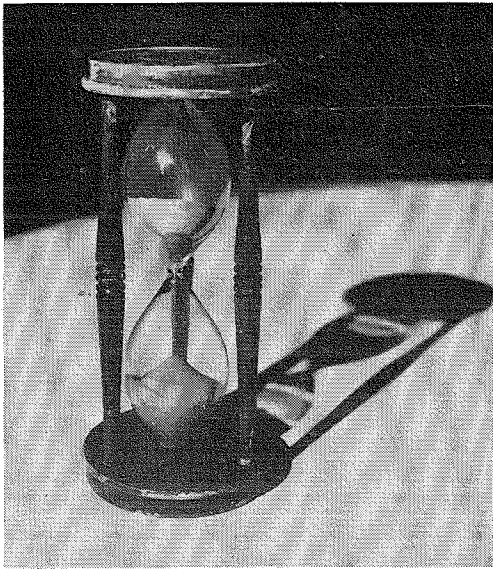


HAPPY NEW YEAR



Harold M. Lambert

1947



Planning Our Work

An Editorial



The Meaning of Revelation

By Reed M. Holmes



The Why of Tithing

By Lewis Landsberg

This electronic publication has been made with the express approval of the original copyright holder

New Horizons

Sadi Anki Moon
Dwain Miller



Volume 94

January 4, 1947

Number 1

www.LatterDayTruth.org

The Saints' Herald

Volume 94

January 4, 1947

Number 1

EDITORS:

The First Presidency

Israel A. Smith

John F. Garver

F. Henry Edwards

ASSISTANTS:

Leonard J. Lea, Managing

Editor

Kenneth L. Graham, Business

Manager

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 per year and \$1.15 for six months in advance in the U. S. A., its territories and possessions; Canada \$2.50 per year and \$1.30 for six months; other countries, \$3.25 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

All checks for subscriptions to church papers, or for books and other materials sold at the Church Bookstore, should be made payable to Herald Publishing House, Independence, Missouri.

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

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

Checks or Money Orders for contributions made to the General Church should be issued in the name of the Solicitor, Bishop's Agent, or Bishop in the district or stake in which the contributor lives.

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

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

Contents

EDITORIAL:

Planning Our Work	3
Across the Desk	3

ARTICLES:

The Meaning of Revelation, by <i>Reed M. Holmes</i>	4
The Why of Tithing, by <i>Lewis Landsberg</i>	6
"The Mountain Utters Speech," by <i>Roy Weldon</i>	7
The New Year, poem, by <i>Ermina Perkins Kearney</i>	7
Today's Lamanites, by <i>Norma Anne Kirkendall</i>	8
Following the Pioneers, by <i>Rich Price</i>	9
Youth Speaks, by <i>Barbara Mc- Farlane</i>	9
News Briefs	10
Letters	13
What Is Your Dream? by <i>Sadi Anki Moon</i>	14
League Service or Gab Fest? by <i>Dwain Miller</i>	15
Consider Your Minister, by <i>Rich Price</i>	16

NEW YEAR!

New Year! Happy New Year!
Innocent, sublime and sweet!
What of promise are you bringing
To our wandering, aching feet?
Have the legends of the ages
Shadowed your approaching race?
Are you fettered all unknowing;
Hampered on the course you face?

New Year! Precious New Year!
Cast aside thy hindering foe!
Break thy bonds and cast asunder
All belying hordes of woe!
Waken to your journey's questing;
Find the secret of the hour,
And declare a message Holy,
Bearing with the spirit's Power!

New Year! Gracious New Year!
Bring us CHRIST!

—by Ola Gunsolley Savage.

P. S.

* God the Father

An error appears in the idea current among some religious people that God is both a father and a mother. They use the phrase "Father-Mother-God." In many places in the Scripture God is called our Father, or the Father. Nowhere is he called the mother.

God recognized the divinity of the principle of earthly motherhood in the manner of the birth of his Son. He selected Mary to be the mother of our Lord. There could be no higher recognition of earthly motherhood. If God had wished at any time to be a mother, as well as a father, this would have been the occasion for it. He did not so choose.

Some pagan religions, putting emphasis on sex to the point of obsession, present their followers with a hermaphroditic god. The main currents of Christianity have always kept free of this ideological taint.—L. L.

* The Coffee War

The Coffee War has been going on for generations, and from the appearance of things, it will not be finished for another hundred years at least. Like the ancient children of Israel, we cling stubbornly to our mistakes and sins; we will not let anything so mild as reason and common sense separate us from them. And sometimes we even defy an act of God.

The article by Apostle D. T. Williams, "Did God Mean Hot?" (November 9 issue of the "Herald") brought considerable comment and mail. If you read that article carefully, you must be sure that the answer to the question is "Yes!"

But several of our readers have asked another question: "Did God mean strong?" Brother Williams did not take up this part of the discussion. Of course, if the Word of Wisdom means anything at all, the answer to this question is also "Yes."

So much of the argument on the Word of Wisdom has centered around a definition. What is a hot drink? A hot drink is any drink that is heated to a temperature that is hot—this is the common sense answer Brother Williams gives us.

Now, what is a STRONG drink?

Let us try again to employ common sense. Is coffee a strong drink? It is strong enough to make many people a slave of a habit. It is strong enough to give people nervous tremors. If one who is unaccustomed to it drinks it in the evening, it can keep him lying awake most of the night, and no amount of counting sheep or jeeps will put him to sleep. It is strong enough to cause disorders of various kinds. The fact that some people can drink it, as others do liquor, with little appearance of harm, does not controvert the mass of evidence against it. Coffee is not as strong a drink as some alcoholic drinks are, but it is a strong drink. If it is not, you should be just as well pleased with a glass of milk or lemonade.

Hot coffee, then, is harmful on two counts: because it is hot, and because it is strong. Cold coffee is harmful because it is a strong drink.

Will this consideration reduce by one the aggregate number of slaves to the coffee habit? Will even one addict put aside his percolator or Silex with its Cory rod, and forego his weekly purchase of aromatic poison? We may never know. If this item causes one person to change, we should like to hear from him or her.

Isaiah asked, "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?"—L. L.

* It is God's mercy that we don't know much about the future. So he lets us enjoy the fullness of today's happiness by shielding us from the shock of tomorrow's disaster.

www.LatterDayTruth.org

Planning Our Work

In the HERALD for October 26, reference was made to consideration given by the Joint Council of First Presidency, Quorum of Twelve, and Presiding Bishopric, meeting in September, looking toward well-laid plans for a more effectual ministry to our people, and administration of the institutions of the church in their behalf and in that of such as may come under ministry of the church.

In any material construction or creation, the need for a plan is clear. If the tailor turns to the making of a garment, he does not do so by laying hold of a piece of cloth in one hand, and of a pair of scissors in the other and begin cutting at random. Or a carpenter to the erecting of a house by sawing and nailing to no purpose. Or a farmer to the fencing of a field without thought of material or style of fence to be builded. Material construction calls for a plan.

Nehemiah understood this principle. He had set his heart on the rebuilding of the walls of Jerusalem. So it was he went out by night, thereby keeping the enemy in the dark as to his intentions, and took account of the damage done to the walls. And, accordingly, he gathered the required material and stored it over against the breaches in the wall to be mended, armed his soldiers against enemy attack, supplied his masons with tools, and put each to work at the time and the place previously assigned. And so built they the wall, "for the people had a mind to work" *according to plan.*

Now no material construction is an end in itself. All such are for man's well-being and growth in life, and for enhancing his powers with which to do good to his fellow man. If, therefore, planning is necessary in these lesser matters, how essential it is that ministry to his growing life and its increase in powers be well-planned and executed.

Every ministry of the church, local as well as general, should be planned, developed and executed with clear vision, high purpose, and enduring endeavor toward growing intellectual, moral, and spiritual life in the children of God.

J. F. GARVER.

Across the Desk

Baptismal gains throughout the church have been quite encouraging of late. Recent comments from the Central States Mission, presided over by Apostles P. M. Hanson and A. A. Oakman, indicate that there have been thirty baptisms in the Springfield, Missouri, Branch during this year. The branch president, Elder Joseph Breshears, is a devoted and consistent missionary pastor, and much of the missionary enthusiasm at Springfield is due to his splendid missionary leadership. Seven baptisms have recently been reported from St. Louis and an equal number is expected there in the near future. Brother Loving has recently added some fine men to the church in his area where we were greatly in need of such support. Elder Victor Witte has baptized forty-five people in the Tri-Cities area in the past fourteen months, ten being won in association with Brother Hunker in the recent past. Equally encouraging reports come from Brother Davey and Brother Patterson.

Elder George A. Njeim reports that he has had encouraging success in starting some of the local brethren in cottage meeting missionary series. His ministry has also included a series at Long Beach, California, where attendance during the week never dropped below 100 and where four were baptized. Elder Alma Andrews, of Berkeley, California, is making a special effort to promote

missionary work in that city through the cottage meeting method, and Brother Njeim is spending part of this month in this work in the Bay Cities area.

F. H. E.

On the occasion of President Smith's recent visit to Chatham, Ontario, the *Chatham News* had this to say:

"Making his first appearance in this district, President Israel A. Smith, world president of the Reorganized Church of Jesus Christ of Latter Day Saints, attended a special meeting Tuesday at the church when guests were present from out-of-town points such as Bothwell, Kimball, Blenheim, Wabash, Merlin, and Wallaceburg.

"Grandson of Joseph Smith, Prophet of the Restoration Movement and founder of the church in 1830, President Smith addressed the capacity audience at the church.

"He said, 'There are over 50 complete translations of the Bible, 149 translations of the New Testament, 64 of the Old Testament and 182 of the Four Gospels according to Simms' *The Bible From the Beginning.*'

"Claiming that this alone was confusing, he said that the writers of the Revised Version claimed they had to depend on inspiration where scholarship failed them. He added that it was no more presumptuous for Joseph Smith to make changes under the claim of inspiration than for those who compiled the Revised Version.

"He said the translation of the Prophet did not support his [the Prophet's] claims as much as it cleared up many errors in the translations of the Bible.

"The speaker emphasized the moral values of the Bible and the Book of Mormon in the condemnation of iniquity and polygamy. 'God is always against sin and so is his Word,' he claimed forcibly."

Editorial

The Meaning of Revelation

WHEN A CHILD is in danger, a loving father does not sit idly by. His eye is on the child. His heart responds, he shows concern, he speaks, he moves to help. He is revealed as a father.

One wonders what quirk of circumstance and tradition has made many men of theology believe that our Heavenly Father is less paternal than this. The world on fire, and our Father God unwilling or unable to speak? Incredible! Yes, this is more incredible than to believe that he manifests concern and seeks to reveal his will for us.

A L.D.S. DISTINCTIVE

Revelation is the most distinguishing feature of Latter Day Saintism. It is our most distinctive characteristic because from it stems the other beliefs which are peculiar to our sect.

We will readily and eagerly admit that many others believe in revelation, at least in partial revelation. Every prayer that rises up from a troubled heart is at least a hope if not a belief that God continues to reveal himself, that he is able and willing to speak today.

Many people have felt the warmth which comes from communion with God. These know that prayer is more than a spiritual push-up. Those who have prayed from the heart know that he will inspire and enlighten all who earnestly seek him. How comforting this is, to know that we do not dwell in a cold and unresponsive universe.

NATURE POINTS TOWARD GOD

Many believe that God is revealed in nature, and so do we. Those who have seen the Ware Collection of glass flowers at Harvard University are lavish in their praise of the Blaschka family. Almost invariably one is led to exclaim, "You mean

those are made of glass? They look real!" Without exception, each one who views these magnificent reproductions will pay tribute to the infinite patience and skill involved in their creation. The intelligence of the Blaschkas is revealed. Their affection for their creation is written into each flower. The Blaschkas died, and the secret of creation died with them; no more such flowers are being produced.

Patience, skill, intelligence, and love of greater magnitude is revealed in real flowers. How can one question the presence of a creator? And creation still goes on—the Creator is still at work. Our God is revealed in Nature. His love of man is written large in his gracious provision for our welfare. The earth is just the right distance from the sun. The moon is just the right distance from the earth. Vegetation and animal life provide us the requirements for sustaining life. The minerals contribute to our well-being. *The God of the living is a living God.*

HE IS SEEN IN WORLD EVENTS

Many believe that God is revealed in the course of history, and so do we. Sometimes we need to see beyond the headlines of the daily newspapers to detect him, but he is there. Beyond the day's headline of conflict over the veto is the fact that nations are meeting together in an endeavor to establish a type of world government. Beyond the present disturbance in labor-management relations is the fact that the dignity of the individual laborer is being recognized and his standard of living being lifted. The Edisons and Carvers take their places now. Justice is on the lips of more people today. We are beginning to understand the meaning of mercy.

By Reed M. Holmes

Even in chaos our God is revealed, first in his warning and counsel; and then, having failed to heed his counsel, we find him urging us in mutual helpfulness in the midst of danger.

IN THE PERSON OF JESUS

Many believe that God is revealed in personality, and so do we. There are many who have responded to the tug of the Infinite. Their motivation is love, their life is kindness. Especially is God revealed in Jesus Christ. In Christ we see the attributes of God. We see what life is like when it responds to the love of God. We see how great that love is in the nature of the life of Christ, and in the measure of his sacrifice.

In all these areas there are points of similarity in beliefs. There is denial, however, of the disposition or ability of God to reveal himself as Personality speaking to personality, or as speaking through any human agency. But, we believe that the church is the agency of revealing God's will to man *now*. The church includes in its structure the means of receiving and cultivating the gift of revelation. In the church is included a prophet—prophet, seer, and revelator. In the church is the custom and the technique of calling ministers through divine designation. There is not only belief in revelation but also there is provided the means of revelatory expression. Herein we differ from other churches.

THE CHURCH AS AN AGENCY

Revelation is the heart of our message. First of all, it is normal to the process of redemption. In Holy Writ God is always portrayed as taking the initiative to restore man to his sonship. Through the

course of the Bible, there is no question as to the fact of his moving to reveal himself to man. Then, as indicated in the Scriptures, and in the very nature of modern history man had and has need for the counsel of the Almighty. Man has need of His church as an agency authorized to speak for Him in the spirit of prophecy, to give direction and to bring interpretation of the current scene in the light of God's wisdom. God willed that the church be restored. God selected the instrument of restoration.

This is as it should be. Revelation has characterized religion through the ages. Look at the prophets of old. They spoke to the needs of their day as they were moved by the Spirit of God. If we are to keep it in our spiritual heritage, we must believe in a God who reveals himself. We contradict the very nature of God and the redemptive process when we deny the fact of continuing revelation.

"TILL WE ALL COME IN THE UNITY OF THE FAITH"

Revelation is essential to the unity and vitality of the church. Note the confusion in the religious world. Note the multiplication of denominations and interpretations of Scripture. Note the sterility in much of the pulpit work of our day. Note the anemic faith of many of the seminary-trained ministry of our day. Note the lack of the spirit of prophecy. (This is the lack of the testimony that Jesus is the Christ, the Son of the Living God.)

In November of this year a young minister, graduate of a theological seminary, in accepting his first "call," addressed his new flock with the startling announcement that Jesus was not perfect, not infallible, and that he had made many mistakes in his life and ministry. In contrast, study the experiences of Joseph Smith in which he saw and bore witness to Jesus as the Son of God, the central fact of his experience, and the motivation for his potent ministry.

We need revelation. We need the wisdom of God to be brought to bear upon the perplexities and fears which are upon us. We need a living object of worship in which we may place our faith, and which shall help us to see ourselves as we really are, and give us strength to become as we ought to be.

LIGHT ON PERSONAL PROBLEMS

I need current revelation to augment my intellect, to open vistas of understanding and comprehension. I need the wisdom of God to help in solution of problems. I want to know what God is like. I have unanswered questions about life and death, and they are most disturbing.

When we are stumped, we automatically say, "God knows, I don't!" Yes, God knows, and we need a revelation, not only in a book, but in a living voice.

We are drawn by nature to him. We hunger for him. We are full of fear without him. We are ignorant without him. We lack control without him.

We need revelation. And, we have found it in the gospel, for the gospel is the revelation of God's will. But the gospel may be viewed in two ways, as a standard or as a guide. As a standard it is generally viewed as fixed, given once for all, something to which we measure up. As a guide it is unfolding, it is directly concerned with current problems.

A book on mountain-climbing which gives the experience of others is most helpful in preparing to climb Mount Rainier in the state of Washington. But the climb is never quite the same. There are storms to be met and new dangers underfoot to be overcome. A guide is much more satisfactory. It is the same with life. We need a Guide, not revealed once for all, but constantly revealing.

We have seen that revelation is the will, the love, the intelligence of God as expressed in nature, in history, and in personality. We have seen that revelation is the disclosure

of truth by which we may come to solution of our problems. We see, further, that revelation is light in our darkness, that it is the persistent effort of a loving Father to project enduring values into our lives in place of the transient pleasures esteemed so important by the world.

TUNED TO STATION G O D

Revelation of that which is wisdom in the sight of God is much to be desired. It is exacting in its requirements, however. We must have eyes to see and ears to hear. There must be a disposition to receive on our part which shall match the disposition to give on the part of God. We must be receptive and this requires meekness.

If there is to be revelation, there must be faith. While revelation begins in the heart of God, it is never consummated until there is faith in the heart of man. We must believe in God and that he is. We must sincerely expect that he will reward those who diligently seek him. It was the faith of Joseph Smith which brought answer to his prayer.

For revelation to be continuous in our lives, there must be qualification. As we act upon truth received and grow in his likeness, we are enabled to perceive greater truth.

THE TEST OF UTILITY

We have touched on the meaning of revelation in terms of definition and significance, but there is another area of meaning which should be stressed. What does it mean to us? Do we explore, test, and authenticate in our lives the revelations already received? Do we live in anticipation of further revelation? Does it mean enough that we qualify for receiving the revelation of God? Do we understand that we are to reveal him?

The Lord of Creation manages the affairs of the universe with efficiency and precision. We might do as well with the affairs of human life if we were to accept him as

The Why of Tithing

By Lewis Landsberg

Lewis Landsberg is the bishop of Lamoni Stake. He has been under church appointment since July, 1943. A graduate of Kansas State College, he worked for the U. S. Department of Agriculture previous to church appointment. He is interested in the vocation of agriculture and its place in the program of the church, is a Kansan, formerly of Kansas City Stake.

THE QUESTION has been asked many times, "Why the tithe?" The inconvenience of making out the statement to determine the tithe, the effort it takes to keep accurate accounts, and the nuisance of being always conscious of every nickel that is spent, make it seem that some other method could be used in supporting the church financially. Why not just give an offering when it is needed or give to the church spasmodically whenever we feel the urge? The money will be used for the same purpose, and everyone would be more willing to give if it were easier to comply with the financial program, say some people.

THE INDIVIDUAL OR THE CHURCH—WHICH?

First of all it must be recognized that tithing is only a part of the stewardship which every man has with his Heavenly Father. It is a very important part however, and is necessary in building the individual's personality. It is a step necessary for disciples of Jesus Christ to take before they secure the burning testimonies of the Latter Day Movement. The tithe is important to the individual and is the means that

sovereign. Desiring our welfare as his children, our Father awaits our decision to hear him. Any wall that is between him and us is a wall of our own devising.

The ability of our Lord to reveal himself is constant. He is the same yesterday, today, and forever.

God has prescribed for his development. It is a test for kingdom-building men in their stewardship.

In the days of the depression, the slogan "Keep the Law" was used to pull the church out of a very dark period. In many instances the emphasis was placed upon "The Church" rather than upon the individual's need for it. It was through sacrificial offerings and the tireless efforts of many faithful tithepayers that these days are history. Conditions have changed, and a new era is faced in the experience of the church. The income of the church is exceeding the expenditure and a surplus is accumulating. This new era has caused some to say, "Now we can rest from our labors, why continue the tithe?"

The motivating force of every generation of the church has been "Onward to Zion." The cry that "every man is a steward" has been the challenge since the inception of the Latter Day Movement. The Utopias that men have dreamed about are still unavailable to the world, and the surge continues to be onward and upward toward God.

OVERCOMING SELFISHNESS

The person who has developed an attitude which sees beyond the needs of himself and his family and forgets his small problems in concern for the needs of his brother finds an inward joy which he has never known before. The man who has never made an attempt to lift someone else cannot appreciate the value of the work. Likewise the steward that looks upon his economic possessions as an opportunity to participate with God in this great work knows that the details are not chores of church membership but steps for achieving a higher plane of life. Such a steward wel-

comes the end of the year, for then he fully realizes the blessings of his Creator.

As he goes to the sanctuary to worship, he is ready for the ministry that God gives, and he looks upon his labors as helpful in the movement. He has placed all he has before God and therefore can look in faith to him constantly for direction in all things.

GOOD BUSINESS METHODS

The annual statement to determine the tithe has other value also. Any business man knows that he must account for his income and expenses before he plans his business. He must analyze the inventory, look for unnecessary expense, and determine the leaks before he makes future plans and programs leading to financial success.

The individual wanting to improve his economic stewardship will use his past operations for future planning. If he is a father, he will want a home, save for retirement, and educate his children. If he is a younger person, he will plan for higher education, business, or marriage. The tithe determination will develop within the person the ability to obtain the things he wants most in life.

Perhaps the greatest value of the financial program is the peace of mind or wholesome attitude achieved by the steward. The counsel of God has been followed, and he is free to worship, pray, ask for administration, or participate in any sacrament of the church, feeling a worthiness in so doing. There is no barrier between the individual and his Creator but rather a sense of helping God in the cause of Christianity.

The world today is needing a plan of economic security before peace

can become permanent. When unemployment is experienced in a nation, taxes are collected for relief funds to provide the necessities of life for the handicapped. This is done by compulsion rather than the desire to help. How different it would be if the needy could continue to produce for that society and have a feeling of security rather than accept the bare necessities as a gift.

A SILENT PARTNER

God gives us from the abundance, all the things we have or can earn for ourselves. He is a silent partner watching while we manage the business. If we take him into our confidence, he counsels and helps in the affairs and, while we may be successful without him, we can never receive the joy and satisfaction as when he is a working partner.

The determination of the tithe is an experience every person should have annually. It is not a duty or obligation. It is rather a step in our development, a privilege we have of working harmoniously with our Father of the higher kingdom. Through this relationship, we become a co-worker with him for the cause of Zion in our generation and thereby prepare for a life everlasting.

"The Mountain Utters Speech"

By Roy Weldon

"And behold, all things have their likeness; and all things are created and made to bear record of me."—Genesis 6: 66, I. V.

"The heavens declare the glory of God; and the firmament showeth forth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. No speech or language can be if their voice is not heard."—Psalm 19: 1-3.

"The Snowcapped Mountain of the Lord's House."

RECENTLY we crossed the great deserts of Nevada while the cold icy hand of winter was still

The New Year

BY ERMINA PERKINS KEARNEY

*Another year! God grant it brings
A wealth of richer, better things.
More love to God and all mankind;
More open eyes that once were blind
To human woes and human needs
—More loving words and kinder deeds.
To many souls 'twill bring release
From earthly cares, bring lasting peace
In that fair land beyond the sky
Where love and friendship never die.
We greet you, then, with hearty cheer
—Our gift from God, a bright new year.*

upon it. We noticed wherever there were high snowcapped mountains usually there were gathered about the bases of these mountains fertile areas of farm lands waiting to thrive on the melting snows of spring and summer.

While passing one of the largest of these mountains buried deep under a heavy blanket of snow, suddenly the mountain seemed to utter speech and declare the glory of God. Here are the words which the mountain seemed to say:

Go, tell your people the long winter of their failure to accomplish has been prolonged because of their lack of consecration, their coldness, and their indifference to the building of the kingdom. Tell your people, in the high places of the mountain of the Lord's House there is held in reserve enough of the eternal snows to water all the great valley of Babylon—the vast desert of sin and transgression; and if they will now climb to the high places, the Sun of Righteousness shall draw near, and by the warmth of his presence the snows of heaven shall melt and flow down. Then shall it come to pass, instead of the cactus of greed, there shall spring forth the vine of service. Instead of the vast bleak deserts of doubt and unbelief, there shall appear the verdant, pleasant land of faith covered with beautiful gardens of brotherhood and peace. In the places where the poisonous serpents of lust now lie in wait to

destroy, the lambs of virtue and innocence shall gambol and play.

As I listened, the mountain seemed to continue to utter its speech:

Go, tell your people that before them lies the greatest opportunity of any generation since the days of Enoch. Before them stands the great mountain of the House of the God of Jacob, the church of the Restoration. If they will now mount up the heights of prayer and fasting and complete consecration, the God of their fathers shall return and draw near. Then shall it come to pass that the dews of heaven shall descend upon this thirsty earth; and men who now drink of the poisoned river of hate and strife and die, shall drink of the river of life and live; and multitudes of the good people of this earth who search and look and find naught but stagnant pools of selfishness, greed, and despair, shall find fountains of living waters.

Surely, the word of God not only does declare, but his works also declare—Zion is more than just a dream. Zion is more than a mirage of the mind or a phantom of the imagination. Zion is a living reality waiting, waiting in the tops of the mountains for us to come up and occupy.

Today's Lamanites

BY NORMA ANNE KIRKENDALL

As a very amateurish archaeologist and habitual traveler, I have been quite interested in the relation between the Book of Mormon and the land as it is today. During a recent trip to Hill Cumorah, for instance, I wondered why we can find no trace of the great battle which took place there, destroying the Nephites. Why are there no visible remnants of this great fight, no stone axes, no arrowheads? Why have we found none of these? Certainly they would outlast the centuries which have passed.

A more pertinent question of today concerns the remnants of the Lamanites. What is the present status of the American Indian? What is his future, and what part can our church play in that same future?

To understand the Indian of today, one must know the Indian of yesterday. The Indian of today is a composite of many languages, many customs, and many beliefs. In the Latin American countries where segregation has not taken place, the population of the countries is a fusion of the Indian blood and their later alien conquerers. In Mexico alone there are still over 250 Indian dialects in use. The Indian of the United States has been placed in a specified tract, given certain limits of action, and strict governmental control. What is this status?

A DWINDLING GROUP

The numerical strength of the Indian is decreasing in general, with increases in only specific tribes which believe in the true colorline and which frown upon amalgamation of any other blood with their own. Note the following interesting statistics as published by the Indian Rights Association:

TRIBE	1920	1944
Apache	6,200	8,000
Cherokee	44,250	49,000
Chippewa	24,000	36,000
Choctaw	20,000	19,000
Navajo	32,000	52,000
Pueblo-Hopi	13,120	18,000
Sioux	30,400	38,000

The last census estimated a total Indian population in the United States of 370,580 persons.

Where are these Indians? The majority of them are west of the Mississippi, although a few tribes are scattered eastward. The best known of the latter are the Seminole of Florida, the Onondaga and Mohawk of New York, the Cherokee of North Carolina, and the Choctaw of Mississippi. The larger tribes (and reservations) of the West include the Navajo of New Mexico, the Ute of Utah, the Paiute of Nevada, the Blackfeet and Crow of Montana, the Sioux of the Dakotas, and the lesser known Athabaskan (Eskimo) tribes in Alaska. The state of Oklahoma has been designated officially as the Indian state and 98 tribes are represented in its territory.

CITIZENSHIP

All American Indians became citizens of the United States by Act of Congress in 1924, but States were allowed to define the conditions for the vote. In Arizona the "wards" of the state may not vote, thus no Indian suffrage. In New Mexico if they pay taxes, they may vote. A free vote is allowed in Washington and Colorado. The Indians could not vote, but they were drafted for war duty. Notice this—over 25,000 persons of Indian blood served in the Army, Navy, Marines, Wacs, and Waves during World War II. That is patriotism!

Every American knows the story

of the subduing of the Indian, and such stories as "Custer's Last Stand" and others often place the Indian in the wrong. We forget that our white pioneers actually trespassed upon private property belonging to the Indian tribes. When this land finally was ceded by the Indians to the government, certain pledges of protection and education were made. So much graft and breaking of faith occurred through the following years that finally, in 1934, reform legislation was necessary. This Act planned to give not only political freedom but also economic freedom and necessary credit. An appropriation of five million dollars was made for a revolving credit fund and an additional six million dollars for outright improvements of conditions.

FOR IMPROVEMENT

In April, 1940, the Inter-American Indian Institute held a First Hemisphere Conference on Indian Life at Patzcuaro, Mexico. Its purpose was to furnish a means of interchange of ideas and co-operation among all the countries of America with the view of bettering the conditions of the thirty million Indians on the American continents.

The United States government maintains an Office of Indian Affairs under the Department of the Interior, operating under a yearly congressional appropriation. Their expenditures cover "Indian education and health, support and rehabilitation of the needy, subsidies for . . . schools . . . , payment of interest on Indian monies held in trust, reservation road construction and maintenance, irrigation, agricultural extension and stock-raising, administration of law and order, and the general administration of Indian property."

It is easy to see that this program is an ambitious one, and not easily administered. The educational program must be adapted in content and made adequate for all tribes. Doctors and hospitals must be made available. Agricultural and home

extension facilities must be expanded. All federal laws must be modified to fit the tribal situation. It is interesting to note that prohibition is in force on all reservations at the request of the Indians themselves.

This, then, is the Indian. This is the Lamanite to whom we must carry the "stick of Joseph."

Following the Pioneers

By Rich Price

At a recent Communion service the Saints were told of the gallant struggles of the church's founders who pioneered the religious Restoration of 1830. The suffering of those who founded Independence, Missouri, with the promise that it should someday be Zion—and Zion it yet shall be!

They were told of the hardships of more recent pioneers—and it all seemed so glamorous—those happenings of the past, that it made one wish he could have been there to help make history.

Aren't we too prone to exult over the great deeds and heroes of the past, and too slow to make history ourselves? The pioneers are still marching on, "ever making something new." Those who have the pioneer's "urge" are certainly welcomed among the "faithful few" who are keeping the church alive. Pioneers are desperately needed in the church today to help bring His kingdom here, as well as in heaven. We can all be pioneers, even though it may not seem so romantic when we are close to realities; we can all build Zion homes and communities, even though we cannot build Zion by ourselves.

Let us then be pioneers, not just followers of them.

Prejudice is a form of doubt. Blindly held, it warps our judgment and hinders our progress; dissected and analyzed, it may reveal new and valuable truths.—James F. Keir.

Youth Speaks

BY BARBARA McFARLANE

Editor's note: In the following article, a young sister who was honored by the Kansas City school system by being selected from a large group of contestants, speaks of an experience she had in making an international broadcast. She and a teammate were paired with a boy and girl from London, England. We believe "Herald" readers will enjoy her discussion of this experience.

The international broadcast held during the teacher's convention in Kansas City was designed to give an exchange of ideas between Kansas City, U. S. A., and London, England, on the subject, "Are youth and the schools meeting their obligations to one another?" The question was one of vital interest, not only to the teachers present but to the students who participated. The two students from America were backed up by an aggregation of 100 boys and girls from Kansas City high schools whose duty it was to ask questions of anyone of the four speakers. To start the exchange of ideas, a week before the broadcast a 200-word statement from each of the London speakers was cabled to Kansas City and likewise, from the two in America, to London. This gave the two speakers from each country an idea of the stand taken by the foreign pair. It was interesting to note that the Londoners were quite harsh with the student element, while the Americans reserved criticism for both the teacher and the taught. Yet, during the actual discussion, the English girl stated that there was not much procrastination on the part of English students. This observation left Kansas City wondering just what was their secret of success, for the consensus in America is that our students are definitely "loafers." A definite need for teachers with broader vision was expressed. England is starting a crusade along this line with the objec-

tive of securing ex-servicemen who have traveled, as teachers because they would have a keener insight into the life of other peoples.

This experience certainly left me marveling at the wonders of modern communication. The ability to hear the voices of people so far away and the comparative ease with which connections were made gave me a feeling beyond description. It brought England as close as the headphones to Kansas City for the 45 minutes that the connection lasted. Then the actual exchange of ideas testified that English young people are not the stuffy, formal beings of repute but real people just like some of my friends. We asked Bella (the English girl) if she was nervous and when she said "a little," that put us on very common ground. A short time ago I received a very friendly letter from her and found her interests much the same as mine. I intend to continue the correspondence and would like very much to meet her personally.

Upon looking back over the experience, I find I have only one regret: that the discussion didn't last about 30 minutes longer because we were just "getting into it" when we had to stop. It was an event I will remember for a long time. Before the broadcast I was extremely nervous, so I made it a subject of prayer. I believe that the Lord answered that prayer to the extent that I felt I had something to depend on besides myself. Any measure of success which was mine on that night was due to that degree of inspiration for which I am deeply grateful.

Taverns are places where madness is sold in a bottle.—Swift.

News Briefs

Far West Stake

Atchison, Kansas

Pastor, Gilbert Hedrick

Six families represented Atchison Branch at the Far West Stake Reunion this summer. Improvements made to the church building recently include the sanding and refinishing of the floors, carpeting the aisles, and the installation of two gas floor furnaces, replacing the old coal furnace. On Sunday, October 20, Mr. and Mrs. Frank G. Hedrick celebrated their fiftieth wedding anniversary. They were honored at the morning worship hour, and were given a reception following the service. Myron D. Hedrick has returned home after serving thirteen months with the occupational forces in Manila. League members meet each Sunday evening and occasionally through the week for social activity. They held a Halloween party at the home of Mr. and Mrs. A. B. Kinney in October. Gilbert Hedrick is League sponsor.

—Eva Hedrick, reporter.

Bedison, Missouri

Pastor, Harry Jensen

Eleven young people attended the Gardner Lake Retreat held in September. Elder O. W. Okerlind visited Bedison in October; he visited in many of the homes and preached several times during his stay. All servicemen of the Bedison congregation have returned from overseas; several are still in service, however.

—Cleofa Hawley, reporter.

Bevier, Missouri

Pastor, John Vanskike

Stephen Paul, infant son of Mr. and Mrs. Paul Partin of Jonesboro, Arkansas, was blessed September 8 by Elder Carl Weeks. At the same service, John Vanskike was ordained to the Melchisedec Priesthood by District President Emery Jennings and Elder Orville Moffet. Brother Jennings closed a successful series of meetings on November 3. One convert, Steve Ton Griffiths, was baptized Sunday, November 3, by his uncle, Roy Thomas. Brother Jennings officiated at the confirmation service in the evening.

—Grace Vanskike, reporter.

Kearney, Missouri

Pastor, Guy C. Adams

Kearney Mission celebrated its first anniversary and homecoming on May 19; ninety-one persons attended, some coming from Independence, Kansas City, Atherton, Courtney, Lathrop, Smithville, Holt, Kearney, Osborn, Trimble, and St. Joseph. President Israel A. Smith was the speaker at 11 o'clock. Special music for the services was provided by Mildred Minton, Mrs. Mildred Troyer, Mrs. Florence Odell, Carol and Betty Moore, and Nelda, Donna, Stanley, and Mrs. Ira Curtis. At the opening service a pulpit was presented to the group by J. Alfred Curtis, a gift from Brother Andrews, a former resident of Kearney. After the basket dinner at noon, Stake President Emery E. Jennings addressed the group. Kearney Mission was organized May 12, 1945, at the home of Mr. and Mrs. Harley Bogue; two weeks later a

neighborhood schoolhouse was obtained as a meeting place, and Elder Guy Adams was appointed pastor.

On September 28 Lloyd David, infant son of Mr. and Mrs. Lloyd Coffman, was blessed by his grandfather, Elder R. L. Fulk, and Pastor Guy Adams. Promotion Day was held Sunday, October 6. Recent speakers have been Donald Bowman, E. O. Hinderks, Orman Salisbury, and Henry Hampton.

—Mrs. R. L. Fulk, reporter.

Fortescue, Missouri

Pastor, John Ruoff

Elder O. W. Okerlind of Independence conducted a series of meetings from September 15 to 29; seven were baptized at the close of the series. Homecoming was held on September 29. Features of the day were church school, preaching, a basket dinner at noon, and baptismal and confirmation services in the afternoon. At a social gathering on October 1, Brother Okerlind was presented a blanket as a gift of appreciation for his ministry. On October 5, the women's department sponsored a miscellaneous sale to raise money for a hot plate and bookcase for the church.

—Mrs. Orville Rowlett, reporter

Hamilton, Missouri

Pastor, Robert Hampton

The women's department is sponsoring a library for branch use. The yearbook of the department is centered around the stakes five-year objectives. Family night was held October 18 in the form of a birthday celebration for the church which was started in Hamilton just a year ago. A birthday offering was taken to be applied to the building fund. A new church will be built as soon as materials are available and sufficient funds can be raised.

—Leta Hampton, reporter.

Maple Grove, Missouri

Pastor, Archie Constance

Recent branch activities include the family night supper held at Krug Park in St. Joseph, a wiener roast sponsored by the young adults at the home of Mr. and Mrs. Blair Hinderks, and a father-son banquet given by the Zion's League in the lower auditorium of the Stewartsville church. The Maple Grove Saints joined with the Stewartsville congregation for a two-weeks' series of meetings conducted by R. Melvin Russell, pastor of the St. Joseph branches. Joseph Albus was the guest speaker on September 29. Konrad Alan, infant son of Mr. and Mrs. Leroy Brown, was blessed by Pastor Archie Constance and Norman Hinderks, and Sharon Kay, daughter of Mr. and Mrs. Everett Boyles, was blessed by John Hovenga and Pastor Constance.

—Mrs. Orville Johnson, reporter.

Stewartsville, Missouri

Pastor, Gordon Hidy

Stewartsville was well-represented at the Zion's League camp held at Gardner Lake on September 21 and 22. The League sponsored a father-son banquet on October 24; Stake President Emery E. Jennings was the guest speaker. Church school officers meet each Sunday evening at 6:30 to study Elbert Smith's *Exploring the Church*; Ralph Vincent is the teacher. A Far West Stake priesthood meeting was held in Stewartsville on Sunday, October 8; Bishop Wayne Updike was the speaker. Several of the young adults attended the rally held in St. Joseph on October 20. R. M. Russell, pastor of St. Joseph,

conducted a two weeks' series of meetings in October. Music for these services was provided by members from Cameron, Osborn, and Maple Grove, as well as Stewartsville. The women held their first meeting of the new year at the home of Mrs. Margaret Dice; they are studying *The Church and the Home in Mutual Endeavor* by Dr. F. M. McDowell, with Mrs. Ralph Vincent as teacher. The theme for the year is "God Is Our Strength."

—Mable A. Hill, reporter.

Pleasant Hope, Missouri

Pastor, I. M. Ross

Sunday services were held throughout the summer with the exception of the two Sundays observed as homecoming day by the Guilford and Fortescue groups, and during the Far West Reunion. Several members attended the series of meetings conducted by Elder O. W. Okerlind at Fortescue; Mr. and Mrs. Will Rowlett and Pastor I. M. Ross assisted in the all-day services held on the closing Sunday.

—Elizabeth Ross, reporter.

Richmond, Missouri

Pastor, William Ferguson

Elder Fayette Booker of Miami, Florida, was the guest speaker on September 22, 29, and October 27. Elias Hinderks also spoke while visiting in Richmond. The women's department, under the leadership of Mrs. W. G. Ferguson, began activities for the new year on October 10. On October 30, a party for the women and their husbands was held at the home of Mr. and Mrs. E. W. Craven. Preparation is being made for a series of meetings to be conducted soon by Elder O. M. Salisbury of St. Joseph.

—Ruby Roseware, reporter.

Macon, Missouri

Pastor, Carl Weeks

The annual business meeting was held in July; Carl Weeks was again elected pastor. Several members from Macon attended the Far West Stake Reunion this year. A Halloween wiener roast was sponsored by the church school in October. Preparations are being made for a series of missionary services to be held soon; Emery E. Jennings of St. Joseph will be in charge.

—Clara Miles, reporter.

Sabetha, Kansas

Pastor, E. L. White

Fourteen members from Sabetha attended the service at Fanning, Kansas, on Sunday, October 6. Several were present for the rally held in St. Joseph. Brother Twombly was the speaker on October 20. The Book of Mormon is being studied the fourth Sunday in every month. The young people are engaged in a contest designed to inspire better lessons.

—Wilda Clark, reporter.

Kingston, Missouri

Pastor, Earl Craven

The following officers were elected at the annual business meeting held in August. Earl Craven, pastor; Kenneth Wood and Archie Deal, associates; August Eklund, church school supervisor; Kenneth Craven, assistant church school supervisor and treasurer; Mabel Ford, secretary; Helen Deal, women's supervisor; Martha Eklund, children's supervisor; Kenneth Place, young people's leader; and Kenneth Wood, solicitor. A finance board

was also appointed at this meeting. Missionary James Thomas conducted a two-weeks' series of meetings beginning September 22 and lasting through October 4. Mid-week prayer services are being replaced by Sunday evening fellowship held immediately before the preaching service. The young people are in charge of the evening service every first Sunday in the month. The funeral of Charles Craven was held at the church on Friday, November 1.

—Alan Eklund, reporter.

Far West, Missouri

Pastor, Elmer Hampton

Elmer Hampton was elected pastor at the annual business meeting held in July. C. O. Johnson, who served the group many years in this capacity, will be his assistant. The women meet twice each month; they are following the program outlined by the stake officials. One of their goals is the redecoration of the church; they are being assisted by other groups in this project. Members of the Zion's League are studying Elbert A. Smith's *Restoration*. Ward A. Hougas, president of Central Missouri Stake, was the speaker on October 29. Pastor Elmer Hampton conducted a series of missionary meetings from November 3 to 17. Special musical contributions each evening added to the success of these services.

—Phoebe Johnson, reporter.

Maysville, Missouri

Pastor, Freeman Hamann

Earl T. Higdon held a short series of missionary services in October. On September 12 the women of Maysville Branch met and organized their department. Three new families, Mr. and Mrs. Bert Rice, the James Bowmans, and Mr. and Mrs. Rual Cox and two sons, have moved to Maysville. Also added to the congregation are ten returned servicemen: James Bowman, Carl and John Dyas, Daryl and Donald Newcom, Howard Vaught, Donald and John Owen, and Fred and Gerald Patrick. Rual Cox, Jr., and Herbert Patrick are still with the armed forces. George and Charles Patrick, sons of Mr. and Mrs. E. W. Patrick, were killed in action.

—Thelma Hamann, reporter.

Guilford, Missouri

Pastor, Emery E. Jennings

The thirty-first anniversary of the erection of the church at Guilford was celebrated on Sunday, October 20. Bishop J. A. Koehler of Independence delivered both the 11 a. m. and 2 p. m. addresses; Elders Arnold Adams and A. B. Heinrichs were in charge of the services. A basket dinner was served at noon in the basement of the church. Mrs. Orris Salisbury of Clarksdale, women's leader for Far West Stake, talked to the women about their work in the stake. Pastor Emery Jennings held a priesthood meeting on the following Monday; he was assisted by A. B. Heinrichs and W. B. Torrance.

—W. B. Torrance, reporter.

Cameron, Missouri

Pastor, James A. Thomas

Missionary services were held from October 27 through November 10. The first week, Elder Roy Weldon of Warrensburg, Missouri, gave illustrated lectures on the Book of Mormon. Seventy Eugene Theys was the speaker the second week; he also used slides to illustrate his sermons. A baptismal service was held November 24. A cleaning bee

was sponsored by the women recently; they cleaned the church auditorium and basement and redecored several of the classrooms. The Senior Zion's League gave a box supper on November 19; proceeds were applied to the building fund. Members of the Junior Zion's League presented a talent program on Tuesday evening, October 22.

—Ann Bruch, reporter.

St. Joseph, Missouri

Third Church

Pastor, R. Melvin Russell

The first meeting to be held in the new church at 12th and Penn Streets was a city-wide Communion service; the Zion's League was in charge of the evening meeting. Much progress has been made in the branch during the past few years: the LaDaSa all-girls' choir was organized by Mrs. Virginia Micheal in 1945, and is now being directed by Mrs. Marjorie Powell; a Boy Scout troop has been formed under the leadership of Allen Key; the Zion's League has grown in membership from twelve to twenty-four; in October, two choirs were organized, the adult choir, directed by W. E. Poague, and the junior choir, directed by Mrs. Clara Shaw; the general enrollment has increased from 274 to 294. This increase in membership is due largely to the work of Seventy Eugene Theys who conducted a series of missionary meetings in June. The League has grown steadily under the supervision of William Landers, Jr. In August, Elder R. Melvin Russell was appointed city pastor; his work since then has been very commendable. Emerson McCord, junior church pastor, is increasing the interest of the children in church school by using visual aids in his department.

—Marilyn Miller, reporter.

Chatham, Ontario

Pastor, J. A. Pray

President Israel A. Smith was present on Tuesday evening, November 19, to address the Chatham Saints. Preceding the 8 o'clock service at church, members of the priesthood and their wives met with President Smith at an informal supper meeting.

Seventy Harold I. Velt conducted a series of missionary services beginning Sunday, November 10; he used slides to illustrate his sermons on the Book of Mormon. William Clarke, Royal Wood, Audrey Steinhoff, and Merie Bekaert provided special music throughout the week. A baptismal service was held on Sunday afternoon, November 17, at 3 o'clock; Pastor J. A. Pray was in charge, assisted by Elder Les Wood and Seventy Harold Velt. Emerald Liddard sang a solo before the service. The three candidates were Elsie and John Wellington, and Robert Baker. They were confirmed the following week by Evangelist R. H. Jones and Elder Les Wood.

A farewell supper and party was given for Seventy Harry Engle, former pastor of Chatham Branch, and his wife, Betty, on the evening of November 26. Elder V. E. Pritchard acted as master of ceremonies. A token of appreciation was presented the Engles at the close of the evening, and Patriarch R. H. Jones offered a special prayer of blessing for them. Brother Engle has been assigned to Lansing, Michigan.

A novelty concert was sponsored by the Wansakasing Circle of Oriole Girls in the lower auditorium of the church on Tuesday night, December 3. Funds from the program will be used for the girls' summer outing. Mina Pritchard, member of the Local Council of Women, and Monitors Audrey Stein-

hoff and Pearl Canniff were instrumental in planning the entertainment. The Oriole girls were hostesses, and served refreshments after the concert.

A Christmas pageant will be presented Sunday evening, December 22.

—Gladys Ferguson, reporter.

Pueblo, Colorado

Pastor, S. R. Mapes

The annual branch business meeting was held September 25 and the following officers were elected: S. R. Mapes, pastor; Cynthia Mapes, church school director; Verna Leonard, women's leader; Neletha Pulley, director of music; A. L. Culbertson, Zion's League supervisor; Mayme Clark, clerk; Alta Glenn, secretary-treasurer; and Elidora Ebert, librarian. An installation banquet and candle-lighting service was held in the home of I. J. Pulley on October 9. Graceland College Day was observed on Sunday, October 20; Alfred Culbertson and Charles Glass were the speakers. Apostle Charles Hield was present on November 19 and 20; he spoke on kingdom-building and gave an illustrated lecture on the Book of Mormon. Pueblo was well represented at the district youth conference held recently in Denver. November 24 was rally day; the theme: "Let Us Arise and Build." Following the basket lunch served at noon by the women's department, the group discussed ways and means of finishing the church basement by June of next year. Cottage prayer services are being held each Wednesday evening.

—Harriet Sudduth, reporter.

Sault Ste. Marie, Michigan

Pastor, Harvey Van Dusen

Officers for the women's department for the coming year are Elizabeth Brown, president; Florence Caverly, vice-president; Beulah McKiddie, secretary; Amanda Bradey, treasurer; Elizabeth Garlinghouse, cradle roll worker; Pearl Tomlinson, friendly visitor; and Alma King, chorister. A candlelight installation service was held for them on a recent Sunday evening. The address was given by Pastor Harvey Van Dusen, with Mrs. William Rutledge of Canada assisting in the installation ceremony.

—Elizabeth King, reporter.

Portland District Conference

The Portland District Conference was held in Portland on November 8, 9, and 10 at Redman Hall; nearly 500 people attended. Apostle D. T. Williams, District President J. L. Verhei, and Bishop Monte E. Lasater were in charge of the conference; Apostle D. T. Williams and Elder James N. Kemp, pastor of the Spokane congregation, were the principal speakers and teachers. The young people were in charge of the Friday evening service; after the sermon, the Portland group presented a play, Rosamond Smith directing. Three missions: Salem, Sweet Home, and Camas, were approved by the conference to become branches. Ordinations approved are as follows: Glen D. Haviland, Earl Bryson, Lester Comer, Earnest Webberly, and George E. Omans, elders; Herbert Hawley, priest; Loren Rhodes and Clarence Fairbrother, teachers; and Norris Nelson, deacon. District officers elected are J. L. Verhei, president; F. E. Chapman, Miles Whiting, and Jasper Giberson, associates; Marie Young, secretary; Milton Becker, treasurer; Effie Verhei, church school director;

Pearl Bosshardt, director of music; Royce Chapman, women's leader; Miles Whiting, young people's leader; Harry Fry, nonresident pastor; Fred Hawes, auditor; Ruby Fishel, publicity agent; and P. G. Hagar, historian. Over \$100 worth of books were sold by Albert Lasley, book steward of Vancouver Branch. The next conference and institute will be held February 21, 22, and 23.

—Ruby Fishel, reporter.

Flint, Michigan

Pastor, H. J. Simons

Robert, Barbara, Leonard, and Charles Hicks, Robert Perry, Charalotte, Terry, and Donald Hover, and Harold Kerbyson were baptized at the Newell Street Church on November 17, Elder J. Groombridge and Priest Carl Vun Cannon officiating. The confirmation service was held on November 24.

The Zion's League was in charge of the evening service on November 17. The League chorus sang two anthems, and Elder E. W. Wecker, young people's leader, gave the sermon. Apostle E. J. Gleazer addressed members of the priesthood and their wives on November 18 at a special meeting held by the Flint and Clio Branches. A reception for Apostle and Mrs. Gleazer followed the meeting; each was presented a gift in appreciation of service rendered to the two branches. Family night was sponsored by the church school on November 22; community singing and a play by the Junior League were features of the evening's entertainment. A 9:30 worship service was held at the Newell Street Church on Thanksgiving morning. Glen Condon, who has been serving as pastor for the juniors at the Baltimore Boulevard Congregation, has been appointed by the district presidency as pastor of the Otter Lake Mission. Ernest Wecker was ordained to the office of elder at the December Communion service. The Midland Zion's League was in charge of the evening meeting; Elder Merle Howard was the speaker.

—Etta Youngs, reporter.

Toronto District Conference

The Toronto District Conference was held in Toronto on November 9 and 10. Officers elected for the coming year are William J. Bavington, district president; Everard Kennedy, counselor; James Wilson, counselor and nonresident pastor; Bethene E. Bavington, secretary; Velma Shepherdson, treasurer; Mrs. N. Perrin, women's leader; William Archer, young people's leader; James L. Bavington, church school director; and Ruby Whitworth, historian.

Reports from all past officers were read, several recommendations for ordinations were approved, and delegates to the 1947 General Conference were elected. Following the 9:30 prayer service on Sunday morning, Elder John F. Sheehy spoke. The afternoon meeting was supervised by the church school, young people, and women's department. Apostle D. Blair Jensen was the evening speaker; special music was provided by the district choir under the direction of Harold Neal.

—Bethene E. Bavington, reporter.

Columbia, Missouri

A college institute was held December 7 and 8 at the homes of Mr. and Mrs. Dan Belcher and Dr. and Mrs. John Blumenshine. The theme of the institute was "The Association of the Church With the Individual and Community." Apostle George Mesley, Bishop

H. L. Livingston, and Ward Hougas, president of the Central Missouri Stake, were the speakers. Rudolf Richter was in charge of social activities, and Fred Young directed the music. Classes were held on Saturday afternoon, and a banquet on Saturday night. After the dinner, Apostle Mesley showed moving pictures of Australia. He was also the speaker on Sunday morning, following the discussion period. A potluck dinner was served at noon. The institute closed with a vesper service.

—Fred Young, reporter.

Philadelphia, Pennsylvania

Pastor, Carl E. Muir

Dolly Lewis and John Thumm, both former Graceland students, and Pastor Carl Muir were the speakers at the Graceland College Day service on October 20. Edward William, infant son of Mr. and Mrs. Otto Hauser; Marlene Lewis, daughter of Mr. and Mrs. Roy Shaffer, Jr.; and William Albert, son of Mr. and Mrs. Adolph Mapes, were blessed recently; officiating at the blessings were Elders Louis Kuhn, Edward Lewis, Ira Humes, and Willard Hettrick. Apostle George Lewis was the speaker on Thursday evening, November 14. Helena and Charles Slessers, and Mary and Adolph Mapes were baptized on November 17 by Elder Willard Hettrick and Priest Thomas Freeland. A Thanksgiving prayer service was held Thursday morning, November 28, at the church. The women are meeting each Wednesday to prepare handiwork for a future sale. Family night is sponsored once a month on Friday evening by the women's department. Douglas Muir was elected Zion's League supervisor for the coming year. Speakers for the month of November were John Cummings, Samuel Worrell, and Pastor Carl Muir.

—Dora Humes, reporter.

Jay, Florida

Berrydale Branch

Pastor, J. S. McCall

In July of this year, members of the Oakland and Santa Rosa groups consolidated to form the Berrydale Branch. Two new members were baptized at the Gulf States Reunion. The Zion's League sponsored a chicken supper to raise money for new hymnals; the young people have also purchased a new volleyball and net for the church playground. Ira McDonald, recently ordained to the office of priest, and Burton McArthur are League leaders. The women, under the direction of Audrey Wall, are making gifts to sell for Christmas; the money will be added to the church treasury.

—Mrs. Gracie McArthur, reporter.

Sioux City, Iowa

Pastor, Cecil Burnett

Members of the priesthood have been meeting each Monday evening at the church for a study hour, using the Doctrine and Covenants as their text. On the first Sunday of every month a priesthood prayer service is held prior to the Communion service. A dinner for priesthood members and their wives was held October 14 in the lower auditorium of the church. The women of the branch meet every second and fourth Thursday of the month to study Elbert Smith's *Exploring the Church* and F. Henry Edward's *God Our Help*. Velma Floyd is the teacher.

Each Sunday evening a different member

of the priesthood is in charge of the program. Plays, talks by young people, and anthems by the junior choir have been used thus far.

Mr. and Mrs. Arthur Walbeck recently celebrated their golden wedding anniversary. Danny Emmerson was presented the God and Country Boy Scout award on Sunday, November 24, by Pastor Cecil Burnett. Nadene Law, a student at Morningside College, has been initiated in the Mu Phi Epsilon, national music sorority.

Boston, Massachusetts

Pastor, Reed Holmes

Job Njeim was the guest speaker at the evening service on November 3. Brother Njeim served with the Army Intelligence in Palestine during the war; his talk was on conditions existing in the Holy Land. The study club held its meeting on November 8 at the Fisher School in Somerville; in place of the usual study period, Arthur Beverage gave instructions on still-life drawing. This art class proved to be very interesting. Seventy Albert Scherer was the speaker on the evening of November 17. A branch party was held in the lower auditorium of the church on Saturday night, November 23. The entertainment included singing, readings, and a debate. Homecoming was celebrated November 24. Sanford Fisher was the morning speaker. At the Thanksgiving service held in the afternoon, gifts for other lands were brought to the altar by the Girl Scouts and junior church members. Gifts for the needy at home were contributed by the rest of the congregation. Thanksgiving anthems were sung by the choir at both services.

—Ina Beverage, reporter.

Fall River, Massachusetts

Pastor, Alma M. Coombs

Special services were held on Sunday, December 8, celebrating the eighty-first anniversary of the organization of Fall River Branch, and the eightieth anniversary of the district. Friends and former members from Washington, D. C.; New London, Connecticut; Westerly, Providence, Portsmouth, Pawtucket, and Newport, Rhode Island; New Bedford, Attleboro, Brockton, and Onset, Massachusetts, were present. The first meeting was a Communion service; the address was given by Priest Charles H. Pillsbury, Jr., and Beatrice York of Boston sang a solo. The 11 o'clock sermon was given by Elder H. A. Chelline of Providence, a former pastor; Marion Tift and Dorothy Sinclair sang a duet at this service. The last meeting of the day was held at 2:30 in the afternoon. Letters from former pastors John Sheehy, J. A. Koehler, A. B. Phillips, E. B. Hull, and former district president, C. Ed Miller and Reed M. Holmes, present district president were read. Pastor Alma Coombs and George Sinclair read the history and memoirs of Fall River Branch. The floral arrangement on the altar was the gift of Mabel Mathison Daniel and the Cross family. A basket of snapdragons and carnations was presented to Harriet Chesworth, oldest member of the branch, at the close of the service. Charles Cockcroft, deacon of Fall River Church for many years was honored also, as December 8 was his birthday.

—Gladys V. Coombs, reporter.

Errata

In the poem, "Christmas," printed in the *Herald* for December 21, page 5, the punctuation at the end of the sixth line should be omitted. The editors regret this error as it changes the meaning.

LETTERS

Sin and Forgiveness

How far can we go and be forgiven? It is true our Heavenly Father says we should forgive seventy times seven and more if necessary. A good Latter Day Saint does not tempt Him. We pledge ourselves to the saintly life, and thus we try to live daily so that each deed is pleasing in the sight of God. If we repent and abide by our repentance, we are surely given another chance. No one is perfect but our Father.

I became a member of the Reorganized Church on September 29, 1946, after an unusual experience. I have walked through the valley of the shadow of death many times; medical doctors cannot understand how I have lived these last several years.

I was a member of the Disciples, or so-called "Church of Christ," being baptized by immersion at the age of twelve by an evangelist. It was extremely hard for me to become interested enough to even investigate this work, because I could not see why it was necessary for me to be baptized a second time.

A short time before I became ill, my twin daughters, now seventeen, became interested and attended all services and were baptized about one year ago by William P. Vickroy of Columbus, Ohio. On the same day, I received administration by him and our beloved Brother C. Ed. Armstrong as I lay in my hospital bed. I felt some better but had no immediate recovery.

I was a Bible student and read and studied a lot and listened to all radio sermons. Through the prayers of the Saints, my family, and friends, I finally was out in my wheel chair and could walk around my home.

One day I turned to my Bible and read John 3: 5, "Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." For weeks I turned to this same message, as indeed it was a message to me.

I tried to determine if I had been baptized by one ordained of God. One evening Brother Armstrong called on me, and as he sat beside my bed, I asked him many questions concerning this, the Book of Mormon, and Doctrine and Covenants. I finally agreed to attend morning worship on Sunday, and my daughters took me in my wheel chair.

I seemed to absorb each hymn, Bible reading, and word spoken. I attended all services afterwards and I found each one more revealing.

I studied the Book of Mormon as well

as my Bible, read all tracts, and some of the Doctrine and Covenants.

Finally, after being fully convinced that I had finally found the true gospel, I asked if I was worthy of being born again and renewing my covenant with God. The answer was, "You certainly are," so Brother Vickroy came to Mount Vernon and I was baptized.

I had the prayers of the Saints and offered up my own prayers. Even though the group on the river's edge was cold, to me the water was warm and I, an invalid, was born again.

My desire is to be always faithful.
MABEL SMITH.

210 Greenwood Avenue
Mount Vernon, Ohio

Report on South Central Oregon

Brother Carroll and I went to Klamath Falls recently to meet with the Saints who are there; seven children and five adults were present. Although few in number, they wish to organize a mission. I sincerely believe if other groups had the faith of those two families, the cause of the church would go forward faster. Another example is that of the widow and elderly couple who worship together. They cannot do much by themselves, but if we can meet with them often enough, it may mean the beginning of another branch. The man has offered to donate a lot and help with the building of a church if a group can be organized. I learned a real lesson from those people; I have not met many in my travels who were as sincere and willing to help. If the snow doesn't prevent, I expect to continue my visits with them.

ORRAL C. HARTWIG.
33 North Riverside Avenue
Medford, Oregon

Need Continued Prayers

Some time ago we sent in a request for prayers to the *Herald* in behalf of our little grandson, Johnny Frisbee, who disappeared from his home last June 19. No trace has been found of him since.

I want to take this means of thanking all who so kindly remembered us in their prayers and also those who have sent letters. They have been greatly appreciated. Although Johnny is still missing, we feel it was the prayers of the Saints that gave us strength to bear our grief. We hope our friends will continue to remember us in their petitions, and especially do we ask them to pray for John's father. The strain of worry and grief has been very hard on him.

We are isolated and do not have church privileges, but we remain strong in the faith and get much comfort from

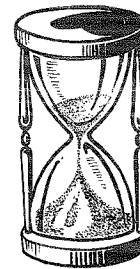
the pages of the *Herald* and visits of the Saints.

Mrs. Melvin Frisbee,
Belt, Montana

A Testimony of Faith

I had always had a fear of taking an anesthetic, but when I went to the hospital on October 17 for an operation, I decided to make that passage of Scripture which says, "Be of good courage, and he shall strengthen thy heart," my motto. Just before going to surgery, I repeated the twenty-third Psalm. After the first sensation of darkness, I seemed to see a glorious light and the Saviour standing beside the river of life. This same brightness continued throughout the operation. Although the suffering was severe in the days that followed, I found comfort in prayer. I pray God that I may live a life useful to him in some way. I desire the prayers of the Saints that I may soon be strong enough to take my place in the church again. I send greetings to all who know me. If any care to write, their letters will be appreciated.

MRS. MARY E. MALONE.
Route 3, Box 83
Kennett, Missouri



**There's
Still
TIME!**

PARENT
PASTOR
TEACHER

The time to reach your boys is when they are boys. Tomorrow may be too late.

Have your boys come to love the church by sharing happily in its life today.

The GOD AND COUNTRY award for Scouts means just that. Have your boys enrolled? Any Boy Scout anywhere can be a part of this program.

Address inquiries to

Department of Religious Education
The Auditorium, Independence, Mo.

We're Glad

. that you're happy, that you have no questions, no problems, no complaints, no nothin'. You see we're UNHAPPY! We're unhappy because we've got "no nothin'." We don't have your ideas, your problems, your questions. Maybe our pride is hurt. We thought you'd all see that these pages belong to you and that you'd realize the opportunity to ask questions, comment on problems, try your wings at expression. Tell us, were we wrong?

New

What Is Your Dream?

By SADI ANKA MOON

—or do you have one? When you were younger, you said to yourself, "Someday I'm going to be a fireman, an explorer, or a mountain-climber." But those were the days before you realized the amount of energy that goes into being a fireman, an explorer, or a mountain-climber. Or anything else. And what are you doing right now? What will you be doing tomorrow morning at 8 o'clock? Something you want to be doing? Are you pleased with yourself and your job? Is this what you dreamed of doing? Is this the contribution you dreamed of making to humanity? Or did you get stopped when you were only part way up your mountain because you lacked equipment or because it was too hard climbing?

In testimony meeting you have said, or at least felt, "I want to do

my part to further the work of the church." All right, are you satisfied that what you are doing is really pointing in that direction? If not, why not? What's *your* trouble? Come on now, you can't blame it on someone else!

When you took upon you the name of this church you assumed a real responsibility. Let's just throw out the big words and take a good honest look at what that responsibility is. First of all, if you believe that it is God's church, to help build a happier society where each individual has a right to his own self-realization, just what kind of an organization do you think that means? Do you think it means we're supposed to be trailing along someplace in the background of the social and physical sciences? Of course not. As President Edmund J. Gleazer, Jr., in the Graceland homecoming address, said: "We're to occupy places of leadership."

That is pointed enough. Now, let's make this personal. How about you? Forget all the others for a while. Yes, we realize that *we* are a bunch of "pikers," probably, but that isn't going to excuse *you*. In this analysis of you, we must start with what you have to contribute. No self-respecting human being will answer, "Nothing," to this probe. We have our hypothesis now; some thing, or maybe several things,

which you have to offer the group. This thing is native with you, a talent. Now we go on to find out what you have done with it. Buried it? You must have—if you're like some of the rest of us—otherwise you'd be so busy and happy that you'd never worry about what to do with a rainy Saturday afternoon. Explicitly, what can you do to use that talent? Are you in a place where it can be used to the best advantage? Maybe your work, which you may merely have become addicted to because of the inertia of rest, the fear of moving on, is not at all conducive to your making your best contribution. Are you afraid of changing jobs or locations? This question is not pointed at those erratic few of us who, like a firefly, are never in

DID YOU read the blurb at the top of the page? You go right back and read it now. You'd be surprised at the things we write for that choice spot.

the same spot twice when their light goes on. But, notice that I said *few*—come on, don't sit back in your chair. Most likely you aren't in that group. You're probably doing what you are, unpleasant or unsatisfying as it is, because of some vague sense of security. "I'm always assured of my three meals a day." Gee, you're afraid, aren't you? You don't have much confidence in your

Here Is the Writer . . .



Sadi Anka Moon

her time and attention to professional Girl Scouting. As for idiosyncracies, she says, "My likes are prosaic; my dislikes I have no business to humor. I haven't done anything outstanding either. Guess I just live along too busy to do anything exciting."

Horizons

abilities, do you? A lot of people do have confidence in you, though, and expect much from you, even if it involves breaking out of that warm little cocoon you are methodically wrapping yourself in. If that is the case, you're too scared to be in this thing. That is enough on this subject of talent. You think it out from there.

Your work is interesting and satisfying, let us say. What about your extra-curricular activities? What books have you read recently on social philosophy, economics, psychology, or related subjects? If your church is to pioneer in the field, you, as a member, can't afford to be a wallflower. What contribution have you made in the form of leadership or participation? President Gleazer also said in his address, "The strength of the group is the participation of the members." You must, if you love this thing, be giving your personal support to your branch activities *and* your community civic affairs. If your church is to be a leader in the field of social welfare, you must be an active citizen in your community, city, and state. By the way, did you vote at the recent elections? Did you know what you were voting about? As a progressive church member, you should be able to answer both of these questions affirmatively. Are you doing some volunteer work in any of the now help-starved fields, Red Cross, Girl Scouting or Boy Scouting, city play clubs, community recreation, adult education, or hospital aid? Maybe you feel you are not equipped to contribute. Then get busy and learn how.

Here's a word that sort of takes

in the whole problem, and it's one of the key words of our movement: *stewardship*. Just go over some of those stewardships you used to recite in church school when you were in the junior or junior high department—time, talent, and money. Money—you especially, as a Reorganized Latter Day Saint, ought to have some active and growing theor-

ies and practices concerning your money. Right now are you keeping an expense account and paying tithing regularly? And here's a big one: What are you thinking about the economic theory of Zion? That's a problem we're all going to share in. We, as individuals, must be doing some thinking on the prob-

(Continued on page 16.)

The Trouble-Shooter

League Service Or Gab Fest?

QUESTION: Maybe I'm being too critical, or perhaps I'm just old-fashioned—whichever the case, I am perturbed about the seeming lack of respect for the house of worship so often evidenced in League services. I suppose teen-agers, by nature, are restless and noisy, but surely they feel a need for reverence occasionally. I would appreciate suggestions from some successful young people's leader on how to deal with this situation.

ANSWER: By Dwain Miller, President of the City-wide League, Independence, Missouri.

Until the seeming lack of respect for the house of worship on the part of our young people annoys us enough to take steps to remedy the situation, I'm afraid we'll all have to remain perturbed about it for some time to come.

The author of the question wonders about the lack of respect evidenced in League services. Perhaps the reasons I give in answering this question could well answer the queries of those who wonder

why there is such a lack of respect for the house of worship on the part of some adults.

Let us consider these adults for a moment. After all, what better place could we begin an analysis of the problems of the young than with their progenitors? The problem didn't arise in a day or two but had its beginning long ago in the home. So often children are blamed for something their parents failed to do. That is partially true in this problem of respect for worship services. Let me ask the parents a few questions. Have you ever taken the time to explain to your children why



Mary A. Burlington
1510 1/2 Jules St.
St. Joseph 16, Missouri

62970

17

h

church is different from the circus or movies or a baseball game? Many grow up without knowing the real significance of church attendance. Do you have a family altar in your home? Have you taught your children the value of prayer? Have you made an effort to teach them to love and respect God? You can't expect them to honor his house unless they respect him. Children must have a reason for doing things, too. If they have to be quiet in church, they'll want to know why. Always the adult must be an example. Years of verbal teaching as to what's right and what's wrong may be destroyed by one careless action.

Another contributing factor to this problem is the type of Zion's League services we have. Many of these meetings are more like parties than a study hour or worship service. Some young people's leaders have the mistaken idea that they must stage an entertainment each Sunday evening or no one will attend. Such procedure is putting the cart before the horse. "As they sow, so shall they also reap." In such cases you'll find the young people coming to be entertained, and when there is a serious service, they're restless, noisy, and disappointed because it's not what they're used to or what they expect. They have the feeling that something's being put over on them.

Now about planning. Do you plan your League services in relative units for periods of three, six, nine, or twelve months, with each period designed to accomplish some definite objective? Or are your services just a series of episodes having no relationship to preceding meetings and no objective other than "filling in" the League hour? Is your program well-balanced? Does it meet the needs of young people?

I would like to make a few practical suggestions which, I believe, may help. Look around you. Survey your League for talents and aptitudes. Put everyone

(This space for Address Label.)

to work. Probably every fellow who is back from service has a store of interesting knowledge about other peoples of the world, their religions and customs. This is vital information to all young Latter Day Saints who seriously intend to do something about evangelizing the world. Interview your pastor and other church officials to find out how they came to devote their lives to the cause. Invite prominent men of the community to present their views on some current problem. Ask clergymen of other churches to explain their religious beliefs. Have debates, forums, and panel discussions on questions asked most frequently by young people. Visit other Leagues and exchange ideas. You'll be surprised at the bond of fellowship which will result. Plan some major project that will require work and sacrifice . . . perhaps the church needs repainting, or maybe there's room for a tennis court in the back yard.

I hope these suggestions will stimulate you to think of others. Because of limited space, I can only "scratch the surface." Just as this problem of disrespect didn't arise in a day or two, neither is it going to be solved in a short while. It is something that has to be worked at, and the time to start is now.

What Is Your Dream?

(Continued from page 14.)

lem. We can't leave it all for Bishop DeLapp to do. If we consider our church a democratic organization, we owe it to the church to *share* in the formulating of our Zion's theory. That calls for working together and thinking together. What do you do when you form a young adult's class or have a get-together? Study the Book of Mormon? That's all well and good, but remember that what Evangelist Ray Whiting says is true, "a light is to see by and not to look at." Let's hang the lights of our church literature over our shoulders and start looking at the problems of living. Maybe you are in an isolated area or your work doesn't allow you to share the company of other thinking Latter Day

Saints. Maybe there is an intelligent solution to your problem. Have you honestly considered doing something about it?

Lots of questions have been asked here. Questions are good for us. Don't be afraid to question your own motives, habits, and goals. You're in good company; there are many, many young Latter Day Saints who feel just as you do—we want to, but we're just a little afraid to. There's no room in our movement for the "inertia of fear." Put some wheels under that dream. Accept your responsibility of leadership in social progress. And remember, you cannot be limited by anything but those things you accept as limitations.

Consider Your Minister

BY RICH PRICE

Your branch president is a busy man. Some of his responsibilities are: Keeping contact with the branch membership, visiting the sick, reading for personal development, personal prayer and meditation, preparation of sermons, speaking to church and community groups, meeting with church committees, pastoral letter writing, weddings, funerals, and special events, personal conferences, and entertainment of guests—and making his own living in his "spare time."

Your pastor is your servant—your spiritual leader. You employ him, but you do not pay him. Most churches give their ministers an adequate salary and retirement security. Our branches cannot do this, but our ministers are still anxious to serve. They can serve best if we give them our full co-operation. Consider your minister by following his leadership and making his work easier.



Photo by J. C. TURNER

Winter Solstice

A Spur of Life

By Lorne F. White



VOLUME 94

JANUARY 11, 1947

NUMBER 2

www.LatterDayTruth.org

The Saints Herald

Volume 94

January 11, 1947

Number 2

P. S.

EDITORS:

The First Presidency

Israel A. Smith

John F. Garver

F. Henry Edwards

ASSISTANTS:

Leonard J. Lea, Managing
Editor

Kenneth L. Graham, Business
Manager

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 per year and \$1.15 for six months in advance in the U. S. A., its territories and possessions; Canada \$2.50 per year and \$1.30 for six months; other countries, \$3.25 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

All checks for subscriptions to church papers, or for books and other materials sold at the Church Bookstore, should be made payable to Herald Publishing House, Independence, Missouri.

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

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

Checks or Money Orders for contributions made to the General Church should be issued in the name of the Solicitor, Bishop's Agent, or Bishop in the district or stake in which the contributor lives.

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

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

Contents

EDITORIAL:

The McConleys to Europe.....	3
Across the Desk.....	3
Planning for Editorial Work.....	3
The Iron Curtain.....	4

ARTICLES:

Blue Pencil Notes.....	4
A Spur of Life, by Lorne F. White.....	5
A Day of Sacrifice, by James F. Keir.....	6
Practical Good-Doing Love, by J. A. Koehler.....	7
Letters	8
Worship Suggestions for February, by Katherine H. Wilson.....	9
The Old Question—Dancing, by Dr. F. M. McDowell.....	14
Education, Our Destiny, by Barbara McFarlane.....	15
News Briefs	11
Bulletin Board	16

My Longing

Beget in me
A sincere sympathy
For him whose earnest zeal abates,
Who fears and halts and hesitates,
About to lose his way.

Beget in me
Abundant charity
For everyone and all mankind,
That'll not retaliate in kind
When rude offenses come.

Beget in me
A magnanimity
That sees the good in foe and friend
And scorns the seeming evil trend,
Is blind to every fault.

Beget in me
Abounding industry,
A restless urge to do for Him,
To carry on 'mid sordid din
Ever unsatisfied.

Beget in me
A humble ecstasy,
A fear of weaknesses of mine,
But consciousness of help divine,
A joyous fortitude.

—G. C. Hoskin.

* The Greater Fact

Coming down the eastward slope from the Raton Pass through southeastern Colorado, the long Santa Fe train, "The Chief," gathered speed until it seemed like a bird in flight. Back there, silhouetted in the light of the setting sun, was a great table-topped mountain, majestic and beautiful, the last outpost of the Rockies we were to see as we entered upon the rolling plains, the little hills and gullies that were slanting us slowly downward into Kansas. The traveler, fascinated, watched it for a full hour as it receded into the distance.

Geologically, the mountain and the plain are two different worlds, and they carry a spiritual symbolism too obvious to be missed. The plains are practical; they speak doggedly material things—soil, crops, pasture—by which the body is fed, and its wants are supplied. The mountain is a denial of all that the plains have to say; it is an exaltation of the spirit, a proclamation of the glory of eternity, a touch of the hand of God. And yet the mountain has its practical uses, too: upon its sides the high clouds are squeezed like sponges of their moisture to water the plains below in rain and melting snow. The plain needs the mountain; the mountain needs the plain.

Like a mountain, the fact of immortality rises aloft to fix our attention upon another and more enduring world. It is a denial of all the so-called "facts" of our little materialism upon the plains of everyday life. The two worlds—the temporal and the eternal—need each other.

The mountain, though seeming fairylike in the dim haze of the distance, is as real as the plain. And immortality is as real as the soil, your vegetable garden, and your daily loaf of bread.
—L. L.

* Complaints

We'd like to complain a bit about Americans. In our towns, we think it good to widen the streets, put a building in every vacant place, pave every bit of land that is left, destroy every tree and eliminate every patch of green grass. When it is all done we don't like it, and escape to the country every chance we get. Yet we never learn, but go right on doing it. Will God ever forgive us for so disfiguring his world?

We build beautiful super-super highways, and we take them around the towns so that we can have country scenery and not disturb the townspeople. Then we let all the honky-tonks, shacks, and evil night clubs move out and clutter up the highway, so that the trouble and money are wasted. How will a future generation forgive us? We don't like it, but we go right on doing it.

We invented the worst cheese in the world. It was strong, bitter, and unpalatable. Then most of us decided we didn't like cheese anyway and refused to eat it. Only when importers brought us foreign cheeses did we discover how delicious this nourishing milk food could be. Now our manufacturers have a new idea, and are making some rather fair imitations—but still imitations. A few of us have learned to buy the new kinds. But most people who go to market and say "Gimme some cheese," are planning to use it to bait a mouse trap, or impart strength to a Friday dish of macaroni. Primitive people could use it to fend off evil spirits.

We have done a great amount of bragging in these years about "The American Way of Life." But not all of our ways are wonderful. Some of them need improvement. We could begin now. Not only would we all be happier: we could have something worth-while to show to the visiting foreigners.—L. L.

The McConleys to Europe

The European conflict brought about a marked curtailment of missionary effort in the European Mission. Apostle Oakman gave such ministry as he could under wartime restrictions; but it was largely limited to England after hostilities began, and he returned to America while yet movements of nonmilitary citizens were prohibited on the continent.

Since the war ended, relaxation of these restrictions has been slow, and especially delayed in the zones in Germany and Poland under the separate control of Soviet Russia, Great Britain, and the United States. Nevertheless, some important work has been done by Elder F. O. Davies, who has visited Holland and the Scandinavian countries at our request, and who reports quickening spiritual activity and deep gratitude for the food and clothing sent by the Saints in the United States, England, and Australia.

In order to build on the work already done, Apostle M. A. McConley has now been appointed to take charge of the European Mission. His departure will be delayed only long enough to secure needed passports when he will be en route. Sister Emma McConley will either go at the same time or join him as soon as necessary preparations for a mission headquarters can be made.

Brother McConley will not be new to work in our missions abroad. He entered the active ministry under conference appointment in 1910, and was sent to Hawaii. After four years there, he was transferred to the mainland; but in 1916 returned to that mission for another four years.

He was called and ordained an apostle in 1920, and in 1921 went to Australia. He visited America for the fall conference of 1923 and was reappointed to Australia with the late Apostle Clyde F. Ellis, for about two more years.

Since 1925 Brother McConley has served at different times as mission-

ary in charge of Canada, the Pacific Slope, the Southern States, the Great Lakes, and the Central States.

In 1941 he went again to Hawaii, and he was back and forth for the duration of the war. He and Sister McConley were in Honolulu during the bombing of Pearl Harbor, and gave valuable ministry to the church and citizenry, our members of the military service, and to the general welfare of the cause.

Brother McConley is thus a veteran missionary whose devotion to the cause of the church has never flagged however hard has been the road. Sister McConley for many years has been prominent as a worker among the women, and is a member of the General Council of Women. They have two sons and a daughter, and three grandchildren. The daughter is Sister Alice McConley Johnson, the wife of Elder Glen Johnson, one of our able young General Conference appointees.

Brother and Sister McConley go on this important mission with our full confidence that they will render a satisfactory ministry to the Saints. We commend them to the church abroad and ask for them the united prayers of the Saints.

THE FIRST PRESIDENCY,
By Israel A. Smith

Across the Desk

From Private Neville F. Cool, U. S. Army in Korea:

Dear Brother Smith: This is a Christmas greeting from a brother in Korea. I've been made Chaplain's Assistant here and hope in some way I can be an influence for good. These boys are starving for spiritual food.

Korean missionary work would seem to me necessary, also. It will be a hard task, but I'm sure, if God's in his church, nothing can stop us.

Letters addressed to Brother Cool in our care will be forwarded.

I. A. S.

Apostle D. Blair Jensen reports that he officiated at the reorganiza-

tion of the Chillicothe, Ohio, Branch on the evening of Monday, December 9. Much of the credit for the development of our work in Chillicothe goes to Elder Floyd Rockwell, President of the Southern Ohio District, and other Saints of the Limerick Branch. We are very happy to see the work in this area strengthened as our branches are built up in stable areas of population.

F. H. E.

Planning for Editorial Work

Reference has been made in these columns to the need for long-range vision and well-laid plans towards the ministry essential to growth of life in our people. Looming large in these considerations is the pastoral function of ministry, towards the strengthening of which there is being issued from the office of the First Presidency *The Pastoral Handbook for 1947* just off the press and made available to all pastors and supervising officers related to the pastoral ministry of the church.

In this handbook are found suggestions for special days and seasons, for sermon topics, prayer meeting themes, Communion talks, and remarks appropriate to the receiving of the oblation.

There is included also an appreciation of priesthood, with particular reference to the standing ministry, of the place of the church school in the work of the branch, of ministry to the family, of the fellowship of Saints, and of the kingdom of God in its wider reaches. And there is a discussion of general church finances, of church institutions, of the gathering, and of standards for stewards.

It will be understood of course this is in no sense an attempt at regimentation, but is suggestive only, as may be applicable to local

Editorial

situations at the discretion of pastors of the church. May, then, the lead given be accepted as intended—a contribution towards our expanding vision and consistent planning for the total pastoral functioning essential to growth in life of the Saints and the church.

J. F. GARVER

The Iron Curtain

News from countries under the Soviet control is of paramount interest. It is not often we can get statements from one occupying the highest position in any of these countries. Zoltan Tildy, not only is president of Hungary but is also an ordained minister of the Reformed Church, probably the first Protestant clergyman to head a European State.

President Tildy said the religionists of the world could help by including Hungary in Christian good fellowship, and after peace treaties are effected, representatives from the churches will be welcome.

Tildy's message to Christianity is significant and is here reprinted from news releases:

It is my conviction that the restoration of world order and the conquest of the inner crisis of humanity are possible only by the help of the gospel. Neither for the individual nor for human society, peoples, and nations does there exist any other line of development to a true and decent peace than by way of the gospel.

Humanity yearns with tormented heart for peace and quiet. No matter what nation or society you consider, this longing is mirrored in its life. Even where the gospel message is not publicly proclaimed, the same endeavors toward a better and more perfect life and toward the peace which comes from constructive work can be recognized.

Never have the churches had before them a greater opportunity and a larger task than in these anxious times. Millions of avid men and women await the message that will show them the way and illuminate the path into the future. But the churches can only fulfill their task if they unreservedly confess the gospel and proclaim it, if they take upon

(Continued on page 16.)

Blue Pencil Notes

Often the remarks and questions of children are amusing to adults, but we were reminded by one writer in the *Herald* that we better not laugh at their questions, rather take them seriously and answer as wisely as we can. At the same time we may learn something.

Years ago a little nephew of mine, Wallace Cochran, came to my home in Lamoni on an important matter. This was his question: "Uncle All-bert, you know those gum machines you put a penny in and push a button and out comes a stick of gum? Well, this is what I want to know: if you keep on pushing will the gum keep on coming out?" Now there was the wishful thinking of a lot of adults. How easy the problem of life if we could find a way to put in a small sum of money and keep on punching a button the rest of our lives and get what we want—and now some think the government should furnish the money and the machine and a man to press the button.

Again of an evening, when I had raked up a lot of rubbish in the backyard and had a big bonfire, Wallace came and contemplated it for a time and then said, "Uncle All-bert, did you start all that fire with one match?" James once remarked, "How great a matter a little fire kindleth." Just one match may start a fire that will burn up old friendships—perhaps burn up a branch or district of the church. The children of the kingdom should not play with matches.

One of our small L. D. S. boys came home from Sunday school. The theme of the lesson had been love. He was full of the theme. He swelled out his chest and announced to the family, "I love everybody. I love everybody in the whole world—some I do and some I don't." Even adults have reservations in their religious professions. At that,

this lad's remark starts a train of thought.

We are to cherish good will toward all people. We are to avoid the spirit of intolerance and hatred against all races and peoples. Good will is the basis of love. And yet there are certain fellowships which are not all embracing. God loved the whole world. Jesus loved all people; yet rather obviously there were some for whom he had a fellowship into which the whole world could not or would not enter.

For those who had accepted his message, obeyed his gospel, shared with him his labor and companionship, for those the love of Jesus took on a richer and deeper meaning. John says that when Jesus knew that the hour of his departure was come, "having loved his *own*, he loved them unto the end." He gathered his disciples together for the last supper, and to them he said, "With desire have I desired to eat this passover with *you*." When he came to offer his closing prayer at this memorable meeting, he prayed: "I pray not for the world, but for them which thou hast given me; for they are mine." Jesus loved all men, but he had an especial love for those given him of the Father who voluntarily had become his brethren.

The fellowship of those of like faith, who have shared similar spiritual experiences is one of the most precious things that we are privileged to know. "The friends that most cheer me on life's rugged road are the friends of my Master, the children of God."

ELBERT A. SMITH

Few people are entirely free from prejudice. We owe it to ourselves to analyze our prejudices to discover how secure the foundations are upon which they rest. Truth, which is the essence of science, is the dissecting tool with which to work.—James F. Keir.

A Spur of Life

By Lorne F. White

EVERYONE is sentenced to death. That is a grim, blunt, and inescapable certainty. There was a time when we made too much of death. Now we make too little of it, exclude it from our calculations as morbid and gloomy. The latter is the more foolish course. The owl is a wiser bird than the stupid ostrich. Instead, it is preferable that we select a middle course, taking due, but not undue account of the fact of death, as one of the conditions involved in life. Therefore, I hope we can understand death in a new, sane, healthy, even cheerful interpretation of fact.

There are, in any intelligent view of death, certain limits it places on life. At first glance there is very little similarity between a picture frame, a rent day, the frontier of a nation, and the count in a boxing match. And yet each have something in common in that all form limits to something. Definite compression and focus is given a picture by its frame. The approach of rent-day forces the tenant to limit his spending. The jurisdiction of a nation is confined within its borders. And the counting of the referee forces the prostrate pugilist to an even more reluctant elevation. A game is definitely made by its rules. This is particularly true of the game of life. It has a definite time limit, and the fact of that limit supplies life with its salt and tang. What a nightmare of insipid and savorless vapidness would be the result in a deathless life. Unconsciously this knowledge of a time limit in life provides us with a constant urge, a pressure, and a spur to a greater and fuller life. Of all the points of life's rich economy, the fact of this limit consciousness is the least recognized and the most abused.

THE KNOWLEDGE OF A time limit, therefore, supplies to life a welcomed, zestful, and valuable in-

tensity. This place and function of death in the economy of life is a spice, a pressure, and a spur, forming as it does the ginger of life. As one writer has rather pointedly said, "Who could endure life were it not for the hope of death and release?" I do not think the writer was displaying morbidity. Rather, I feel he was attempting to place some evaluation upon death as a force in living. Is it not true that the very forces which make death inevitable, make life possible? Death, far from being feared, should serve to give life beauty and meaning. Only the shallow and the lazy actually dread death. Some deep, innate instinct warns the empty life to fear death. Why should any normal person fear death when it cannot exist while he does?

Superficially, death is indicated as a murderer, when actually it should be profoundly honored as a creator. It has made more men than it ever destroyed. The dynamic of death has made civilization. How much of man's mastery and outdistancing of his rivals and competitors is clearly traced to this sense of urgency in the face of ever-decreasing time limit. Man knows the approach of death; animals, as a rule, do not. Hence we have an excellent example of one more point of evidence indicating man's superiority to mere animals.

IF WE ARE ALL agreed, then, in seeing and even applauding death as the sharp spur of the living, we can advance to the next step. The value of lives should be measured by yearnings, not years, by intensity of achievement, not the number of days. Man measures life by years. God measures life by the yearnings of the soul. To il-

lustrate: George Bernard Shaw, several years ago, wrote a play, *Back to Methuselah*. In it he suggests that man's life should be prolonged from the present "three score years and ten," to three hundred years—a modest proposal, especially for Shaw. He complains that just when man is ripe in facilities, well-stocked in mind, purged in passions, clear in spirit, and mature in judgment, then he promptly dies. This ingenious amendment to the plan of God, overlooks one probability. What if man is thus fully prepared and equipped here in order that his spirit may find employment elsewhere? And also, with the prospect of three hundred birthdays, would the mind be more fully developed than in our present limitations? Or would the extension result in a gradual slowing down of the tempo of living?

It is evident, therefore, that the value of such an amendment is problematical. Extension of time would only slacken or diminish effort. Methuselah lived for nine hundred and sixty-nine years, but that is all we know about him. He made that record, but no other. On the other hand, the Apostle Paul, Martin Luther, Christopher Columbus, Joseph Smith, and countless others all died before their allotted time. And Jesus Christ died at the age of thirty-three. Their records will live forever.

The mere urge to survive is an instinctive animal ambition. The struggle to keep alive has always been the master impulse of the lower animal. And when we find that impulse predominant in man, it is a sure sign that he does not understand his birthright, that he still permits his affinities to the animals

to dominate his thinking. He has failed to determine his relationship to nature and its forces. His reason and his entire attitudinal powers are colored by the animal urges which characterize the creatures appearing below them in the creative scale. This tragic misplacing of emphasis can be quite safely interpreted as the cause for much of our social upheaval and hostility.

THE SURE SIGN of regeneration in man is when he turns from this extension of life, to a concern over the quality of life. Fullness of life must become his chief concern. When we complete the transition from duration to intensity, then we are in sight of eternal life. One of the greatest fallacies adhered to in this age is that eternal life is an endless succession of years. What a horrible thought. What immature, unreasoning mind concocted such a dismal picture of what can promise to be the greatest gift of God to man. In this theory of endless days, many fail to sense eternal life as basically qualitative, not quantitative. It is divine efficiency coupled with an eternity of opportunity. It is not an idle duration of time, but rather a progressive knowledge. Life, itself, is endless, not because it is the infinite extension of time, but rather because it is the absolute antithesis of time. Time is superceded and transcended. The past and the future melt into a brilliant and satisfying now.

As a great summons, death comes to all. It is nonetheless certain for being unpredictable. It is cowardly and futile to whimper, foolish and impious to forget. Never to think of death is as foolish as to be always thinking of it. Think of it as a spur, not a nightmare; as a goad, not a ghoul. Therefore, in life as in every other game, only limited time is given for the test or examination. If we are to be the utmost that we can be, we must do the utmost that we can do. Jesus did not violate the veil that hangs before the future. He said very little about

it. But he did insist upon the importance of earnest action. In fact, his parables of judgment vibrate with urgency. It matters supremely that our brief span of life be utilized to the utmost.

We all admit that in the lesser arts, discipline and practice are essential. In music, painting, sculpture, and athletics, training is absolutely necessary. Yet many believe the greatest of all arts, The Art of Living, manages itself. It never occurs to us that discipline and practice is needed here. When our time is called, will our hearts be craven with fear, our minds starved, and our record blank? On our honor, let no good cause appeal to us in vain, for in that spirit is understood the place of death in the economy of life. In his ability to adjust himself to whatever situation he finds himself in, is the measure of a good man. Whether in life or death, may we be able to make that adjustment, and above all view death as only a spur to greater life.

A Day of Sacrifice

By James F. Keir

I used to wonder just what was meant by, "Behold, this is a day of sacrifice and of the tithing of my people." It was difficult for me to understand the first part of this statement. How did tithing work a hardship upon us or call for any self-denial or sacrifice?

As tithing is taught by Latter Day Saints, our needs and just wants are supplied out of our income and only the one tenth of the residue belongs to God. This should be turned over to his authorized servants with which to carry on the Lord's work. It was not until I considered the purpose of God in requiring us to tithe that I found a satisfactory meaning to the text, "Behold, this is a day of sacrifice . . ." There is a reason back of everything that God requires of his children. He is interested, always,

in their growth and development, and to accomplish this he gave us his law.

THE PURPOSE OF THE LAW

Giving is God's antedote for selfishness. It would have been unfortunate for us if God had failed to give us a law to help us overcome this human weakness.

Two things, at least, motivate us when we pay tithing:

1. We desire to honor God's law.
2. We want to share with others the blessings that the gospel has brought to us.

For the one who has an increase or residue, that's fine. But what about the Saint who has none? In what way may that one enjoy the needed help in overcoming selfishness? Though such may lack in material possessions, they also need this law to curb and overcome selfishness and have the joy of knowing that they are helping to carry the gospel to others, to feel the divine approval that comes to all who seek to live by every word that proceedeth from the mouth of God. Their opportunity to give is through sacrifice. By self-denial and sacrifice they, too, are subscribing to the law of tithing.

"Behold, this is a day of sacrifice and of the tithing of my people." For these reasons, the name of every member of the church should be found annually upon the Bishop's books, not as a matter of compulsion, but as an evidence of the desire of all to honor the law which God has given for our spiritual growth and development.

When I go down to the grave I must say like so many others, "I have finished my day's work." But I cannot say, "I have finished my life." My day's work will begin the next morning. The tomb is not a blind alley. It is a thoroughfare. It closes in the twilight to open in the dawn.—Victor Hugo.

Practical Good-Doing Love

By J. A. Koehler

WHEN THE writers of the New Testament said that some people love pleasure and some love lies and other things, they implied that there is more than one kind of love, one of which is practical good-doing love.

When a mother is impelled irresistibly to protect her children from bodily harm, when because it affords her satisfaction to do so she foregoes things which are pleasurable to her that she may the better promote the well-being of those children, when she takes delight in providing the food and clothing and all such like which her children need—when a mother does that she is manifesting practical good-doing love.

If the Apostle John knew more about one thing than another, perhaps it was God-love. And this is part of what he said about that love: "But whoso hath this world's goods, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

What St. John meant, it seems, is that God-love—which is love of man—is not a sickly Hirohito "so sorry." It is not a pious "make-believe" which does not seek to do the good that needs to be done; God-love is effectual, practical good-doing.

I believe that is what St. James had in mind when he said: "What doth it profit, my brother," to say to a person who is "naked and destitute of daily bread . . . Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful for the body?" What good is that kind of love? Does it promote human well-being and happiness?

St. Paul said that, as we have opportunity, we should "do good unto all men," and especially to those who are of "the household of faith." We should seek the well-

being and happiness of humanity. And that, said Jesus, is the love of God, who "maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

"Sendeth rain." That is practical good-doing, is it not? And that is the characteristic of God-love. The very first manifestation of that love was practical in its good-doing. I refer to the provision the Almighty made for the satisfaction of the vital needs of the whole human family when he created the earth. "It pleaseth God," it is a manifestation of his love, said the modern prophet, "that he hath given these things unto man."

It is the opinion of Jesus, as revealed in the parable of the sheep and the goats, that after all shall have been said and done the important question will be, was the love which we had for our fellows practical good-doing love? In that parable, which is recorded in the 25th chapter of Matthew, Jesus said that a man who does not love in that manner is an "unprofitable servant."

Moreover, in that parable Jesus affirmed the impartiality of true Christian love—which is God-love. It shall come to pass, said Jesus, that when those of us who do not love practical good-doing for the sake of doing good shall ask, "When saw we thee an hungered, or athirst, or naked, or sick, or in prison, and did not minister unto thee?" the answer shall be, "Inasmuch as ye did it not to one of the least of these [all of whom are children of God], ye did it not unto me." That devotion to practical good-doing without partiality is distinctively God-love.

In most instances love is the practical good-doing of "persons," as when the Good Samaritan bound up the wounds of the man who had been waylaid on the road from Jerusalem to Jericho. But love may be the practical good-doing of

"peoples," too. And that practical good-doing of peoples is the love in which my interest is centered in this talk.

God-love is the acceptance of responsibility by peoples as well as persons to do good to others. It is an irresistible impulsion, a passion, to do good. Suppose there were truly a "people" of God today. To what kind of practical good-doing would that people be devoted? That would be determined by two circumstances: (1) The kind of practical good-doing which only peoples have capacity to do, or the business to which only peoples may attend; and (2) the special need of the age; the thing that needs most to be done.

Now I do not need to tell you what the need of this age is, for it is the principal thing the world has to talk about. The business of peoples—which is the business of government—is in a mess. Because that business is in a state of confusion, and because in the business of government "we grope for the wall like the blind" and "stumble at noonday as in the night," as Isaiah expressed it, we get ourselves into all kinds of troubles—a calamity has come upon the inhabitants of the earth.

Surely you must know why there was a World War I and a World War II and why there may be a World War III. Surely you must know why, as a nation, we have our family quarrels. Surely you must know that every crisis through which our nation ever passed was the outcome of our way of conducting the business of living together. And if you know that, you must know the imperative need of the age.

In the nature of things, only some

"people" can lead the way out of that mess. For only peoples have capacity for the business of government. The special need, the very desperate need, of this age is that some people shall spearhead a movement to reconstitute society and to save the race from further disaster by ordering its own government of its own internal affairs with "judgment" and establishing it with "justice."

That is the price that must be paid to promote human well-being in this age. That is the practical good that love needs to do. And if there were a "people" of God today, if there were a people motivated by his love—a "people" which had capacity and opportunity to govern its own affairs aright—that people would have its heart set on the practical good-doing which the age demands. It would have its heart set on an adventure in godly economic self-governance.

Even in our wildest flights of imagination, we cannot see such a people being formed except under prophetic leadership. Nor can we see such a people being formed except through the offices of a prophetic leadership which has a true social philosophy. For a concept of how peoples should govern their economic affairs is the very heart of any social philosophy. That, primarily, is what social philosophy is all about.

You can hardly imagine the formation of such a people except as composed of "persons" who nurture in their own hearts the love of God. If that be true, we must believe what "God hath spoken by the mouth of all the holy prophets since the world began," which is that the practical good that needs to be done in this age will be done by a religious people; a religious people motivated by practical good-doing love.

That is the call of the modern prophet to "The Elect," or to the moral elite, who are scattered throughout the world; and who, in

their scattered circumstances, are unable to do the good that needs to be done. As persons, severally or separately, they do not have capacity for that good-doing. In later talks I will treat of the gathering of The Elect and of their adventure in economic self-governance.

What I wish to emphasize, in conclusion is that the practical good-doing of The Elect is a manifestation of the love of God in man. It is a willing acceptance of a very peculiar responsibility under God for the essential character of civilization. It is an irresistible impulsion to do the good that desperately needs to be done. And we believe that when it shall have been done, when the standard of government has been lifted up, that good-doing of The Elect will be, (as the modern prophet said) an implementation of a social philosophy. That implementation of that social philosophy will be a very consequential manifestation of practical good-doing love.

LETTERS

Two Spiritual Experiences

I have always read the church papers since my baptism twenty-four years ago, and have learned much from them. I especially enjoy the letter section of the *Herald*; it is encouraging to read of the experiences of others.

Several years ago when I was feeling quite depressed because I had not been able to accomplish all that I wished to, I decided to turn in my membership card and tell the pastor to take my name from the register. I lay thinking about it one night and had just resolved to go through with it the next Sunday, when the spirit came to me and I heard a voice say, "There is still hope." I knew, then, that God watches over our very thoughts, and is ready to help us if we are willing to try. I relate this experience, hoping that someone else who is discouraged may read it and profit from it.

Last summer I received another blessing which increased my faith. I had been in poor health since my youth and passed through many trials. While attending Erie Beach Reunion, I felt the spirit increasing in power with each service; the final prayer meeting was one long to be

remembered. I went home feeling that the Master had an intimate understanding of my life, mind, and body. On the following Tuesday, while I was at work, I felt the spirit enveloping me and I was healed of my lifelong ailment. I am very grateful for this blessing, and I intend to continue striving to live a good life that I may be better able to serve my Lord.

BURTON J. MARRIOTT.

Petrolia, Ontario

An Interpretation of Scripture

I should be very selfish if I did not share with others the experience that came to me some time ago.

For a number of years I was isolated from the church. Since I was not privileged to learn more of the gospel from others, I studied all church literature. The *Church History* told how the Saints tried to live by the Word of Wisdom given through revelation in 1833. At a conference held in Kirtland in February, 1934, the high council reached the decision that "no official member in the church is worthy to hold office after having the Word of Wisdom properly taught to him, if he, the official member, neglects to comply with or obey it." In November, 1937, the Saints voted not to patronize stores or shops that sold liquors, tea, coffee, or tobacco. The *Church History* states, "So the Saints were a peculiar people, for nearly all people used such things in those days." These were the things I studied, prayed about, and believed, so when we came to live with the Saints I was disappointed. They told me "hot drinks" meant only the drinking of anything hot, and that we didn't need to live by the Word of Wisdom because it was just a request and not a commandment. That did not change my mind, but I decided it would do no good to argue. For fourteen years I have prayed that the people would see the true meaning of these words. One day, as I read the Doctrine and Covenants, I prayed for God to show me if there were anything in the book to convince the Saints that he meant tea and coffee. The answer was revealed to me by the Holy Spirit when I came to the parable in Section 98, paragraph 6. It was interpreted to me as meaning that God wants us to build a high tower and put a watchman on it so we can see the enemy afar off. If we build our lives with every word Christ gives us to follow, we will have the high tower built and the Holy Spirit will be the watchman. We are all familiar with the history of the church—how, soon after the church was established, the enemy came and scattered its members. They had built only the foundation of the tower and then stopped.

MRS. MARY HONEYWELL.

Box 116 Cherryvale, Kansas

Worship Suggestions for February

By Katherine H. Wilson

Theme for the Month

DISCOVERING GOOD

February 2, 1947

Theme: CHRIST AS A CHILD

Picture Setting: "The Workshop at Nazareth," Briggs.

Call to Worship:

"And Jesus increased in wisdom and stature, and in favor with God and man."—Luke 2:52, Inspired Version.

Hymn: "Fairest Lord Jesus," *Saints' Hymnal*, 23.

Scripture Reading: Luke 2:40-51 (Inspired Version preferred).

Picture Appreciation:

"The Workshop at Nazareth" is one of the sweetest pictures of the Christ in his childhood. As you look into his sunny, open face, you have the feeling that this is no ordinary child, but truly one "filled with wisdom and the grace of God." A divine loveliness surrounds him. Joseph shows a deep interest and concern for his holy child and seemingly has finished his work for the day, engrossed now in some reply to this questioning Son of Mary's. Do you not like to feel that theirs was a comradeship destined to grow deeper in love and understanding?

We would see Jesus, Mary's Son most holy,
Light of the village life from day to day!
Shining revealed through every task most lowly
The Christ of God, the Life, the Truth, the Way.

—*Saints' Hymnal*, 155.

Poem:

Did Mary make a birthday cake
For Christ when he was small,
And think the while she frosted it,
How quickly boys grow tall?

Did Joseph carve some foolish thing
From extra bits of wood;
An ox, a camel, or a bird,
Because the Christ was good?

Oh, sometimes years are very long
And sometimes years run fast;
And when the Christ had put away
Small earthly things at last

And died upon a wooden cross
One afternoon in spring,
Did Mary find the little toy,
And sit . . . remembering?
—Helen Welshimer.

Scripture References:

"Behold, ye are little children, and ye can not bear all things now; ye must grow in grace and in the knowledge of the truth. Fear not, little children, for you are mine, and I have overcome the world, and you are of them that my Father hath given me; and none of them that my Father hath given me shall be lost; and the Father and I are one; I am in the Father and the Father in me; and inasmuch as ye have received me, ye are in me, and I in you; wherefore I am in your midst; and I am the good Shepherd . . . the day cometh that you shall hear my voice and see me, and know that I am. Watch, therefore, that ye may be ready."—Doctrine and Covenants 50: 8.

"The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field; Which indeed is the least of all seeds, but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."—Matthew 13: 30, 31.

"Now we will compare the word unto a seed. . . ."—Alma 8: 152-173.

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

Thoughts About Growth:

Someone taught and Jesus "grew and waxed strong in spirit." Christ, on several occasions, referred to his followers as "little children" and said, "Except ye be converted and become as little children, ye shall not enter the kingdom of heaven."—Matthew 18: 3, Inspired Version. As little children have the ability to grow and develop their talents and powers, so we have the opportunity and responsibility to grow "on to perfection" (Hebrews 6: 1) and into the "measure of the stature of the fullness of Christ" (Ephesians 4: 13). Paul chose a lesson from nature when he said, "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labor. For we are laborers together with God."—1 Corinthians 3: 6-9.

When we work in the soil and with things that grow, we are working with that mysterious principle of life that exists in all growing things, in the seeds we plant. Alma built a sermon about a seed. Jesus told a parable of a grain of mustard seed. These fine lessons in growth and development carry with them the principle of faith. That same faith we are to carry over into the work of the church—faith in God, faith in the church, faith in the divine word that Alma compares with a seed. "We are laborers together with God" and must "grow and wax strong in spirit."

"Train up a child in the way he should go and [even] when he is old, he will not depart from it."—Proverbs 22: 6.

Save a man, you save a soul; save a boy, you save a soul, plus a life.

God's first and holiest school is the home.

February 9, 1947

Theme: JESUS AS A FRIEND

Picture Setting: Sallman's "Head of Christ."

Call to Worship:

"Greater love hath no man than this, that a man lay down his life for his friends."—John 15: 13.

Hymn: "What a Friend We Have in Jesus," *Saints' Hymnal*, 257.

Scripture Reading: John 15: 12-16.

Picture Appreciation:

"The picture you see is called 'Head of Christ,' and the artist is Warner E. Sallman who lives in Chicago. A friend of Mr. Sallman met him on the street one day and asked him to draw a picture of Christ that would portray a strong, manly face suggesting confidence in his mission on earth, in contrast to many pictures of Christ which show him as a rather weak and effeminate type. A concept of

the desired picture came suddenly to the artist one night while sleeping. He arose immediately and made the charcoal drawing, which has become so well known."—*Saints' Herald*, May 10, 1941.

We see him depicted here strong in courageous strength and power, with the beauty of holiness shining from his face.

This God is the God we adore,
Our faithful, unchangeable friend,
Whose love is as large as his power,
And knows not beginning nor end.

Scripture Reference:

"And again, verily I say unto you, my friends, I leave these sayings with you, to ponder in your hearts with this commandment which I give unto you, that ye shall call upon me while I am near; draw near unto me, and I will draw near unto you; seek me diligently and ye shall find me; ask and ye shall receive; and knock and it shall be opened unto you; whatsoever ye ask the Father in my name it shall be given unto you; that is expedient for you."—Doctrine and Covenants 85: 16.

Inspirational Poems:

I am the place where God shines through
For he and I are one, not two;
I need not fret nor fear nor plan—
He wants me where and as I am;
If I'll just be willing and free,
He'll carry out his plan through me.
—Selected.

The Better Way

I'd rather see a sermon
Than hear one any day.
I'd rather one would walk with me,
Than merely show the way.

The eye's a better pupil
And more willing than the ear.
Fine council is confusing
But example's always clear.

And the best of all the preachers
Are the men who live their creeds,
For to see the good in action
Is what everybody needs.

I can soon learn how to do it,
If you'll let me see it done;
I can watch your hands in action
But your tongue too fast may run.

And the lectures you deliver
May be very wise and true,
But I'd rather get my lesson
By observing what you do.

For I may misunderstand you
And the high advice you give,
But there's no misunderstanding
How you act and how you live!
—Author Unknown.

Friends

'Twould never do for God to live across the street
Or in the house next door where we should daily meet;
So in his wisdom and his love, he sometimes sends
His angels kind to walk with us. We call them friends.

Just friends—one word, but these few letters can express
A wealth of sympathy and pure unselfishness.
One syllable, a single breath can form it—
friends—

But, oh, how much our happiness on them depends.

When trouble comes, or loss, when grief is one's to bear,
They come, our friends, with words of cheer our load to share;
How could we face defeat without a friend's caress?
Had we no friends to praise, how hard would be success.

'Tis not God's plan that we shall see him face to face.
Yet he would hedge us in with his abounding grace,
And so his messengers of love to earth he sends.
They're angels, but we now it not, and call them friends.

—Author Unknown.

February 16, 1947

Theme: JESUS AT THE CROSS

Picture Setting: "Christ on the Cross," Rubens.

Call to Worship:

And how sweetly Jesus whispers,
"Take the cross, thou need'st not fear,
For I've tried the way before thee,
And the glory lingers near."

—*Saints' Herald*, Nov. 19, 1938.

Hymn: "Tell Me the Story of Jesus," *Saints' Hymnal*, 153.

Scripture Reading:

"And my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, I might draw all men unto me: That as I have been lifted up by men, even so should men be lifted up by the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil; And for this cause have I been lifted up; therefore, according to the power of the Father, I will draw all men unto me, that they may be judged according to their works."—3 Nephi 12: 26-28.

"And then shall the Jews look upon me and say, What are these wounds in thy hands, and in thy feet? Then shall they know that I am the Lord; for I will say unto them, These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God. And then shall they weep because of their iniquities; then shall they lament because they persecuted their King."—Doctrine and Covenants 45: 9.

Picture Appreciation:

The anguish of this scene speaks for itself and in heart-rending accents thunders of the tragedy of Christ's death. His loved ones stand near, and listening have heard his cry, "It is finished. Father, into thy hands I commend my spirit." With hopeless hearts, they are filled with sorrow, grief, and despair. They could not guess at that moment the great joy, the renewal of faith and hope that would be theirs after the Resurrection. Triumphantly, the pages of history have repeatedly told us, "Truly, this man was the Son of God."

I know that my Redeemer liveth,
And on the earth again shall stand;
I know, I know that life He giveth,
That grace and pow'r are in His hand.

—*Zion's Praises*, 3.

Inspirational Poems:

My Little Calvary

Lord, how trivial seems my Calvary
When I consider thine,
For only Simon helped thee lift thy cross,
But many carry mine!

I am not scorned, nor scourged, nor ridiculed,
And all along the way
Are many sweet unnamed Veronicas
To wipe my tears away!

There are no cruel nail wounds in my hands,
No thorns upon my brow,
And ministering angels walk with me,
To smooth the way.

But thou! How dare I think it,
Call it Calvary—
This sheltered life of mine—
Oh, broken, beaten, bleeding Lord,
When I consider thine!

—V. M. T.

"There are many times that the soul is prostrate at the altar of the heart."—Frederick M. Smith.

Now

Rise! for the day is passing,
And you lie dreaming on;
The others have buckled their armor,
And forth to fight are gone;
A place in the ranks awaits you—
Each man has some part to play;
The past and the future are nothing
In the face of the stern today.

Rise from the dreams of the future;
Of gaining some hard-fought field,
Of storming some fairy fortress,
Or bidding some giant yield;
Your future has deeds of glory;
Of honor, God grant that it may!
But your arm will never be stronger,
Or the need so great as today.

Rise! for the day is passing.
The sound that you scarcely hear
Is the enemy marching to battle;
Arise, for the foe is near!
Stay not to sharpen your weapons,
Or the hour will strike at last,
When from dreams of a coming battle,
You may wake to find it past.

—Author Unknown.

Thoughts About the Cross:

Man heritage and destiny is to be with God and God with him. Sin is the consequence of straying from God and his laws. Sin denies that God's plan is better than ours. If the words of the Master, "as I have been lifted up by men, even so should men be lifted up by the Father to be judged" is the message of the cross; the way of life is set plainly before us. Jesus took all that wickedness and sin could do to him that we might know the great principles of love and obedience and salvation. We are asked, in turn, to reveal him—Christ must be lifted up in our lives that all men understand the nature of sin and beholding, might not die. The choice is ours.

February 23, 1947

Theme: JESUS AS THE CHRIST

Picture Setting: "Healing the Sick Child," Max.

Call to Worship:

Lovest thou me, more than these?

Hymn: "Jesus Calls Us O'er the Tumult," *Saints' Hymnal*, 337.

Scripture Reading:

"Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned, to warn his neighbor; therefore, they are left without excuse, and their sins are upon their own heads. He that seeketh me early shall find me, and shall not be forsaken."—Doctrine and Covenants 85: 22.

"And I, if I be lifted up from the earth, will draw all men unto me."—John 12: 32.

Picture Appreciation:

No other picture shows greater love and compassion than this one, which shows Christ healing the sick child. Christ's great ministry on earth of healing the sick, the afflicted, the blind, the deaf, and the lame was indeed a ministry of love! Always he proved his love by never departing from the wish of his Father. "I do always the will of him who sent me," and it was God's will that the great heart of Christ should demonstrate love. The face of the mother as she holds her child shows the expectancy of faith—surely, this Master of men would not fail her! We can picture the glad surge of joy, the exultation of praise and gratitude that was hers when her son could run and play in happiness again.

My Jesus, I love thee, I know thou art mine;
For thee all the follies of sin I resign;
My gracious Redeemer, my Saviour art thou;
If ever I loved thee, my Jesus, 'tis now.

—*Saints' Hymnal*, 12.

Jesus said, "I am the way, and the truth, and the life; no man cometh unto the Father, but by me."—John 14: 6. Love is the foundation of Christianity, the tie that binds God to us and we to him. Without love we are nothing. The principle was recorded in the heavens with the glory of God, and Jesus demonstrated this spiritual philosophy all through his life. It was God's love for man that he willingly gave his Son that the human family might be redeemed and return to his presence. This love of God reaches out to touch every man, woman, and child that has lived or will have lived upon the earth. Mutual love, if found in the hearts of his "children" will "draw all men to him" (John 12: 32).

Scripture References:

"For this is good and acceptable in the sight of God our Saviour; who is willing to have all men to be saved, and to come unto the knowledge of the truth which is in Christ Jesus, who is the Only Begotten Son of God, and ordained to be a Mediator between God and man; who is one God, and hath power over all men."—1 Timothy 2: 3, 4, Inspired Version.

"Behold, I speak unto you, and also to all those who have desires to bring forth and establish this work; and no one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care."—Doctrine and Covenants 11: 4.

Inspirational Poem:

I think if I could travel
The way of life once more,
I would try to be more kindly
Than I've ever been before.
For, oh, so many heartaches
Each one of us must bear,
And it lightens heavy burdens
Just to know that others care.

And so along life's journey,
With each declining sun,
I'd like to know that somewhere
A deed of love I've done:
So swift the "hours of morning"—
The noontide rushes by—
And then the "shades of evening"
Are greeted with a sigh!

We know that soon tomorrow
Will be here and called today—
It lingers, but a moment,
And lo, 'tis yesterday!
Now is the time for kindness—
Speak now the word of cheer,
For the sunset glow of evening
Will in every life appear!

—Mary E. Gillen.

News Briefs

Nauvoo, Illinois

Pastor, R. H. Atkinson

Graceland College Day was observed with a special service; talks were given by former students Arnold Ourth, Roberta Garrett, and Roderick Lewis. An offering of \$91.00 was received for the proposed student center.

A union service was held at the church on Thanksgiving morning with the Presbyterians, Methodists, and Latter Day Saints participating. Reverend S. F. Wenger of the Presbyterian Church was the speaker. A Thanksgiving dinner was served at noon in the lower auditorium by the Lucy Mack Circle. A program was held in the afternoon at which the families of Harold Smith and Floyd Hartman, formerly of Fort Madison, were welcomed to Nauvoo. The Fort Madison male quartet sang several selections, Roberta Garret gave a reading, and Mabel Atkinson told a Thanksgiving story using flannelgraph illustrations. A free-will offering was taken for the benefit of the church debt; members and friends of the congregation were so generous that the debt was paid and a sum of \$800 remained to be sent to the bishop. Nearly \$3,000 have been raised in addition to tithes and offerings in the past two years. This money has financed church repairs and the installation of an electric organ.

—Mabel Atkinson, reporter.

New London, Connecticut

Pastor, Thomas Whipple

Officers elected at the branch business meeting on October 23 are as follows: Thomas Whipple, pastor; Marion Appleby, secretary; Georgia Rose, treasurer; Gerald Rose, branch president and young people's supervisor; Henry Wheeler, church school director; Beverly Whipple, music director; Margaret Slater and Sadie Robbins, auditors; and Bernice Wheeler, publicity agent and branch historian. On November 24, Cheryl Bernice, infant daughter of Mr. and Mrs. Henry Wheeler; Samuel Dee, son of Mr. and Mrs. Gerald Rose; and Susan Camille, daughter of Mrs. Phyllis Webster, were blessed by Elders Albert Scherer of Providence and Alma Whipple of Independence.

—Bernice Wheeler, reporter.

Sacramento, California

Pastor, Myron R. Schall

Jay Winslow, infant son of Richard W. and Barbara Journey, was blessed at the Communion service, October 6, by Elders Myron Schall and Heman Davis. At the close of the service, the pastor presented the newly elected branch officers to the district president, Laurence MacDonald, who spoke briefly to them and the congregation. On October 13, the new church school directors, Elizabeth Schall, presented to the pastor her officers and assistants, each in turn presenting the workers of their respective divisions. Pastor Myron Schall formally installed the new appointees and also paid tribute to the retiring director, Hazel Blohm.

A meeting of the District Zion's League Council was held in Sacramento on October 19 and 20. One of the officers, Russell Ralston, a former Graceland, gave the College Day sermon. An offering for the new student center was received.

The men's basketball team, sponsored by Zion's League, has resumed activities for the winter season. Tuesday night is "play

night" for the branch; the gymnasium of a local high school is open to all who are interested. The basketball team has regular practice at this time; a game is played each Monday evening with a competitive team.

A Halloween party was held at the church on October 31. A number of Sacramento Saints attended the District Women's Institute at Berkeley on October 26 and 27, and many of the young people attended the Youth Institute held in that branch on November 9, 10, and 11.

A Thanksgiving playlet was presented at the branch dinner on November 22. Thanksgiving was also the theme of the morning services on November 24. Evangelist W. H. Dawson gave the sermon, and music was furnished by the choir. A special service was held on Wednesday evening, November 27, in further observance of Thanksgiving week. A table laden with a variety of garden products, flanked by bowls of flowers and soft fluorescent lights, provided a colorful setting for the program of music, readings, and pantomime.

—Lena Swaney, reporter.

Toronto, Ontario

Pastor, John F. Sheehy

A capacity crowd attended the Toronto District Conference held November 10 and 11 in the Bathurst Street Church. Officers for the new year are W. J. Bavington, district president; J. A. Wilson and Ev. Kennedy, counselors; Mrs. James Bavington, secretary; James L. Bavington, church school director; Velma Shepherdson, treasurer; and William Archer, young people's leader. Apostle Blair Jensen was present for the conference and gave the Sunday evening address. President Israel A. Smith visited Toronto on the week end of November 24. Seventy Harold I. Velt gave an illustrated lecture at the November meeting of the Men's Club at Humber Bay Church. President Smith, a guest of the club, expressed his best wishes for the group. Six new members were baptized during the past month.

On December 3 the women's department held a Christmas social, the main feature of which was a shower of canned goods to be used at the Port Elgin Reunion. The annual Christmas bazaar and turkey dinner were held December 10. The church school is planning a Christmas entertainment for the evening of December 20; a play, "Helping Santa Claus," will be presented by the children's division. Christmas music will be provided by the adult choir, with Vera Clark as director, and the children's choir directed by Fern Smith.

Two ordination services were held on Sunday, December 8, at 9:30 a.m. and 2:30 p.m.; twenty young men were ordained to various offices of the priesthood. Elder John Banks, pastor of Kirtland Temple, was present to assist in the ordination service; he was also the evening speaker.

—Elsie Castle, reporter.

Fresno, California

Pastor, Edward Workmon

Apostle John W. Rushton was present on October 22 to preside over the annual business meeting. Officers for the coming year are Edward Workmon, pastor; T. F. Enix, church school supervisor; Maxine Gilleland, women's leader; Vincent Contrestano, young people's supervisor; Nellie Acker, director of music; Ethan Godfrey, treasurer and bishop's solicitor; Gift Godfrey, auditor; Marjorie Contrestano, dramatic leader; Marjorie Godfrey, historian; Flora Workmon, secretary; Joseph Fugate, book steward; Edward Fugate, librarian; Eugene Workmon, publicity

agent; A. B. Fugate, Luther Harrell, and John Orndoff, finance committee. The following ordinations took place on October 13: Theodore Enix, W. F. Godfrey, and Vincent Contrestano, priests; Loren Godfrey, teacher; Joseph Fugate and Eugene Workmon, deacons. Seventy George Njiem is conducting a series of cottage missionary meetings; his ministry is greatly appreciated.

—Eugene Workmon, reporter.

Escatawpa, Mississippi

Pastor, A. N. Barnes

Special services were held on Sunday, November 24, to raise money for the building fund; Hildred Thomas, church school director, was in charge. Approximately \$83.00 were received. The infant son of Mr. and Mrs. Mackie Rogers was blessed during the worship services by Pastor A. N. Barnes and Elder J. L. Barlow. Elder A. Orlin Crownover of Mobile, Alabama, was guest speaker at the 11 o'clock service. Dinner was served on the church grounds at noon. Elder Brewton Green, bishop's agent for the Gulf States District, Elder Crownover, and Pastor Barnes presided over the round-table discussion held at 2:30 in the afternoon. Music for the services was provided by Ivon Barnes, Bernice Brentz, June Sherman, Sylvia Canfield, Carol Williams, Mazelle Taylor, Mable Christie, Hildred, Mildred, and Reuben Thomas.

The young people were in charge of the annual Thanksgiving worship service held at 7 o'clock in the evening.

—Mildred Thomas, reporter.

Kennett, Missouri

Pastor, C. Arlon Phillips

Recent League activities include a Halloween party, the Graceland Day program, and a Thanksgiving service. A total of \$235.31 was cleared at a box supper sponsored by the women's department; part of the money has been used to buy electric heaters for the classrooms. Phyllis Kaye and Larry Oral, infant daughter and son of Mr. and Mrs. Oral Fuller, were blessed December 1 by Elders H. H. Wiggins, J. M. Smith, J. A. Phillips, and W. J. Black. A choir has been organized under the direction of Frances Cleveland. Elder J. A. Phillips and Priest Gomer Malone were appointed pastor's associates, and Hemon Hawkins, assistant church school director. Delegates to the 1947 General Conference were elected at the district conference held in Summerville.

—Ruth Black, reporter.

San Bernardino, California

Pastor, H. C. Ferguson

Rally day was held Sunday, October 13. The first service was an 8 o'clock fellowship, at which the Spirit of God was manifest through revelation to those present. Following a 9 o'clock breakfast, Pastor H. C. Ferguson conducted an installation service for the newly-elected officers. Elder Cyril Wight of Los Angeles was the morning speaker. Lunch was served at the church by the women's department. At 2:30 p. m. the women met with their leader, Irene Sterns, to discuss plans for the future. They chose "New Frontiers" for their theme, and decided to adopt three families in Holland as their project. They also participated in the World Community Day services sponsored by the Council of Church Women. The meeting were held at the First

Congregational Church in San Bernardino. Irene Sterns was a member of the program committee, and the Cool sisters' quartet contributed to the special music of the day; District President L. J. Ostertag and Apostle John W. Rushton were the guest speakers. The purpose of the meeting was the gathering together of "kiddie kits" for the children of Europe. Nine of the seventy-two kits sent were contributed by Latter Day Saints.

Recent speakers have been President E. J. Gleazer, Jr., of Graceland College, Elder Joseph Bussell, District President L. J. Ostertag, and District Bishop David Carmichael. Cottage meetings are now being held; the results are very promising.

—G. H. Wixom, reporter.

Davidson, Oklahoma

Pastor, Roy Renfroe

The following officers were elected at the annual business meeting in October: Roy Renfroe, pastor; W. B. Burks, clerk; Helen Riting, church school director; Mrs. Grady Hood, secretary-treasurer; Mrs. Roy Skinner, pianist; and Alice Skinner, women's leader.

The Western Oklahoma District Conference was held in Davidson on October 12 and 13 with District President C. I. Will in charge. Apostle Myron McConley and Missionary Glen Johnson were also in attendance. A total of \$83.00 was cleared from the chicken dinner sponsored by the ladies' auxiliary on November 7 at the church.

—Mrs. Robert Skinner, reporter.

Azalia, Michigan

Pastor, I. B. Ferguson

The Azalia Branch business meeting was held December 8. Officers for the coming year are I. B. Ferguson, pastor; Ted Edwards and W. B. Cramer, counselors; Ralph Boisch, secretary; Lloyd Boisch, treasurer; James Edwards, church school director; David Ferguson, assistant church school director; Lewata Boisch, church school secretary and publicity agent; Wanda Ferguson, women's leader and chorister; Ruth Helmick, pianist; Bertha Boisch, historian; and Gerald Boisch, librarian.

—Lewata Boisch, reporter.

Akron, Ohio

Pastor, E. M. Knight

The annual branch business meeting was held on the evening of September 17 under the direction of District President J. E. Wildermuth and Pastor E. M. Knight. Officers elected are as follows: pastor, E. M. Knight; church school director, James Shotton; secretary, Edna Rhodes; treasurer, Walter Limric; women's leader, Lucy Gilliland; music director, Edith Brockway; book steward, Verna Nichols; birthday secretary, Lelia Henderson; and publicity agent, Charles Brockway.

On the evening of October 13, a birthday dinner was held in the lower auditorium of the church. Guests of honor were those whose birthdays occurred in the months of June through October. An entertaining program was provided by the women's department.

The redecorating of the lower auditorium of the church is under way. A series of overhead fluorescent light fixtures has been installed, and all rooms are to be repainted. As soon as lumber and materials are available, a set of sliding panels will be installed; these will divide the main room into six

classroom units, one of which is to be used as a nursery. Equipment for the nursery is being provided by the women's department.

Departmental activities include a Zion's League meeting every other Friday night under the leadership of Leora Ray. The Oriole Girls meet every Saturday afternoon at the home of their monitor, Verna Nichols. The committee of Boy Scout Troop No. 58, sponsored by the Akron Branch, recently elected Jack Pierce to serve as scoutmaster. The troop, which now has a registration of twenty-four scouts, sponsored a chili supper at the church on the evening of November 21. Profits went into the troop treasury.

The choir is preparing a Christmas musical program which will consist of numbers selected from Handel's *The Messiah*.

—C. E. Brockway, reporter.

West Virginia District

The West Virginia District Departmental Institute was held in Wheeling on December 8. Services opened with church school at 9:45 a. m.; talks were given by Otis Forrester and Louis Zonker. District President R. E. Rodgers and S. M. Zonker were in charge of the 11 o'clock service at which Apostle D. Blair Jensen was the speaker. Dinner was served by the women of Wheeling Branch. Members of the priesthood met with Apostle Jensen at 2 p. m., and the women presented a program for the rest of the group. Talks were given by Jessie Rollins, Oma Montgomery, and Blanche Martin; Faye Santavica read several poems, and Anna Schoenian sang, "Bless Our Homes." John Treiber was in charge of the vesper service at which the Wellsburg choir presented the cantata, "The Seven Last Words of Christ," under the direction of Lenora Nixon. Ralph Fleming was the narrator. Other special music for the institute was provided by the Wheeling choir, Jimmy DuBois, and Brother Mathews. Elder Merle Guthrie was present for the day's activities; three of the candidates from Wheeling Branch which he had baptized were confirmed.

—Leona Hanes, reporter.

Long Beach, California

Pastor, W. A. Teagarden

Five new members have been added to the roll since the series of missionary meetings conducted November 17 to December 1 by Seventy George Njeim. During his visit in Long Beach, Brother Njeim preached eleven sermons and held three cottage meetings. Average attendance at the church services was 135. Those baptized on December 5 are Florence Johnson, Helen Shultz, Louise Mitchell, Sandra Nelson, and Earl Beitler; Elders W. A. Teagarden, R. C. Leibold, Harry Sacry, Jesse Johnson, Holgard Pedersen, John Davis, and A. O. Corley officiated.

Before the series was held, seven teams of "visitors" contacted church friends and young people who had previously attended some service. More than thirty homes were reached in this manner. Two women's groups also visited in various homes, leaving tracts and invitations to attend the meetings. The spirit of co-operation was carried out with the priesthood and choir, also. Each evening different members of the priesthood assisted in the services, and those with cars provided transportation. The choir supplied special music for the meetings.

All previous officers were sustained at the annual branch business meeting with the exception of two. Manford Ralston is the new young people's leader, and Jack Craig, the new director of music. The installation service was held October 27; eighty members of the con-

gregation were invested with some office or teaching obligation. A branch Halloween party was held at Houghton Park clubhouse in October.

A sixteen-millimeter motion picture projector, complete with sound track, was purchased recently and will be initiated on December 31 at the celebration of the thirtieth anniversary of the organization of Long Beach Branch. This projector will be available to all groups in providing more effectual services.

—Mrs. J. C. Moore, reporter.

Boone, Iowa

Pastor, Elon G. Tucker

The annual business meeting was held in September with Elder Ralph Wicker of the district presidency in charge. Elon Tucker was elected pastor; Albert Gabrielson, church school director and treasurer; A. Paul Winans, young people's leader; Eva Jennings, clerk; and Alice Gabrielson, director of music. Repair work on the church building has been started; other improvements will be made when money can be raised to finance them. Dr. E. G. Tucker, recently returned from service overseas, has established his home in Boone; Dr. Tucker holds the office of elder. Janet Sue, infant daughter of Mr. and Mrs. Verne Pritchard was blessed on Sunday, November 24. A Christmas program is being prepared by Mrs. Tucker to be given December 22. She will also be hostess to the Marietta Circle at a Christmas party on December 12. The young people will hold their party at the church on New Year's Eve.

—Eva Jennings, reporter.

Montgomery, Alabama

Pastor, George Hall

The following officers were elected at the annual business meeting: George Hall, pastor; Harriet Salter, church school director; Eunice Sellers, women's supervisor; and Rochelle DeBardelaben, director of music. Teachers for the new year are Earby Dean Dixon, Inez Begood, Wilma McNeill, and Eunice Sellers. Services are still held in the home of Mr. and Mrs. W. N. Sellers, but plans are being made for the building of a church on the lots recently purchased at Goode and Wade Streets. District women's leader, Mrs. Lulu Jernigan of Brewton, met with the Montgomery women on November 4 to help them outline their activities for raising money for the building fund during the coming year. Seventy Maurice Draper, president of the Gulf States District, gave an illustrated lecture on the organization of the church recently.

—Harriet C. Salter, reporter.

Brockton, Massachusetts

Pastor, J. Ernest Megathlin

A special service was held October 10 when President F. Henry Edwards visited Brockton. He was introduced to the congregation by Apostle George Lewis; the subject of his talk was "How to Pray." Assisting in the service were Seventy Albert Scherer of Providence and District President Reed Holmes of Somerville. A painting depicting the scripture "And I saw another angel fly in the midst of heaven, having the everlasting gospel . . ." was dedicated at this service. George Stearns read an original poem honoring Sylvia and Ernest Megathlin, donors of the painting, and Mrs. Polly Hoxie who arranged to have it painted by a local artist.

On Sunday, November 10, the dedication of Brockton Church took place. An all-

day meeting was held with Apostle George Lewis, Bishop Donald Chesworth, and District President Reed Holmes as speakers. Guests from Boston, Attleboro, Providence, Plymouth, Onset, and Dennisport were present. A ceremony in which the key of the church was presented to the general church was conducted by Pastor J. E. Megathlin. Music for the service was provided by Kendall Reynolds, organist, and a quartet composed of Genevieve and Leonard Chesworth, Weita Cadorath, and Earl Wright. A panel discussion on "The Branch Takes Its Place" was held in the afternoon. Bishop Chesworth talked on the financial law, Elsie Garlick on religious education in the church school, and Reed Holmes on evangelism in the church. A fellowship service concluded the day's activities.

—Beatrice Wright, reporter.

Rock Island District

Approximately fifty members of the priesthood of the Rock Island District met for a special priesthood institute at Moline, Illinois, on December 6, 7 and 8. Classes were conducted by President F. Henry Edwards and Apostle Arthur A. Oakman.

On Saturday evening, a ham supper was served at the Blackhawk State Park Inn at Rock Island, followed by a round-table discussion on problems of priesthood administration.

Sunday services opened with a priesthood fellowship at the Moline Church. Dinner was served at noon by the Moline women's department. In the afternoon at the Rock Island, Illinois, Church, five young men were ordained to the priesthood, and ten new members were baptized.

The Sunday evening confirmation of three candidates consummated the baptisms of those joining the Rock Island congregation.

—Ruth Shippy, reporter.

Brooklyn, New York

Pastor, E. LeRoy Squire

On November 3, the young people met to reorganize the Zion's League and to plan a course of study for the coming year. Officers elected were T. J. Thatcher, president; Roy Squire, vice-president and social director; and Lois Thatcher, secretary. League meetings are held each Sunday evening; at present the Book of Mormon is being used as a study course. Lois and Tom Thatcher are the co-teachers. Norman Preusch, district young people's leader, and Alan Wilson, vice-president of the district Zion's League, were present for the second meeting, at which time plans were made for the rally to be held in Brooklyn this month. Patriarch John Worth was the speaker on Sunday, November 24; he visited in Brooklyn before returning to England.

—Betty Jean Black, reporter.

Canton, Ohio

Pastor, W. C. Neville

Officers elected at the annual business meeting are as follows: W. C. Neville, pastor; Anne Holland, church school director; Vivian Neville, clerk; Gladys Phillips, church school secretary; Pauline McKelvy, pianist and Zion's League leader; and Eva Hartzell, chorister. Iva McKelvy has served as women's leader during the past year. On November 19 the women sponsored a Thanksgiving supper and auction which cleared \$85 for the building fund. Every three months the department gives a supper honoring all who have celebrated birthdays within that period; a sacrifice offering is taken following the supper. A Zion's

League Halloween party was held on October 28 at the home of Alma Logsdon. New members baptized in the past year are Duane Snyder, Clyde Hart, and Evelyn Carmony. Newcomers to the branch are Anne Holland and family, formerly of Cleveland.

—Virginia Hart, reporter.

Flora, Illinois

Pastor, Eddie Colvin

Cecil Robbins of Canada was the speaker on November 3. No meetings were held on November 10 because of the District Conference in Mt. Vernon. Garry Lee, infant son of Mr. and Mrs. Stanley Martin, and Harvy Neal, son of Mr. and Mrs. Paul Fahrenbacher, were blessed on Sunday, November 17, by Elders W. W. Brown and D. H. Milner. An ordination service was held November 24 at which Eddie Colvin was ordained to the office of elder by Seventy Z. Z. Renfroe. Speakers for the month of November were W. W. Brown, D. H. Milner, Eddie Colvin, and Lowell Wilson.

—Dorothy Milner, reporter.

Flint-Port Huron District Conference

The fall conference of the Flint-Port Huron District was held in Clio, Michigan, on November 9 and 10. Apostle E. J. Gleazer and members of the district presidency were in charge. The priesthood institute on Saturday was under the direction of Elder L. O. Brockway and H. J. Simmons. The wives of priesthood members met at the same time with Elders L. O. Pearson and W. R. Kapnick. Elwood Smith, newly-appointed pastor of Port Huron, was the evening speaker. A prayer and fellowship meeting and an 11 o'clock preaching service were held on Sunday morning. Apostle Gleazer gave the sermon. Officers elected at the business session held in the afternoon are as follows: L. O. Brockway, district president; H. J. Simmons and L. O. Pearson, counselors; Arlene Norris, secretary; J. M. Muir, treasurer and bishop's agent; Frank Bailey, auditor and historian; Glen Hardy, director of religious education; Eugene Everhart, director of music; Ruth Simmons, women's leader; Ralph Braidwood and James Ferguson, reunion committee; and J. J. Ledsworth, missionary adviser. A young people's leader will be appointed later. Recommendations for ordination approved by the conference were Ernest Wecker, elder; Maurice Rife, teacher; and Cecil Poper, deacon. The conference closed with a prayer of blessing and benediction by Apostle Gleazer. Meals were served in the lower auditorium of the church by the women of Clio Branch.

—Mrs. Lucille Reed, reporter.

Spokane, Washington

Carol Ellen, infant daughter of Mr. and Mrs. A. F. Coleman, was blessed Sunday, December 8, by Elders L. A. Whiting and D. A. Coleman. The following officers were elected at the district conference held recently in Spokane: L. A. Whiting, district president; A. J. Crownover, counselor; T. A. Beck, secretary; R. R. Briggs, treasurer; H. C. Hight, director of religious education; Evelyn Hight, women's leader; H. C. Klusman, young people's leader; Mildred Cox, director of music; Margaret Gibson, historian; and J. F. Curtis, nonresident pastor. The young women have organized a study class under the leadership of Helen Kemp; they are studying the text, *Understanding Children*. Members of the Senior Zion's League, with Ted Beck as leader, are beginning a leadership training course; they will

have both lectures and laboratory work. The Tiona Club, which is composed of young married people, has sponsored numerous activities, including a banquet, hayride, treasure hunt, progressive dinner, backwards party, and Christmas caroling. The Marietta Circle held a Christmas party on December 10. The first of a series of family night socials was held November 22; the evening opened with a movie, "The Rich Nobleman," followed by a chicken dinner. The next family night activity will be a New Year's party.

—K. Beck, reporter.

Guelph, Ontario

Pastor, Fred McLean

Elder Fred McLean was elected branch president at the annual business meeting held in September. On October 6, George Morden was ordained to the office of deacon by Elder Alex Cadwell and Seventy Percy Farrow. The primary and kindergarten classes were given a Halloween party at the home of Eva Whitepost on Saturday afternoon, October 26. The Orioles held a masquerade party on October 30. Karen, infant daughter of Dr. and Mrs. Wilfred Shute, was blessed by Dr. Evan Shute and Elder Alex Cadwell on November 3. Dr. Shute and Apostle D. Blair Jensen were the speakers on November 8. Several of the Saints motored to Hamilton to hear President Israel Smith speak when he was there. Mrs. John Hockaday, Sr., has been in the hospital since the first week in October; she is recovering from a broken leg.

—Mrs. E. B. Hall, reporter.

New Westminster, British Columbia

Pastor, George E. Miller

A shower was held at the church recently for Mr. and Mrs. Jack James. Mr. James has returned from service with the R.C.A.F.; Mrs. James is from Ireland. President E. J. Gleazer, Jr., and Ed Browne of Graceland College were present and gave interesting talks. The young people were hosts to the entire branch at a Thanksgiving supper held in the lower auditorium of the church on October 14. They cleared \$32 from a turkey dinner. On October 31, they held a Halloween party at the Miller home. Apostle D. T. Williams and Missionary Ernest Ledsworth were present for the annual district conference on November 22, 23, and 24. Clifford Taylor of Lulu Island Mission was ordained to the office of priest, and Samuel Clark, Jr., to the office of deacon on Sunday, December 8. —Samuel Clark, Jr., reporter.

Rich Hill, Missouri

A worker's institute was held at Butler, Missouri, on December 7 and 8 with District President William Patterson in charge. Dr. F. M. McDowell of the Department of Religious Education and Elder C. C. Talcott, church school director in Zion, were also present. A district officers' forum was held at 7 o'clock Saturday evening, after which slides were shown, illustrating how more effective religious education could be employed in the branches. Elder Patterson was in charge of the fellowship service Sunday morning; the theme for the service was "I Will Qualify and Work Where I Am." Dr. McDowell spoke at 11 o'clock on "Characteristics of the Master Teacher." Meals were served during the institute at the home of Mr. and Mrs. Melvin Ingram by the women of Butler Branch.

—Berdine McCollam, reporter.

The Old Question . . . Dancing

QUESTION: There is no Reorganized Church in the town where I am attending college, so I have been going with friends to various other churches. I don't believe this will weaken my faith in any way, but it does present certain problems. Naturally, these people have no prejudices against dancing or card playing, and I have been asked many times to join them in these activities at their parties. So far I have "begged off" on some pretense or other, but my social life is going to suffer if I continue to do so. Although I grew up with the idea that cards and dancing are evil, this philosophy seems a little ridiculous now. Am I being "worldly" in thinking so, or has the whole Latter Day Saint attitude toward these activities changed?

ANSWER: By Dr. F. M. McDowell

Need I assure you of a sympathetic approach to your



problem and a concern that I may help you, and thousands of other young people like you, toward a proper solution? I am not surprised that this problem has arisen. You are to be commended rather than criticized for facing and stating the issues involved so frankly. Such is always the first step toward any adequate solution.

Your problem is not a simple one, except perhaps to those who habitually answer such queries dogmatically on the basis of prejudice or tradition. It would require very little brain power on your part, or mine, to give a categorical "yes" or "no" response. But such decisions, at least for mature minds, are neither democratic nor Christian, nor yet is such considered to be proper procedure on the part of an adviser or counselor.

I shall, therefore, have to disappoint you—that is, if you are expecting me to reply, "By all means go ahead and dance and play cards with your crowd," or "Under no circumstances shall you so indulge." The factors involved are not as simple as that. Even if they were, it is

ties, you will understand and perhaps forgive me.

Were I counseling you across the desk in my office, I would be inclined to talk very little and listen a great deal. If you did not talk enough, I would probably ask several questions.

What the Trend of Your Life?

For example, I would want to know much about your family and church background and to discover some evidence of the presence or lack of a firm rootage in what you call your "faith." What has been the general trend of your life as a young person? Do you habitually drift with the tide, or are you inclined to stand for that which you believe to be right? How often do you contact the church as a means of maintaining your moral and spiritual moorings? Have you set up some fairly definite goals or purposes for life? If you tend to drift with your crowd, will they not sooner or later make you feel "ridiculous" if you don't smoke or drink or become licentious with them? Just what do you mean by your comment, "My social life is going to suffer"? If there is any significance or justice in the charge that one is "worldly," such should be found in the general bent or trend of one's life over a period of years, rather than in any single action or activity.

The Church Seeks to Help

You speak of a possible change in "The whole Latter Day Saint attitude toward such activities." The most reliable indication of such a change may be found in certain General Conference resolutions of 1932 and 1934. We quote the latter in full.

Commenting upon this resolution, the *Zion's League Handbook* (Herald Publishing House, \$1.00) has this to say: "In former years the church passed resolutions expressing disfavor of certain forms of recreation. Those about dancing and card playing and smoking were much quoted. New situations arose; the problem became insistent. Some wished to add more resolutions. The Seventy-Sixth General Conference finally passed a document presented by the high priests' quorum. It is one of our most advanced bits of legislation and should be studied by every youth of the church. It places the responsibility on young

Resolution on Leisure Time

Presented by the Quorum of High Priests and Adopted by the Seventy-sixth General Conference (1934).

WHEREAS the problem of the wise use of leisure time concerns human life and conduct ranging from questionable commercialized amusements to creative church service, and

WHEREAS the Seventy-fifth General Conference of the church, acting on the advice of the spiritual authorities of the church, adopted a document urging an educational and spiritual approach to this problem under the direction of the ministry, and

WHEREAS the members of the church have pledged by their baptismal covenant to follow Jesus Christ through good and evil report to the end of their days implying a wholly consecrated life in body, mind, and spirit, and

WHEREAS it is impossible to specify all the ways in which leisure time may be used not in harmony with the ideals of the church, and therefore the futility of attempting further to secure righteousness by legislative action,

THEREFORE BE IT RESOLVED: That we urge the First Presidency through the proper channels of administrative and priestly authority, to direct and nurture, in home and church the Saints in more creative educational and spiritual use of leisure time, and

BE IT FURTHER RESOLVED: That the pastors, members of the priesthood, and all others (especially parents) having direction of all the activities of the Saints reaffirm their belief in the wisdom of restraining our activities so as to exclude any and all forms of amusements and uses of leisure time which in any way tend to break down our moral standards, or which would hinder our spiritual development, and that we further be urged and trained to give special attention to developing creative interests and abilities which will lead to the realization of ideals of the church in the daily lives of its members.

for you and not for me to make the decision. *The choice must be yours.* If I can help you ever so little, I shall be most happy. But, I repeat, the choice must in the end be yours.

I am keenly aware, too, that any reply I make will be read by or reported to thousands of other young people, representing a wide variety of ages, environments, habits, backgrounds, etc. Hence, if in that which follows I seem over-cautious, or deal too much in generali-

New Horizons

Education, Our Destiny

By Barbara McFarlane

Is civilization tottering? Perhaps only time will answer that question, but the passive citizen of the world today may be waiting unsuspectingly for the crash. In February, 1946, Dr. Albert Einstein said, "The release of atomic energy has not created a new problem. It has merely made more urgent the necessity of solving an existing one." So we must find a solution. Looking about the world today, at Germany, Italy, and Japan, we realize more than ever before the importance of education—of shaping not only the individual but the destinies of nations as well. Here lies our greatest single defense against the impending crash.

Education must diagnose and see wherein we, as Americans, fall short, so that the educator will be able to prescribe the cure and then set up his goals.

What are some of the obstacles that must be overcome? The most successful formula for universal brotherhood in many cases has been abandoned in the policy, "I am an American first, a Christian afterwards." We still refuse to recognize the greater importance of international thinking and are intensely nationalistic, clinging to a slight

hope of isolation. We talk and write, but our idealism in facing new tasks is without action. Our communities are notorious for racial intolerance. And our home life, upon which the nation is founded, has become secondary to many of the younger generation.

Now you're asking, "Can education be held responsible for these deficiencies?" The late historian H. G. Wells, said that it could—that modern life is a race between education and catastrophe. Does this mean that education has failed in its responsibility, for certainly the greatest catastrophe of all time is upon us now. What, then, are our goals?

The outmoded should be eliminated and practical methods of teaching substituted. Christian principles, if upheld, not as impractical idealism but as good sense, will promote universal brotherhood. The old barriers of nationalism must be uprooted without destroying our national cultural basis. Our idealism must be supplemented with action and a consistent philosophy of the employment of force. Racial intolerance must be eliminated through understanding. Our home life will become sound if we are cognizant of the fact that emotional control and education must be exercised for the good of the group.

These Herculean tasks do not lie wholly with the educator but with the educated as well. They are the responsibility that comes to all people who have received an education, and the anathema of strife will follow any group that fails in this obligation.

We have entered a new age of power. We have been entrusted with this power, which, in the hands of an ignorant few, can prove to be our utter destruction. Yet, we have the promise in Holy Writ that "as many as received him, to them gave he power to become the sons of God." That power is in our hands now.

Here Is the Writer . . .



Barbara McFarlane

Barbara McFarlane is sixteen and a senior at Northeast High School, Kansas City, Missouri. After graduation, she plans to continue her education at Graceland and Northwestern University in Chicago. She likes debating, public speaking, and drama; her ambition is to teach speech in high school. She is a member of the Englewood Congregation and president of the Zion's League. Lloyd Douglas and Marjory Rawlings are her favorite authors. "I'm not very adroit in sports," she says, "but I enjoy swimming, boating, and archery. I think these preferences were cultivated during four years at Oriole camp."

people to exercise discrimination and self-control."

Indeed, the entire League program may be considered as a genuine endeavor to carry forward the spirit of this resolution, in that it moves definitely away from attempts to secure "righteousness by legislative action," toward providing creative leadership in a wide variety of leisure time activities, which will "lead to the realization of the ideals of the church in the daily lives of its members."

Evaluating Leisure Time Activities

Convinced that you sincerely desire to bring your personal choices in line with such a program, I recommend

further the following, likewise quoted from the *Zion's League Handbook*:

"Leisure time is opportunity. Opportunity requires choice. And choice involves intelligent discrimination based upon one's aims, ideals and standards of conduct. And, finally, these aims, ideals, and standards of conduct involve consideration of one's deeper religious convictions in such matters as:

- The nature and purpose of God.
- The Christ-standard of character and conduct.
- The beliefs, purposes, programs, and standards of the church.
- The nature and needs of one's own being.

"In the following chart a method is provided for each individual to check given recreational activities, i. e., volleyball games, Sunday baseball, dancing, etc., against a certain standard or principle. It presumes that one of the basic guides in the choice of leisure time activities for each individual is: *What does this activity do to me?* We suggest that you try to use this chart. Perhaps it will help you choose the best each day and thus serve to make your leisure time creative."

A Standard and Check-list

"That activity which harms my physical body, injures my mental development, retards my spiritual growth, or

lessens my influence for good in my community—that activity is wrong for me.”—John Blackmore.

We quote the chart only in part.

I. *How does my recreation affect me physically?*

	Positive	Neutral	Negative
Does it tend to build my health or destroy it?	—	—	—
Does it take me toward or away from my ideals for my physical life?	—	—	—

II. *How does it affect me mentally?*

Does it make me more or less efficient at work that requires mental alertness?	—	—	—
Does it leave me with clean imagery and happy memories?	—	—	—

III. *How does it affect me spiritually?*

Does it leave me more interested or less interested in the church?	—	—	—
Does it deprive me of the opportunity to engage in church work?	—	—	—
Does it take me forward or backward in my progress of building Christian character?	—	—	—

IV. *How does it affect me socially?*

What is the possible effect upon my influence with others and their respect for me?	—	—	—
---	---	---	---

Does it take me toward or away from my ideals of social life and social relationships? — — —

V. *How does it affect me morally?*

Does it leave me feeling that I am more of a man or less of a man (more of a woman or less of a woman) than before?	—	—	—
Does it leave me with greater or less respect for men (for women) than before?	—	—	—
Does it leave my mind enriched with symbols of right living or filled with the low, mean, and the vulgar?	—	—	—
Does it leave me popular with my better self—with my best friends—and God?	—	—	—

Another method of approach to such problems as you raise will be found in the pamphlet, *Does It Make Any Difference?* (Herald Publishing House, 50 cents.) Here again, there are no dogmatic answers, but rather guidance toward wise choices in such matters as smoking, drinking, sex and race relations and vocations.

I sincerely hope that the above will be of some help to you. While I cannot solve your problem for you, I can assure you of my willingness to spend any amount of time and effort necessary to assist you toward wise solutions. More than that, I can witness that as you endeavor to bring your life in harmony with the ongoing purposes of God and his church and lose yourself in its creative work, many of your personal problems will fade away entirely, and others be easily solved. May I remind you, too, that you are at all times entitled to seek divine guidance.

BULLETIN BOARD

London District Conference

A district conference will be held in London, Ontario, on Sunday, January 19. Delegates to General Conference will be elected and recommendations for ordinations approved. Apostle E. J. Gleazer is to be in attendance.

IDA L. BAYNE,
District Secretary.

Requests for Prayers

Prayers are requested for Ella Watson of Sperry, Oklahoma, who is suffering with a throat ailment.

Laura Dale of Sperry, Oklahoma, asks the prayers of the Saints that she may be healed of a heart ailment.

Mrs. Harold Diem of Hamilton, Missouri, requests prayers that she may be healed, if it is God's will.

(This space for Address Label.)

Mrs. John Brencic of Rock Springs, Wyoming, requests prayers for her brother, William Castings. Unless he receives help soon, his foot may have to be amputated.

Olive Davis of Cabool, Missouri, requests the prayers of the Saints that she may be healed if it is God's will. She has been ill for six years.

WEDDINGS

Sawyer-Ott

Nellie Ott and Herbert J. Sawyer were married on July 6 at Reno, Nevada, by the Reverend Samuel Tomblay. They are making their home in Napa, California.

Hinkle-Skinner

Helen Dorothy Skinner, daughter of Mr. and Mrs. Arden O. Skinner of Chicago, Illinois, and Warren Joseph Hinkle, son of Mr. and Mrs. Warren A. Hinkle of Rock Island, Illinois, were married October 19 at the Reorganized Church in Chicago; Elder Joseph Baldwin performed the double-ring ceremony. They will make their home in Rock Island.

Rowen-Rightmyer

Marian Ruth Rightmyer, daughter of Mrs. Eva C. Rightmyer, and John H. Rowen, son of Mrs. Adolf Burklin and the late Commander John H. Rowen, both of Toledo, Ohio, were married October 18 in the Reorganized Church at Sylvania, Ohio. Pastor Floyd Clark performed the double-ring ceremony. Mr. and Mrs. Rowen are living in Columbus, Ohio, where Mr. Rowen is a student at the Ohio State University.

Lannin-Philippi

Iris Jean Philippi, daughter of Mr. and Mrs. Lawrence Philippi, and James Lester Lannin, son of Mr. and Mrs. Bert Lannin, were married at the Philippi home on November 15, Priest Hyle Miller officiating. They will make their home in Flint, Michigan.

Hastings-Miller

The marriage of Frances Maurine Miller, daughter of Mr. and Mrs. Florence Miller of Hickman Mills, Missouri, to Ralph Eugene Hastings was solemnized November 17 at the Central Reorganized Church in Kansas City,

Missouri. Elder E. P. Darnell performed the double-ring ceremony. Following a motor trip to Canada, Mr. and Mrs. Hastings returned to their home in Kansas City.

Huston-Wood

Betty Wood, daughter of Mrs. William Wood of Spokane, Washington, became the bride of Pfc. Edwin Huston of Columbus, Ohio, on December 1, at the Reorganized Church in Spokane. Pastor James N. Kemp performed the ceremony.

The Iron Curtain

(Continued from page 4.)

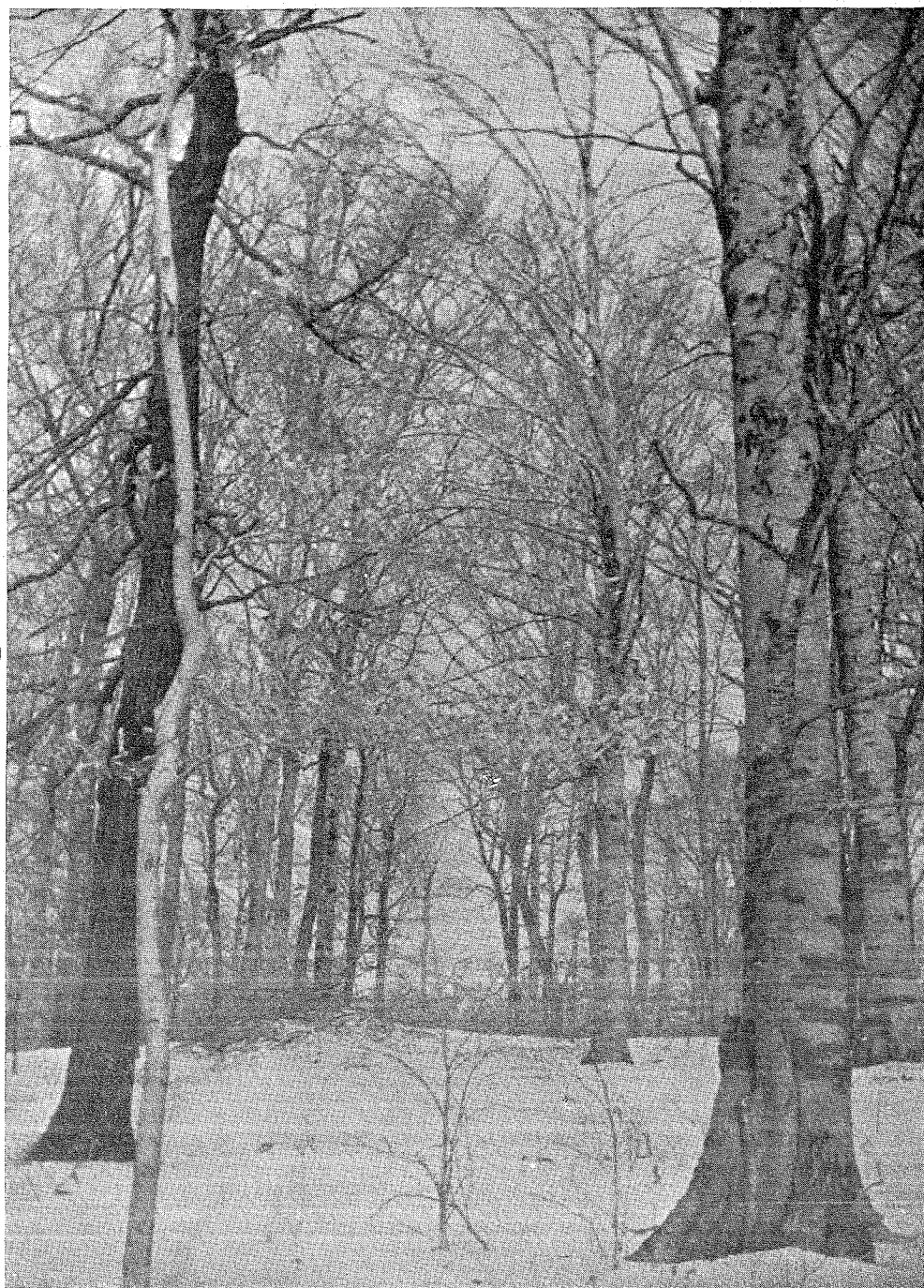
themselves the lot of the common people in service, self-sacrifice, and missionary work.

It is indispensable to the success of this work that the Protestant churches of the world establish a responsible brotherhood that is unshakable. They should become one family on this earth.

Such common endeavor, never abating in zeal, should by God's grace have the result that the things of the spirit will not fall behind in the onrush of civilization, but rather dominate the new developments. If that does not happen, catastrophe and immeasurable suffering await humanity; if it happens, the day of a better future will really dawn on this world.

Let us hope Christian influences may yet dominate for the good of such countries as Hungary.

ISRAEL A. SMITH



Blessed Are the Meek

By Reed M. Holmes

THE
Saints Herald

VOLUME 94

JANUARY 18, 1947

Number 3

www.LatterDayTruth.org

The Unfinished Coat

P. S.

The interior of our beloved Stone Church is quite disappointing these days. The workmen who are installing the organ are taking their time—probably for good reasons that we do not understand. Big panels of unstained plyboard (that precious stuff you used to be able to get before the war) meet the eyes of the congregation as they return to their traditional church home to worship. It conceals an even uglier scaffolding. Many an old member is sick at heart at the appearance of things. The Stone Church will never look the same again; they think it has been desecrated.

Dr. Joseph Luff told a story of his boyhood that will help us here. One morning he romped in from his play and saw his mother at work on something. It bore a vague resemblance to a garment, but there were ugly corners sticking out, basting threads all around, and it looked like nothing he had ever seen. "What are you making, mother?" he asked. "I'm making a coat for you," she answered. "I think it's the worst coat I ever saw," was his criticism. "Son," she admonished him, "never judge a coat until you see it in the finished condition." It was a lesson he was never to forget.

When the choir stood to sing behind those unfinished wood panels, their voices came out rich, full, and melodious, as they had never done before in our memory of Stone Church services. If there is no other gain, this will make the change worth-while. And further, in these days of abbreviated feminine vesture, (this is the fault of the government, not of the ladies), the congregation will be spared the weekly exhibition of knees and nylons, which will be a considerable relief to the choir, even more than to the congregation. And other benefits will appear.

Here is an unfinished job. Few of us know how it will look when it is done. The best available skill has been employed for the work. Let us not judge it until it is finished.

* Cover Pictures

You have noticed and appreciated the beautiful cover pictures we have had for the "Herald" in past weeks. This new type of cover was planned by our staff planner and ideaman, Harold Sandy, who has given us so many good things. It has been carried on with the help and planning of Misses Mabel Holman and Ruth Midgorden. Do you like it? We do!

Now we need pictures—quality pictures—good pictures. Notice that we need vertical panels for this type of cover. If you are doing art work or photography, try to get them in the proportion of 4 units high to one unit wide. We like churches or parts of churches, whatever is artistic and possessed of meaning. Watch your composition and background. It should be something that shows well-defined detail in simple black and white.

Previous requests have brought us some good things we were glad to use, and some we could not. If our young people are alert to the principles of good photography and art, they can help materially.

We are working for a high standard. Will you help us?

* Ten Below

It was ten below zero a few days ago in Independence, and everything froze up practically solid. The foolish sparrows—those hardy little year-around tenants who build nests in anything eight feet above the ground—were quite disconsolate. Your breath froze tiny needle-sharp icicles in your nostrils, and you either tucked your ears in or got frostbite. And the whole earth was clad in a chilly robe of white snow. . . . But even nature can't stay bad forever. The snow thawed in patches, and little tufts of bluegrass show a faint blush of green. A soft drift of wind from the south gives us a preview of spring. The sparrows are sassy again. With an affectionate pat, the Editor is putting his big arctic coat away in the cedar closet, and resuming use of his top-coat.

* Wasting the Years

Are you wasting your years? You think there will be plenty of time to serve God, so you delay your baptism and membership in the church. Do you know how short that time may be, or just when you are likely to be summoned into eternity? You do not. You think you will have plenty of time together, so you postpone your marriage, and delay someone's happiness as well as your own. Do you know that your time together may be much shorter than you think? And when it is gone, you will regret the wasted years.

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 per year and \$1.15 for six months in advance in the U. S. A., its territories and possessions; Canada \$2.50 per year and \$1.30 for six months; other countries, \$3.25 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

This publication is made possible by devoted volunteers who wish to help in the literary work of the church, and all manuscripts are gladly received for examination. As many as possible will be used. No payment for manuscripts is possible at the present time.



Volume 94 . January 18, 1947 . Number 3

EDITORS:

The First Presidency
Israel A. Smith
John F. Garver
F. Henry Edwards

ASSISTANTS:

Leonard J. Lea, Managing Editor
Kenneth L. Graham, Business Manager

CONTENTS

EDITORIAL:

The Unfinished Coat..... 2
The Power Returns..... 3

ARTICLES:

Appreciation from Evangelist
John W. Worth..... 4
Blessed Are the Meek,
by Reed M. Holmes..... 5
The Lord's Prayer, by Frank A. Fry..... 6
The Identity of Spiritual and Temporal
Law, by J. A. Koehler..... 7
In Memory of June Whiting Lea..... 9
Prayer, poem, by Louise Scott Wrigley.. 9
No Zion Until by Roland Inlow.. 12
Unwilling Heart, by Betty Sanford..... 13
News Briefs 10
Bulletin Board 14

The Power Returns

It was storming in the night. Our city, a helpless small thing, cowered under the terrible fury of a summer tornado. Lightning flashed like a scimitar cutting across the sky, and seconds after it the earth trembled under the concussions of reverberating thunder. Rain descended in sheets, pounding the roofs in waves beating with almost rhythmic regularity at times. It was a night of violence, and even those who were not afraid sent up a little prayer.

Somewhere up the street, giant limbs were torn from a tall tree and flung like toothpicks across the power lines, breaking them down, and leaving the bare ends sputtering in the water. All the lights were out, and our part of the world was left to suffer through its agony in pitch darkness.

We lit candles, and sat up to watch as the storm wore out its rage upon us, finally grumbling away in the distance. Then we went back to bed. There was nothing else to do.

In the morning, we were awakened by the lights shining from all the electric fixtures we had vainly turned on the night before.

The power had returned.

On a recent Sunday evening a member of the Quorum of Twelve had just finished a splendid sermon. A gifted speaker, a man much dependent upon the inspiration that came to him in the pulpit, he had enjoyed even greater liberty than usual.

A friend who sat near me, said, "Our men are preaching with power again."

In my deepest need and hunger for comfort, every hymn in the congregational singing came to my ears with new beauty in its tones, new and greater meaning in its words; the people were putting their hearts and souls into these songs. Every feature of the service—anthems and prayers, readings and sermon—brought strength and hope. Our

people were praying and singing in a new way.

Somewhere, Somebody has turned on the Light.

The Power has returned to the church.

Across the desks at the Auditorium, business flows in a steady stream. Volumes of correspondence is answered, decisions are made, answers to problems are diligently sought and found. There is harmony in the quorums, and every man is harnessing his full strength to the tasks of the church. There is a new hopefulness and expectation as men speak of the work that lies ahead of them. Strength is returning to them.

You can feel something vibrant in the air as you go about the headquarters' offices. The announcements recently given to the church relating to a resumption of foreign missions have had their effects among the home folk, the central staff of workers, as well as abroad in the church. Things that have long needed to be done are gradually getting done, and more is on the way.

Once again, a Power is manifested in men and events.

Our group was having its Wednesday night meeting in one of the homes. Something has changed in this little band of people—almost the same individuals week after week—that has transformed them. They had spent so many years letting escape now and then the wishful hope that "something might happen." Apparently, now, it is happening. The future is no longer a closed door. A lock has been removed, a barrier swung aside. There is a light shining on the way that lies ahead. Something has happened in the prayers and testimonies of the membership.

The Power has returned to many of the people, too.

Is it possible that the heart, leaping forward faster than the mind in response to some sudden liberation, some falling away of invisible shackles, goes too far? One looks at the calmness of the world, whether mantled in the emerald cloak of its greensward in summer, or blanketed in the white snow of winter; and one is pulled downward by reality and materialism; then he considers the radiance of the sunshine again, and his spirit rises on wings. It is the old antiphony between earth and sky, between material and spiritual, between man below and God in heaven. And yet the deeper searches find them all at one.

The spirit must ever be adventuring ahead, far ahead of the known fact, the statistical account. Reality is always in retard, must always strive to catch up with the ideal. Science arrives *after* something has happened, and, in its earnest, systematic, stumbling way, seeks to account for it in terms of what is already known, never admitting the existence of anything new until it has happened at least a thousand times, and endless laboratory tests have been made and graphs charted for it.

We already have some indications not only of a new spirit, but of new plans, policies, programs, and activities for the church. This is but a beginning, and there will be more to come. Power will soon find avenues of expression.

The Power has returned to the church. Perhaps the next year or the year after, statistics will note something about an increase in baptisms, and finance will record an upturn in the number of contributors.

But those who are sensitive to higher things will not be diverted. They already know far ahead of the material indications. Let us rejoice. Let us give thanks in prayer. The Power has returned to the church!

L. J. L.

Editorial

Appreciation From Evangelist J. W. Worth

I am happy to say that I have arrived safely home in England and now look back on my eight month's visit to the U. S. A. and Canada. I feel I am greatly indebted to many of the Saints and friends who contributed to my comfort and the pleasant times I have enjoyed. I wish all to know that I have appreciated very much their helpfulness and the welcome I have received.

I would especially thank Apostle and Sister A. A. Oakman for all they did for me. I feel I owe them a great deal, particularly when I think of the wonderful trip out West to Salt Lake City, to the Grand Canyon, and then on through prairie desert to New Mexico. Our last stop was Cosseyville, before returning to Independence. High lights on this journey will never be forgotten.

I have also pleasant memories of the associations and hospitality of many during my journeys. My visit in Chicago was one long to be remembered. I was privileged to stay with Brother and Sister Lyman Jones of the First Chicago Church, with Brother and Sister Kent of Maywood, and Brother and Sister Tomlinson and their son, of Gary, Indiana; I shall never forget, too, Brother and Sister Joseph Baldwin and their son, Charles, and the many kindnesses shown me. Thanks for everything.

I visited with Brother and Sister C. Nikel of Cleveland and became acquainted with a group of Saints there whom I was glad to know, and found most helpful.

At Buffalo I was met by Brother Simpson, and later had the opportunity of staying with Brother and Sister Spilsbury. They, together with Brother Yates, made it possible for me to see the Niagara Falls.

My visit in Canada was very fine and the meeting with our relatives,

Sister Clift and family, and Sister Newton and family, of Toronto, after many years, was the fulfillment of a cherished dream. I was made happy, too, to meet with Brother John Sheehy and wife, and the many Saints and friends of that branch, whose names are too numerous to mention, but with whom I had a thoroughly enjoyable time. Similar experiences were had in London with Brother Almer Sheehy and family, and during my stay with Brother and Sister Lott. At Hamilton, where I received many kindnesses from Brother Kennedy, the acting president. I was able to stay in the home of my niece, Sister Oliver, and met and worshiped with the Saints in that place. Next was Guelph, where, as the guest of Brother and Sister Hockoday, I was able to renew associations of many years ago, and to meet with a small but fine branch of the church. During my stay in Canada I was enabled to attend two reunions, the first of their kind I have ever witnessed, at Port Elgin and Erie Beach. The ministry of Apostles Gleazer and Jenson was outstanding and the whole experience will long be remembered.

I visited with the Chatham Saints and found a very warm welcome in the home of Brother and Sister H. V. Dent. Their pastor, Harry Engle was most helpful and I greatly appreciate his kindness.

To all who have assisted me in any way with my patriarchal work I am deeply indebted, and can say, "God bless you."

I cannot close without saying a word to the numerous Saints and friends in Independence who afforded me many very fine experiences among them, especially the Friday Night Fellowship Class, which I hope will carry on to greater heights of spirituality. May God bless the many who have to carry on there, including Brother Paul Kelsey, R. V. Hopkins, Brother Higdon and Brother Will Worth.

A very big "Thank You" to one

and all, and may the New Year bring you much happiness, and success,

Sincerely,
John W. Worth.

156 The Avenue,
Highams Park,
London. E. 4.
England.

Books

Among a man's most helpful friends let us make a large place for books. They are the tools of the mind. Their function is to increase the treasures of wisdom and knowledge. In the very highest sense, they are the true labor-saving devices. What the loom does for the fingers, what the engine does for the feet, what the telescope does for the eye, that, and more, books do for the reason and for memory. They hasten man's intellectual steps; they push back the intellectual horizon; they increase the range of his vision; they sow intellectual harvests otherwise impossible and reap treasures quite beyond the reach of unaided reason.

In the physical realm, tools have created more wealth in the past half-century than the world had accumulated in the previous eighteen centuries. And it is not too much to say that those intellectual tools named "books" have increased the sum knowledge gathered in the past century to an even greater degree than the increase in physical treasure.—Newell Dwight Hillis.

You must faint sometimes. But let your sadder times, your deepest struggles be known only to God. Gain there the strength and quietness which you need for life. But do not let men see the agony; let them see the peace that comes from God.—Anonymous.

Blessed Are the Meek

By REED M. HOLMES

THE CROWD pressed in upon Him, seeking the unusual and miraculous. His heart yearned for them. His heart ached, too, because of the shallowness of their desires. He was disturbed by their self-seeking, and realized the futility of mass ministry.

To escape the crowd He did a simple thing—he climbed a hill! Only the disciples cared to climb with him, to follow when exertion was demanded.

As we watch them climb, we notice they are not yet a unified band. There is good fellowship, to be sure, but there are undercurrents. Tempers are too close to the surface. Misunderstanding and lack of comprehension are still prevalent. Impatience and jealousy are in the eyes of the disciples. The Zealot would have had the Master win the crowd as a political gesture, looking toward establishing the kingdom. Peter notices with misgiving a strange bond of the understanding heart growing between Jesus and John. The Big Fisherman would have the place of honor himself.

A BLENDING OF HEAVEN AND EARTH

Personalities getting used to each other; rough edges grating against other rough edges; moments of poignant striving to love and understand—the Master views these followers with compassion and sees in them the type and forecast of our world's striving toward brotherhood. If he can unite them in service to others, if he can lead them to seek first the kingdom of God, then there will be hope that they can lead others in service and love. It is a small beginning, but perhaps it may be as leaven.

He bids them gather round him on a promontory where they will be conscious of the world about them. Then he teaches as only the Son of God can teach. He seeks to en-

gender in them the attributes which would blend heaven and earth. Passionately desiring that all men shall find joy through abundant living, he instills in the hearts of his disciples the need for the virtues as the essential elements of fraternity. He helps them to comprehend that only in the achievement of righteousness can their long-hoped-for dream of peace and good will find fulfillment.

Point by point he stresses the enduring fundamentals of life:

Blessed are they who shall believe on me

Blessed are they who shall come down into the depth of humility, and be baptized in my name

Yes, blessed are the poor in spirit, who come unto me; for theirs is the kingdom of heaven.

And again, blessed are they that mourn; for they shall be comforted.

And blessed are the meek; for they shall inherit the earth.

IN GOD'S IMAGE

Many men have sought to possess the earth by conquest, by pillage, or by purchase. But only the meek have ever really possessed and made it their own. For instance, many men have used peanuts for food, or have sold them to make minor or major fortunes, but it remained for George Washington Carver to inherit the peanut. Imagine a man, made in the image of God, standing before the peanut and asking questions about life. That is meekness devoid of pride. George Carver inherited the earth, and we have been enriched as the result of it.

Not the well-armed, nor the well-educated, nor the well-heeled, nor the well-intentioned; not the glamorous nor the mighty, but the *meek* shall inherit the earth. Let power-politicians take notice: the world shall be peopled ulti-

mately by men and women who exemplify the humble spirit of Christ. It is the meek who are referred to in latter-day prophecy: ". . . the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their lawgiver."—Doctrine and Covenants 45: 10.

THESE ARE THE MEEK

How may we recognize the meek? Webster says they are "mild of temper, patient under injuries, long-suffering." The Old Testament goes deeper and says the meek are reverent and humble before God. The New Testament emphasizes gentleness and consideration. The Master promises the inheritance to those who have done good "unto one of the least of these my brethren." The inheritance goes then to the meek, for they are mindful of others.

Happy are the meek. Because they are considerate of others, they are heirs to friendship. Because they are humbly aware of their ignorance, they shall receive knowledge and wisdom. Because they are conscious of the love and laws of God, they shall become heirs to the enduring riches.

Prosperous are the meek, for they shall inherit the earth, literally. They are humble before the mysteries of nature's fruitfulness, and they till the soil with temperance and wisdom. The meek improve, the proud impoverish. The meek will not embezzle the gifts of God to achieve private ends. The meek, lending themselves to the spirit and

purposes of God, will make of earth a paradise for all men.

AS IN THE DAYS OF NOAH

Perhaps the greatest service which meekness can render is to draw our attention outward and upward to behold the face of God. In Marc Connelly's fable, *The Green Pastures*, (depicting the Negro's simple conception of heaven and earth), the Lord becomes very disturbed with conditions on earth in the time of Noah. He comes to earth and walks in loneliness, seeking a good man. He falls into step with Noah.

After spending considerable time with this Stranger, Noah can't figure out who he is:

The Lord says, "Noah, you don't know who I is, do you?"

"Yo' face looks easy, but I don't think I recall de name."

God rises slowly, and as he reaches his full height, there is a crash of lightning, a moment's darkness, and a roll of thunder. It grows light again. Noah is on his knees in front of God.

"I should have known you. I should have seen de glory."

"Dat's all right, Noah. You didn't know who I was."

"I'm jes' ol' preacher Noah, Lawd, an' I'm yo' servant. I ain' very much, but I'se all I got."

"Sit down, Noah. Don' let me hear you shamin' yo'se'f, caise yo' a good man. I jest wanted to fin' out if you was good, Noah. Dat's why I'm walkin' de earth in de shape of a natchel man. *I wish dey was mo' people like you.*"

Noah, in his meekness, answered the heart-yearning of his Lord. Because of his meekness, he rode out the storm and "inherited the earth."

We are reminded that in the latter days it shall be as it was in the day of Noah. Again it shall be the meek who inherit the earth. Only among the meek can there be peace and good will.

Prejudice never cements friendships nor creates good will. It is an enemy to tolerance and open-mindedness.—James F. Keir.

The Lord's Prayer

The Appointee Institute, held in Independence last August 28 to September 14, used the prayer that Jesus gave as a model prayer for a worship theme. Each morning a phrase of this sublime utterance formed the focal point of meditation. The *Herald* is able to share with its readers some of the many excellent thoughts which were brought to this worship experience. The following article begins this series. Undoubtedly our readers will wish to preserve the group for further use.

OUR FATHER

BY FRANK A. FRY

Among a people who had been traditioned for centuries to a patriarchal order in which the father was respected to the point of reverence, addressing God as Father was quite appealing. The patriarchs were sought out for their wisdom and blessings. To honor one's father was commanded in the decalogue—the first commandment with promise. Jesus took advantage of this psychology to portray God as an all-wise, loving, Heavenly Father.

The disciples of John the Baptist had learned a prayer which had made an impression on those who heard it. Though Jesus had taught the apostles many great truths, and they trusted him enough to leave all their possessions to follow him, yet they felt a need which could be satisfied only by a pattern of prayer. Therefore, they voiced this appeal to Jesus, "Lord, teach us to pray, as John also taught his disciples."

The answer that Christ gave was simple but meaningful as he said, "Our Father." Undoubtedly each of the disciples had known what it meant to have an earthly father or to be one. "God," said Jesus, "in all his glory, majesty, and power can be approached as we would an earthly father."

I have not come to prove that

God is our Father, but to bear witness that he *is* our father. Theologically we might discuss the fatherhood of God, but one moment in his presence makes such discussion unnecessary.

The parable of the "Prodigal Son" might well be considered as the parable of a loving, Heavenly Father. "When he was yet a long way off, his father saw him, and had compassion, and ran and fell on his neck, and kissed him." He put upon him the best robe, a ring upon his finger, and shoes on his feet. God is like that. He loves us so much that when we cease our wandering and make the attempt to return home, he rushes out to meet us.

Yesterday evening as I told my wife good-by I didn't need to tell her that I loved her. Communion of souls told us that. So it is when I sit in the presence of the Heavenly Father I have a similar experience, only this experience is many times magnified, refined, and enhanced.

God is our Father. He constantly seeks after us and has made ample provision for all our needs. With confidence, assurance, and faith, we can approach him in humble supplication as Our Father.

Soon after the close of the reunion season, Elders J. Charles May and William C. Haden held services at Marlin, Texas, and Brother May now reports that baptisms at that time and subsequently have brought the baptismal total for the year up to nineteen. The Marlin Branch is growing steadily. Elder James R. Allen, the long-time pastor is to be complimented on the gains achieved and on the neat and attractive chapel which the group has recently built. Brother May goes on to say that recently encouraging gains have been won as a result of series of meetings at San Antonio, Houston, and Dallas. More are interested at each of these points.

The Identity of

Spiritual and Temporal Law

By J. A. Koehler

THE FLOWERS in your garden form their roots, stems, and leaves by taking food from the soil and the air and converting it into plant cells and tissues. They subsist and exist through the force or operation of the law of plant life, or the law of the vegetable kingdom. Plants exist by a law which may be likened unto what Restoration religion calls the temporal law.

That food-consuming activity, that law by which plants subsist, is at once the means by which they produce their blossoms. It is the law through the force of which blossoms come to be fragrant and beautiful. If, therefore, we call the tissue-forming processes the temporal law, and the processes by which blossoms come to be fragrant and beautiful the spiritual law, we would say, would we not, that the temporal and spiritual laws of plant life are identical?

Of course that is figurative speech. Spiritual laws and temporal laws are terms which apply properly only to human beings, for the reason that only man has what we call a "spirit" as well as a body.

WE DO NOT KNOW what that spirit is. We do not know what the stuff is of which it is composed. Indeed it may not be composed of any material whatsoever. We only know that we are conscious of its existence. So that when we say "The Spirit and the body are the soul of man," we mean by "spirit" the mind, the inner man, the self-conscious being, the "I" which says to itself This is *my* body. It is "I" who move these hands. "I" make *my* hands do my bidding. "I" make up *my own mind*. "I" have a will. "I" have capacities. "I" will cultivate *my* capacities. And so on.

Of this we are sure: the functions

of your body and the functions of your mind exist together. You, the spirit, the mind, may see the beauty of the rose only through the functioning of your eye. You, the spirit, may smell the fragrance of the rose only through the functioning of your nose. The spirit gets its experience through the medium of its body—which is the instrumentality of your mind, or spirit.

There are then two sides of your nature. And you may talk about one side without saying much about the other side, just as you may talk about the beauty and fragrance of the rose without talking about the structure of the bush on which it grows, and with no thought of the vegetative processes by which the rose was produced.

But what you say about a rose, what you think about it, has nothing to do with the way roses grow. You may know nothing about its vegetative processes, but vegetation goes on just the same. So the beauty and fragrance of the flower arises as absolutely from the vegetative processes of the plant as if you knew all about it.

A plant does not come to be two separate things or existences because it has, besides its roots, stems, and leaves, the immaterial qualities that we call beauty and fragrance. Nor does a man have two unrelated natures, or two separate existences, because he has both a body and a spirit. His spiritual qualities are derived from his temporal activities as certainly as his bodily conditions, in some particulars, arise from the activities of his mind. And that means that there are spiritual and temporal laws of human life which are one. They are identical.

BUT CHRISTENDOM has talked about temporalities, or the things

of this world, or of physical or bodily affairs, as if they are separate from, perhaps even opposed to, spiritualities. There are Latter Day Saints, even, many of them, who think they are obeying God's spiritual laws the while they are not obeying his temporal laws.

That notion, that there is no necessary connection between spiritual and temporal laws, that they are not identical, may be traceable to such passages in the Bible as "No man can serve two masters . . . Ye cannot serve both God and mammon." "Take no thought (therefore) . . . what ye shall eat or what ye shall drink," and so on. But whatever the origin of the notion, the outcome of conduct based on that belief witnesses that it is not true.

Of course, no true religion can have a "pig-trough philosophy." No true religion can treat of economic affairs, or of the industrial processes and all, or of temporal laws, as if their purpose is, so to speak, to "fatten hogs." The social philosophy of true religion must treat of economic affairs, or of soil-cultivating affairs, as related to the cultivation of the soul. For religion is man endeavoring to promote the welfare of his soul.

THAT IS WHAT Restoration religion does. It says that "the good things which cometh of the earth . . . are made for the use and benefit of man, *both* to please the eye, and to gladden the heart. . . . and to enliven the soul," which is body as well as spirit. And then Restoration goes on to say that the

things of this world (which are temporalities) must be used "in the manner designed of God," if the heart is to be gladdened and the soul enlivened. In other words Restoration religion prescribes the manner in which the affairs of this life ought to be conducted. And that prescription is what it calls "the temporal law."

Temporal laws, then, in the language of the modern prophet, are laws that are "given" of God. They should not be confused with the laws revealed through science. God's *given* temporal laws are not chemical formulas. They do not stipulate the manner in which seed corn should be drilled in the field, for example, in order to insure germination. They are not physical-world laws. They are rules of moral conduct. They do not reveal the manner in which cams, pistons, and triggers must be put together to build good engines. They reveal the manner in which *man* must be related to agriculture and manufacture, and all the rest, as a means of promoting *human* values, or as a means of enriching the soul. The temporal law of religion, in other words, has to do with the right ordering of *human* relations.

Those temporal laws say, for instance, concerning the natural creations, that "it is not given (of God. It is contrary to his will) that one man should possess that which is above another." They say that God's creations ought not to be used "by extortion." They say "You are to have equal claims" on God's bounties for the purpose of sustaining life and of promoting it. And that is why Restoration religion says that all temporal laws *given of God* are at once spiritual laws. That is why we say that temporal and spiritual laws are identical.

Restoration social philosophy does not say that "the life is not meat." It only says that life is *more* than meat. It does not say that "man shall not live by bread." It only says that man shall not live by bread *alone*. And Restoration explains

what it means by that in its blueprint of rightly organized economic society.

JESUS SAID, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother." And if you wish to read Jesus' specifications of this necessary reconciliation, read the 25th chapter of Matthew. It is at once a spiritual and a temporal world reconciliation.

Jesus said precisely what Isaiah said over and over again. And what it all adds up to is this: there is *one* law of human life. Some of the specifications of that law pertain to the affairs of "earth" and some (so to speak) to affairs of "heaven." But "earthly" laws are "heavenly" laws. If they are God's laws they are spiritual.

The meaning of the whole thing is that the affairs of human society—particularly the economic affairs of peoples—must be conducted aright to attain the objects of true religion. And since no people can

conduct its economic affairs aright as in the sight of God except through the implementation of a philosophy of social life, specifically of economic life, it follows that a true religious philosophy is at once a true social philosophy. It follows that true religion must explain its spiritual aims in temporal terms.

Every application of a temporal law—that is to say of a law given of God for the "conduct" of temporal affairs—is an action of the spirit. It has its effect in the mind. It is the soul cultivating itself effectually by cultivating the soil aright. It is through obedience to God's temporal laws that man shapes the destiny of his soul. And that is why we speak of temporal and spiritual laws as identical.

Success is the ability to get along with some people and ahead of others.—Dunninger.

A political war is a war in which everyone shoots from the lip.—Raymond Moley.



"Life Is a Foot Race"

They all look good at the start—but a well-trained champion looks good **all the way!** It's when the race is half run that the test begins.

The Lord helps us lift our feet, if we'll just put them down in the right path.

Scouting and the "God and Country" award maps out that path—a path that your church O.K.'s. Is your boy running as a winner? See that he's an active Scout working on his "God and Country" award.

Department of Religious Education
The Auditorium, Independence, Missouri

www.LatterDayTruth.org

In Memory of June Whiting Lea - -

It will be difficult, if not impossible, to give adequate expression to my gratitude to the members of the First Presidency, to many other officers of the church, the Board of Publication, my fellow workers, to some hundreds of kind neighbors and friends both near and far, for their help, sympathy, and support in my time of trouble following the passing, on December 7, of my dear wife, June Whiting Lea.

Only those who knew her well can understand the extent of my loss. I am grateful to her for the sixteen years of our married life, and her friendship years before, during which she gave me the most complete happiness I ever knew. We often said that we could not expect any greater blessings in heaven than we already possessed in our home. She was unfailing in her support of my church work. Her invariable kindness and good humor, the richness of her personality, and the depth of her love made every homecoming an adventure in happiness.

Precious memories remain: of her last labors on some plays, before her final illness, for the church radio department; of the many artistic and beautiful things about the house—the products of her skill and love; of the long hours of toil she spent on talks and programs for the women's work, organizations, and the Music Club; of the efforts she made in entertaining to have everything just right; of seeing her kneeling at prayer in her room (she didn't know I saw) when I realized how truly she was God's daughter; of her way of saying "Come back soon!" whenever I left the house for work or trips; and a thousand other things.

The loss would be unbearable, were it not for the goodness of God in granting to three members of the family personal experiences and testimonies of her immortality, of the fact that her spirit lives on. These came first to me, then to her niece, and to her mother. We are all very grateful for this comfort.

The loss of loved ones is a common experience—none can escape it. Hard as it is, we must bear it as best we can. As this is written, a month has passed since she was taken away. Grief has not lightened. It is harder than ever to bear. Those who mourn are aged in sorrow. Loneliness presses on the heart like a cold stone. Now we know what others have gone through.

In times of bereavement, it is but natural for mind and spirit to venture out toward the borders of eternity in search of the one that is loved and lost, to



JUNE WHITING LEA

September 13, 1897 - December 7, 1946

seek further assurance and hope. I say nothing here of the perils of such a search. But after earnest prayer, I believe that, according to the best powers of mind and judgment I possess, I was blessed with some experiences of communion with her, that brought strength and help. In answer to a direct question I received this: "This is God's church. He does good through many organizations. But this is the true church." Again, in answer to a request for a message, this came: "Be faithful to your work. Be true to your trust. Never let anything separate you from it." These experiences are as real to me as a telephone call, or a letter from a friend. I am very thankful for them.

There is so much that could be said, and that for lack of space must remain here unexpressed. Eventually it is all summed up in an expression of thanks—thanks to God for the years of her precious companionship, thanks to her for all that companionship meant. We worked as a co-operating team on many a task; now her harness is empty, and the load remains to be pulled.

In the church services Sunday, I rediscovered the foundation on which our lives were built. Here were our brothers and sisters of the faith—our family; the church was our common denominator; she has passed to another field of labor, my place is here, my comfort, my companionship. She would have turned ever closer to the church had I been the first to go; so will I do now, in the hope that future years will find me faithful to my responsibilities and trust.

Leonard J. Lea

1428 W. Short St.
Independence, Mo.

Prayer

Dear God—help me to keep this world beautiful

For Thy children.

Help me preserve the eagerness
With which they face each day.

Let my heart guard my tongue

That no words of mine

Shall shatter forever those illusions of youth

Which should not be illusions, but the truth!

Help me in my striving to teach them—

Gently and with wisdom—

That their respect for life and all its beauty

Be not dimmed.

Direct me, for mine is the responsibility

Of showing them that Thou art as a strong lifeline in adversity,

And as a dear friend

In time of peace.

Help me! Be with me, I pray,

Steady my trembling hands as I show them how to mold

Their precious lives;

So that, as they were gifts themselves,

They may be given back

To Thee.

—Louise Scott Wrigley



Thanks

We wish to thank the many friends who have helped us, and those who have sent cards and messages since the passing of the late June Whiting Lea. We regret it is not possible for us to answer personally all the messages, and trust that our friends will accept this expression of our appreciation.—Leonard J. Lea, Mrs. Ellen Whiting, Mrs. Henry A. Lund, and family.

News Briefs

Central Missouri Stake

Lexington, Missouri

Pastor, Luther M. Payne

A new gas heating system has been installed in the church; it was purchased with free-will offerings. A bazaar was held November 23 from which a total of \$90 was cleared. Elder Roy Weldon of Warrensburg was the 11 o'clock speaker on Sunday, November 10. A basket dinner was held in the lower auditorium at noon, followed by a round-table discussion at 2:30 on "Prayer." District President Ward A. Hougas was present on October 27. Other recent speakers have been Elders E. P. Darnell and Chris Hartshorn. A basket dinner was held at the church on Wednesday, November 27, after which a Thanksgiving program was presented. Doris Brock, a student at Graceland, was home for the holidays and assisted in the program. The funeral of Ed Church was held at the church on December 2; Ward Hougas was in charge of the service.

—Anna M. Howe, reporter.

Holden, Missouri

Pastor, R. P. Dillon

Means of increasing and stabilizing church school attendance were discussed at the council meeting held October 13. This was followed by special rally day services at which seven of the local speakers talked on the problems of promoting attendance. Several of the church school workers attended the institute held in Warrensburg on November 17. Opal Atkins, Vida Moody, Keith Chandler, and Richard Marshal of Graceland spent the Thanksgiving holidays in Holden. A Thanksgiving service was held on the evening of November 27 at the church. Members of the women's department meet the first and third Thursday of each month; they are studying *The Branch of Today and Tomorrow*. Speakers from stake headquarters during October and November were Bishop T. A. Beck, High Priest Nelson Gard, and Stake President Ward A. Hougas. Recent improvements to the church include the installation of a new gas furnace, and the completion of excavating and pouring concrete for the basement.

—Lola A. Johnson, reporter.

Knob Noster, Missouri

Pastor, Felix Hacker

A miscellaneous shower for Wanda Price and Bill Norman was held October 4 at the country home of Mr. and Mrs. Hacker; about thirty guests were present. Felix Hacker was installed as pastor on October 6; High Priest Nelson Gard was in charge of the service, assisted by R. E. Burgess and J. T. Nutt. Michael Adrien, infant son of Mr. and Mrs. Adrien Vick, was blessed at the close of the service. Stake President Ward Hougas was the evening speaker. Other out-of-town speakers for the month of October were Nelson Gard, Clifford Long, and Roy Weldon. The Knob Noster Zion's League was well-represented at the retreat held October 12. Robert Burgess returned November 2 after twenty-one months' service with the armed forces; he served in both the Philippines and Tokyo. On November 10 sixty members of the Walnut Park congregation in Independence visited

Knob Noster; a basket dinner was served at noon. Elder Richard D. Weaver was the guest speaker. A union service was held at the Baptist Church on Thanksgiving morning; Pastor Felix Hacker gave the address. A Thanksgiving supper and program were held in the lower auditorium of the church in the evening.

—Nellie Burgess, reporter.

Pleasant Hill, Missouri

Pastor, A. G. Hougas

Pastor and Mrs. Vere Turney returned October 10 after spending the summer in the North. Because of Mrs. Turney's illness, Mr. Turney has resigned as pastor of Pleasant Hill congregation; they are now making their home in the North. Elder Rex Rowland acted as pastor during the summer. Elder A. G. Hougas was installed as the new pastor on November 10. Elder Roy Weldon of Warrensburg gave an illustrated lecture at the branch night meeting on October 25. Bishop and Mrs. T. A. Beck were present on November 17; Bishop Beck gave the 11 o'clock sermon. A Thanksgiving program was presented at the church on Sunday morning, November 24; Elder and Mrs. Shankland Arnson of Independence were guest participants in the program. Pastor A. G. Hougas was the speaker.

—Grace F. Essex, reporter.

Marshall, Missouri

Pastor, Roe B. Vincent

On Friday, November 15, the women met at the home of Dorothy Darling to work on a quilt; they are also studying an appreciation course prepared by Alice Bolon. Twenty-two young people attended a party at the home of Mr. and Mrs. William Darling on the evening of November 15; these social gatherings are effective in increasing the attendance of the young adult class. Pike Richardson was in charge of the 9:45 worship service on November 24; Maurine Richardson read a story and poem. Members of the Zion's League presented the pageant, "Worship in the Home," by V. D. Ruch at the evening service. Blyle Wilson was the director.

—Bernice Tyree, reporter.

Bates City, Missouri

Pastor, Perry L. Hiles

Several young adults attended the retreat held at Montserrat on October 19 and 20. On October 31 they held their annual election; officers for the coming year are Larry Updike, president; Carson Spease, vice-president; and Marjorie Spease, secretary-treasurer. Bates City was well-represented at the leadership institutes held at Lee's Summit and Warrensburg. The Laurel Club met in October at the home of Mr. and Mrs. John Ford; the November meeting was held at the Sydney Mills home. At each meeting, Mrs. Mills conducted quizzes on the Bible, church history, and executive department of the church. Bishop and Mrs. Ted Beck were present for an all-day meeting on November 10. The interior of the church has been redecorated by Albert Thatcher and several assistants.

—Mrs. Carson Spease, reporter.

Sedalia, Missouri

Pastor, Everett E. Jones

Officers for the new year are Everett E. Jones, pastor; A. A. Weaver and Nelson Pugh, counselors; Mrs. Carlotta Reine, church school director; Ora Hansen, director of music; Mrs. Irene Jones, women's leader; Nelson Pugh, young adult supervisor; Mrs. LaVera Griggs,

children's supervisor; Mrs. Irene Jones, Zion's League leader; and Elsie Wiggins, reporter. The women held their first meeting of the new year on October 17 at the home of Mrs. Everett Jones. Officers elected are Mrs. Alma Reine, program chairman; Mrs. Katherine Coltrane, secretary-treasurer; and Mrs. Violet Vincent, social chairman. Mrs. Vincent gave a review of *The Solid Rock*. Victoria Ann, infant daughter of Mr. and Mrs. Dan Coltrane, was blessed by Elders Lewis Hancock and Everett Jones at the November Communion service. Special music for the service was provided by LaVera Griggs, Ethel Pugh, Georgia Alexandria, and Ora Hansen. Recent guest speakers have been S. E. Mifflin, T. A. Beck, and Orville Hulmes.

—Elsie Wiggins, reporter.

Independence, Missouri

Stone Church Congregation

Pastor, Glaude Smith

A beautiful and well-organized gift service climaxed the calendar year of the Stone Church women's department. It was held on the afternoon of December 19. An artistic setting, featuring the Christ child and star of Bethlehem, and a decorated tree were in the background. As is the custom at all monthly meetings, the program was preceded by a prayer service. Mrs. Blanche Gault, leader, was in charge of the program; Josephine Mader, accompanied by Mrs. John Darling, was guest soloist. Anthony Black read the story, "The Other Wise Man," which was interspersed with Christmas music. Bishop E. Stanley Kelley gave a brief talk on the value of giving before accepting the gifts of food and money brought by the women for needy families. Seventy-four baskets of food and supplies were distributed in the Stone Church area.

Enoch Hill Congregation

Pastor, Everett J. West

Seventy Roscoe E. Davey presented a series of illustrated lectures beginning December 15 and ending December 22. Each evening, following a travelogue, Brother Davey gave a sermonette on the life of Christ from the time of His birth to his resurrection and ascension; these were illustrated with slides of the masterpieces.

Members of the Zion's League presented a candlelight service on Sunday evening, December 22. Those participating in the program were Nina and Richard Maloney, Esther Holman, Donald Zion, Helen Amundson, Freda Skinner, Virginia Young, Eleanor Maloney, Atha Quick, Richard Randall, and Frances Hartman.

Rebecca Rae, infant daughter of Mr. and Mrs. Edmund Allen, and Mary Emma, daughter of Mr. and Mrs. Charles Thompson, were blessed recently.

—Frances Hartman, reporter.

Liberty Street Congregation

Pastor, Howard C. Timm

A unique worship service was held by the primary department on Sunday morning, December 22. After singing at the adult service, thirty children assembled in their own classroom to hold a birthday party for Jesus. The nativity was portrayed in flannelgraph, then each child brought his Christmas offering and placed it before Christ's lighted birthday cake. After singing a birthday salutation, the children blew out the candles and were served refreshments. Many expressed appreciation of Christ and his love for them. Mary Lou Plowman, supervisor of the primary department, was assisted in the project by Mrs. C. A. Mills, Mrs. Charles Bridges, Mrs. Mason Stobaugh, Mrs.

Edson Stobaugh, and Helen Holsworth. A Christmas pageant was presented by the choir at the evening service. The manger scene, featuring a cast of six in Biblical costumes, was a part of the program. Charles F. Church, Jr., directed the choir, and Mae Zion Bunten was the accompanist. Soloists were Lois Elaine West, soprano, and Joseph Frick, tenor. The narrative, written by Mrs. Goldie Zion, was read and directed by Mrs. Ora Beardsley. Following the pageant, thirty-five Zion's Leaguers went Christmas caroling. Before returning to their homes, they were served refreshments by their leaders, Mr. and Mrs. Carl Holsworth.

A Christmas party and program were features of family night held December 20. Santa came with treats for the children at the close of the evening.

Nelda Hancock, Elaine Wolfe, Mrs. Ellen Butler, Robert Phillips, Timothy Frick, Mrs. Lauris Peer, and Donna Crow were baptized in December.

—Ethel Hart, reporter.

Fargo, North Dakota

Pastor, Courtney R. Rotzien

The North Dakota District Conference was held October 20 and 21. On Saturday evening Apostle C. R. Hield gave an illustrated lecture on Mexico and South America. Officers elected at the district business meeting are Charles F. Young, district president; Lester Anderson and Courtney Rotzien, counselors; Irene Rotzien, secretary; Karl Schiebold, treasurer; Cy Bielfeldt, auditor; Charles Young, bishop's agent; Mrs. Stanley Walezko, director of religious education; Mrs. Ethel Durborow, women's leader; Mrs. Ferne Nelson, young people's supervisor; and Lloyd Stowell, chorister. Delegates to the 1947 General Conference were also selected. Recommendations for ordination were as follows: Ronald Young, priest, and Earl Rotzien, deacon. An installation service was held for the newly-elected church school officers and officers of the women's department. A community dinner was served in the lower auditorium of the church.

A worship service was held on Thanksgiving morning. On December 22, Ronald Young and Earl Rotzien were ordained by Elders C. F. Young and C. R. Rotzien. A Christmas worship service, directed by Glenn Wiedling, was held in the evening. Members of the Zion's League participated and a play-lette, "The Angel's Answer," was given by the children's department.

—Irene Rotzien, reporter.

Farnworth, England

Pastor, James Spargo

A celebration in honor of the thirteenth anniversary of the establishing of the new church in Farnworth was held on the week end of November 9 and 10. It was an especially happy occasion because it marked the completion of many improvements made in the church during the year. New pews have been installed. Walls have been removed which separated the church school rooms, so that now there is one large hall. Another room has been added upstairs for the Zion's League. Much progress has been made by the League since its reorganization; Stanley Spargo is president, with A. Howarth and Harold Hope as his assistants. W. Spargo is due a note of thanks for having installed the lights and a wireless set recently purchased by the League.

Twenty-two pounds, ten shillings were realized from the gift stall held on Saturday. Mrs. H. Barrington of Manchester opened it with Albert Howarth in the chair. On behalf of the church, Lena Hope presented Mrs. Barrington with a spray of flowers, and Joan Wild

presented a carnation to Mr. Howarth. A social hour was held in the evening with James Entwisle, Sr., as chairman.

Pastor James Spargo was in charge of the Sunday services. Inasmuch as it was Remembrance Day, tribute was paid to the men and women who had given their lives for their country during the war. Abel Hall gave the afternoon sermon, reviving many memories of the early days in Farnworth Branch. He was also the evening speaker.

—Ethel Fray, reporter.

British Columbia District Conference

The British Columbia District Conference was held in the New Westminster Church on November 22, 23, and 24. On Friday evening the Zion's League presented a program based on the theme, "Does It Make Any Difference?" Classes were conducted on Saturday by Apostle D. T. Williams and Seventy Ernest Ledsworth. A talent program was given on Saturday evening; at the close a gift of chinaware was presented to Apostle Williams in appreciation of his service to the district. Sunday's activities included a 9:30 a.m. prayer service, a sermon by Apostle Williams at 11 o'clock, a short sermon at 2 p.m. by Bishop Lassiter, and a business meeting at 2:30. Officers for the coming year are S. G. Clark, district president; George Miller and Norman Morrison, counselors; Isabel Duckworth, secretary; Arthur Coburn, treasurer; Herbert Stanbridge, auditor; Lillian Cross, director of music; Edwin Spargo, historian; Albert Embleton, director of religious education; Jack Blain, Zion's League leader; Bertha Morrison, women's leader; Charles Bruder, nonresident supervisor; and Jessie Navey, children's supervisor. The following were accepted for ordination: Stanley Taylor, elder; Cecil Robbin, Clifford Taylor, and Alfred Beer, priests; Lloyd Taylor, teacher; Sam Clark, Jr., Maurice Gurvey, and Raymond Carter, deacons. Five delegates were chosen to represent the district at General Conference. The ladies of New Westminster served meals throughout the conference.

—Isobel Duckworth, reporter.

Clio, Michigan

Pastor, James McBride

Following the business meeting on October 26, members of the Zion's League enjoyed a campfire, wiener roast, and songfest. On December 7, they sponsored an old-fashioned box social at the church. Proceeds from the social were applied to the League fund for an auditorium. An early-morning prayer service is held the first Sunday of every month by the young people.

—Mrs. Lucille Reed, reporter.

Chillicothe, Ohio

Pastor, Earl Caldwell

The organization of Chillicothe Mission into a branch was approved at the Southern Ohio District Conference on October 20. Two ordinations were also approved at the conference; they were Warner Roush, teacher, and Charles Parker, deacon. The ordination service was held November 10.

Apostle Blair Jensen and District President F. T. Rockwell were present for the organization meeting on December 9. Officers for the coming year are Earl Caldwell, pastor; Harley Vance, counselor; Bob Dickerson, clerk; Cleo Gray, director of music; Warner Roush, church school superintendent and counselor; Charles Parker, assistant church school superintendent and young people's leader; and Bessie Dickerson, women's leader. Zion's League officers

for the next six months are Charles Parker, president; Bill Dickerson, vice-president; and Darlene Roush, secretary-treasurer. The League is responsible for the monthly publication, *Zion's League Herald*. A district League institute will be held in Chillicothe on January 11 and 12. A new meeting place has been obtained. Attendance and interest in church school has increased with the sponsoring of a three-months' attendance contest. Recent speakers have been Apostle Blair Jensen, Elders T. R. Beatty, George Howdyshell, F. T. Rockwell, and Earl Caldwell, Priest Harley Vance, Teacher Warner Roush, and Deacons Wayne Weese and Charles Parker. Nellie Swanson, district women's leader, will meet with the women of Chillicothe on January 5.

—C. W. Parker, reporter.

Guilford, Missouri

Elder Roy E. Weldon of Warrensburg, Missouri, recently gave a series of six illustrated lectures on Mexico and Central America. He is a student of archaeology and has traveled over 20,000 miles. Attendance through the week averaged 152. A. B. Heinrichs conducted the singing, with Leonard Beck as accompanist. Mrs. Waldo Thompson of Bolckow played several piano solos. Members from Ross Grove, Bolckow, Cawood, Ravenwood and other neighboring towns attended the services.

On Sunday, December 1, Christina, the infant daughter of Mr. and Mrs. Cleo Nelson, was blessed by Elders W. B. Torrance and A. B. Heinrichs. Elder Torrance is the child's great-grandfather.

Alma Nelson, Jr., and Winnifred Nelson, Graceland students, are spending the holidays with their parents in Guilford.

—W. B. Torrance, reporter.

Bakersfield, California

Pastor, H. E. Hampton

Bakersfield Mission was officially transferred from the Northern to the Southern California District at a meeting held November 16 by Apostle John W. Rushton, District President Louis J. Ostertag, and Bishop David Carmichael. Officers for the coming year are Harry Hampton, pastor and bishop's solicitor; Ada Hampton, secretary-recorder, director of religious education, and historian; Lorean Chronister, treasurer; Happy Sparks, women's leader; Marva Hampton, young people's leader; Billie Simpson, publicity chairman; and Martha Maden, auditor. Following the business meeting, Elder Ostertag met with the young people to discuss their work. Their recent activities have been a wiener roast, skating party, two house parties, and a trip to the snow.

The church school teachers meet every two weeks for study and discussion. The women have organized and meet regularly for a study period and social activity.

Apostle Rushton, Elder Ostertag, and Bishop Carmichael were present on Sunday, November 17. Special sessions were held for the young people, and the adult class discussed finance and budget. Mr. and Mrs. James Damron, former workers in Bakersfield Mission, attended the meetings.

—Billie Canfield Simpson, reporter.

Lone Star, Alabama

The Zion's League of Lone Star Branch presented a Christmas play on the evening of December 24 at the church. Poems and Scripture readings preceded the play; afterwards Santa distributed presents to all in attendance.

—Drucilla McClamy, reporter.

No Zion Until . . .

In the past hundred years there has been a material development unsurpassed in the span of known history. With an ever-accelerating pace, the frontiers of knowledge and discovery are pushing into the unknown. Yet, after a hundred years of development, as a church, we have not become a particularly significant force in the field of human well-being. To initiate the scientific advance, it was necessary for man to adopt a mental outlook differing from that of previous centuries. Scientific development ushered in the era of experimentation and laboratory proof. People today accept less freely the concepts and ideas of others and counter with the question "Why?" or the challenge "Prove it."

The demand for realism brought with it a similar demand for efficiency and utility. In the scientific laboratory, a process or instrument which contributes nothing of value or which functions inefficiently is discarded. If society were a scientist's laboratory and our church an instrument in that laboratory, it is interesting to wonder whether or not we would be kept or discarded, considering not our potential, but only our utility to society today.

One thing is certain. People today insist on realistic religion that affects their lives materially and mentally, not in preparation for a next

By ROLAND INLOW

life, but as an influence in making life wholesome and satisfying now.

Man isn't waiting on a religion to carry out social reform and programs of general welfare. In fact, any organization that can do the job will suit him fine. God may not get tired of waiting on us, but mankind may. Mr. Average Man may decide to strike out on his own. If it is necessary for him to do that, we, as a group, should pack our bags and get out as quietly as possible. For look at what we have to work with! We are an organized group, and as many—not just one—we have a philosophy worthy, we maintain, of universal adoption. We have a definite plan for action that blends the spiritual and material aspects of life. To top it off, we contend that we have divine guidance. Something must be wrong. Is it with our organization? our philosophy? our plan? or is it a lack of divine guidance? No, no one of these fits the bill. The field is narrowed down until all that is left is you and me—we have not been concerned enough with our opportunity to do anything about it. The destiny of our group is in our hands, not someone else's, not God's, but OURS. We have been given tools to work with and can do what we want with them. We must decide either to make something constructive with these tools or to let them become idle and rusty through disuse. The first alternative will take work and spirit. The second will not. The choice is ours collectively.

If we choose (and we did when we entered the church) to accept the challenge to become a significant force for human well-being, it involves many areas of development. There is one that, in my mind, is fundamental and I want to discuss it particularly. It is this: until we individually and collectively develop

beyond its present stage a genuine concern for the well-being of people, we cannot hope to be very effective. A genuine concern for the well-being of people—without it, our vitality is gone; with it, our capacity is unbounded.

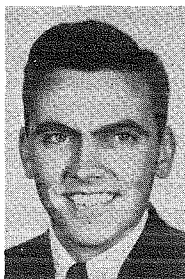
Modern society in all its complexity has not succeeded in developing a feeling of group-responsibility in proportion to the degree with which all its phases are dependent upon each other. A century ago, in a largely agricultural society, most men were self-sufficient. It made little difference what one did in the broad pattern of that society because his acts had little effect on anyone other than himself, his family, and his next door neighbor. Not so today. The recent coal strike demonstrates vividly the interrelatedness of society in its modern, complex pattern, and the far-reaching influence the few may exert on the many. Society has become like an intricate watch. When one of the cogs or wheels stops, it disrupts the action of all its parts. The reason the watch of society isn't keeping good time or functioning smoothly is that there is still a tendency for the parts to try to act independently and irresponsible of each other.

Here is an interesting paradox. The complexity of society makes co-operation of its parts imperative, yet the very nature of society is based upon competition. It has developed a philosophy of survival of the fittest with little effort to insure that each person has an area in which he is fitted to happily survive. From early childhood, the emphasis is on self-development, not for the good of those around one but for oneself. One learns to look upon his neighbor, not as a friend but as a competitor—someone to be bested rather than helped.

Individually, one has little control over the development of this attitude. When a person is born, he is a physiological organism and very little else. His development as a social organism is determined by the complex interaction of the thousands of experiences which take

Here Is the Writer . . .

"Greetings from the President" interrupted Roland Inlow's studies at Graceland in 1943. Uncle Sam's choice for him was the Army Medical Corps, which resulted in his being stationed twenty-eight months in an army hospital in Hawaii. Returning to civilian life, he's now back at Graceland as a sophomore, with political science as his major. After graduation, he plans to return to Los Angeles, his home town, and attend the University of Southern California. He's considering teaching as a profession and is interested in the political science aspects of the church social program.



Roland Inlow

place in his life after birth. One learns to form judgments by weighing the various aspects of knowledge and information at his command. His source of knowledge and information is the important consideration.

To promote a true concern for the welfare of humanity, the whole mental and psychological outlook of the world's peoples must change. A condition through the world must be promoted so that one will mature into adulthood with a sense of social responsibility firmly ingrained into his philosophy. If we, as a church, are going to play a significant role in the evolution of a more satisfactory society, we must begin attacking this problem.

No individual with a genuine concern for the welfare of other individuals could be satisfied to seek his personal happiness and do nothing to relieve the sufferings of society. And if, as a group, we were concerned enough, we would not be able to sit idly by, waiting for someone else to do the job. Since we are not getting the job done with any pronounced impact, we must begin to find ways to refine this motivating force to an extent that it will permeate all of our activities. Love and concern for people in general does not just happen in individuals. They are qualities that are developed as the individual matures. It requires the conscious effort of each of us and the constant concern of the entire group. There is no end of development in this channel, and we can only hope to instill in our children an outlook which surpasses our own, and in this manner draw ever nearer our goal. There is no definitized avenue of group approach to this problem. We can, however, keep the problem in mind and seek to develop a growing consciousness to it and reinterpret old attitudes and outlooks as we develop a greater feeling of responsibility and concern. Love of people comes through a genuine interest in their welfare. Zion will result from a concern for people. A concern for people will not result from Zion.

Unwilling Heart

By **BETTY SANFORD**

Ruth was terrified by the feeling of hatred which was welling up in her heart. She knew that if she allowed this feeling to take possession of her, she could never again lift her voice in praise to God with those who worshiped beside her.

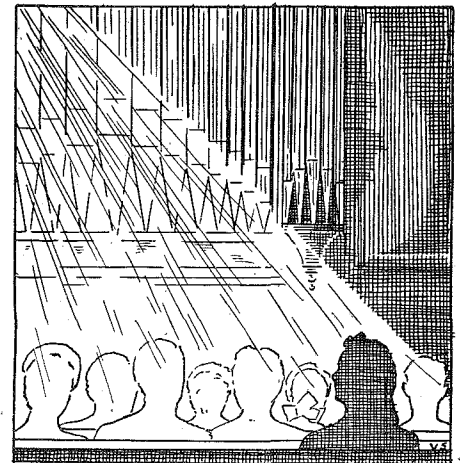
God? Where was the Almighty God now? If it were true that he loved his children and watched over them, then why should they be made to suffer as she was doing now? She was not bad, and she knew it. Others knew it too. All her life she had been clean and good, yet at this moment when she most needed his reassurance, it was denied her.

She looked at those about her and felt only more bitterness at this thing called religion. Mr. Johnson sat in front of her. Poor old man! What had he to be thankful for? He was a cripple, maimed for life at the age of eighteen. There was Mrs. Webber who had just lost her last child in an automobile accident, yet she sat with head bowed in prayer to the Master. Mrs. Daniels sat with bowed head also. Her son was a worthless person; he had disgraced both family and church with his drinking. Old Mrs. Lee, suffering from an ailment doctors declared incurable, had come too; with her was her daughter who had given up the ambitions of her youth to be at her mother's side.

God? What kind of a God would let suffering like this exist among his children who had been faithful and trusting?

The torment within her grew. She was almost shaking with the storm of it when suddenly she beheld a light shining down before her, throwing its beams upon all those around her, yet not so much as touching the hem of her skirt. Heads lifted, eyes brightened, and the lines of suffering disappeared from the faces of those kneeling to pray.

Ruth was frightened. How often she had dreamed of this very thing. How often she had prayed for this light as a proof of God's Spirit watching over them. Yet it had come tonight—the



night when she had made herself most unworthy of it.

Agony burned within her, and she strove to pray for forgiveness, but her shame prevented the words from leaving her lips. This could not be. Surely God would give her a chance. He could not be so close to her and yet refuse to hear her speak. She was as worthy as the others! She was as good as those who were being enveloped by his wondrous light!

She sank lower in her seat, and the lie she had uttered leaped up before her. She wasn't worthy! She had come only to tell God that she, for one, had tested him and found him false. She had not been in a spirit to receive the glorious revelation all about her but to make God realize how important she was.

Slowly she rose to her feet. This was no longer her house of worship and refuge; she no longer had the right to remain beside those Saints who were kneeling with her. This church was no longer her church, for God had come to claim it, and she was not to be included.

Her feet refused to move. It was as if a great chain were bound about her ankles. Her frightened eyes lifted, and she beheld the light, stronger and

New Horizons

BULLETIN BOARD

DEATHS

Glenn Dildine of Wadsworth; a daughter, Mrs. Evelyn Alexander of Akron; and four grandchildren.

NICHOLS.—Elizabeth J., was born August 17, 1869, at St. Johns, Newfoundland. She moved to Brooklyn, New York, in 1885, and was baptized into the Reorganized Church in 1904. On December 5, 1900, she married Moses E. Nichols, who preceded her in death five years ago. In 1916 she and her family moved to Akron, Ohio, where she passed away on November 12, 1946. She is survived by three children: Herbert Nichols and Mrs. R. V. Cole of Akron, and Mrs. Alfred Dalot of Long Beach, California. Also surviving are seven grandchildren and six great-grandchildren.

COON.—Lester, was born March 1, 1887, at Sturgis, South Dakota, and died October 16, 1946, at Independence, Missouri. He moved, as a child, with his parents to Logan, Iowa. In 1908 he enrolled as a student at Western Normal College in Shenandoah. In 1911, he was married to Myrtle McAninch of Mt. Ayr, Iowa; they moved to Independence in 1919. Mr. Coon was baptized a member of the Reorganized Church at the age of ten. For six years, he worked as an accountant in Bishop B. R. McGuire's office.

He is survived by his wife; two daughters: Miss Thelma Coon of the home, and Mrs. W. Blair McClain of Detroit, Michigan; four sisters: Mrs. John Mischnick, Beatrice, Nebraska; Mrs. R. C. Tarrington, Latour, Missouri; Mrs. F. C. Finley, Logan, Iowa; and Miss Ruth Coon, Kansas City, Missouri; two brothers: Paul of Harriell, Missouri, and Joseph of Kansas City; and three grandchildren. Elder Vernon Reese was in charge of the funeral service, with President Israel A. Smith giving the sermon. Burial was in Mound Grove Cemetery.

McARTHUR.—Lorena Calhoun, was born August 6, 1865, in Jay, Florida, and died November 1, 1946, in the same town. She was baptized a member of the Reorganized Church in 1873, and in 1880 became the wife of John D. McArthur. She was an ardent worker in the church; the McArthur home was always open to missionaries.

She is survived by five daughters: Mrs. J. S. McCall and Mrs. J. E. Johnston of Brewton, Alabama; Mrs. Ruby Brown and Mrs. D. M. McCurdy of Jay, Florida; and Mrs. W. A. Simmons of Milton, Florida; three sons: George H. and J. Leroy of Jay; and J. Frank of Brewton; one sister, Mrs. Helen Hall, and one half-sister, Mrs. Julie Williams, both of Jay; twenty-eight grandchildren, and twenty-three great-grandchildren. Interment was in the Coldwater Cemetery near Milton, Florida.

CONWAY.—Sarah J. A., was born April 17, 1877, at Decatur, Illinois, and passed away September 18, 1946. As a girl she moved with her family to Marshalltown, Iowa. She was one of the first students to attend Graceland College. In 1900, she married Ernest E. Conway; three sons and one daughter were born to this union. Mr. Conway and one son, Merle, preceded her in death.

Surviving are two sons: Adelbert Burton of Hawthorn, California, and Robert Wendell of Santa Monica, California; a daughter, Mrs. Thelma Gardner of Colorado Springs, Colorado; one brother, Dan Cooper of Kansas City, Kansas; three sisters: Mrs. Anna May Mather of Los Angeles, California; Mrs. Pauline Smith, Kansas City, Missouri; and Mrs. Ruth Robertson, Denver, Colorado; four grandchildren, and one great-grandchild. Elder J. D. Curtis conducted the funeral service. Burial was in Evergreen Cemetery.

SCHRANK.—Augusta, was born July 16, 1864, and died November 17, 1946. In 1882 she was married to Henry C. Schrank; seven sons and two daughters were born to this union. On June 3, 1906, Mrs. Schrank was baptized a member of the Reorganized Church. Mr. Schrank preceded her in death in 1938. In 1940 she went to live with her oldest daughter, Mrs. E. C. Kirby of Winnipeg, Manitoba; from December, 1945, until her death she made her home with another daughter, Mrs. Anson Miller of Fort William, Ontario. Elder William Allison officiated at the funeral service. Interment was in the Mountain View Cemetery at Fort William.

ATKINSON.—Annie Symons, was born in Bomanville, Ontario, on July 15, 1862, and died at the home of her daughter on October 5, 1946. She was married to Thomas P. Atkinson on November 24, 1886, and was baptized a member of the Reorganized Church on August 24, 1908. Mr. Atkinson preceded her in death.

She is survived by her daughter, Mildred E. Secrist of Detroit, Michigan; two sons: Roy of Detroit, and Guy of Hillman, Michigan; nine grandchildren, and fourteen great-

PARKS.—Alexander A., was born May 20, 1865, at Wesley, Illinois, and died November 22, 1946, at Joliet, Illinois. He was a member of the Reorganized Church, being the last convert baptized by F. G. Pitt.

He is survived by his son, Frank D., with whom he made his home; a brother, William M. Parks of Joliet; two sisters, Marguerite E. Fredrick of Joliet, and Rosa Pitt of Orlando, Florida; four grandchildren; and three great-grandchildren. Burial was in Elmhurst Cemetery in Joliet.

CLARK.—William Joseph, was born May 6, 1902, at California, Missouri, the son of Waldo and Sarah Bowen Clark. On January 15, 1925, he was married to Gertrude Viola Curtis. Two years later he was baptized a member of the Reorganized Church; Joseph Curtis, father of Mrs. Clark, officiated at both the wedding and baptismal service. Mr. Clark operated a restaurant in Kansas City from 1926 to 1943, when he became an employee of the E. I. duPont Company and was transferred to Hanford, Washington. At the time of his death, December 2, 1946, he was operating the Commercial Inn at Kennewick, Washington.

He leaves his wife, Gertrude, of the home; a sister, Lucille King of Hamburg, Germany; and four brothers: Charles A. of Chicago; and Truman, Roy Lee, and Albert J., all of Kansas City. Memorial services were held Tuesday evening, December 3, at the Richmond, Washington, Branch with Elder Walter Crownover in charge and J. F. Curtis assisting. Funeral services were held in Independence, Missouri, at the Speaks Chapel on Saturday, December 7, Elder Evan Fry officiating. Burial was in Mound Grove Cemetery.

EVERETT.—Rachel Ravina, daughter of Nicholas and Ellen Trook, was born March 20, 1864, at Union, Nebraska, and died at Avoca, Nebraska, on December 1, 1946. On October 26, 1878, she was married to John Everett; eight children were born to this union. Mr. Everett, a son, James, and two daughters, Ida and Mrs. Susan Brinton, preceded her in death. At an early age, she became a member of the Reorganized Church, remaining firm in the faith throughout her life.

She is survived by three sons: Nicholas J. of Lincoln; Charles W. of Weeping Water; and Silas of Avoca; two daughters: Lucy Ann Erinton of Elmwood, and Leona of Avoca; one brother, Robert Trook of Omaha; three sisters: Mrs. Minerva Fusselman of Goodland, Kansas; Mrs. Della Hunt of Peoria, Illinois, and Mrs. Edna Heckathorn of Sioux City, Iowa; twenty-one grandchildren, and nine great-grandchildren. Funeral services were conducted by Elder Floyd W. Hirst of Nebraska City. Burial was in the East Union Cemetery.

TAYLOR.—Don Delarmos, was born October 12, 1880, in Nebraska, and died at his home in Tucson, Arizona, on December 3, 1940. He was baptized into the Reorganized Church in 1892 and for a number of years was a member of Kansas City Stake. He was a Spanish-American War veteran. After serving with the United States Navy for four years, he made his home in the Philippines, returning to the mainland in 1904. He was married to Girsell Wilson in 1941 in Tucson, who, with six daughters by a previous marriage, is left to mourn his passing. He had been an invalid for fifteen years, suffering intensely at times, but always bearing his affliction courageously. Services were held at the Parker Mortuary in Tucson, Apostle John Rushton officiating. Interment was in the Evergreen Cemetery.

NEVILLE.—Margaret, was born on November 26, 1865, in Glasgow, Scotland, and in 1869 came to the United States. On October 2, 1884, she was married to John W. Neville, and was baptized into the Reorganized Church on December 25, 1891, in Columbus, Ohio. She died on October 8, 1946, in Akron, Ohio. She leaves her husband, John Neville of Akron; a brother, Fred Gibson of Akron; and three sisters: Jane Lewis and Minnie Thompson of Columbus, Ohio; and Katherine Nicholas of Shawnee, Ohio. The surviving children are T. G. Neville of Willoughby, Ohio; W. C. Neville of Canton, Ohio; Ethel Stewart, Margaret Wilson, Mary Cooper, and Lucy Gilliland of Akron, and Mildred Green of Dallas, Texas. Also surviving are eleven grandchildren and nine great-grandchildren.

RENNER.—Louisa N., was born on November 2, 1883, in Akron, Ohio. She was baptized a member of the Reorganized Church in 1917. She was married on June 3, 1903, to John J. Dildine. In 1935 she married John Renner. She passed away at Wadsworth, Ohio, on November 16, 1946. Surviving are her husband, John Renner of Wadsworth; a son,

Des Moines District Financial Observance Day

President Israel A. Smith and Bishop G. L. DeLapp will speak at a banquet for members of the priesthood, solicitors, and district workers at the Des Moines Church, 717 East Twelfth Street, on Saturday evening, January 18, at 6:30 p.m. President Smith and Bishop DeLapp will also speak at the financial observance service on Sunday morning, January 19. Saints in the Des Moines District are requested to file their inventories at that time. Other Sunday activities will include a prayer service at 9 a.m., preaching at 2 p.m., a program at 6:30, and preaching at 7:30. A basket dinner will be served at noon.

Those who are unable to attend these special services may file their reports with their branch solicitor or mail them to Bishop Stephen Robinson, 1206 Southern Surety Building, Des Moines, Iowa. Tithing and inventory blanks may also be obtained from Bishop Robinson.

Chatham District Youth Convention

The eighth annual Chatham District Youth Convention and Conference will be held in Chatham on January 25 and 26. Guest speakers will be Apostle D. Blair Jensen and Elder Warren Chelline. Send billeting requests to J. F. Kelly, 205 St. Clair Street, Chatham, Ontario.

GLADYS FERGUSON,
District Secretary.

Correction

In the Calumet, Oklahoma, news report which appeared in the December 28 issue of the *Herald*, the line "Donald Elwell was ordained a bishop" should read "Donald Elwell was ordained to the Aaronic priesthood."

Book Wanted

Mrs. L. D. Lundgren, 518 North Pleasant, Independence, Missouri, would like to purchase a copy of *A Marvelous Work and A Wonder*.

Requests for Prayers

Prayers are requested for a friend, suffering from a heart ailment, who lives at 5220 Sherrill Place, Washington, D. C.

Joseph G. Dixon, Route 1, Jay, Florida, asks the prayers of the Saints that he might be relieved of a heart condition with which he has suffered for several years.

brighter than it had been before. As she watched, it increased in brilliance and width until it completely surrounded her. As it moved to envelop her she heard a voice, low, but unmistakably clear, say, "You are forgiven, my child. Taste of the goodness of my power which I have placed before you."

And into her heart there entered a peace and calm such as she had never known before. As the light melted away, she realized that those about her had neither seen nor heard, but in her soul was an assurance of God's love which could never be shaken.

(Editor's Note—The author of this vignette is seventeen years old.)

grandchildren. The funeral service was held at home, Elder David Dowker officiating. Burial was in the Beaverton cemetery.

REYNOLDS.—Lulu Pearl, was born November 6, 1887, and died November 7, 1946, at the home of her brother, Roy Reynolds, near El Dorado Springs, Missouri. She was baptized a member of the Reorganized Church of June 18, 1899, and for many years served as clerk and taught a class in the Coal Hill church school. She spent her entire life in this neighborhood and was loved and respected by all who knew her.

She is survived by a brother, a sister, and several other relatives. Funeral services were held at the Coal Hill Church, Elder John Noyes of Nevada officiating.

FERRIE.—Charles O., was born May 30, 1880, in Dundas, Canada, and died September 28, 1946, in Independence, Missouri. He was married on September 7, 1904, to Mary E. Nunn, who preceded him in death. He was a member of the Reorganized Church for many years.

He is survived by two sons, Herber W. and Robert C., and one grandson, all of Independence, Missouri. Funeral services were held at the Roland R. Speaks Chapel. Interment was in the Mound Grove Cemetery in Independence.

MORRISON.—Babe, daughter of Simon and Sarah Freland, was born in Patterson, Missouri, on June 18, 1890, and passed away at her home on December 23, 1946. She moved, with her parents, to Rhodes, Iowa, in 1900. In 1920, she was married to Frank Morrison at Mankato, Minnesota; four children were born to this union. One son, Robert, and Mr. Morrison preceded her in death. She was a member of the Reorganized Church for many years.

Surviving are two daughters: Pearl, who is attending college at Iowa City, and Esther, a student at Graceland; one son, Raymond, of the home; her mother, Mrs. Sarah Freland of Rhodes; three sisters: Mrs. Will Schelker, Clutier, Iowa; Mrs. Fred Scheiker, Rhodes; and Mrs. Harry Rafferty, Marshalltown, Iowa; and one brother, Raymond, of the home.

DIEM.—Robert William, son of Frederick and Amelia Diem, was born August 15, 1874, at Carsonville, Michigan, and died at his home in Hamilton, Missouri, on November 21, 1946. He became a member of the Reorganized Church as a boy and was always a devoted worker. On December 31, 1902, he was married to Ethel Tedford; seven children were born to this union. Three sons preceded him in death.

He is survived by his wife; three daughters: Mrs. James McKinney, Kansas City, Missouri; Mrs. Herbert Cook, Cameron, Missouri; and Olive May of the home; one son, Harold, of Hamilton; three brothers: Fred of Phoenix, Arizona; Ed and Bruno of Carsonville, Michigan; four sisters: Mrs. George Schoff, Stewartville, Missouri; Mrs. Richard Schoff, Independence, Missouri; Mrs. Jack Fennings, Oklahoma City, Oklahoma; and Mrs. Claude York, Drumright, Oklahoma; and two grandchildren.

HAGEN.—The infant daughter of Mr. and Mrs. Ed Hagen of Fargo, North Dakota, was born December 17 and died December 19. Services were held at the Hanson Funeral Home. Elder C. F. Young officiated, assisted by Elder C. R. Rotzien.

STRINGER.—Valley Sue, as born January 21, 1886, at McMinnville, Tennessee, and died at Wichita Falls Clinic Hospital on August 31, 1946. She was baptized a member of the Reorganized Church on April 13, 1920. She was married to J. W. Stringer on November 13, 1890; six children were born to this union. Mr. Stringer and two children, Lois and James, preceded her in death.

Survivors include two daughters: Mrs. John Thomas, Wichita Falls, Texas; and Mrs. Icie Snead, Hollywood, California; two sons: L. R. and H. L. Stringer, Wichita Falls; eight grandchildren; and one brother, M. J. Gribble, Harrold, Texas. Funeral services were held at the home, Elder Z. Z. Renfroe officiating. Interment was in the Riverside Cemetery, Wichita Falls.

GOODMAN.—David Elyie, was born October 13, 1871, and passed away on November 22, 1946, at his home in Canton, Oklahoma, following a long illness. Services were conducted in the Reorganized Church in Canton, Elders Lester Dike and Roy Diumen officiating. Interment was in the Canton cemetery.

BECKSTED.—Jennie Balchen Knight, was born January 2, 1885, and died December 18, 1946. At the age of twelve, she united with the Reorganized Church. She taught music in Glenwood, Iowa, for ten years, using her

talent frequently at church. She was married to Manuel S. Becksted in Glenwood; three children were born to this marriage. For a while, she and her family lived in Upton, Wyoming, moving from there to Kansas City, Missouri, where she resided for the remainder of her life. She was always an enthusiastic participant in church work.

She is survived by three sons: Duane and Ward of Tucson, Arizona, and Glen F. of San Diego, California; and three sisters: Dr. Ruth Allen, Mary Knight, and Mrs. Anna Dunagan of Kansas City. Services were held at the Carson Funeral Home in Independence, Missouri; Elders G. R. Wells and G. W. Mauzy were in charge. Interment was in Mound Grove Cemetery.

BURTON.—Annie Elizabeth Betts, was born in Sheffield, England, on May 24, 1860, and died in Los Angeles, California, on November 28, 1946. She came to America at the age of four, and united with the Reorganized Church in her youth. On February 22, 1887, she was married to Frank W. Burton, son of Joseph and Emma Burton; six children were born to this union. Mr. Burton and two daughters, Irene Darling and Laura Packard, preceded her in death.

Left to mourn are three daughters: Lottie Newton, Los Angeles, California; Mamie Ball, Sacramento, California; and Lela Lacey, Independence, Missouri; one son, Wilfred Burton, also of Independence; nine grandchildren, and seven great-grandchildren. Funeral services were held at the Smith and Tuthill Mortuary in Santa Ana, Elder Louis J. Ostertag, Bishop D. B. Carmichael, and Evangelist Albert Carmichael officiating. Interment was in the Fairhaven Cemetery, Santa Ana.



JOHN R. WEEKS

John R. Weeks, chief topedoman's mate, U.S.N.R., was first reported missing on May 14, 1945; one year later he was declared officially dead. He enlisted on December 10, 1941, serving in the Pacific Submarine Patrol; he was a crew member of the submarine U.S.S. Trigger.

John was a graduate of the William Chrisman High School in Independence, Missouri, class of 1934. He was a three-letter man during his senior year. Before his death, he received three commendations for valor in line of duty from his commanding officer. The Bronze Star and Naval Citation were presented posthumously to his sister, Mrs. Clara Harrington of Independence, by Lt. T. V. Kelly of the Ninth Naval District. Mrs. Harrington has also received the Submarine Combat Insignia, the Commendation Ribbon for meritorious conduct and skill in action, and the Purple Heart.

The Drama Service Suspended

The current issue of *Guide-Lines* carries an article on drama by the late June Whiting Lea, with a list of plays and a statement that they may be obtained through the Drama Service. Mrs. Lea established and conducted this service for a number of years, to assist young people in the selection of plays suitable for church groups and programs.

Since her untimely passing from this life on December 7, this service will have to be suspended until some qualified and responsible person or agency can be found to take care of it.

Letters received by the Drama Service will be answered, and remittances returned, until a new agency can be established.

In behalf of Mrs. Lea, may I express thanks to all who have dealt with her in this work.—L. J. Lea.

Tribute to a Father

It is with loneliness and grief that I write this first day of the new year. My father, J. A. Wilson died November 26; my mother died when I was fourteen days old. Father cared for my two sisters, my brother, and me until we were grown; although he had much to do, he always took time to tell us about the gospel. He would kneel with us at the close of day for our evening prayer, and read to us from the Bible and church books. I was baptized at the age of thirteen, but after my marriage, I moved away from the church and lost all contact with it. I realize now that I made many mistakes; I joined another church and drifted with the world. Several years ago father came to visit us, bringing with him *The Call at Evening*. As I read the book, my heart was filled with longing for the church of my youth and a closer contact with God. I also wished that my companion might accept the restored gospel. Later, we were both baptized; my sister joined about a year ago. I am truly grateful that father was permitted to lead us to this better way of living before he died. He spent the last month of his life singing hymns, praying, and counseling those about him. He bore his illness so courageously that we did not realize the end was near; he always said that his afflictions were not as great as his job. Even while in the hospital he remembered his calling and, as long as his strength permitted, he talked to the other patients about the Latter Day work. Mrs. Fred Womack.

Kingman, Arizona Box 903

 THE HERALD PUBLISHING HOUSE

Offers A LIMITED QUANTITY OF PRIESTHOOD JOURNALS

CLEARING OUT AT REGULAR PRICE
EACH 25 CENTS

● Your order will be filled in its turn and as long as the supply lasts.

● Use this advertisement as an order blank by filling in the number desired in the square before each title.

- 1935—April CHURCH COURT PROCEDURES
Oct. EVANGELISM
- 1936—July PRIESTHOOD ADMINISTRATION AND SUPERVISION
Oct. THE USE OF THE SCRIPTURES
- 1937—Jan. MINISTRY OF HEALTH
Apr. THE LOCAL CHURCH BUILDING
July QUOTATIONS, On Doctrine and Policy in the Early Church
- 1938—Apr. A Guide to CONFERENCE ENACTMENTS
July CONCERNING CALLS TO THE MINISTRY
Oct. PASTORAL MINISTRY AND THE FAMILY—Part I
- 1939—Jan. PASTORAL MINISTRY AND THE FAMILY—Part II
Apr. REVELATION
July DUTIES OF DISTRICT AND BRANCH OFFICERS
Oct. BAPTISM

- 1940—Jan. WORK AND CALLING OF EVANGELISTS
Apr. USE AND ABUSE OF SPIRITUAL GIFTS
July REUNION PROGRAMS AND ACTIVITIES
Oct. THE EVANGELICAL PROGRAM
- 1941—Jan. THE FIELDS OF EVANGELISM CLASSIFIED AND ANALYZED
Apr. THE EVANGELICAL PROGRAM
July FINANCING THE CHURCH
Oct. THE CHURCH SCHOOL AND EVANGELISM
- 1942—Jan. REVIEW AND FORECAST
Apr. THE APPLICATION OF THE BIENNIAL PROGRAM
July FALL AND WINTER PROGRAM
GENERAL CONFERENCE PRIESTHOOD LECTURES
Oct. GENERAL CHURCH PROGRAM, Winter 1942-43
- 1943—Jan. DO NOT HAVE TITLES
Apr.
July
Oct.

(This space for Address Label.)

 NO ORDER ACCEPTED UNDER 50 CENTS

HERALD PUBLISHING HOUSE
103 South Osage Street • Independence, Missouri

NAME

ADDRESS

CITY ZONE STATE



Photograph by Harold M. Lambert

January Mood

New
Creatures

By CHARLES R. HIELD

THE
Saints Herald

VOLUME 94

JANUARY 25, 1947

NUMBER 4

www.LatterDayTruth.org

The Scars of Love

P. S.

The scars upon the body of Jesus are scars of love—his love for the human race.

Last year I stood in the chill wind of early morning, on the front steps of my home, ruefully considering more than forty bleeding wounds inflicted by our young pet cat. I had tried to rescue him from the assault of an older tom; he had mistaken me for the enemy, and attacked. I swung him around rather harshly in reprisal. We both made some bad mistakes. When it was all over, he snuggled in my arms, and we agreed to forgive each other and never mention the subject again. However, I observed to my wife, "Whoever loves a cat will carry scratches to his grave." I still have some of those scars. Now the cat and I love each other, and mutual respect restrains us from unwise interference in each other's quarrels. We, too, know something—if you can accept this with a smile—about the scars of love.

Whoever loves anything or anybody opens a new account in the double-entry bookkeeping of his spiritual life. On the credit side there is the great happiness his love gives him. And on the debit side will be listed the wounds he suffers because of that love. Yet the list of the benefits of love will generally always show more assets than liabilities.

Do you bear the scars of love—old wounds that have healed, but not disappeared? They are badges of honor. The deeper they are the more secretly you will hide them, the more gladly do you bear them. They become in time souvenirs of something precious life can never take away from you.—L.L.

* Donald Dunn,

Who has written some distinguished verse and prose for us, has an article about himself (sent by Walter Dean) in the "Rouge News," Ford company paper at the big plant:

"When Donald Dunn isn't working in the Motor Building, he is making plans for a second vagabonding jaunt on the Mississippi River. During his boyhood in Independence, Mo., he dreamed of taking a trip down the Missouri and Mississippi, but unlike most of us, he carried out his boyhood ambitions. With a friend, Norman Walters, Independence photographer, he voyaged in a rowboat from Independence to St. Louis. There, however, they gave up their oars in favor of a small outboard motor and continued the journey to Vicksburg, Miss. Dunn and his friend took many interesting pictures, and now Dunn lectures about his adventure."

When it comes off, we'd like to hear something of his latest trip on the river.

* W. Blair McClain,

In charge of our work in Detroit, formerly pastor of Second Church in Independence, writes this friendly note: "Your article in the "Herald" on the coffee war was very good. At least you have one letter back, but I am not stopping the coffee habit because I never acquired it, solely on the grounds that you have stipulated in your article."

* Her Philosophy

"I like to be able to see something accomplished for each day of my life," she said. She never sat idly in a chair, just resting. If her mind was tired, she did something with her hands. If her hands were tired she planned something with her mind. If both were tired, she took a nap, so that she could wake up and go to work again. So, in her short allotment of years, she accomplished a full lifetime of work.

* Learn to enjoy the little things of life, and you can have happiness every day. If you wait for big things, you may miss them altogether.

* The most beautiful things in the world are free to behold: the liquid gold of sunshine in a garden, the color of autumn leaves, children playing, and young people in love.

EDITORS:

The First Presidency

Israel A. Smith
John F. Garver
F. Henry Edwards

ASSISTANTS:

Leonard J. Lea, Managing Editor
Kenneth L. Graham, Business Manager

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 per year and \$1.15 for six months in advance in the U. S. A., its territories and possessions; Canada \$2.50 per year and \$1.30 for six months; other countries, \$3.25 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

This publication is made possible by devoted volunteers who wish to help in the literary work of the church, and all manuscripts are gladly received for examination. As many as possible will be used. No payment for manuscripts is possible at the present time.



Volume 94 January 25, 1947 Number 4

CONTENTS

EDITORIAL:

Are You Building a Home?.....	3
Federal Council versus American Council	4
Across the Desk.....	4

OFFICIAL:

Appointment of Bishop's Agent Owen Sound	4
--	---

ARTICLES:

New Creatures, by Apostle Charles R. Hield....	5
--	---

To All, a Happy New Year, by Nettie Chappelow Lake.....	10
Spiritual Ends Through Temporal Means, by J. A. Koebler.....	11
Patterns of Prayer, by Frances Hartman.....	13
The New Year and Resolutions, by Pauline Arnson.....	14
"Who Art in Heaven," by Joseph E. Baldwin.....	15
Utilizing Religious Visual Material, by John R. Darling.....	16
Ancient America and the Islands of the Sea, by Harold I. Velt....	18
Letters	20
Challenges, by Norma Anne Kirkendall.....	21
The Gardener Who Nurtured a Church, by Biloine Whiting.....	28
The Questionable Service, by Glaude A. Smith.....	29
News Briefs	23
Bulletin Board	31

Are You Building a Home?

THERE ARE some pathetic stories relating to the housing situation, and a few of them get into the news. An old couple, the man unable to hold a job, the woman a chronic invalid, are ejected into the street, and don't know where to go. A veteran of the late war is losing an apartment because his wife is "expecting," and they don't allow babies in that apartment; if the couple were getting a pup, or a monkey, or a pet snake, they could remain; but a baby?—No! The newspaper carries a picture of a father cooking a meal over a charcoal burner in the fireplace, while his infant son looks on; their lights are furnished by a kerosene lantern and some candles; there is no gas nor heat; the landlady has fulfilled none of her promises on utilities, and she charges a king's ransom for the room.

If one tries to buy a home, he may be shown an old wreck unfit to shelter cattle—a life's savings demanded for it.

And if he tries to build! The lumber is so green it wets the hands, and one searches for months for fixtures, plumbing, windows, doors, hardware, and what not.

But the housing situation is nothing compared with the home-building problem. Read any newspaper, visit any domestic court, and see! It is almost necessary to check up on people by phone each morning to learn who is married and who is not.

Two women, old friends, may meet each other on the street and one say to the other, "Tell me, Dear—who are you now?"—referring to the legal surname, of course.

Or the other may inquire, "And how is your divorce coming along? I haven't seen the paper today!"

Meeting a woman on the street,

one wonders, "Is she Miss, or Mrs., today?"

Despite shortages, there are many people building houses of one kind or another, out of whatever they can get.

But there aren't many people building *homes*—and I mean *real* homes. They have never seen a blueprint of such a home, and, poor things, they don't even know what materials to use.

You may be lucky enough to have a house already. But are you building a *home*?

In the movies, you can see a show any week on how homes are wrecked, how the character of marriage partners is corrupted, and how lives are ruined. How long is it since you have seen anything to give you help on how to build a home, how to make it stand firm under the breaking forces that are brought to bear upon it?

In the magazines you can find dozens of publications on the sins of New York and Hollywood, the breakdown of morals, and the loss of faith, for every single magazine devoted to personal and family reconstruction.

These are not materials out of which people can build homes. But, alas, it is all they get; it is what they choose; it is what they seem to prefer to all else.

Do you not reflect upon the state of intelligence of people who profess to seek happiness, and then buy only what will destroy it?

People of the nation, and of the churches too, need to think about what kind of material is required to build a real home.

The finest foundation of a good

home is Christian character. Intelligence, educated and refined, is basic. There must be a strong measure of faith. Personal responsibility. Self-control and restraint. The determination to love one's partner and children more than oneself; willingness to love is not enough; determination, purpose, plan, are required. There are too many weak persons who consult their feelings to find out if they are in love; some morning they wake up and find out that they aren't, and that day a divorce begins. Happy is the man who has his emotions under intelligent control—who, having promised to love, does it, every day of his life.

Ours will be a happier world, a happier nation, when people devote more attention to home-building and not all of it to mere house-building. Our church members will be happier too, when this emphasis is more widely understood.

How tragic it is to see young people getting married who have nothing but their sex—nothing but the rude biological equipment possessed by any cow—on which to establish a marriage. Until the mind is filled with truth, until character is disciplined by moral principle, until souls are lighted by a spiritual ideal, people are not fit for marriage, are not equipped to build homes, regardless of how fine houses they may purchase. Homes succeed by virtue of the equipment of mind and spirit. Persian rugs, electrical appliances, modernistic furniture, indirect lighting, and radiant heat in the floor can furnish a good house. But it is only when an individual turns his mind to truth and his spirit to God that he can build a home.

L. J. L.

Editorial

Federal Council versus American Council

The Federal Council of the Churches of Christ in America has just concluded its biennial meeting of 1946 at Seattle, Washington. It marked the end of the two-year presidency of Dr. G. Bromley Oxnam, Methodist Bishop. Doctor Oxnam has been freely charged with being a Communist, and has been called "the Red Bishop." In his farewell address, he took occasion to deny the charge, and in connection with his "rejection" of communism, gave his "formula" for meeting the present conflict with Russia. He said we should change our present free society to one of economic controls.

"The kingdom of God is a co-operative social order" and it "must plan to lead until it comes to a society fit to be called the kingdom of God."

Doctor Oxnam was succeeded by Charles P. Taft (son of President William Howard Taft), a layman, the first ever to serve as such who was not "of the cloth."

The *Christian Beacon* (Collingswood, New Jersey) espouses the cause of The American Council of Christian Churches, and crusades with considerable venom against the Federal Council. In its issue for December 12 last, it quotes all of a document put out by the Federal Council and "analyzes" it, objecting strenuously because the Federal Council fellowships with such churches as the Russian Orthodox churches; "with their largely Roman Catholic system," and that it "is an association of diverse and heterogeneous faiths." It seems to be the old "holier than thou" attitude: I and mine are regular and orthodox, you and yours are irregular and herodox.

The *Beacon* then challenges:

The Federal Council has now told us what it is and is not. Though there has been a very definite and apparently conscious effort to imi-

tate in many ways the testimony of the American Council of Christian Churches, and though expressions and phrases have been used which are employed by the American Council in its testimony, nevertheless, such phrases as "new birth," being "born again," such phrases as "the precious blood of Jesus Christ," such phrases as "God's inerrant and infallible Word," such phrases as "diety of Christ," such phrases as "the blessed hope of the near coming again of Jesus Christ," such phrases as "a new heaven and a new earth wherein dwelleth righteousness"—such phrases which are part and parcel of the whole Christian life and world view are absent.

Is this ecumenical community that the Federal Council is leading in world affairs to be the spiritual community for which our Lord prayed in John 17? Or is it to be the Babylon of Revelation 17? Belief and unbelief, all kinds of contradictory opinions and beliefs concerning Jesus of Nazareth—that is Babylon. God's cry is "Come out of her, my people."

In this same issue of the *Federal Council Bulletin*, again we are reminded of the exact number of people for whom the Federal Council speaks. Concerning the meeting of the Federal Council in Seattle, December 4, 5, and 6, we read, "The 400 members of the Federal Council who are called together every two years to direct the work of the Council in its effort to advance Christian unity represent a total constituency of 27,749,967 members." Remember, it would be only—966 if you were not in it!

For the sake of Christ, get out!

It is, of course, *not* our quarrel. Neither organization desires us; but we are amazed Christian gentlemen cannot get along with each other in peace!

ISRAEL A. SMITH

Across the Desk

For the encouragement of all who may be interested in similar situations, we wish to advise that the Presiding Bishopric is just now in receipt of the first installment payment on the funds advanced by the general church to the Cash, Michigan, Branch. This arrangement has enabled the general church to be of material assistance to a local congregation and has resulted in a considerable saving to those on whom the burden of local finances rests.

Brother L. E. Thompson, Independence, writes: "I believe our little DeSoto, Kansas, Mission was the means of bringing in the first two members of the church of this New Year: Wilmer Edwin Lane and his wife, Genevieve Ruth Lane." Congratulations.

I. A. S.

OFFICIAL

Appointment of Bishop's Agent Owen Sound District

Notice is hereby given of the appointment of Brother Kenneth B. Rowe, 35 King Street, Guelph, Ontario, as Bishop's Agent of the Owen Sound District succeeding Brother Cadwell, whose resignation has been received. Solicitors are hereby notified to send their reports for the month of January, 1947, and each succeeding month thereafter to Brother Rowe at the above address.

We take this opportunity of expressing our appreciation to Brother Cadwell for the years of service that he has rendered in this office.

We have also appreciated the support given by the Saints to Brother Cadwell during the period of his service and take this opportunity of commending Brother Rowe to the Saints for their favorable consideration and support.

THE PRESIDING BISHOPRIC,
By W. N. Johnson

Approved:
THE FIRST PRESIDENCY,
By J. F. Garver

Hymn Contest

Attention, Composers of Music

Numerous inquiries have been received regarding the outcome of the Hymn Contest sponsored by the Independence Music Club.

Because of illness, the judges have been unable to complete their work. Just as soon as the winners are chosen, announcement will be made through the *Herald* and each contestant will also be notified. Until then, please try to be patient!

Thanks to all of you for your generous response in sending original hymns.

Respectfully,
THE INDEPENDENCE MUSIC CLUB,
Ruth Lewis Holman,
Corresponding Secretary

www.LatterDayTruth.org

New Creatures

If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.—II Corinthians 5: 17.

By Apostle Charles R. Hield

THE CAUSE OF religion suffered during the war and is still suffering in this reconstruction period. Christianity was unable to keep us out of war. It has been proved incapable of preventing exploitation, even in our own country. It has not established race tolerance. Our civilization still suffers from shocking poverty and sin. There remains much dishonesty and crime. Our penal institutions are full. Because of these and other factors, many people are turning away from religion, feeling that it is impotent.

To recuperate this loss, many of the churches are now attempting a method of family or a personal evangelism, in the hope of again filling their pews. An appeal is being made to people to join the church, much as they would a social club. Handbooks on this modern evangelistic method are being published. I read one recently in which an appeal is made to the laity to take part in this easy way to evangelize. An appeal is made for people to unite with the church because it is the patriotic, community-spirited thing to do. The argument is made that good citizens would not like a community without churches, and, therefore, they should go to church. Or, an appeal is made to the parents whose children are in Sunday school (although they may be taken to church in the neighbor's car). Would it not be a good example for the children if the father and mother joined the church?

THE CONVERSIONS of the saints in New Testament times were not so easily accomplished, nor so lightly undertaken. Today the churches are so eager to get a communicant that



CHARLES R. HIELD

they seem almost to vie with each other to make joining as easy as possible. They practically "guarantee" that uniting with the church will not disturb one's established way of living. It is becoming increasingly impossible to identify a Christian when you see or talk to one of them, or deal with him in business. When a man joins the church, seldom do his fellow laborers in the factory, in the shop, or in the office, recognize any change in his life. His wife and children are not aware of a spiritual rebirth. His in-laws are not aware of any new creature who is attempting a more righteous existence. His neighbors notice no change. One can even wonder if God himself is aware of any change; and in many cases, there probably is no change.

Today church membership may also be terminated about as easily as it is assumed. Giving up church affiliation affects modern life about as much as losing a fountain pen. It may cause us inconvenience for a

moment. Our standards after joining the church are, however, little different. Ordinarily no new friends have to be cultivated. We need not be surprised that so many of the articles in our magazines, even in religious magazines, are criticizing very sharply the present results of evangelization.

The question is raised, that even if a whole community should join our churches, would there be any difference in the political, the business, and the daily attitude of the people? These articles are saying that there would be about as much crime, as much drinking, as much dishonesty, and as much juvenile delinquency as before. Some of our commentators become very critical, even urging that the teachings of Christ be taken away from churches where they are being smothered.

We Christians may feel that these criticisms are unjust; yet, there is a kernel of truth in their analysis. Too many of those who unite with the church have changed but little from what they were before. Many are being urged to accept membership in the church as they would in an afternoon bridge club, a golf club, the Chamber of Commerce, the American Legion, or a hobby club.

TRUE CHRISTIAN conversion requires a whole *new* way of living. The Christian will be aware of the terrible ravages of sin, crime, dishonesty, and immorality. He sees the sordidness of the world as men exploit each other and go to war. Sick of world chaos, he turns to God, his laws, and his intelligence as the only hope for peace, harmony, good will and brotherhood. Care-

fully analyzing it, he finds that God's way is much the superior and more intelligent method. One who joins a church should join because he wishes to unite with a militant group of people who are not only fighting the evils of sin, but are seeking to live the Christian brotherhood in all phases of their lives. In true conversion one looks upon his past record and decides that it is unworthy of him; he is ashamed that he has not been more profitable to God and the building of his kingdom *here* upon the earth.

It used to be that joining a church was a soul-shaking adventure. It often meant a break with old habits, such as the former unwise use of time, money, and talents. It often required one to give up old associates and to seek new friends. Many times it demanded a change of job, such as selling liquor, tobacco, narcotics, or being engaged in any type of business which was harmful to personality and life. It used to be that the new religious convert felt his rebirth so strongly, he often sought a new environment. He would even cross the ocean, as did the Pilgrims, to a new land in order to obtain new surroundings and freedom to worship God. There they hoped to fashion their lives as they believed their Creator desired. Today only about fifty per cent of the people of the United States have their names on the records of any church, and only ten to twenty-five per cent of those who do have their names on the files of the church attend regularly. Joining the church used to grip people. It stirred them deeply. They had made The Great Discovery! They had found The Pearl of Great Price! Now, one can join a church and hardly feel it.

SOME OF OUR LARGE churches are accused of looking down with scorn upon the smaller Pentecostal or Holiness type of churches. Yet, study seems to indicate that the easy requirements for membership in some of our respectable larger churches are quite largely responsi-

ble for the growth of these smaller sects. These smaller groups claim that there is little or no change in a person who joins one of our larger denominations. These recently organized congregations are demanding a *change* in their people as an indication of their conversion. They insist that their members give up the use of liquor and tobacco. They may not dance or go to most movies or theaters. They look with scorn upon hilarity. They insist that their members maintain high moral standards. They often prohibit the use of rouge, powder, and lipstick. They preach against the use of costly finery and ornaments. Some even prescribe the type of clothes which their people must wear, insisting that it cover the body better than some of our modern styles. They are against card-playing and gambling, and will not take part in some sports. These are only some of the many reasons for the quick growth of this highly emotional type of religious organizations today. Their existence is a very severe criticism, at any rate, of some of our larger and more wealthy churches, for those people claim that they *must have* an organization separate from the larger churches because the people in these larger denominations do not exhibit changed lives. Nor can they fellowship with people who participate so avidly in the frivolities of the world.

It is true that Christ demanded that the people who resolved to follow after his pattern of life should change their hearts, their minds, and their lives. In Europe today, in Russia, Czechoslovakia, Italy, Rumania, Hungary, Bulgaria, etc., it is rather hard to tell to what nation an individual belongs. They wear arm bands in some localities in order to identify their allegiance, and this arm band is often changed from day to day, or month to month, in order to indicate that they have decided to support this or that type of state or government. Christianity and religion must be more than just changing arm bands. There is no real place for a church that is merely maintaining a sort of club house,

even though it be sympathetic. Christ's church should be *redemptive!* It must use all of our powers to develop a God-controlled society, taking in every area of life, the home, business, education, politics, etc. Yes, the race problem and the economic problem as well.

WHAT THE WORLD needs today is a rebirth; a people with a changed heart; not only a changed mind, but a changed determination to live God's way. Today so many reformers urge some simple external panacea as the solution for our world problems. They generally single out some special group or principle for attack. Hitler singled out the Jews. Many people today are cursing capitalism or labor. Our problem is more than capitalism and unions. What our world needs, I repeat, is a people with a changed heart. There is no guarantee of new creatures even if a labor party were in control. (Labor has the support of the churches in its fight for justice, better working conditions, and a more equitable distribution of the fruits of their labor.)

When Christ came to the earth, there were already a number of religious groups functioning among the people in Palestine. Their religious leaders were advocating obedience to Jehovah, and the teachings of the ancient prophets. Their church and civil law insisted upon high moral and ethical standards. Christ did not have to come merely to tell people not to steal, not to kill, not to be immoral, etc. Do not misunderstand. He did call men to forsake carnal sins. He did urge his converts to follow his example of righteous living. But his ministry was also, first, a stirring call to civilization to develop a new type of world citizenship. Second, he organized a church separate from the other established orders, and placed upon the shoulders of his followers the responsibility of building a kingdom of God here on the earth. That theme was to be the burden of their prayers as well as their actions. Third, Christ expected his adherents to demonstrate a superior type

of life, so that others seeing it might also be converted to his Father's program. The call of the Christ is the same today as it was in the first century.

EVERYTHING HAS A spiritual significance. We Christians should be better farmers because we see in our farms a means of furthering the purpose and intelligence of God's plan. We should be better neighbors; have more good will toward those among whom we live. We should produce the best mechanics. We should have people who are better in the service trades and in their stores. We should have the best doctors and the most efficient laborers. There has never been such an opportunity as there is today for the laboring man to excel. So many are dishonest in their business. There is so much excessive drinking with its inevitable next-morning hangover. Too many are lazy and inefficient in their labor. Christians should find it relatively easy to stand out from the rest of the world because of the very quality of their lives and personalities and the expertness of their labor. We should always seek to produce a better product than anyone else.

At a conference a church member came to me and said that he could not sing wholeheartedly one of the songs which we had that morning in our prayer service, "Let all my time and all my ways be spent and ended in Thy praise." After talking with the man awhile, we convinced him, I think, that he *could* spend "all his time and all his ways" in helping to build the kingdom. He could follow the plow, were he a farmer, knowing that honest labor is honorable. He is in a sacred position where he can earn money by raising wheat—this money to be used in the nourishment and the proper care of his family. Thus healthy, together in their home, they can learn to be profitable to God by the building of His truths and intelligence into their community; and, perhaps, someday they may find additional ways to participate in the building of the kingdom of God. The housewife

in the kitchen can consider the care of her children as a happy and joyous responsibility, for she can train them to understand God's ways and to be in a position to give a worthy contribution to his kingdom. Whether a man is a storekeeper, a lawyer, or a barber, he can engage in his activity every moment of the day with gladness in his heart, as he realizes that through this endeavor he makes it possible for himself and his family better to serve God.

We are feeling the pinch of uncertainty in the world today. We are now again able to buy a few automobiles. The steel industry is increasing its output, but yet we do not know from month to month, and from season to season, whether we shall have coal or not; whether our electric light operators will go on a strike; whether the trains will run; whether we shall have a job next year, or whether we shall not. We are wondering whether we will have war in a few years, whether we shall have peace, whether the bureaucrats will control and dictate our every move in civilian life, or whether again we shall have to fight for freedom in the world. To what philosophy of life are you looking, to solve our present social and economic problems?

THE FIRST CENTURY saints cast their lot with God and his Son, the Christ. They lived in tough times, too, for the Roman government had control of Palestine, and paganism was the outstanding religion of the civilized world. They realized that it would be a long and desperate struggle to reach their goal. Yet, from the Christ and his disciples, they caught a vision of the things that Christianity could do for their world. It gave them new hope, new heroism. Christ's new kingdom was the only solution of the problem of their age. They had no fear of the final outcome and the victory of God's ways.

Because of this, they stood up straighter; they worked with new strength; they felt a new power surging through their veins; they sensed a new destiny, a commission

to bring these truths to all of their brethren throughout the world. They indeed were new creatures. They felt new life. They had passed from bondage to freedom, from disease to health, from darkness to light. They were lost and now they had found themselves. They feared death, and now they had the promise of eternal life. They were weak, and now they sensed a new power.

People observing these early-day saints, wanted what they had. There was a strong Jewish persecution which drove them from their cities. Rome, the government of the time, was pagan, and, yet, these people, with courage and determination and through the inward power which God gave them, went out and conquered the world—not with swords and spears, but through the very quality of their living.

MILLIONS TODAY, however, are not looking to God, their Creator. Rather they look to the nation or the state. They look to some class or group, such as labor or capital. They give up freedom and accept the leadership of some master mind, some dictator. They rely upon money. Often they are fooled into feeling self-sufficient and their civilization crashes about their ears. They are confused. They are easily led by mobs to do things they wouldn't do by themselves. So many are weak and powerless; puzzled and bewildered.

Sometimes weakness is due to starvation. Recently I talked with a family and learned of the problems of their son who had been in World War II in the Pacific. He was captured and systematically starved by the Japanese. He developed beriberi. A boil on the back of his neck was left uncared for, and it finally drained down through his shoulder and out his arm.

Today so many exist in our world with a poor *spiritual* diet. They, too, have beriberi—beriberi of the soul. The young soldier was rescued, and after months of good American care and food has recovered his former

health. Christ rescues the spiritually weak and sick. He gives strength to those who are profitable to him in building his kingdom. Spiritual nourishment can be ours every moment of the day.

During the rationing of meat and the O.P.A. regulations, there were many complaints about not being able to buy steaks, etc. There is no shortage of spiritual food for those who seek it. Christ found a great satisfaction in living according to the law of the universe, and teaching the truth which his Father had sent him here to proclaim. It was in Samaria that he sat down by the well while his followers went into the city to get food. While they were away, he engaged in conversation a woman who had come to the well to draw water, and when his disciples came back, he refused food for a while, saying to his followers, "I have meat that you know not of." Most active followers of the Nazarene can testify of receiving spiritual nourishment as they minister to the lives of needy people.

God always offers to his people the riches of eternity if they will serve him. During the war, we had shortages of things which we thought were essential to our living. Everybody searched through the stores for some article of food which he desired. Perhaps it was cooking oil, soap, or meat, sometimes coconut, pineapple, or again it was pepper or sugar or Jello. More often than not, one went to the store to purchase those articles and came away without them.

God's shelves, however, are always full. He *gives to his people in proportion as they are willing* to dedicate themselves to his kingdom. There is no place in the economy of the Divine Mind for the intentionally idle to eat the bread of the laborers. Those who are co-workers with God in building his kingdom are not left weak, afraid, discouraged, tired, and frustrated. He makes new creatures out of his people. He changes their dispositions and stand-

ard of values, as well as their desires.

Elbert Hubbard was right when he said years ago, "If your religion does not change you, you had better change your religion."

There is no short cut to the solution to our problems in the world today. A short cut, by the intervention of God, would but destroy our personalities. Yet, many people are hoping for a mass-production solution, somehow, of the political, economic, and moral problems of our civilization. Recently I noticed an advertisement for a kitchen machine which would do almost anything except carry food to the mouth. It extracts juices from the fruit and vegetables, grinds coffee, peels potatoes and apples; mixes drinks, shells peas, whips cream, polishes silver, grinds meat; purees tomatoes, rice, potatoes, and spinach; slices beans and cabbage, shreds vegetables, grates, churns butter, sharpens knives, freezes ice cream, opens cans, crushes ice, and yes, it will mix cakes. How nice it would be if we could find some master machine that would solve our social problems. The world will not be changed, however, until we have a change of heart.

To those who understand God's laws it is heart-rending, almost, to notice the struggle of people to emerge into true living. In Florence, Italy, in the Academy of Fine Arts, there is one corridor filled with statues of Michelangelo. There is his very famous "David," at one end of the hall. I shall never forget his unfinished statues called the "Prisoners," sometimes known as the "Slaves." They are figures half emerging from their block of marble. One shows two slaves straining, seemingly to get free from the restraining stone. The gestures of their faces, their necks, the muscles of their arms and their legs, the expression of their whole bodies is one of struggle, desperate struggle to free themselves. One figure is on the point of giving up; he seems to have struggled so long and so hard that he has become exhausted and

lost courage. These prisoners, or slaves, fascinated me and remained on my mind for days. One almost wishes that he could return to the museum and free them! All that they need is the touch of the master's hand; the love and genius of their creator, in this case, Michelangelo. But those who are seeking to serve God see so many people who are prisoners of the habits of life, and the ways of our civilization. We go into many cities and find young people, young married couples, as well as old people, struggling hard to be free, to live. They want a chance to change, to be re-born! Under such circumstances you feel some of the spirit the Christ must have felt as he yearned to help people and to liberate them from their own self-imposed fetters and bondage.

In one museum is a very interesting coin with an image and inscription upon it. The inscription reads, "Tiberius Caesar, Son of the Divine Augustus." This Tiberius Caesar reigned as the emperor of Rome from A. D. 14 to A. D. 37. This is just the period of the mature life of the Christ. It may well have been one of these coins that the Christ had in his hand as he talked with the people about paying taxes, and whether they should give to God or to Rome. Some such coin as this he may have been holding as he said, "Whose is this image and inscription?" Suppose it were the same coin, the identical coin, which the Christ handled! How valuable it would be, then, to some people. Many, no doubt, would come long distances to see it, perhaps to kiss it and ascribe to it miraculous healing power. The touch of the Spirit of God, the touch of the hands of the Christ have always caused a change. The Christ touched the blind man, and he saw. His spirit came to Saul, the persecutor of the saints, and he was transformed into Paul, the Apostle. He comes to men who are discouraged, feeble, and weak, and he gives them power and inspiration. He comes to people who are deep in sin, and transforms

their lives so that they become respectable and profitable members of society. The Christ, when he touches our lives, transforms them. Even our material possessions, when the Spirit of God rests upon us, we consider such as may be used for the furtherance of God's purposes in building his kingdom. The touch of the Christ upon our machine, and we find it has spiritual value. So also upon the plow, upon our education, upon our home, upon our office, and upon our store. The touch of the Christ causes all things to become geared to the great kingdom life, and we indeed become new creatures.

General MacArthur, as he dictated the terms of peace upon the battleship "Missouri," in Tokyo Harbor, no doubt was right when he warned us that God had given our civilization "another chance."

We are not left without an example because we see in Christ the possibilities of our nature, if we, too, would respond as he responded to the laws of God.

WHAT A VISION the Christ had of the kingdom of God way, and how he thrilled to declare that plan! He contacted anybody and everybody, anywhere. He talked to the disciples while they were fishing. He spoke to Matthew in his place of business. He converted a woman at breakfast, and a lawyer as he walked in the streets. No sect or group was outside his interest. He stopped to win the Pharisees, the Sadducees, the Herodians, the Zealots, the Greeks, the Romans, the Syrophenicians, and the Samaritans. His appeal went to the lepers. He talked to governors, kings, soldiers, the poor as well as the rich. He mingled with the people at the wedding. He loved little children and took them in his arms and blessed them. He conversed with beggars and wise men. He ate and talked with the publicans. He had concern even for thieves. His whole heart went out to people as he saw them living beneath their possibilities and content with lesser things.

The Scripture says he looked upon the multitude with compassion, and he wept over the city of Jerusalem as lost souls. He stayed out all night in prayer to God as he thought of choosing his twelve apostles. He won Andrew at an early hour, and we have the example of the heart-searching talk with Nicodemus late at night. He stopped eating, in order to talk with the Samaritan woman by the well, and he seemingly stopped dying on the cross in order to talk to the thief — a criminal!

TODAY the world waits for a people that can follow the life of the Christ and become a truly reborn people. Christ has asked Christians to be that people. I wonder if you can feel that *challenge*, that *call*, that *destiny* for the church? God waits for such a people, a people who are thrilled, happy, and joyous with courage and power, as they look forward to the *adventure* of building the kingdom of God here upon the earth.

I am happy to testify that thousands of people are receiving of this divine power as they move out under the impulsions of the Holy Spirit. They *are* becoming new people. They are determined to further their education—to become the best in their profession that the world has; and becoming the best, to dedicate those talents to the furtherance of God's purposes here upon the earth.

What a gospel we have! How happy we should be to move forward in furthering God's purposes by the building of his kingdom! Yes, the Bible is right. "If any man be in Christ, *he is a New Creature*. Old things are passed away. *Behold all things are become new.*"

I look among my acquaintances in various spheres, business, literature, the stage, the bar, politics, and I see everywhere men, and prominent men, whose lives are obviously clouded and their careers impaired, if not greatly imperilled, by continual immoderate indulgence in drink.—Arnold Bennett.

The Fire-Bringer

They tried to bind him, Prometheus. They said the gods were afraid. He wanted men warned and fed and comforted by his little fire. But fire was strange. Who knew what might come of it? Man should not meddle with the world as it was made. So they bound the first inventor to a rock to make him stop his inventing. They did stop him for a while, but he got away. Just a few centuries ago he got away and began playing with fire again—all kinds of fire and the things that makes it fire, thinking his way into the secrets of the gods. And at last he got it. He found the combination that would unlock the atom. He tried it out the other day, and destroyed a couple of cities. Now he stands before the door of the atom, with the fate of the world in his hands. Who is to bind him now?

Prometheus himself is a good fellow. We call him the scientist. He has no destructive wishes of his own. All he wants is to find out. But he can be bought by people who want to use his power for their own ends. He was bought by Hitler. He was bought by his patriotic devotion to the United States. . . . But now he has an atomic bomb in his hand. Just a little one. Just a sample.

Prometheus is unbound. There is no other Prometheus to hold him in check. He can never be controlled by any other force. He is force. Prometheus must learn to control himself. He must now be educated. In our homes, our schools, our colleges, our churches, he must be educated. He must learn to be human and to live on terms of equality and good will with other humans, concerned for their good more than for his own, and ready to use his new-found powers not to control but to serve his fellows. We know how to do all this. It is high time we set to work.—Hugh Hartshorne, Research Associate in Religion, Yale University, in *Religious Education*, January-February, 1946.

To All, a Happy New Year

WE REALIZE the fact that wishing one and all a happy New Year will not insure that they will meet with only pleasant things along the road of 1947. Far from it; but the blessing comes to our hearts as we from our inmost being are able to wish *all* only the best for the coming twelve months. It is sweet to realize that in your inner being there dwells a desire that good may come to all and disappointment and sorrow to none.

Why should we not wish everyone well? To do otherwise would be thoughtless and un-Christlike, for when we remember that there is not a human being old enough to enjoy life with its manifold blessings, who is not also old enough to be touched with its sorrow and weighed down under its trials; therefore, we should not by our unkindly wishing, lay another straw upon the already burdened heart.

After all, the world needs our help more than criticism and, insofar as we fail to be helpful, we are feeding our selfish natures which in time will root out the higher and nobler instincts and principles, and we will be left poor indeed. The world deserves much credit for hiding its unpleasant experiences, for many a smiling face carries beneath it a broken heart, and smiles to keep others from sharing its burden. In this the world is kind, and it would be safe for us, as we go down the pathway of life, to treat all people as if they had sorrows and, if we were mistaken, the kindness, as a stimulant to more joyous living, would not be lost. The fact is, we never make a mistake by being kind; but how many would fain recall the hasty word, the unbecoming act, and the opportunity to give a cup of cold water in His name?

We never know the storms that may be raging within the breast of a fellow-being we meet from day to

By Nettie Chappelow Lake

day, so we would study to make the way just as smooth as possible, for we may not know how soon we may be hiding a broken heart beneath a smile that is struggling to be glad in spite of the load that carries it.

Someone has said that politeness is doing the kindest things in the kindest way, and it is said to be the best investment in the world for the amount of capital required. Just be kind—that's all, and you will leave more sunbeams in your path than many disappointments can obliterate.

James Whitcomb Riley has a little poem entitled, "Just Be Glad," but we would urge our *Herald* readers to adopt as their motto for 1947, "Just be kind," and then you will be glad. At least, you will have no apologies to make for having opened wider an already bleeding wound, but perhaps have poured in a healing balm which will save a soul from despair. In doing this we shall be following the injunction of the inspired writer when he said, "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Guide me to those who need my help,
Teach me to see their need,
That I may speak the word that cheer
And do the kindly deed.

And if the work thou shalt appoint
Is what the world counts small,
Make me contented with my lot
And faithful in it all.

I Want Youth to Have the Right Start

says Dr. Glenn Cunningham

As an athlete and teacher of physical education my advice to young people is to seek alcohol-free relaxation, regardless of what others may say or do. Your own responsibility toward your body and

mind, your potential usefulness . . . and your possibilities in postwar achievement are all involved in the choice you make for wholesome fun and fellowship and against injurious, weakening, and toxic alcoholic drinks.

The more I see of young people, the more concerned I am that they shall have the facts on which to make right and healthful choices. In my work, I am responsible for employing the coaches. These men and their teams have been making an exceptionally fine record in schedules that pit us against a number of larger schools. Our wrestling team, for instance, defeated Minnesota. Whether we win or lose, we engage in competitive athletics on the basis of developing the players and fitting them for the successes and defeats of life.

Of course, we expect the men to abstain from drinking. That is a matter of course in any serious effort to bring a man to condition physically and mentally, in active sports.

We have been delivering men of this quality to the camps and schools of the armed forces. The Army and Navy depend on the colleges and universities—yes, and high schools—to send them men of fitness, men who can take hard knocks, who are tough and ready for physical action, and cool, collected, proficient in their mental and nerve control.

We of physical education ranks are asking only that the armed forces keep the men in this condition after they get them. It seems to me the American people will not quickly forgive officers who overlook this important element in conditioning men for arduous service—the element of wholesome habits, including enough respect for one's bodily and mental welfare to be and remain alcohol-free at all times.

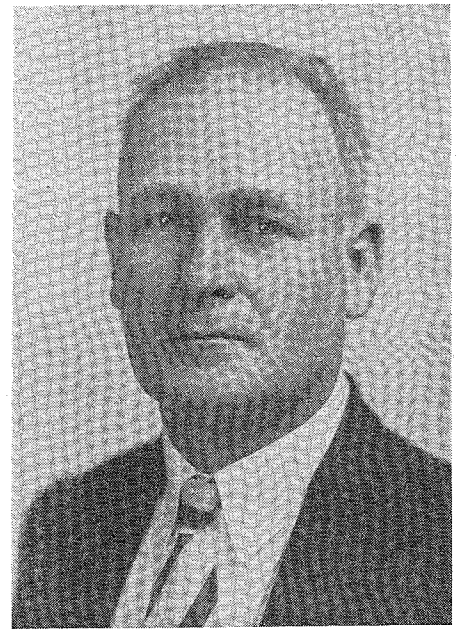
I know some young people will say, "I am not an athlete, and I need not be bound by requirements that apply to success in athletics." I am thankful I do not come into contact with many young people whose thinking is so shallow and whose purposes for living at one's best are so flabby! It is hard for me to be patient when I meet or hear about boys and girls who do not value themselves highly enough to learn what practices will aid their health and fitness, and what practices injure them. Why, all the freedom of thinking and of choice is wasted on those who merely do, unthinkingly, what others do.

More and more I find young people determined to count for something, to leave an impress on their times, to live a life. Alcohol-free standards will help their progress!—Courtesy of *The Classmate*, Nashville. (The Clipseet.)

Spiritual Ends Through Temporal Means

By J. A. Koehler

Number 20 in a series of radio addresses on the subject:
"The Social Philosophy of the Modern Prophet"



J. A. KOEHLER

I HAVE MORE than fifty varieties of gladioli in my flower garden, which I cultivate for the sake of the blossoms they produce. I want the blossoms because they please my eyes. When I make good use of those blossoms—for instance, when I use them to make sick people cheerful—they even gladden my heart and enliven my soul. The ends I seek to reach through the cultivation of gladioli are spiritual.

I also have fertilizers and disinfectants about the place. If it were not for the instrumental values of such things, if I could grow flowers without them, I would not have them about the place. But whether I derive satisfaction from pulling weeds and fumigating bulbs and adding fertilizer to the soil, and all the rest, or not, I must do those things. For they are the only known mean to successful gladiolus growing, which in turn is a means to spiritual ends. The truth is that the very practice of the art of growing glads is in itself, as a hobby, a soul-enlivening experience.

In common with all civilized beings I desire to live a happy home life. But happy home lives cannot be lived in the midst of poverty and filth and disease. So to reach that spiritual end—a happy home life—everyone must employ temporal means. He must take up the dirt from the floor. He must even pro-

vide sewerage disposal. Ugly things, are some of these temporalities—very ugly. But they are necessary things. They have instrumental values. Whoever desires to promote a happy home life must resort to those means to reach his spiritual ends.

THERE ARE MILLIONS of true mothers who have aspirations for their children. Their hearts' desires are that their children may come to be honorable, upright, intelligent, highly moral and, therefore, very useful human beings. That is the end—the spiritual end—which true mothers seek to reach through their devotion to their children. The ends of a true mother's care are spiritual. But by what means, through what measures and methods, must a true mother reach her spiritual ends? Can she do it without resort to *temporal* means?

No mother ever did, and no mother ever will, because it can't be done. In the very nature of things a mother must feed and clothe the bodies of her little children, she must wash them with soap and water, she must provide them with toys and crayons and paper, and ever so many other temporalities. In other words, she must have a care about the things that pertain to this world. For the nature of man is such that he cannot reach

his spiritual ends without resort to temporal means.

THERE ARE MANY life situations which testify to the truth that spiritual ends in general may be reached only through temporal means. When you wish to converse with friends, for instance, when you wish to have spiritual communion with them, do you not use either pen and paper or telephone or radio or your vocal organs or what? Surely! You would be hard put to have a spiritual feast with friends except through temporal means. That is one of the reasons we have banquets and all such like.

How could you have that spiritual experience called appreciation of the beautiful in nature except through physical or temporal means? And as for the moral ends—which are spiritual ends—which all peoples seek to promote in general, they must be reached through temporal means, or through temporal adjustments. They must be reached through conducting economic affairs aright.

Reflect on this truth. It reveals in part why Moses and Jesus and many another wise and good man went into the mount—which is a physical

thing—to commune with God.

But, I repeat, temporal affairs must be conducted aright if they are to be means to highly spiritual ends. Blocks and balls and pictures, etc., must be provided in suitable succession to satisfy the changing wants of growing children. The things of this world must be used aright if they are to be means to lofty spiritual ends.

SPIRITUAL ENDS must be reached through *personal* adjustment, through the activities of the soul itself, through the kinds of exercise that give rise to personal improvement. So a mother may not reach her spiritual ends without teaching her children *to relate themselves aright* to the things of this world. She must teach them to respect the rights of others, primarily their property rights. She must teach them to be industrious on their own initiative, particularly to fulfill their duties as members of the household without procrastination. In a word, to reach her truly spiritual ends, a mother must have a true philosophy of domestic life.

What a true mother seeks to do in home life is what true religion seeks to do in the life of the whole human family, in social life in its totality and unity, and particularly in the life of the community. In other words, true religion is a way of conducting the business of human living together which promotes its spiritual values or reaches its spiritual ends.

Those values or ends are either personal or social or both. The spiritual values promoted by true religion in persons are love of God and neighbor. When that love is defined, it will be seen that it comprehends about every spiritual value that religion may promote in persons. Even happiness—which is the feeling that accompanies the consciousness of having cultivated one's capacities and used his abilities to promote the well-being and happiness of others—even happiness

arises from loving God and neighbor.

THE ALL-COMPREHENSIVE spiritual end which true religion seeks to promote in society is the peace, prosperity, and happiness of peoples. And we are coming to be convinced, at long last, that that end may be promoted only through pure government. Through government that is ordered with judgment, as the prophets say, and established with justice.

While true government—which is peoples governing themselves—is a spiritual activity, while it is an exercise in moral willing—specifically, moral social-self-discipline—it is nevertheless a secular affair; it is an affair of *this* world; it has to do with land and buildings and corn and hogs and every other temporality to which peoples must attend if they are to live prosperously, peacefully, and happily. No matter how the investigation proceeds, it finally establishes the truth that spiritual ends must be reached through temporal means. It all adds up to this: that true religion is an implementation of a true social philosophy in the temporal affairs of peoples—which are social affairs. And, as we shall point out in other talks, true religion is an applied social philosophy for the very reason that the personal values it seeks may be promoted only through social means.

JESUS SAID THAT the prayer of the heart should be "Thy Kingdom come. Thy will be done on earth." And the testimony of religious history is that that means that the Kingdom must come through the doing of God's will in earthly relations, or through the proper conduct of temporal affairs.

Now that is the conviction of the genius of Restoration, which says that "all things which come of the earth . . . are made for the benefit and use of man, both to please the eye, and to gladden the heart, and to enliven the soul." That is to say that spiritual ends are to be reached through temporal means.

But that genius goes on to say that "unto this end were (those things given of God) to be used with judgment, not to excess, neither by extortion." In other words, as the genius of Restoration says, it is intended that the things of this world should be used "in the manner designed of God." The fruitage of that right conduct of temporalities is that man will be saved in the kingdom of God. It is that peoples shall prosper and that their lives shall be glorious. The fruitage of the right conduct of temporalities is spiritual—a truth which is affirmed by the genius of Restoration over and over again.

That is why the characteristic of Restoration is its social philosophy together with its plan of social action, or its way of implementing its social philosophy. If the essence of Restoration can be stated in one short sentence it is perhaps this: Restoration is a self-governing people—self-governing as respects their own internal economic affairs—using the things of this world in the manner designed of God. It is a way of promoting spiritual values in persons and peoples—in both at once—through the right conduct of secular affairs. The social philosophy of the modern prophet together with its practical plan of social action is a way of reaching spiritual ends through temporal means.

Handbook of the

Financial Law

BY THE PRESIDING BISHOPRIC

15¢

HERALD PUBLISHING HOUSE
103 South Osage Street
Independence, Missouri

Gentlemen: Please send me

copy/ies of the HANDBOOK OF THE
FINANCIAL LAW @ 15¢ each.

Charge my account. Cash enclosed.

Name

Address

City..... Zone..... State.....

Patterns of Prayer

By Frances Hartman

THROUGH THE AGES no other spiritual activity has brought lasting comfort and peace into human hearts as has prayer. It is the one power recognized by all Christian people as the successful method of contacting supreme Deity, whether demonstrated by the words of skilled theologians or by children's simple utterances. Prayer is one subject to which Latter Day Saints can well afford to devote many hours of concentration as well as consecration.

We are blessed, as a people, with patterns of prayer which lead us into close proximity to our Heavenly Father and a consequent understanding of his divine will when we adhere to the outlines presented. The following of a pattern, or outline, might indeed be considered an art, and it is good to begin one's outline with the basic, or fundamental, principles.

THE FIRST pattern of prayer in Zion's homes should begin with early training of children. A well-rhymed prayer is easier for the busy parent to repeat to his children until their little minds can catch the artful flow of words, but it is important to the children's development that they be encouraged to form their own words into *real* prayers that arise from their heartfelt needs or joys or thankfulness under careful guidance of parents educated in the Lord's work. Youngsters reared in homes where the family altar is established and maintained have not only the ability, but the desire to "be about their Father's business" when the age of accountability is reached. This pattern is given us in the Doctrine and Covenants, 68: 4:

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the head of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands; and they shall also teach their children to pray, and to walk uprightly before the Lord.

In everyday living we must remember to do all things with prayer in our hearts. It is the medium through which we gain power, power to bring about the completion of the task before us—the task of building the effectual kingdom of God upon the earth. As we strive for perfection in all things, we should strive earnestly for humbleness and perfection in prayer. We should bring our best to the Master, following the patterns he has set for us, thus preparing ourselves to receive the great degree of abundance he wishes to bestow upon us.

WE ARE TOLD in the Scriptures to pray even though the Lord knows our needs before we ask. We are also told to share our joys with our Master as well as our sorrows. How better can we form our prayers than the pattern he gave?

Our Father who art in heaven, Hallowed be thy name.
Thy kingdom come. Thy will be done on earth, as it is done in heaven.
Give us this day, our daily bread.
And forgive us our trespasses, as we forgive those who trespass against us.



FRANCES HARTMAN

And suffer us not to be led into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever and ever, Amen.

—Matthew 6: 10-15, Inspired Version.

We are to understand from this perfect prayer that we are to address our Heavenly Father, recognizing his holy and exalted station. Jesus, however, addressed his Father only once, avoiding what might be called the "vain repetitions" we should constantly guard against. Those to whom comes the responsibility of offering prayer for any service would do well to consider that God gave the name Melchisedec to his holy priesthood so that his own name might be spared frequent use. A short, well-ordered prayer, into which the desires and thanksgivings of our hearts may be poured with simplicity, humbleness, and faith that it will be heard and deemed pleasing to the Most High should be our outline. Neither eloquent words, nor lengthy discourse has made the beauty of the Lord's Prayer live on through centuries, shining as a beacon of hope and light to millions of persons not daring to venture upon the mystic sea of their own faith! And, having given us the basic outline, our Lord instructs us further in the manner of prayer:

HOME COLUMN

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

And again, I command thee that thou shalt pray vocally as well as in thy heart; yea, before the world as well as in secret; in public as well as in private. And thou shalt declare glad tidings; yea, publish it upon the mountains, and upon every high place, and among every people that thou shalt be permitted to see. And thou shalt do it with all humility, trusting in me, reviling not against revilers.—Doctrine and Covenants, 18: 4.

How wonderful to be consciously aware of worshipping in a manner acceptable to and designated by our Heavenly Father! To him the prayers of saints shall ascend as with one voice, "Our Father who art in heaven." The mighty God becomes a gracious and loving Father to each of us, through his Son, for Jesus said: "At that day ye shall ask in my name." These are some of the patterns of prayer—how do we, as Saints, pray? What outlines do we follow?

Pray always and I will pour out my Spirit upon you, and great shall be your blessing; yea, even more than if you should obtain treasures of earth and corruptibleness to the extent thereof. Behold, canst thou read this without rejoicing and lifting up thy heart for gladness? or canst thou run about longer as a blind guide? or canst thou be humble and meek and conduct thyself wisely before me? yea, come unto me thy Saviour.—Doctrine and Covenants, 18: 6.

Finds Comfort in Submission

As I enjoy reading the experiences of others, I write this in hopes it may help someone else.

I was left entirely alone when my companion died twelve years ago. I didn't want to live, and I prayed that my life would be taken. I couldn't understand why God had not spared my loved one because I had fasted and prayed for him, and he had received administration in addition to the best medical care available. I was rebellious until one day I went to my Heavenly Father and in submission said, "If my work is not done and you are not ready for me, with your help I will do what you wish me to." When I finished that prayer, I felt like a new person. Since then I have had wonderful experiences and have enjoyed the best of health. As Brother Pitt so often said, "God has been good to me."

Mrs. ALICE SKINNER.

Davidson, Oklahoma

The New Year and Resolutions

By Pauline Arnsion

The custom of setting apart the first day of the calendar year for celebration is observed in almost every country; first by religious ceremonies, then by festivities. The Egyptians celebrated New Year the middle of June, for this was the time for the overflowing of the River Nile. Before the time of Christ, the Babylonians observed the new year's start in the spring, for this season brought forth new life to tree and plant, so they showed their joy for the returning life of nature by making festivals. Quarrels were set aside, differences reconciled, and friendships renewed.

In ancient Rome, where the year began in March, the day was sacred to Janus whose two faces were typical of the attitude of the people for the day which gave cause for reflection on the past and time for thought of the future.

In England, it was the custom to open all the doors of the homes at midnight so that the spirit of the old year might go out, bundling up all the bad habits and mistakes and taking these with him, that the spirit of the New Year might get in and bring a nice new resolution and promise that the coming year would be the best yet.

It was not until the sixteenth century when the Georgian calendar was adopted that January first became recognized as the New Year Day.

It would seem that the origin of the New Year's resolution must come from the customs of the ancient people who welcomed an opportunity to begin again. Our more modern poet, Tennyson, expressed similar thoughts in his poem, "Ring out the old, ring in the new, ring out the false; ring in the true."

There are various opinions held on the making of resolutions in the New Year, for it is said that they are only made to be broken; but in my opinion it is better to have a determination to try to do some things better in the future and fail, than never to try at all. Discouragement does come from repeated failures, but it is the courageous one who has the willingness and fortitude to start again. It is the human quality in man that causes him to fail, but the divine spark in him that prompts him to try again.

Even our Master gives his children an opportunity for a fresh start when he

provides the Communion service, and those who are truly repentant are forgiven. God gives his children many opportunities; he gives the new day, the new month, the new year, bringing hope and courage and light.

When a serious resolution is made, it involves an obligation, and if this is kept in mind, success will be more certain. Determine to do at least one additional good thing in the coming year, and note the satisfaction and growth when this purpose is realized.

There are many major resolutions that the women of the church can determine to accomplish in the coming year, and their opportunity for service to the church and the privilege that is theirs to serve should be viewed seriously. First it is well to re-evaluate the Restoration message which is the gospel of Christ, and see how it affects the lives of the family, how it gives meaning and purpose to life. This can only be effective if women know what the church teaches, hence familiarity with the books of the church is vital.

Second, this message of life should be more diligently taught to the children, and they should be helped to understand that even though young they have a responsibility in their contact with other children, to show what kind of people the gospel of Christ can produce.

Third, every effort should be made to preserve the sacredness of the home, that love and mutual helpfulness can abound. A home with love is a little bit of heaven on earth, and in this type of abode, the best kind of loyal followers of Christ can be reared.

These are only a few of the resolutions that can be suggested, but there is an urgency in this period of time at the beginning of 1947. We cannot continue to give just a little thought and effort to our part in the work of the church. The opportunities are many and the responsibilities are great, but the rewards of service and consecration are greater. Let us pray that the women of the church can make and keep good resolutions this year.

Appointee Institute Worship Programs

"Who Art in Heaven"

In our attempt to understand the value of prayer, we look into the life of Jesus, who lived a life of prayer. We see how the power of prayer worked for him and are desirous to study his habit of prayer that we, too, might tap this source of power.

The study of the place of prayer in the life of Jesus reveals some interesting facts. He never sought to prove the reality and efficacy of prayer by cold logic. He never argued at length on the subject. He did something infinitely more helpful and impressive. *He practiced prayer.* He demonstrated its value by making constant use of it. He prayed without ceasing. He began his ministry with prayer. Prayer marks the entire course of his ministry. His whole life was lived in constant communion with God. When he was at the end of the way, his very last breath was a prayer, "Father, into thy hands I commend my spirit." Yes, Jesus lived a life of prayer.

It was through his own life of prayer that Jesus brought his disciples to the realization of their past failures in prayer. As they saw Jesus at prayer, they learned how pitifully inadequate their own prayers had been. As they watched him pray, they not only became aware of their own past failures, but they became aware of their possibilities. They said to themselves, "That is the way we ought to pray." So they came to Jesus saying, "Lord, teach us to pray."

Jesus always addressed God as "Father." Therefore, when he started this prayer, he addressed God, "Our Father who art in heaven." All of us know the meaning of the word father. We know what qualities go together to make a good father. So in our attempt to know God, in our attempt to describe God, we think of God as a father. When we think of fatherhood at its best,

By Joseph E. Baldwin

we have a concept of God (though perhaps poor). Even with this concept, we find it difficult to describe God.

One writer said that the words "Who art in heaven" describe God. They do not indicate a place, nor do they tell us where God lives, but they do tell us something about God. Heaven is a place of perfection. Jesus is telling us that God is perfect. He is not only our Father but he is a perfect Father. He is perfect in his knowledge of us and perfect in his dealings with us.

David said this about God, "Thine, O Lord, is the Greatness, and the Power, and the Victory, and the Majesty." He sensed some of the aweing characteristics of God. From our study of Christ and the prophets of old, we learn that God is powerful, we learn that God is majestic, we learn that God is victorious, we learn that God is kind, and that God is a loving God. Nature pictures God to us through his many creations. The mountain peaks towering high into the clouds proclaim the greatness of God. The wind, the rain, and the sea, whether boistrous or calm, combine to proclaim the power of God. The stately pine tree and the beautiful rose proclaim the majesty of God. All of nature, individually and collectively, reveal God to man.

During a heavy wind and rain-storm last summer, the corn was all beaten to the ground. After the rains stopped, the sun came out and drew the corn up straight again. This was God at work through nature.

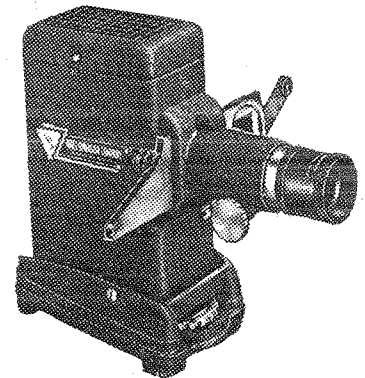
This God of power, majesty, greatness, and love has been pictured to us by Jesus as "Our Father who art in heaven." He also pointed out that we can have heaven here. Therefore, we can have God here with us, too. When we have God

in our lives, we have heaven. When we learn the principles of life by which Christ lived, we have learned the principles of the perfect life; and as we become perfect, we *are* in heaven.

When we learn to love God, we learn to love our fellow man. When we learn to love our fellow man, we have learned to love God and qualify as sons of God. When we have learned to become sons of God, we find the brotherhood of man and the fatherhood of God becoming a reality, and we have the complete triangle: God—Man—Brother.

Christ gave himself completely to the purpose of God and to the salvation of man. This is what he was trying to get his disciples to do. He tried to show them they could not do this without living a life of prayer. We, today, if we will become the sons of God, must learn to tap this power found only in prayer.

Presenting the New



THREE DIMENSION COMPANY

T. D. C.
MODEL
300A

Slide Projector

WITH 5" ANASTIGMAT LENS \$64.20

Perfect Picture Presentation
Always Kind to Precious Color!

The T. D. C. Projector will give you an entirely new idea of projector performance . . . perfect pictures . . . with none of the usual projector bother. It embodies features never before offered in any projector, plus simplicity in design, sturdy construction and mechanical perfection that make efficient operation a delightful experience.

Address all inquiries to

MARVIN M. McDOLE, Director
VISUAL AIDS DEPARTMENT
HERALD PUBLISHING HOUSE
Independence, Missouri

JANUARY 25, 1947

15 (63)

Utilizing Religious Visual Material in Religious Instruction

By John R. Darling

Visual aids in religious instruction today bid for utilization, and there is widespread support for the belief that the time has arrived for the church to go beyond a passive interest in visual methods of teaching—to recognize their value and to take careful but no less determined steps in their adoption and integration into the fields of religion.

By and large, visual aids in religious instruction reflect the same general definitions, include the same inherent values, and embrace the same potential dangers as exist in the field of secular education. As a "plus" element, they hold a unique and strategic position of recognized worth—that of presenting graphically those religious concepts and practices considered essential to developing a satisfactory philosophy of life.

Visual aids should be in the program of the church school for the same reason that their use is being encouraged in the public school, namely for the help they can give to the church school in furthering its goals and plans of procedure.

Perhaps at this point we might pause to consider the meaning of the term "visual aids." A commonly accepted definition implies that they are any *means* employed by which learning is accomplished through the medium of the sense of sight. It is generally agreed that they include the following: objects, specimens, models, flat pictures, slides, materials for opaque projection, maps, globes, graphs, charts, blackboard and bulletin board illustrations, silent and sound motion pictures. A visit to the museum, art gallery, or other type of excursion or field trip may also be considered as a type of visual aid.

We might ask ourselves the question: "When is visual material religious? No doubt we can agree that it will be material that helps people find God in all areas of human experience; material which stimulates a greater concern for the security, right of self-expression, and the adjustment and social integration of both individuals and groups; and material that encourages a positive responsiveness to the best that is known.

Their *purposes* as educational helps are to: stimulate pupil interest, increase understandings, develop good attitudes, introduce new or review materials, enrich appreciation, and encourage the learner to continue study in related areas.

A concrete visual experience is the result of blending the *means* and the *purposes*.

The general objective underlying the

use of "visual aids" is to form the habit of learning in the pupil through a coordination of as many senses and associations as possible. The desired result is not a mere array of facts, but enriched experience, improved understanding, and better habits of attention. It should be remembered, however, that any devices used as visual aids are not separate methods in teaching. Rather, they are techniques that should be geared into the total work of the church.

Visual aids have won for themselves a definite place in religious education. This has come about through scientific research which has proved that their use does produce greater understanding. Subjective evaluation substantiates their worth as contribution factors in developing greater appreciations; and further observation notes the encouragement they give to the mastery of skills.

In order to use visual aids in religious instruction most profitably, it is important that we:

1. Discover *what* is available.
2. Determine the right pictures, materials, and desirable experiences.
3. Consider the appropriate time for presentation.
4. Investigate and adopt the best in techniques of instruction so that the use of visual aids will be a natural part of the procedure.
5. Be inquisitive in discovering, previewing, and trying out new visual materials, new devices developed for presentation, new procedures, and new techniques of measurement.

EARMARKS OF GOOD USAGE

Utilizing religious visual material in religious instruction requires not only knowledge and skill but clear purposes and careful planning. Do not rush into a program of visual education. Unless the aids are used to accomplish specific objectives, there is grave danger that they will become a boring experience or mere "show." It must be remembered that they are not an end in themselves, neither are they a substitute for the regular curriculum—they are a part of it. They do not take the place of the pastor or teacher; their purpose is to assist, not to replace.

Remember that it is important to investigate visual aids that are available, and to be familiar with sources from which new helps may be forthcoming. A general background of information is of material help in planning a study program and deciding upon specific aids which, by the way, should always be previewed before presentation.

AREAS FOR RELIGIOUS EXPRESSION

The major areas for religious endeavor are found in: worship, study, fellowship, recreation, service activities, and personal dedication to the Christian way of life. Thumbnail sketches of how visual materials, filmstrip slide and motion pictures have been used impressively and with at least some degree of success, are presented here for your consideration:

WORSHIP. 2 x 2 slide set—"All Thy Works Shall Praise Thy Name"

It was beautiful on Lake Doniphan, in Missouri, for the final day of the church retreat. All nature seemed to respond and reflect the glory of God as a group of children assembled in their log-cabin chapel for their closing service. This happy, enthusiastic group seemed to have caught the spirit of the day in the wholesome fellowship, recreation, and study.

For this final service, plans had been made to use the slide set "All Thy Works Shall Praise Thy Name" during the worship period. This set of slides emphasizes the beauty of nature—the majesty of God's creation. The singing of the hymn, "O Beautiful for Spacious Skies," created an appropriate background for the pictures, and as they were shown and the script read, a deep feeling of love and appreciation was experienced. Perhaps in the use of these slides at this time was illustrated a timeliness, for the entire setting was conducive to worshiping God in nature.

In a few places, it was necessary to adapt the script to the younger children's level of understanding.

2 x 2 slide set—"The Easter Story"

It was Sunday morning, and the children of the junior church department, which is held in the lower auditorium of the church, were anticipating the annual Easter program. There had been a build-up during the week for the celebration of Easter. The church school had devoted its attention to the Easter story and now during the Sunday church service two problems faced the leaders of this department: First, the subject had already been more or less exhausted during the church school period, so far as the interest span of the children was concerned; and second, any remarks that would be made might mean only an anti-

climax which would defeat the spirit of the occasion. To counteract these problems, the leaders planned to use the set of Easter slides.

The desired worshipful atmosphere was created by the singing of Easter hymns, selections were read from John 17, and then the lights were lowered for the presentation of the pictures. God seemed very near that morning, and the attention of the group was excellent. In fact, as the lights came on following this major part of the service, we noticed tears in the eyes of one little boy whose hand went up, and his comment was "Jesus wants us to love him, doesn't he? He wants us to do things for him."

STUDY. Filmstrip—"Dollars and Sense"

The young people had been making a study of the topic "Does It Make any Difference if I Smoke or Drink?" The approach had been as scientific and free of emotion as possible, and the evening had arrived to consider the findings of the group. Preceding this evaluation, the leaders planned to stress personal stewardship and use of possessions for the furthering of ideals and worth-while living. The filmstrip prepared by the Women's Christian Temperance Union under the title "Dollars and Sense" seemed to be appropriate, and to fill this need. It was shown to this group of eighteen-year-olders and presented frankly, pausing from time to time to discuss points, and to receive the reactions of the group. A sane approach to alcohol education was evidenced in this meeting.

Sound film—"Using the Classroom Film"

Recently, at a Church School Workers' Conference a question of the use of visual aids, particularly motion picture films in church school work was under discussion. The Encyclopaedia Britannica film, "Using the Classroom Film," was used as an introduction to the problem. The group recognized the excellence of the film in showing how study films can be presented, developed, and evaluated. In this case the leaders definitely pointed out why they should be used. This public school film is easily adapted to training church school workers in use of films for the same methods and techniques are applicable.

FELLOWSHIP. Sound film—"Campus on the March"

It was fall and almost time for a large number from the Young People's Group to leave for college. Many would be leaving home for the first time, most of them going to the state university. In

planning for their monthly fellowship meeting, the last to be held while the entire group could meet together, the question arose as to what could be done and said at this final service to express encouragement, appreciation, and concern that all would be well for them in their future endeavors without giving the situation a tone of moralizing. It was decided that the thoughts should be centered on the film "Campus on the March." This proved to be a very profitable evening.

2 x 2 slide set—"Adapting the Small Church for Christian Teaching"

The excellent set of slides entitled "Adapting the Small Church for Christian Teaching," was used in a Church School Leaders' Conference to call attention to certain needs and possible lines of improvement. The usual method of procedure would have been to limit the use of this set of slides to an introduction, screening, and discussion as a training project. However, our purpose was not only to follow the customary line of procedure but to add a "plus" element through an experiment in fellowship. Several of the scenes were used as a basis for creative dramatization, a re-enacting of what had been seen and heard. The group not only re-emphasized in their thinking the points which had been called to their attention by the set of slides, but equally important perhaps was the fact that they also became better acquainted as a result of sharing this experience of common interest. Such use of visual aids for developing wholesome fun or serious thinking has unlimited possibilities.

RECREATION. Sound film—"Ski Flight"

The young people's group had planned a skiing party at the Snow Bowl in Wisconsin Bluffs. This fine group of young people worked as a team in their support of the church. They enjoyed their association together. They truly "clicked" as a unit—but the skiing party, well! The majority wanted it if all would participate. The minority, those who had never skied, didn't desire to be "heels," but!

A solution to the dilemma was found. It was simple, but it worked. Even the solution itself was wholesome recreation; but that which it encouraged was even better. The film "Ski Flight" was rented from the University of Wisconsin. It was introduced as a recreational possibility, screened, discussed, and its teachings adapted. Those who could ski helped those who couldn't to perfect the theory of the film practice at the bowl. The result—a complete new area of recreational activity for the entire group.

Silent film—"How Stained Glass Windows Are Made"

An adult class of the church school had been given the responsibility of preparing a simple window decoration for the auditorium. This class, under contagious leadership, decided to get together and use this opportunity to become better acquainted. They agreed to do something a little different and, among other things, to construct a Gothic window from oiled paper. They realized that they would appreciate the project more if they had a greater understanding of church arts. A short study of the subject was followed by the screening of the silent film "How Stained Glass Windows Are Made." This is a process picture photographed in the studio of a prominent English maker of stained glass, and shows all the steps, from tracing the design through cutting, painting, and leading the glass. It closes with natural-color pictures of stained glass windows in old European churches and cathedrals. Needless to say, a lasting appreciation was developed, a more satisfactory piece of work was the result, and more fun in the doing came from a greater understanding of the "know how."

SERVICE. 2 x 2 slide set—"The Good Samaritan"

It was a cold December night that the John Doe family lost their house and possessions in a fire. The family was poor to begin with, perhaps not too energetic, perhaps not too careful. The officials of the church school which the family attended solicited help from the "good" members of the church, but the response was poor.

Perhaps it was just a coincidence that the story of the Good Samaritan was due for consideration. As a culminating activity for the classwork the following Sunday, the church school assembled in the Sanctuary to see the Church-Craft pictures under the title "The Good Samaritan." The script was preceded by remarks focusing attention on the words "and he was a Samaritan." The script was followed by attention being again called to the plight of the brother in the church and his family who had lost their possessions by fire. It was a learning experience for the church members. Help was rendered.

Silent film—"Reforestation of Waste Lands."

Scout Troop 18, of the church, was to help with the state conservation project of planting trees. Now, many of the fellows in Troop 18 were armchair

woodmen. Maybe they feared that additional discomfort would be added to their growing pains. Anyway, the good pastor who, by the way, was chairman of the scout committee, was concerned. There was a general agreement, following an analysis of the problem, that there had been failure in preparing for this project by proper build-up. Something must be done, and done quickly.

An affirmative approach was made at the next Scout meeting. Approaching the boys in an attitude of taking for granted that they were interested and anxious to do a good job in the tree-planting project of the following Saturday, the troop was introduced to the film "Reforestation of Waste Lands." In the brief review that followed the picture, the beauty of the film, the privilege of helping to preserve something priceless, and the challenge of how Troop 18 could help the community in this service project were emphasized. The boys responded. The living memorials stand today as a testimony, in this instance, of what visual aids can do.

DEDICATION. Sound films "Camping Education," "Youth in Camps"

The Seminar in Camping had concerned itself with intensive consideration of the subject: *The Improvement and Expansion of Our Church Program in Camping*, and among other features of the program was the screening of the March of Time films on "Life Camps."

Frequently commitment to a cause is encouraged as a direct result of perceiving that something is missing from or minimized in what otherwise would be a most vital and worth-while experience. This is especially true when we feel that we have at our disposal necessary ingredients for enrichment and worth-while experience. This happened to us as we viewed these excellent films.

Yes, we saw camping defined; our appreciation grew for the people who have promoted so enthusiastically this means for wholesome recreation and fellowship; and we sensed the importance of skill in its relationship to accomplishment. Furthermore, that which moved us deeply was not so much what we saw, but the desire which was aroused to see in all camping that "plus" element which our church can and does put into our own program, i. e., vital worship experiences, growth in a greater understanding and appreciation of the gospel through the practice of theory, and frequent dedication to lives of service to God and our fellow men.

2x2 slide set—"Christmas Blessings"
What a fine attendance at the little

Ancient America and the Islands of the Sea

By Harold I. Velt

Hearken ye people from afar, and ye *that are upon the islands of the sea*, listen together.—Doctrine and Covenants 1: 1.

Nearly 600 B. C. the Prophet Nephi made a significant statement from ancient America as follows:

But great are the promises of the Lord to those who are upon the *isles of the sea*; Wherefore, as it says *isles*, there must needs be more than this; *and they are inhabited also by our brethren*. For, behold, the Lord God has led away from time to time from the house of Israel, according to his will and pleasure.—2 Nephi 7: 36-38.

It is of more than passing interest that when the resurrected Jesus visited the American continent in the thirty-fourth year A. D., he told his people there (descendants of Joseph through Manasseh) that they were of the *other sheep* of whom he spoke while in Palestine. Pursuing the subject he continued:

And verily, verily, I say unto you, that I have *other sheep*, which are not of this land [America]; neither of the

church that Sunday evening one week before Christmas! The Zion's League had made careful preparation, and program arrangements were complete. In quiet anticipation the audience awaited the opening remarks and the showing of the pictures "Christmas Blessings," interspersed with special music.

In reverent dignity the service began and continued without interruption through to the benediction. The pictures were well received by the audience, and remarks indicated that several commitments were made that night to Christ and his gospel. The set of slides "Christmas Blessings" undoubtedly contribute to (1) crystalizing a more significant appreciation for the life of Jesus the Christ; and (2), emphasizing the fundamental importance of responsiveness to the best we know.

Truly, these simple illustrations help to confirm our belief that visual aids do justify their place of growing importance in the work of the church. Confidence in theory results from fruitful practice, and the unlimited possibilities and values which we see for tomorrow await our utilizing religious visual material in religious instruction today.

land of Jerusalem; neither in any parts of that land round about, whither I have been to minister. . . . but I have received a commandment of the Father, *that I shall go unto them, and that they shall hear my voice*.—3 Nephi 7: 24, 26.

RECORDS YET TO BE REVEALED

The Book of Mormon informs us that not only were there to be records kept of the ministry of Jesus among the Jews (the Bible) and among the Nephite and Lamanite descendants of Joseph in America (the Book of Mormon), but other tribes of Israel who had been led away would write of his ministry among them also; including some on the islands of the sea. Note the words of the Lord:

I remember those who are upon the isles of the sea . . . For I command all men both in the east, and in the west, and in the north, and in the south, and *in the islands of the sea*, that they *shall write the words* which I speak unto them.—2 Nephi 12: 56, 65-72.

AMERICA AND POLYNESIA—INTERESTING PARALLELS

In an article entitled "The Origin of the Hawaiians," the *Herald*, April 6, 1940, we referred to the striking language similarities between the Polynesian Islands and the American tribes. Research since that time has accumulated considerable confirmatory evidence. (See *The Romance of Archaeology*, page 205; *Ancient Americans*, page 66; *The Kingdom of Hawaii*, page 26; *Origin and Migration of the Polynesian Nation*, pages 162, 176, 234, etc.) Doctor Peter Buck, anthropologist of the Bishop Museum of Hawaii, draws attention in his lectures and writing to a remarkable fact. In Peru the sweet potato is called *kumar*, while in Cook Island and New Zealand, it is *kumara*. He says it is known from traditional narrative that the sweet potato had been carried to both

Hawaii and New Zealand before Columbus discovered America. Seeing that America was the original home of the sweet potato, and that it was unknown to Europe and Asia before the discovery of America by Columbus, we here have a positive connecting link between Polynesia and Ancient America.

RELIGION AND CUSTOMS

In the *Herald* article before mentioned, we spoke of the evidences of Hebrew religions and customs in Hawaii. In addition to the cities of refuge, circumcision, sackcloth and ashes, temples and priesthood mentioned at that time, we might add their counting by lunar months, their regard for the seventh day, and in New Zealand especially, their keeping one year in seven as a sacred year; and their year of Jubilee at the end of 7 x 7 or 49 years when there was no sowing or even gathering of the products of the earth. Hohepa Te Rake tells us that this Jubilee year was ushered in by the blowing of the sacred horn (*Pu-tatara*, literally the horn of the he-goat). Captives were all liberated and land was restored in accordance with ancestral possession (*Maori Symbolism*, pages 79, 80).

CREATION AND FLOOD

Just as the stories of the creation and of the deluge were well known among the Indian tribes of America, so in the Polynesian Islands. Fornander says:

The Polynesian legend of the creation of man shows too remarkable an accord with the Hebrew account to be lightly passed over. The former says that "Kane," "Ku," and "Lono" formed man out of the red earth, and breathed into his nose and he became a living being. . . . In many of the Polynesian groups there still exist legends of a flood in which the majority of mankind perished, while only a few escaped. . . . All agree that the highest places were covered and the remnant of the human race saved in some kind of vessel which was at last left by the subsiding waters on Mbenga. . . . The number saved—*eight exactly*, accords with the "few" of the scripture record.—*The Polynesian Race*, Vol. 1, pages 71, 82, 86-89.

Albert P. Taylor tells us that by a strange coincidence the name of the Hawaiian Noah was Nu-u. That the latter, according to tradition built a large vessel, and a house placed upon it called "He Waa-Halau-Alii-o-ka-Moku," and that when the floods subsided the gods Kane, Ku, and Lono entered the "Waa Halau" of Nu-u and directed him to leave (*Under Hawaiian Skies*).

A TRINITY OF GODS

The reader will have noticed by the above that the Hawaiians and other Polynesians believed in a trinity of Gods—Kane, Ku, and Lono. This fact, together with the tradition that the Fair God Lono was expected to return to Hawaii, attracted my deepest attention, and especially as he was evidently remembered as in the form of a man, as was the case among the ancient Americans, for when Captain Cook landed in Kauai in 1778, they supposed that it was the promised return of Lono, their God. Concerning Ku, I have always associated that personage with the Holy Ghost, because of the similarity of the Indian name for the Holy Ghost, "Echuah." We would not have the reader understand that there were but three Gods in all Polynesian legend, for such is far from the truth. It appears that "Kanaloa" was "the evil one," the "prince of darkness," and he and many others were addressed by many appellations (not so much in Hawaii as other island groups); but among them all it is to be noticed, as S. C. Handy tells us, "The Polynesians had the conception of a supreme being, who was chief over all the others."—*Ancient Hawaiian Civilization*, page 41. The "Kane," "Ku," and "Lono" of the Hawaiians were elsewhere in Polynesia usually called "Tane," "Tu," and "Rono," "Rogo," or "Rongo"; and strangely enough Rongo and Tane are at times found to be associated together in one word, representing the idea of a combination of two Gods in one; thus: "Rongo-ma-Tane" or "Rogo-

mata-ane" and usually translated "Rongo and Tane." It is to be noted that some objection was made to this translation by one writer (see *Journal of the Polynesian Society* Vol. 17, page 108); but I have found support for the learned Maori's translation objected to in *Tuamotuan Religion* by Frank Simpson, page 78, and footnote, page 123.

"Rongo" is said to be looked upon as the origin, personification, or tutelary deity of peace. The word *Rongo* (*Lono* in Hawaiian) is said to denote peace (*Journal of the Polynesian Society*, Vol. 12, page 108.)

MAYA AND MAORI SYMBOLS AND WORDS FOR DEITIES

Hohepa Te Rake, an Arawa Maori chief from Rotorua, N. Z., in his book *Maori Symbolism* makes the following interesting observations:

Copies of blocks given in the British Museum Guide to the Maudsley Collection of Maya sculptures are reproduced on page 146. These Maya carvings can easily be interpreted by any qualified Maori carver or any Maori noble having a special knowledge of Maori carving. . . . the meaning is as follows:

GOD ALMIGHTY: The carving is a representation of God Almighty. It is the figure of a Bird-Man. The Bird is divine and the Man supreme. Strength, valor and humanity are indicated. He is all-powerful, reigning over all the land. He is all-seeing and all-hearing. He is all-wise.

2. The meaning is GOD THE GREAT SPIRIT:

This carving represents a Bird, a Man-Spirit, and a Serpent. The Bird is divine and supreme; the Man-Spirit is dependent upon the Bird; the Serpent denotes Earthly Wisdom. Thus Divinity, Faith and Wisdom are in combination. . . . —*Maori Symbolism*, page 149.

The same writer continues:

When the Maori words for deities are compared with the Maya words, the identity becomes still more striking, e. g.,
(Continued on page 22.)

LETTERS

Challenge of a New Year

I feel I am privileged to be associated with people who belong to this church of God, which possesses all the gifts and blessings that the original church did. I have a great desire to do as our Lord has commanded. I often wonder if our sins of omission will not outweigh the actual sins we commit. I believe that every crisis can be met by a godly home; if each member of the family is devoted to his religion and obedient to the laws of God, every problem can be successfully solved. I trust that the new year will find everyone rejoicing that he still has time to improve his way of life.

MRS. ZULA JOHNSON.

709 North Poplar Street
Paris, Tennessee

Letter From Holland

As we do not see our way to write letters to all the Saints who have been so kind as to send clothing to Holland, we think it right to seize this means through the *Saints' Herald* to extend our heartiest thanks to all our brethren over there. We assure you that the Dutch Saints highly appreciated this gesture and that everything you sent was very welcome. Again we have found out that, though scattered all over the world, we Latter Day Saints form a great family and each member of this family is interested in the needs of the other.

Five years of war have almost ruined our country and reduced us to one of the poorest nations of the world. However, the spirit of our people is unbroken and Holland is working to make good the damages. Our bridges (of which seventy per cent were destroyed by the Germans) have already been reconstructed for the greater part. There is still a shortage of raw materials, houses, clothing, and food, but we are courageously moving on. Yes, Holland hopes to reassume its former place among the nations. It relies on the help of its allied friends to do this, for it depends on them for materials.

Our church, too, had to suffer from the war. Due to the blackout, air raids, and curfews, it was nearly impossible to hold meetings on working days. We were cut off from headquarters of our church and lacked the instruction we needed so greatly. The difficulties we had to overcome were manifold. But now the war is over, we are striving to retake our pre-war growth. In March, three English elders visited our branches and we were

strengthened much by their ministry. During their stay at Rotterdam, we began an organ fund; already we have been able to buy a good organ which will make our meetings more successful. At Zwaagwesteinde, our branch in the northern part of Holland, the Saints are intending to erect a church building of their own; the ground has already been bought. We shall do our utmost to spread the true gospel in this part of the world. However, just as Holland needs the help of its friends for the reconstruction of the country, we are in need of your help. We need your ministry, your good suggestions, and your prayers. We are sure you will be glad to help us this way.

Once more we thank you very much for your kind gifts. May the Lord bless you for your goodness.

For the Dutch Saints,

A. J. MOSTERDIJK, *Pastor.*

A Letter From North Dakota

I am writing to express my gratitude to two of our ministers who recently visited the Saints in Minot and Bantry. Apostles Charles R. Hield came in October to minister to these small congregations, and Missionary J. H. Yager conducted services from November 12 to 17. While at Bantry, Brother Yager baptized the daughter of Mr. and Mrs. Elmer Tiffany, and officiated at the blessing of the baby of Mr. and Mrs. George Crawford. We are looking forward to the return of these two men.

I am an elder in the Bantry congregation and have organized the church school for 1947. I will meet with the Saints in Minot on January 5 if the roads permit.

W. N. Wagar.

Granville, North Dakota

Would Appreciate Correspondence

I wish to express my gratitude to all who make the *Herald* possible. It has been a real blessing to me, keeping me in touch with the church and its work even though I am isolated. I especially enjoy the articles containing material which is helpful in explaining the gospel to others.

I have been a member of the Reorganized Church since I was eight years old, and have received many blessings. My heart goes out to those around me who are groping blindly through life, without Christ and without hope. God has been very good to me. As a boy I was permitted to witness a divine healing which has always served as a reminder to me that God does hear and answer prayer. I have been warned of approaching danger, and once I was in-

spired to pray for one who was very ill. It is wonderful to know that God speaks to his people, but even more wonderful to know that he can and does help us when we are in danger or dire need. I have enjoyed good health most of my life, but a year ago I was confined to my bed for six months with rheumatic fever. Now I have completely recovered, and I am truly grateful to my Heavenly Father for this most recent blessing.

Since coming to Meadow Lake I have had a strong desire to see the Restored Gospel introduced here. There are many good citizens in the city, and numerous young people who, I believe, would welcome the message of the church. Pray for me that I may always be a good influence wherever I live. I would be glad to exchange letters with any young Latter Day Saints who care to write.

Dan German.

Box 275
Meadow Lake, Saskatchewan
Canada

From a Willing Worker

Again we are entering a new year, and I am hoping for much progress in the church. My daughter had a notice in the *Herald* some time ago asking for old issues which she could give to non-members. She received hundreds of them, and we are distributing them to friends, relatives, hospitals, libraries, jails and depots. A hospital here has sent a card of thanks; the *Heralds* will be used in the reading room. One lady in Minnesota wrote that she had read the papers and handed them on to her neighbors.

In unity is strength. We are not waiting on the Lord; he is waiting on us. What we need in this church is willing workers, not people who are looking for entertainment. May we all abide in the faith and heed the commandments.

Jessie M. Bailey.

Box 6
Sioux Falls, South Dakota

Note of Thanks

I wish to thank all my church friends who sent cards and letters at Christmas. It is wonderful to share in this friendship which exists in the church. I enjoy reading the testimonies of the Saints in the *Herald*; certainly they are worth telling to the world. I hope many will write their experiences during the coming year so that we who read them may be strengthened.

LULA JACKSON.

Route 2
Ponca City, Oklahoma

Challenges -

By Norma Anne Kirkendall

Mildred Seydell, author of *Chins Up*, autographed one copy with these words, "Don't be blue, leave that to the sky." I have often wondered why a person whose spirits were low would say that he is blue. My favorite color is blue, and God must have loved that color, for he painted his wide sky with this soft hue. This same sky extends above all firmament, and no person is denied the sharing of this gift. Blue is the color of loyalty—you know of the slogan "true blue." Blue is the color of love, the shade of remembrance. Bluebirds sing a song of happiness. Rememehr this the next time you say you are blue.

—2—

I recently revisited Stone Mountain, located near Atlanta, Georgia. Five years ago I first viewed this spot and marveled at the partially-completed carvings of the Confederate generals. I wondered at the magnitude of the undertaking and the colossal size of the actual carved figures, hewed from solid granite. I thrilled at the story of the breakfast party held on the shoulder of General Lee, when from the point where I saw it, that same shoulder seemed only inches wide. Surely this would be a truly wondrous monument to the past of a great South.

So this summer I revisited the spot. No longer do the workmen clamber along the sides; the steps have fallen in, and weather (wind and rain) has dulled the sharp outlines of what had been completed. Instead of finding a complete and glorious monument, I found only a forlorn and crumbling mountain-side. The original creator now is dead, and his successors threw over the job in a huff over wages and publicity. There is no one to finish the task, and Stone Mountain remains only a giant piece of granite,

with a few markings along its side, which may be entirely extinguished by time.

I was sad as I looked at this mountainside, and still more sad as I remembered other mammoth tasks begun but not completed. An empty marble building at Geneva marks a now forgotten attempt at peace. Man too often begins something, then it lies unused or incompletd through disinterest or neglect. Stone Mountain stands now as a monument, not to the heroes of the South, but to humanity's inclination to leave unfinished the tasks it has started.

—3—

One of the necessities of all travelers is the periodic stop at a filling station. One of my pet peeves is having to go to the proprietor to ask for the key to the rest room. I have made several trips along National Route 40, and always make it a point to stop at a little filling station in a small town in Indiana. Whether one buys gasoline or not, the owner smiles and has a cheery greeting. The rest room is scrupulously clean, and on a small stand is a glass which contains sweet pease or roses. A small hand-printed sign says, "Ladies, take a flower." The supply of blossoms must be as enduring as his smile, for every time I have been there the bouquet is fresh and inviting. That little man not only sells gasoline, but dispenses good cheer.

—4—

"Little minds are too much wounded by little things. Great minds see all and are not even hurt."
—La Rochefoucauld.

I was riding in a bus on my way to Mexico City, and had already spent two days and one night in this cramped position with little time to stretch my aching muscles. In Ok-

lahoma, a young soldier boarded the bus and sat directly across the aisle from me, next to a nice looking young lady. Soon he was in conversation with her, punctuating each sentence with a click on his cigarette lighter. Click, click . . . in uneven intervals, and my nerves soon began to jump at every click. Normally, I probably would not have heard that little sound, but now I was travel-weary and on edge. Click, click . . . and I thought I'd scream with just one more click.

And then I remembered the saying, "You're only as big as the thing that gets you down." Certainly I had more control of myself than a cigarette lighter. Surely there was more to hear in the world than a mere click-click. Assuredly this irritating sound would sooner or later stop. So I decided to use that click-click and make it mind. I began to think of all the things which could make small noises, the winding of a watch, a key in a lock, and the closing of a drawer. Soon I was so interested in my mental list of noisemakers that I no longer heard the click-click of his nervous fingers on the lighter. And a minor crisis of my own nervous system was averted. A tiny noise could thus have ruined an otherwise pleasant trip.

Often our mental attitudes are disturbed by *little* remarks. Several months ago I was quite lucky to find an excellent 35 mm camera for sale in a pawnshop. That same shop also sells photographic equipment of all kinds and has a large supply of film available at prices lower than those of other shops. I have been able to save several dollars by purchasing my film in this store. I have told some of my friends about it, and they too have made savings in this way. The other evening a good friend of mine offered to let me ride to town with her. There were others in the car also, and among them a girl who (by choice) has few friends. I remarked to the driver, "You can just let me out at the

pawnshop." Then the other rider, with no intent to joke said, "Well, I'm not going to a pawnshop. I haven't sunk that low."

That remark did not bother me, for I considered the source. Actually it amused me, but I heard a gasp from the other occupants of the car. The next day they all hastened to tell me that I must not be hurt.

But since then, that remark *has* bothered me—not what was said, but the attitude of the girl that said it. For some reason she had made a remark with obvious malice. Something was wrong with her mental attitude right then. Luckily the remark did not wound, as obviously intended, but its very utterance did harm to the speaker and lowered her standard in the minds of the hearers.

—5—

Last March 6 one of the world's great philosophers, Antonio Caso, died at his home in Mexico City. One of the newspapers said: "As a man, Dr. Caso distinguished himself for a particular feature: he had no enemies. And this was no accident, but due to his earnest determination not to have any. Therefore, he had to be an extraordinary man."

That is indeed a wonderful thing to be said, a fitting epitaph for a truly great man. This reminds me of a headstone in a cemetery in Independence. On the headstone of Emma Burton is carved, "She Lived Her Religion." No finer tribute could be paid.

BIBLE STORIES...

more vividly told
with

CHURCH-CRAFT
PICTURES

Non-denominational in character, and strictly Biblical in content, Church-Craft Slides are used by churches throughout the world, each set a cherished step towards a complete visual aids library for Bible teaching purposes. Write, phone for further details & descriptive literature.

HERALD PUBLISHING HOUSE

103 South Osage Street
Independence, Missouri

"Your Church Bookstore"

Ancient America and the Islands of the Sea

(Continued from page 19.)

MAYA.	MAORI.
Quetzalcoatl.	We-tiara-Ko-Atara.
Qu	W.
etz	eti
al	ara
co	ko
atl	atara

"In Maori" he explains, "there is no 'L'; this letter changes to 'R.'" No two consonants come together—a vowel always comes between two consonants, and at the end of every word. We-tiara-Ko-Atara (the Man-Bird or Bird-Man) is the form in which God Almighty is always represented by the Maori. In Maya, Kukul means "The Divine Bird." Maori Kaka-ra is also "The Divine Bird" (kaka or kuku, Bird; ra God). Kan in Maya is said to be "Snake," kana in Maori is snake.—*Ibid.* page 151.

Such observations are of startling interest to students of ancient America who have learned to associate the virgin-born, fair God Quetzalcoatl (or Kukulcan) with the resurrected Christ who indicated he had "other sheep" in the islands of the sea, who also were of Israel. I believe that the Rev. J. D. Lang of Sydney, Australia, was not merely guessing when he wrote,

The Indo-Americans and Polynesians are one and the same people, sprung from the same primitive stock, and connected with each other by the mutual ties of parentage and descent.—*Origin and Migrations of the Polynesian Nation*, page 139.

It would appear indeed that many of the Polynesian peoples are of Israelitish origin—that their *Lono* or *Rongo* or *We-tiara-Ko-Atara* was Jesus the Christ, the Creator of the world whom they once knew. Of any written records that may at any time have been kept by them or other lost tribes except in America, we have no knowledge; but should we not look forward with great anticipation to the time when

The Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have

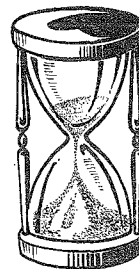
the words of the Nephites and the Jews. And it shall come to pass that my people which are of the house of Israel, shall be gathered home unto the lands of their possessions; and *my word also shall be gathered in one.*—2 Nephi 12: 72, 73.

Has Old Publication to Give Away

It has been some time since I wrote for the *Herald*, and I should like to begin the new year by adding my testimony to the truthfulness of this gospel. When I was just a child, my mother became very ill. While we stood at her bedside, expecting any minute to be the last, I was inspired to pray. I went to my room and asked God to spare my mother's life. My prayer was answered and mother lived many years afterwards. I have had numerous prayers answered, and am truly grateful to God for these blessings.

If there are any who want old *Heralds*, *Stepping Stones*, *Zion's Hopes*, or quarterlies, I shall be glad to share my collection with them. There is so much spiritual food in them I think they should be given a chance to serve double-duty. I also have scrapbooks of greeting cards which I shall be glad to send to children who would like them—especially those children who are ill or shut-in.

NETTIE PATTEN ARMSTRONG.
103 Maplewood Avenue
Mt. Vernon, Ohio



There's Still TIME!

PARENT
PASTOR
TEACHER

The time to reach your boys is when they are boys. Tomorrow may be too late.

Have your boys come to love the church by sharing happily in its life today.

The GOD AND COUNTRY award for Scouts means just that. Have your boys enrolled? Any Boy Scout anywhere can be a part of this program.

Address inquiries to

Department of Religious Education
The Auditorium, Independence, Mo.

News Briefs

Independence, Missouri

Gudgell Park Congregation

Pastor, Ralph G. Smith

Kenneth Sherman was ordained to the office of elder, and Albert Troyer and Robert Sherman to the office of priest on Sunday, November 24. Charles V. Graham, pastor in Zion, addressed the congregation following the ordination service. Wayne Tucker, Jr., and Walter Williams were baptized at the Liberty Street Church on December 8 by Elder Ralph Smith. They were confirmed on December 22 by Ralph Smith and Myron Zerr. Gayle Alene, infant daughter of Mr. and Mrs. Arthur Martin, was blessed on December 8 by Elders Clarence Martin and Ralph Smith. Mark Aaron, son of Mr. and Mrs. Monroe Zelk, was blessed December 29 by Elders John Wade and George Davis.

A Christmas program was presented by the children on December 22; Helen Mengel, primary leader, was the director. Ronald Sherman and Ralph Smith gave the Christmas sermons. Other recent speakers have been John Lentell, Gomer Wells, Henry Schaefer, John Neill, Joseph White, Ernest Rauh, Ray Lloyd, John Robinson, P. A. Sherman, L. F. P. Curry, and Fred Epperson.

—Hallie M. Gould, reporter.

Enfield, England

The bazaar held October 12 attracted a large crowd of visitors and friends as well as church members. Bishop A. T. Trapp of Gloucester opened the function, and a play, "The Voice of Kirtland," by Sister A. A. Oakman, was presented under the direction of William Judd. Sales and donations totaled seventy-five pounds; this money will be used to defray the cost of a new floor for one of the classrooms. An attractive display of produce was arranged at the church on October 20 in celebration of the Harvest Thanksgiving.

Teacher Jan de Mik of Rotterdam, Holland, visited Enfield and addressed the Saints on September 8; his faith during the days of German occupation provided an inspiring example to those who heard the address. Brother Mik delighted all with his mandolin solos in the afternoon.

Elder Percival Judd of Australia, in England on business, was the speaker on Sunday, November 10; he based his sermon on the text, "If any man be in Christ, he is a new creature." Masters Geoffrey and Brian Judd, who were baptized in July, were confirmed at the November Communion service by Elders F. W. Judd and R. Schofield.

The ninth anniversary of the organization of the Zion's League at Enfield was celebrated in November, and the major objectives of the League were emphasized in the programs. On Sunday, December 8, the League arranged an anniversary service, at which the hymn composed by Sister Merle North (now attending Graceland College) was sung for the first time.

On Saturday evening, November 30, a musical concert was presented under the direction of Dover A. Judd. The women's department gave an evening program on December 12. Pastor D. A. Oakman addressed the women on the subject of "Zion." Refreshments were served following the presentation of two plays.

Forum subjects and speakers during the past four months have been as follows: September, "Reverence," Albert Worth; October, "Teaching," D. A. Oakman; November, "Fasting," Dover A. Judd; and December, "The Presentation of Our Message," Sister L. Oakman.

The return of Patriarch J. W. Worth in December brought joy to the Saints in Enfield. He was the speaker on December 15, basing his sermon on the challenge of the gospel.

For the first time in many years, a service was held on Christmas morning. The church was made seasonally attractive by the use of a manger scene model made by Phillip Maloney and Harold Copping's picture, "Come Unto Me." On the following Sunday, Pastor D. A. Oakman, Elder F. W. Judd, and Sister N. Wicks reviewed the work done in Enfield Branch during the past year. Books for the study library have been contributed by Brother Hailstone of Basingstoke. Another fine gift to the branch was a harmonium from Mr. and Mrs. A. J. Lawrence, two of the oldest members of the congregation.

Janine Elizabeth, daughter of Elder and Mrs. F. W. Judd, was blessed on October 13 by Bishop A. T. Trapp.

—Lily E. A. Oakman, reporter.

Fremont, Nebraska

Pastor, C. G. Riley

Farrold Olry and Harold Newton were ordained to the office of priest at the 11 o'clock service on Sunday, November 3, by Elders Carl Self and C. G. Riley. Wanda DeLone, infant daughter of Mr. and Mrs. Louis Crocker, was blessed on November 10 by Elder Riley.

A harvest festival honoring Mr. and Mrs. John Morgan was held October 31.

The women's department sponsored a Thanksgiving program and pie social on November 21. The annual Christmas covered-dish luncheon was held at the home of Mrs. Xenia Kreizel, women's leader. Proceeds from the bake sale and bazaar held December 11 were applied to the building fund. The Book of Mormon has been selected as the course of study for the men's weekly study class. Harold Newton and Farrold Olry are the teachers.

A group of sixteen young people and their choir leader, Harold Newton, spent an evening caroling to the aged and shut-ins. The church school Christmas program was held on the morning of December 22. Special music was provided by the men's quartet. A pageant, "The Quest of the East," was presented in the evening under the direction of Mrs. Margaret Newton. Two large pictures were given to the church by Donna, Delores, and Betty Johnson.

Elbert Dempsey of Independence, Missouri, was a recent guest speaker.

—Margaret Newton, reporter.

Owendale, Michigan

Pastor, Silas B. Parker

Apostles Blair Jensen and E. J. Gleazer, Patriarch George Booth, District President John Booth, and District Women's Leader Jennie Booth were present on the evening of October 3 for a special meeting. At the close of the service, Apostle Gleazer announced that Elder John Booth was being sent to Columbus, Ohio, and that James Philips of Port Huron would succeed him as district president.

The women's department sponsored the annual harvest home festival on October 11. The women have been meeting weekly since the first of October to work on quilts; funds raised from this project will be used to complete the lower auditorium of the church. They are studying *Men Nearest the Master*; Elma Severn is teacher, assisted by Viola Parker and Margaret Dickinson. On October 13, Elma Severn gave a resume' of the work discussed at the convention held in Flint by Dr. Floyd McDowell and John Darling. Kenneth Walker, recently returned from Hawaii, also spoke on October 13.

The young people sponsored a Halloween party on October 29. At the close of the evening they visited Peter Severn who was con-

fining to his bed with a cast on his leg. The young married people gave a box social in the lower auditorium of the church on November 5. They hold monthly meetings at the home of various members and are studying *Zion's Homes* with Clayton Gemmell as teacher.

Doris Patricia, infant daughter of Mr. and Mrs. Archie Dickinson of Elkton, was blessed on December 15 by Elders Silas Parker and Ezra Abbe. Ervin and Mervin Parker, twin sons of Mr. and Mrs. George Parker, are back in the service of their country.

Elder John Rogers conducted a series of study periods this fall on the book, *Let Us Worship*; in addition to the members of Owendale, a number from Caseville and Bay Port attended the classes. Elder and Mrs. Rogers were given a wool blanket by the three groups in appreciation of Elder Rogers' service.

A Christmas pageant was held on December 23 by the children's department and choir. Beatrice Sternberg, Ardis Gemmell, and Church School Director John Abbe were in charge of the program.

Vivian Defrain, Iva Andrews, Genevieve Abbe, Jay Dickinson, and Wilda Arnott have contributed to the music of recent services.

—Mrs. Myrtle Jarvis, reporter.

Inglewood, California

Lennox Branch

Pastor, H. R. Blakeman

The cantata, "Behold, It Is Written," was given by the choir on Sunday evening, November 24, under the direction of Ruth Barrett. A branch Christmas party was held on December 20; the Christmas play, "A Sign Unto You," was presented on the same evening by members of the Zion's League. Opal Page was the director. Following prayer service at the church, Albert and Joyce Pearson invited the Saints to their home for a watch party. Vern and Bill Webb, students at Graceland, were home for the holidays.

The series of meetings started by Seventy George Njeim last fall has been continued under the supervision of Pastor H. R. Blakeman and Elder Joseph Knuckles.

—Harriet Glaze, reporter.

Dallas, Texas

Pastor, Clyde F. Hastings

Mrs. Hattie Dallas and Mayme Dallas have received certificates from the Department of Religious Education and Mrs. Chattie Everett, a certificate of progress. The awards were presented by C. A. Green, church school director.

A League meeting is held each Sunday evening; Warren Wilson is supervisor. The League sponsored a Halloween party for the branch in October. The young adult class cleared more than \$100 for the building fund on a Mexican dinner; H. E. Davenport is teacher. The motion picture, "King of Kings," was shown recently by H. E. William, visual aid supervisor. Other pictures will be presented in the near future. Missionary J. Charles May conducted a two-weeks' series of meetings in December; William Heman Hancock, Ethel Hancock, and Mrs. Ozena Moore were baptized at the close of the series.

A Christmas program was given at the church on December 22 by the children under the direction of Mamie Dallas. At the close of the program, Pastor Clyde Hastings was presented a gift of money as a Christmas present from the branch. A cantata, "A Night in Judean Hills," was given at 8 p.m. by the choir; Merle Hollenberger is the director. On December 23, the Zion's League gave the

Christmas story in pantomime and song; the young people's Christmas party was held immediately following the program in the annex. Home for the holidays were Robert Maxwell and Donald Everett of Graceland, Lillian Maxwell of Texas University, and Barbara Brollair of Kansas City.

Speakers for the past two months have been Clyde Hastings, R. M. Moore, H. E. Davenport, W. F. Page, H. E. Williams, Paul Hacker, C. A. Green, and Warren Wilson. Soloists were Mrs. Edith McClosky, Mrs. Martha Marsh, Merle Hollenberger, Mrs. Elaine Henderson, and Mrs. Constance Borders; Mrs. Alma Estes is pianist.

Paul and John, twin sons of Mr. and Mrs. Ernest Lawson, were blessed on Sunday, December 15, by Missionary J. Charles May and R. F. Moore.

Recent additions to the branch are Mr. and Mrs. Frank Swain, N. J. Stowell, and J. Richard Meloan.

—Mrs. Chattie Everett, reporter.

West Monroe, Louisiana

Pastor, Lloyd A. Salter

Elder William C. Haden conducted a two-weeks' series of meetings in November; on November 23 he officiated at the baptism and confirmation of Mrs. Johnnie Ellen Blazier. Aleta Parrish was in charge of the Christmas program presented in the church on Christmas Eve; this was the first activity to be held in the new, partially-completed church. Members of the women's department netted \$68.00 on a dinner given November 11; this brought their total donations to the building fund up to \$800. They have finished studying the *Church History* and Book of Mormon for credit and are now studying the Doctrine and Covenants.

Officers elected at the annual business-meeting are Lloyd Salter, pastor; B. R. Gross and Alma Dean, counselors; Aleta Parrish, church school superintendent; Alma Dean, secretary-treasurer; Sue Parrish, chorister; Maurine Davis, pianist; Gladys Blazier, assistant chorister and church school secretary-treasurer; May Ola Salter, publicity agent.

—May Ola Salter, reporter.

Elora, Ontario

On October 26, the women's department sponsored a rummage sale and cleared \$34.25. On November 22, the junior members of the Zion's League gave a banquet for the branch; the banquet was followed by a program. The annual church school Christmas concert was held on December 23; several plays were included in the entertainment.

—Marjorie Smith, reporter.

Springfield, Missouri

Pastor, Joseph Breshears

The church school is now publishing a bi-weekly newspaper, *News of the Saints*; Janith Angevine and Leolla Browne are the editors.

"O Little Town of Bethlehem" was presented in story and song on Sunday morning, December 22, by the choir and Pastor Joseph Breshears, reader. In the evening, members of the church school dramatized "He Who Walks in Love," by Elizabeth Hellier. Each child in the junior department contributed an article of clothing to be sent to the needy Latter Day Saints in Europe at the white Christmas worship service.

Recent Zion's League activities include a Thanksgiving hayride, Christmas caroling to shut-ins, and a choir party. Members of the Junior League decorated the lower auditorium for the children's Christmas party.

Twenty-six women met at the home of Hattie Bishop for the annual Christmas party and covered-dish luncheon. Christmas cheer baskets were prepared by the women for the needy families.

A watch party was held at the church on New Year's Eve. Bill Bayless led the group in games, and the women's department served refreshments. The climax of the evening was a candle-lighting service at which each person present burned a slip of paper symbolizing unworthy thoughts and action of the previous year and pledged himself to nobler things in the year to come.

Members of the priesthood hold an "inspirational service" each Communion Sunday from 8 to 9 a.m. Potential priesthood members are invited to attend also. An art class for children is conducted each Sunday evening from 5 to 6 p.m. so that parents are free to attend a study class.

The splendid attendance at church school is evidence of the effectiveness of the devotionals that are being presented. The junior class, taught by Evelyn Breshears, holds a three-month record of perfect attendance, lessons studied, and quarterlies brought. At a recent recognition service, the boys and girls of this class displayed their quarterlies which were neither defaced nor rolled.

The building committee has just finished redecorating the children's auditorium.

January 29 has been set aside as A. F. S. Day in Springfield.

—Charlie Yeoman, reporter.

Tabor, Iowa

Pastor, Lester Hunt

Lester Hunt was sustained as pastor at the annual branch business meeting. Seventy R. E. Davey conducted a series of meetings the first two weeks in November. Several from Tabor attended the Graceland Homecoming. Donald Douglass and William Barber were baptized on Sunday morning, December 22; the confirmation service was held at 11 o'clock. The infant daughter of Mr. and Mrs. Dean Myers and the son of Mr. and Mrs. James Birkley were blessed at this service. Charles Fry, Lester Hunt, and Charles Forney were the officiating ministers. A party was held on New Year's Eve at the home of Mr. and Mrs. Roy Dunsdon for Louise and William Barber who were married December 22.

—A. M. Birkley, reporter.

Lansing, Michigan

Pastor, Francis Boman

The women held their first meeting of the new church year in October; the husbands were present for this installation service and dinner. Eva Dexter, women's leader, was in charge. Mrs. P. Carlisle gave the charge to officers; responses were given by Hazel Wade, cradle roll mother's leader; Ercel Trescott, ways and means chairman; Gladys Tischer, friendly visitor; and Mabel Foster, director of music. Margaret Case, district women's leader, was the guest speaker of the evening. Projects for the coming year are: a *Herald* in every home, a gift of linen for the Sanitarium, a scholarship fund, and an institute for women to be held in Kalamazoo in May.

The missionary meetings conducted by Seventy Percy Farrow of Ontario were concluded November 3 with a baptismal service at which Frederick Zumsteg and Dean Reed were baptized. The children gave a Thanksgiving program preceding the church school hour on Sunday morning, November 24. Elder Alva Dexter was the 11 o'clock speaker; the choir, with George Whitmore as director, sang "*Gloria in Excelsus*." The evening worship

was conducted by the young people under the direction of the leader, Everett Berndt, and program chairman, Gloria Foster. Elder Hugh Baker of Detroit was the speaker on the evening of December 1.

Pamela Ann, infant daughter of Mr. and Mrs. William Kirksey, and Pamela Sue, daughter of Mr. and Mrs. James Reeves, were blessed December 8. Betty Fiscus Premoe sang a solo, "Suffer Little Children." At 11 o'clock, Elder Glenn Myers of the district presidency spoke on the "Light of Life."

Elder C. J. Mottashed of Belding, also of the district presidency, was the speaker on Sunday morning, December 15. A district meeting of the pastors, their wives, and the music directors was held in the afternoon.

On Thursday evening, December 19, the women's department sponsored a Christmas party at the local Y. W. C. A. building. On December 20, Mabel Foster and her daughter, Gloria, again assisted the inter-church choirs of Lansing in presenting "The Messiah." This was the sixth public appearance of the chorus since its organization in 1942.

Elder Harry Engle was the speaker on Sunday morning, December 22. In the evening, the choir presented a cantata, "The Prince of Peace," with Elder Engle as reader. The Mother's Club, under the direction of Hazel Wade, gave a Christmas program on Monday evening, December 23.

A priesthood devotional was held at the church on December 27. Elder Harry Engle was in charge; Sam Horaney sang "I'll Go With Him all the Way."

A credit study class is held each Wednesday evening following prayer service; George Trescott is the teacher.

—Mabel B. Foster, reporter.

Sioux City, Iowa

Pastor, C. E. Burnett

Members of the women's department held their annual supper and bazaar in the lower auditorium of the church on December 4. A sum of eighty-five dollars was cleared. They also sponsored a Christmas party in the home of Ferne Thompson. The Christmas cantata was presented on Sunday morning, December 22, under the direction of Norma Jean Johnson. A "white Christmas" service was held in the evening. The sidewalls and walls behind the rostrum were covered with sheets, Mary and the Christ child were portrayed in the center. Each class contributed gifts, all wrapped in white. The small children gave color books, crayons, story and scrapbooks for the children's home. The older young people contributed a large picture of Sallman's "Head of Christ"—the first religious picture to be hung in the home. The E. O. W. class gave a purse of money to be used by the sanatorium.

—Velma Floyd, reporter.

Northwestern Kansas District

The Northwestern Kansas District Conference was held at Osborne, Kansas, on October 5 and 6. Priest Guy Ellis was in charge of the prayer service on Saturday morning. Elder Harvey Chopin was the speaker at both the afternoon and evening services. Kenneth Gamble and Gordon Ratcliffe conducted the 9:45 devotional on Sunday morning, and Guy Ellis gave the 11 o'clock address. A Communion service was held at 2 p.m. with Elder F. E. Taylor in charge. The infant daughter of Mr. and Mrs. Lawrence Corbett was blessed at this service. Officers elected at the business meeting are as follows: Harvey Chopin, district president; F. E. Taylor and Walter Ratcliffe, counselors; Tressa Wilson, secretary; Kenneth

Gamble director of religious education; Edna Henry, director of music; and Evon Kueker, bishop's agent. Delegates to General Conference were also elected.

Seventy A. L. Loving visited the Northwestern Kansas District in November and December, holding services at Alexander, Salina, Osborne, and Smith Center.

—Tressa Wilson, reporter.

Niagara Falls, Ontario

Pastor, Arnold R. C. Ware

Officers elected at the annual branch business meeting are Arnold R. C. Ware, pastor; George Towers and Charles Tomlinson, counselors; Nellie Towers, secretary; Harry Towers, deacon and treasurer; George Towers, organist and historian; William Stoner, pianist; Martin Ware, chorister; Alice Fligg, solicitor; Charles VanMeer, church school superintendent and Zion's League supervisor; Charles Tomlinson, young men's service club supervisor; and Margaret Canham, Blue Bird leader.

The new Minshall electric organ, installed in the church on December 20, 1945, was dedicated at a special service on Sunday, September 8, 1946, by Elder Arnold Ware.

The annual church school Christmas concert and distribution of prizes was held in the church hall on December 22 at 11 a.m. A feature of the concert was the rhythm band, which is composed of members from the beginner's class.

The women's department sponsored a social evening on December 30 in honor of the twenty-one men and women of the branch who served their country in World War II. Special tribute was paid Pilot Officer Leonard Ware and Flight Sergeant Melvin Stoner of the R. C. A. F. who gave their lives.

Members of the Zion's League enjoyed a Christmas party at the church on December 17. On New Year's Eve they went bowling and then attended a midnight show.

The Saints of Niagara Falls were saddened on October 1 by the death of Elder Ralph Lindley, a much loved and respected member of the congregation.

—Nellie Towers, reporter.

Salt Lake City, Utah

The women held their Christmas party at the home of Alberta Peterson; gifts were exchanged at the close of the party. The Christmas play was given under the direction of Sister Elkins and Sister Stoker. Dickens' *Christmas Carol* was presented in pictures and music on Sunday, December 22; Pastor Arthur Stoft gave the Christmas sermon. A party for the children was held in the church recreation room on Monday afternoon. The story of *The Littlest Angel* was played, and the children contributed to the program with songs and recitations. Refreshments were served, and Santa distributed gifts.

—Beulah Shipley, reporter.

East St. Louis, Illinois

Pastor, Prosper Carl

The new church year began with inspiring services which were held in observance of religious education week. Officers for the coming year are Prosper Carl, pastor; Eldon Dickens, church school director; Robert Dickens, adult supervisor; Letha Chatburn, young people's leader; Bernita DeLany, children's supervisor; Doris Hillier, secretary; and William Havlin, treasurer. A candlelighting installation service was held on October 6.

Evangelist John R. Grice visited East St. Louis Branch in October, giving twenty-nine blessings and speaking several times. The Junior Zion's League sponsored a Halloween

party on October 30. Officers of the Junior League are Joyce DeLany, president; Kenneth Cooper, vice-president; and Martha Fletcher, secretary-treasurer. The League Christmas party and gift exchange was held at the home of Miss DeLany on December 11. The young people hold early morning devotionals the first Sunday of every month. Members of the junior choir went caroling on December 22 and 24, after which they were served refreshments at the Larrabee home. They also contributed to the success of the Christmas service held at the church on December 22. The children presented a program on Christmas Eve. A moving picture of Santa was shown before his entrance with the annual treats, which this year were provided by Mr. and Mrs. Redfield and Mr. and Mrs. John Dickens.

A bazaar sponsored by the women's department on December 4 netted \$209. The Boy Scouts, troop number 81, and Zion's Daughters each had a booth. An invitation to the weekly public speaking class has been extended to other branches in the district; Grace Holmes of St. Louis is the teacher.

The Christmas offering quota of \$400 was reached.

—Bernita DeLany, reporter.

Clio, Michigan

Pastor, James McBride

Bishop C. A. Skinner was present in December to give a lecture on the financial law. On December 15 an officers' and teachers' meeting was held under the direction of Elder James McBride; a priesthood meeting was held the same afternoon. Over thirty young people went caroling on the evening of December 21, singing to the aged, sick, and shut-ins. A cantata, "The Birth of Christ," was presented by the choir under the direction of Elder S. E. Horton on December 22. Soloists were Faith McGeachy, Ida May Ross, and Wilma Iverson; Vera Brimmer was the accompanist. The children, directed by their supervisor, Eva DeCaire, gave the December 23 Christmas program; they were compensated for their performance by a visit from Santa at the close of the program. A gift was presented to Pastor James McBride by the congregation at the evening service. More than 100 people attended the New Year's Eve watch party held at the church. Newcomers to the group are Mr. and Mrs. Ray Ellis and children of Chesaning, Michigan.

—Mrs. Lucille Reed, reporter.

McGregor, Michigan

Pastor, Alma Campbell

Jake Baltzer, a veteran of World War II, was the speaker October 13 at the 11 o'clock hour. Mr. and Mrs. Alex Moore, accompanied by Iris Baltzer, sang "The Old Rugged Cross." An installation service for the newly-elected officers was held during the church school hour. The charge was given by Jake Baltzer and each officer was presented a flower, representative of his office, by Jennie Booth. Seventy Percy Farrow was the speaker on November 17; Jake Baltzer sang, "The Silent Voice." Mr. and Mrs. Baltzer have since moved to Port Huron; both are greatly missed in McGregor Branch.

Over 300 were served at the harvest home supper held in the lower auditorium of the church on November 14. Proceeds from the supper and bazaar were added to the branch treasury.

William Stolicker, recently ordained a priest, gave the 11 o'clock sermon on December 8. Other members of the priesthood include Trayton Rich, Frank Trigger, O. J.

Campbell, and Pastor Alma Campbell; through the efforts of these men, the work at McGregor continues to grow.

The annual Christmas party of the women's department was held on the afternoon of December 18 at the home of Mrs. O. J. Campbell. Mamie Booth, women's leader, was in charge of the program. The Christmas service was held on Sunday morning, December 22; contributing to the service were Gilbert Booth, William Stolicker, Jennie Booth, Winnie Rich, Marian Campbell, Wanda Rich, and Clarin Stolicker. Each of the four church school classes sang a carol, and several of the children gave readings.

A New Year's Eve watch party was held in the lower auditorium of the church. As the old year passed, the Saints resolved to make 1947 a better year than all the years preceding it.

—Marian Campbell, reporter.

Marlin, Texas

Pastor, J. R. Allen

Officers for the coming year are J. R. Allen, branch president; F. B. Allen and Calvin Swanner, counselors; Mrs. Norman Sikes, secretary-treasurer; Norman Sikes, assistant secretary-treasurer; Mrs. Frank Spicer, publicity agent; F. B. Allen and Clayton Walker, ushers. The recommendation that Clayton Walker be ordained a deacon has been approved; the ordination service will be held at the district conference in February.

On Monday evening, December 23, a Christmas program was presented by the primary class; the juniors gave a Christmas play. Gifts were exchanged following the program.

Pastor J. R. Allen and Priest F. B. Allen were in charge of the January Communion service.

J. L. Densman, thirteen-year-old son of Mrs. Jewel Densman, who was seriously injured in a car and train wreck recently, is slowly improving.

—Mrs. Frank Spicer, reporter.

Golden Wedding Anniversary

Elder and Mrs. L. O. Wildermuth celebrated their fiftieth wedding anniversary at their home in Plano, Illinois, on December 15, 1946. Services in their honor were conducted at the local church in the morning, after which they were taken to Telling's Tea Room for dinner. Open house was held at the Wildermuth home during the afternoon and evening. The honored couple received many cards and gifts not only from their friends in Plano, but from friends in various places where Elder Wildermuth has represented the church. He has served as branch president, district president, and for many years as a Seventy. During these years, Mrs. Wildermuth maintained the home and reared their three sons, who also served the church. Bishop Jerome Wildermuth is president of Kirtland District; Elder Richard Wildermuth is pastor of the Plano congregation; and Elder Charles Wildermuth, now deceased, was for several years pastor of the Sandwich, Illinois, congregation.

Chicago, Illinois

Central Congregation

Pastor, Thomas R. Beil

Thomas Beil was installed as appointee pastor of Central Branch at the morning worship hour on May 26; Apostle A. A. Oakman was present for the service. Evangelist John Grice met with the Saints on the following Sunday. Apostle Paul M. Hanson visited the branch on July 9. A. Neal Deaver, business manager of Graceland, was the speaker on College Day. Ellen Eunice, infant daughter of Mr. and Mrs. Chester Chereiv, was blessed on October 6 and Barry Robert, son of Mr. and Mrs. Robert Burgess was blessed November 24, Elders T. R. Beil and Stephen Lester officiating. On December 8 another service of blessing was held at which time Kenneth Charles, son of Mr. and Mrs. Clayton Blandin, was blessed by Elders T. R. Beil and Frank Shank; and Gaile Arlene, daughter of Mr. and Mrs. Lee Dennis, was blessed by Elders Stephen Lester and T. R. Beil. Melvin Fowler was ordained to the office of priest on December 1, Elders T. R. Beil and J. E. Baldwin officiating. The newly-organized Mr. and Mrs. Club meets twice a month; it is composed of the young married couples of Central.

—Erma Beil, reporter.

First Chicago Congregation

Pastor, H. T. McCaig

The Chicago District Conference began Saturday, November 2. In the evening a play, "Remember Me," was given by the Ssenippah Guild, the Young Mothers, and the Women's Club of First Chicago. Ruby LeNeve Henson was the director, and Elsie Rathman was in charge of costumes. Special services were held on Sunday at the Southside Masonic Temple; President Israel Smith was present.

Speakers for the month of November were Joseph Baldwin, H. T. McCaig, and Harley Morris. Linda Kay, infant daughter of Mr. and Mrs. David Wiesen, Jr., was blessed Sunday, November 10, by Elders D. M. Wiesen, Sr., and Joseph E. Baldwin. Barbara Jean, daughter of Mr. and Mrs. Harold Lindsay, was blessed November 17 by Elder H. T. McCaig and A. O. Skinner. A Thanksgiving fellowship service was held at the church on Thursday, November 28, at 10:30 a.m. Special music was provided by Maxean Rook and Gloria Fisher; Luther Troyer gave the sermon, "The Significance of Thanksgiving to a Latter Day Saint." Assisting in the service were Pastor McCaig, A. O. Skinner, and Lyman Jones. A special offering was taken for the Saints in Europe.

Newcomers to the branch are Mr. and Mrs. H. T. McCaig, Jr., of Rochester, New York, and the Bish family of Des Moines, Iowa.

—Velva Castins, reporter.

Northwestern Ohio District

An all-day meeting of the Northwestern Ohio District Women's Department was held June 20 at St. Mary's. Mrs. Beulah Edwards of Toledo was in charge and Mrs. Fred Reis, president of the St. Mary's group, led the devotional. Tribute was paid the presidents of each branch; the guest speaker and district leader were presented corsages. Mrs. Hazel Smith of Bradner sang "This Is My Task," and Mrs. Margery Wadsworth of Oak Harbor talked on friendly visiting. Mrs. Ruth Smith, Toledo, explained the work of the Orioles. Mrs. Nora Hardin and her committee served dinner in the lower auditorium of the church at noon. Mrs. Susie Clark, Syl-

vania, sang a solo, and Mrs. Idella Todd, Bradner, gave a reading at the social hour which preceded the afternoon meeting. Mrs. Gard Kirkendall was the speaker at the final service; Mrs. Ruth Smith presented a felt picture, "The Saviour at Your Door," at the close of the service. Fifty-four women attended the meeting.

The council of the Northwestern Ohio District Women's Department met in Toledo on Sunday afternoon, December 8. Mrs. Hazel Smith, district president, was in charge. Plans for the coming year were discussed. Several all-day meetings will be held; the first is scheduled for January 28 at Oak Harbor. Others will be announced later on.

—Mrs. Kathleen Clark, reporter.

De Kalb, Illinois

Elder and Mrs. Lloyd L. Hadley of River Forest, Illinois, visited De Kalb on November 10. The Hadleys presented the first in a series of flannelgraph stories they have prepared on the Book of Mormon at the church school hour. Elder Hadley gave the 11 o'clock sermon; assisting him were Elder Charles Homuth of Plato Center and Kenneth Lusha of West Pullman. Mrs. Charles Homuth was the organist and Mrs. Hadley, pianist. A basket luncheon was served at noon. A thirty-minute song service began the afternoon worship; Mrs. Hadley then gave the second flannelgraph story on the Book of Mormon. Elder Hadley's final contribution to the all-day meeting was a reading entitled "Little David." The De Kalb Saints are grateful for the help they have received from the Hadleys during the past several years.

—Frances Gray, reporter.

Mc Kenzie, Alabama

Pleasant Hill Branch

Pastor, Heaman Salter

A Christmas program was presented on the evening of December 22 under the direction of Rogene Odom. Members of the Zion's League held a wiener roast and party before going caroling on Christmas eve; Harold Dour is League leader. Lloyd Adams was a welcome holiday visitor. The seven classes in church school are increasing in attendance. Plans are being made for a new church home; a fund has been established and is growing steadily.

—Mary Lous Buntz, reporter.

Boise, Idaho

Pastor, Cecil Gilmore

The annual business meeting was held September 15. Officers for the coming year are Cecil Gilmore, branch president; F. L. Dellenbaugh and T. B. Jackson, counselors; Ladyce Barr, secretary; R. R. Bullock, treasurer; J. W. Strange, director of religious education; Ethel Horner, women's leader; Beatrice Gilmore, music director; Rena Jackson, assistant music director, publicity agent, and book steward; Edith Condit, Zion's League supervisor; Donna Jeread, librarian; F. L. Dellenbaugh, historian, and Reginald Clark, auditor.

The basement to the church is nearing completion; plans include the addition of a modern kitchen, a stage for programs, and classrooms. The Leaguers held a Halloween party in the new basement on October 26; young people from Nampa and Hagerman, and District President Silas Condit were present. Brother Condit remained to speak Sunday morning.

Seventy Phillip Moore will begin a series of missionary meetings January 5.

—Rena Jackson, reporter.

Rock Island District Reunion

The Rock Island District Reunion was held at the Aledo Fair Grounds August 9 to 19. Seventy Roscoe Davey, and Elders John Nutgrass and Victor Witte represented the general church. Mrs. Davey was in charge of the women's work; Robert Seeley of Los Angeles, California, and Mike Fowler, of Independence, Missouri, assisted in the recreational program. Apostle Arthur Oakman was the speaker on the last week end; he was accompanied by Seventy E. Y. Hunker and Patriarch John Worth. Elders L. W. Stiegel, F. C. Bevan, and Harland Cady of the district presidency, contributed to the reunion by preaching and teaching.

The morning activities included young people's fellowship, general prayer service, and classwork. A nursery was provided for the very young children, and handicraft projects were assigned to the juniors. The new picture projector purchased by the Men's Club of Moline and Rock Island was used to entertain the children each evening and on rainy afternoons. A full length feature was shown, following the sermon on Friday night, to the entire group. Campfire devotions were held each evening. Special musical numbers were presented by Avis Tyree, district chorister, her assistant, Marion White, and others. Meals were served at the cafeteria; Mr. and Mrs. Amos Hiede were the cooks. John Stiegel was in charge of housing and dining accommodations.

A special service, at which the young people's leaders of each branch were introduced to the congregation, was held the first Sunday afternoon of reunion. The women's department of Joy sponsored a tea on Tuesday afternoon.

A reunion fund has been established which will be used to purchase a permanent reunion ground.

—Winifred Stiegel, reporter.

Fort Worth, Texas

Pastor, Harvey Spiller

The following officers were elected at the annual business meeting: Harvey Spiller, pastor; Wayne Banta, church school director; Mrs. Frank White, secretary; Frank White, director of music; Clayton Crooker, treasurer; Mrs. Albert Banta, women's leader; Mrs. Earl Moore, Zion's League sponsor; and Lois Allen, church school secretary. The congregation is very grateful to Earl Moore, former pastor, for his service to the branch. Virginia Elizabeth and Charles William Horton were blessed on Sunday, September 22. Apostle Myron McConley recently visited with the Saints in Fort Worth. The women's department sponsored a turkey dinner and program at the church on December 6. A League party was held at the 100-year-old cabin on the Woodbine farm on December 13. The branch voted to discontinue Sunday evening preaching services; the evening hour will hereafter be in charge of the Zion's League.

—Lucile Crooker, reporter.

Montrose, Iowa

Pastor, O. T. Miller

A number of Saints from Montrose attended the Nauvoo District Conference held in Fort Madison, Iowa, on October 17. Pastor O. T. Miller was the speaker on the evening of October 27 at Fort Madison, and Elder Clyde Youngs of Flint, Michigan, addressed the home congregation. Elder N. H. Gunn was the guest speaker on Sunday, November 17. The Emma Burton Circle cleared \$122.30 from a rummage, needlework, and bake sale; the money will be used in beautifying the church

grounds. A union Thanksgiving service was held at the Nazarene Church on November 27; Pastor Miller gave the invocation and Scripture reading. The Christmas program was presented at 11 o'clock on Sunday, December 22, under the direction of Mrs. O. T. Miller. A Christmas party and gift exchange for the entire congregation was sponsored by the Emma Burton Circle at the home of Mr. and Mrs. R. N. Smith on December 23. Mid-week prayer services are being held in the homes during the extremely cold weather. Doris Miller, daughter of Pastor and Mrs. O. T. Miller, was student director of the play, "The Man Who Came to Dinner," which was presented at the Graceland Homecoming.

—Myrl Phillips, reporter.

Pontiac, Illinois

Pastor, O. T. Hayer

Services were held on November 3 in the showroom of the Pontiac Sales-Service building recently constructed by James Martin. The Saints of Pontiac Mission have been invited to hold their services there regularly. Mr. Martin has purchased a piano for the showroom to be used at the services. Present for the November 3 meeting were Elder and Mrs. Lloyd Hadley of River Forest, Elder and Mrs. Earl Rogers and others of Deselm Branch, and Dr. and Mrs. O. T. Hayer of Bloomington. Dr. Hayer is in charge of the mission. A Communion service was held at 10:30. Following the cafeteria luncheon at noon, a program of music and readings was given by Marion Lindquist, Elaine Brockman, Guy Bandy, Dorothy Jones, Bernice Rogers, Audrey Pement, Lloyd Hadley, John Pement, and Stowe Simon. Mrs. Lillian Hadley then gave a flannelgraph story on the Book of Mormon. The day's services were inspiring to all who attended.

—Dorothy Jones, reporter.

Columbus, Ohio

Second Congregation

Pastor, John E. Booth

The church school Christmas program held Friday, December 20, at 8 p.m., consisted of carols, recitations, and Kodachrome slides of the nativity. The climax of the entertainment was the arrival of Santa Claus. Pastor John Booth was the morning speaker on Sunday, December 22, Elder E. C. J. Swanson gave the evening sermon. Special Christmas music was provided by the choir. The department of women is sponsoring a concert series during the winter season. Martha Swanson is in charge.

—Ethel E. Kirkendall, reporter.

Wilbur, Nebraska

Pastor, Grover Wall

Grover Wall was re-elected pastor at the annual business meeting of Blue River Branch. Other officers are Donald Savage, church school director; Gladys Savage, secretary-treasurer; and Gertrude White, solicitor. Many of the members of this small group live in near-by towns; Pastor Wall drives from Lincoln each Sunday to conduct services.

—Gladys Savage, reporter.

Los Angeles, California

Central Los Angeles Congregation

Pastor, Garland Tickemyer

A sixty-voice choir composed of singers from the Central Los Angeles congregation and other branches in the Southern California District presented Handel's *The Messiah* to a congregation of 532 people on the evening of

December 29. This presentation, directed by Mrs. Cyril Wight, was acclaimed an outstanding performance. Many of the choir members were singing the oratorio for their first time. Soloists were Pearl Crum Shirk, soprano; June Christiansen and Mildred Knowlton, contraltos; Garland E. Tickemyer, tenor; and J. Curtis Condit, bass. Accompanists were Margaret Wickes Jones, organist, and Marian Chubbic, pianist.

Windsor, Ontario

Pastor, Warren H. Chelline

November was an anniversary month for the Windsor, Ontario, Branch. It has been thirty-five years since the organization of the first church school and thirty-three years since the dedication of the present church building. Special services were held Sunday, November 17, in honor of these anniversaries. Speakers for the day were Elder Eldon Osborn, director of religious education for the Detroit-Windsor District; Elizabeth Depew, organizer of Windsor's first church school; Evangelist George Booth of Carlton, Michigan; and Pastor Warren Chelline. The choir, under the direction of Mrs. Lloyd Arnold, sang at both the morning and evening services. Soloists for the day were Dorothy Symonds and Robert Young. The annual turkey dinner was served by the women's department on the following evening.

Scoutmaster Walter Thorpe directed an investiture service recently to which parents and friends were invited. Four boys and five scout committee members were invested. Pastor Warren Chelline was invested as chaplain of the troupe. Commissioner Wallace and Elder Chelline were the speakers.

Jack Garnier, Zion's League president, and his committee have sponsored many interesting activities, including a supper and fellowship service on November 8, a visit to George Newman at the hospital where he has been confined for some time, the evening service on November 24 at which Elder James Kelly, Chatham District director of young people, spoke, and an early morning prayer service on December 1.

—June Grant, reporter.

Bayou La Batre, Alabama

Pastor, O. O. Tillman

Members of the women's department sponsored a supper and bazaar at the home of Irma Tillman on October 10; approximately \$500 were cleared from this project. Elder Franklin Steiner of Mobile was the guest speaker on the evening of November 3. Conrad Gazzier, infant son of Mr. and Mrs. Calvin Gazzier, was blessed by Elder A. Orlin Crownover on November 10. A Thanksgiving party was held at the home of Elder O. O. Tillman. The church school presented a Christmas program, and Pastor Tillman gave the Christmas sermon. Gifts were exchanged following the service.

—Leona Tillman, reporter.

Rock Island, Illinois

Pastor, F. C. Bevan

Seventy E. Y. Hunker and Elder Victor J. Witte conducted a series of missionary meetings in December. Brother Hunker was guest speaker at a priesthood banquet on November 23; twenty-two members were present. Pastor F. C. Bevan was presented a new Bible at the banquet. The program consisted of musical numbers by Marion White and a religious film, "My Beloved Son." Special services were held in observance of Armistice and

rally day. Recent social activities include a box social sponsored by the Zion's League and a bazaar given by the women's department; approximately \$100 was cleared from this project. The following credit study classes are being held: *The Branch of Today and Tomorrow*, church workers' group, Charles Shippy and Winifred Stiegel, teachers; *Restoration*, adult group, Elmer Coussineau, teacher; *Doctrine and Policies of Our Church*, young people's group, Charles Shippy, teacher; and *Overviews of the Book of Mormon*, Zion's League, District President Leslie Edwards, teacher.

Santa Barbara, California

Pastor, N. T. Chapman

Officers for the coming church year are N. T. Chapman, pastor; C. J. Lant, assistant pastor; Roy T. Curtis, director of religious education; Cleo and Myron Wilson, directors of music; O. H. Ellis, auditor; Clyde O. Dagget, Sr., treasurer; Carl Heth, bishop's solicitor; and Margaret Booth, Ruth and Beverly Curtis, children's leaders. C. J. Lant was also elected book steward, publicity agent, branch historian, and attendance secretary. The older young people have organized under the supervision of Roy T. Curtis, Ethel Berg, and Pastor Chapman. Attendance and group interest are increasing; at present the membership totals ninety-three. This total is composed of the Saints of two groups, the Santa Barbara congregation and the Santa Paula mission. Attendance at Santa Paula averages about thirty.

—C. J. Lant, reporter.

LaCrosse, Wisconsin

Pastor, Miles Lenox

An all-day meeting was held on Mother's Day with Seventy E. Y. Hunker and Missionary James Daugherty in charge. At noon, a picnic lunch was served in Myrick Park. During his stay in LaCrosse, Elder Daugherty showed slides and gave talks in several homes; he also visited LaCrosse and Onolaska. On June 30, Patricia Ellis, Olger Infield, Frank Fitzsimons, and Walter Anderson were baptized and confirmed; Elder Daugherty was in charge of the services.

The women sponsored a Halloween party at the home of Mrs. Sadie Infield in October. On December 19, they held a Christmas party at the home of Mrs. Edgar Ellis. A Christmas program was presented on December 23 at the church.

—Isabel Scafe, reporter.

Galesburg, Illinois

Pastor, Ambrose King

Elder Ambrose King was re-elected pastor at the annual business meeting in October. Other officers are Leonard Hendricks, church school director, and Eunice Snow, women's leader. With the return of the servicemen, the average attendance has increased. There has been a noticeable increase in tithes and offerings also. Many improvements have been made to the church building in the past year.

The young people have organized a Zion's League with Clifton Snow as president. They have as a project the raising of sufficient funds to remodel the church basement so that it can be used as a meeting place. Six new members were baptized following a missionary series by Eugene Theys and Loyd Adams.

—C. Lorainne Snow, reporter.

The Gardener Who Nurtured a Church

This isn't a parable or a story with a moral; it's about a real man who had a very real garden, as anyone who lived in Tampa, Florida, a few years ago can tell you.

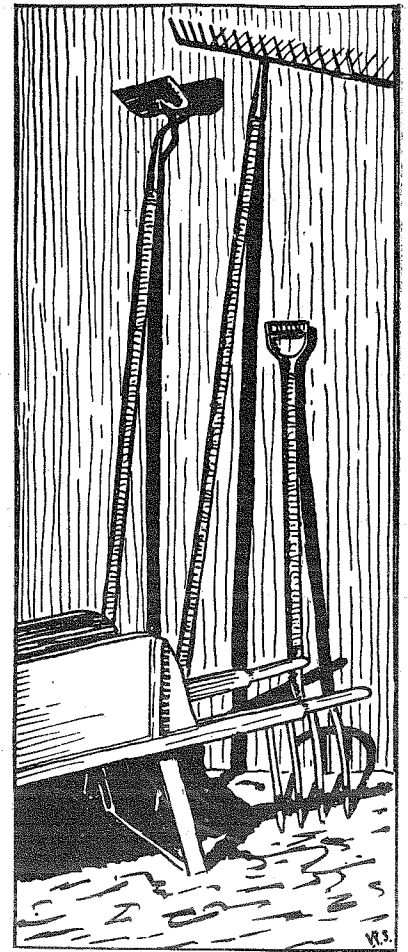
Once there was a Frenchman who had a garden. (Perhaps it should be said that a family had the garden, because whenever the weather threatened, the whole family would run out to cover the spinach.) The Frenchman's name was Chevalier, and he had the most beautiful vegetable garden in all of Florida. His twenty-seven acres of beans and carrots and lettuce were kept as clean and free from weeds as a window box, so it wasn't surprising that housewives driving past used to stop and buy their vegetables, garden fresh, from him. People began stopping at the garden as far back as 1924; they posed a peculiar problem to Chevalier because he couldn't speak English. He laughs about it now and says, "All I could say then was, 'one, two, tree,'" but when the women stopped to buy from him in the garden, back in 1924, he would smile and spread his arms expansively for them to help themselves. As the months went by, more and more people stopped at the Chevalier garden, partly because it was such a show place, and partly because they liked the smile on the face of the barefoot Frenchman with the tangled eyebrows, who was gradually learning that it was just about as easy to say the English "crop" or "harvest" as it was the French *moisson*, and people understood him so much better. Watching "Pop" Chevalier struggling over the syllables in rutabaga with his customer-tutors was "Mom" Chevalier, who

By BILOINE WHITING

kept their four children and the small home at the end of the garden as spotless as he did his turnips. Mom Chevalier, though Belgian herself spoke good English. "When Daddy was in the garden I couldn't help him. He had to learn by himself," she relates. And Daddy, looking out over his land says, "Garden business is the best thing I ever do in this world. It even teach me English."

"Garden business" sometimes became a bit too all-absorbing to Pop to suit Mom, especially on the twenty-ninth of July—the Chevalier wedding anniversary. Dates, to Pop grew on trees and nowhere else, so when Mom started hinting about the date late in July, it fell on barren ground. Finally, in desperation, she came out with the flat statement, "Today is the twenty-ninth." "By golly," exclaimed Pop, "the day I sow my celery bed."

When Edgar and Arthur, Jr., and Lois and Katheryn filled the house by the garden, there arose the problem of language and religious education. The question of which language to use at home was settled when Pop said, "English they will learn in school; French they will forget if we don't keep after them." The first-grade teacher at the public school had almost the equivalent of a year's study in Paris by the time she had taught the mother tongue



to four little Chevaliers who hadn't had even their Father's English vocabulary of "one, two, tree." The religious education problem wasn't handled so agreeably by the taxpayers. The Chevaliers had joined the Reorganized Church soon after their arrival in Tampa from Pennsylvania, and they wanted their children to grow up in the gospel. Since there wasn't a branch within days of them, they decided to hold their own services. Mom wrote to the Herald Publishing House for quarterlies; Pop and the four children spelled out the three books; and every Sunday morning and every Wednesday evening the throne of God was petitioned in mingled French and English by the six Chevaliers.

Tampa, five miles away, was a growing city, and St. Petersburg across the bay was adding more and

New Horizons

more green benches, so it was inevitable that other Latter Day Saints should move to Tampa. Soon they heard about the Chevaliers, and the group became larger on Sunday mornings. Pop bought some folding chairs, and Mom shoved the piano closer against the wall. The General Church finally heard about the little group that was meeting so faithfully at the Chevaliers, and appointees traveling through Florida made it a point to stop at Tampa and visit their services. It was then that Mom and Pop conceived the idea of a "missionary room." "Missionaries might be able to stay a little longer if they could be sure of a place to sleep," Mom reasoned, so she moved their bedroom suite into the east bedroom that has an artist's view of the sunrise, hung an old French motto on the wall, planted jasmine and hibiscus outside the windows, and waited for the ministers to come. And come they did. The roll-call sounds like something Saint Peter might read at the judgment day. The Chevaliers kept no list, but as near as they can remember the men who have occupied their missionary room are: N. L. Booker, Joseph Luff, J. C. May, D. T. Williams, C. R. Hield, Paul Hanson, John Grice, F. A. Smith, F. G. Pitt, W. D. Bullard, — Fitch, Myron McConley, A. H. Parsons, H. P. Kelly, and Ray Whiting. And where do Mom and Pop sleep? As Pop said proudly, "We got enough, a room for the missionary and the porch for us."

The Chevaliers like to sing. Neighbors smiled when *La Marseillaise* drifted out of the vegetable garden in Pop's deep bass. Mom, Pop, and the four children early learned to harmonize, but that wasn't enough for the Chevaliers. One day they took a chance and invited in the neighbors for an old-fashioned sing. At first the neighbors were embarrassed: they couldn't sing! But after Pop had rumbled through, *Semons des que brille l'aurore* (Sow while the day breaks) they guessed that maybe they could after all; that first song fest lasted

far into the night with French, English, and German songs, relieved every so often with Mom's punch and cookies. The Chevaliers have had many "sings" since that first experiment, and each time the little house is packed with friends and neighbors, some of whom came back on Sundays and Wednesday evenings.

Christmas Eve at the Chevaliers recreated a scene from an old country greeting card. Pop and Mom Chevalier stood on their hibiscus-fringed doorstep to sing, *Noel, Noel, Noel. L'entendais vous* (Do

you hear) chimed in Arthur, Jr., from the background. *Ecoutez dan la nue*, they replied, and the trusting eyes of the Chevaliers seemed to be seeing "in the clouds the angels of the Lord."

Sunday, December 15, 1946, was a big day for Tampa. Oh, 99 and 44/100 per cent of the people didn't realize it—they were lolling on the beaches in loincloths, absorbing their share of the sun into skin that already resembled the leather in a worn-out billfold. The percentage
(Continued on next page.)

The Trouble-Shooter

The Questionable Service

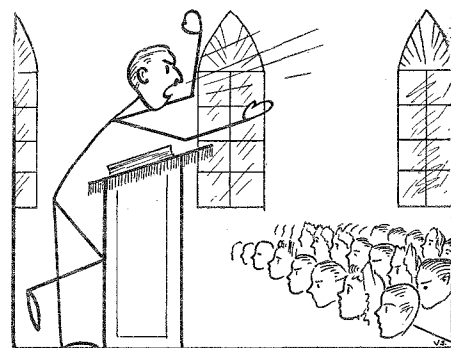
QUESTION: I frequently have the opportunity to invite nonmember friends to church, but because the services are so often disorganized and the sermons not too creditable, I don't usually extend the invitation. I would rather they never attend than have them come and be disappointed. I could ask them only to those services which I know will be appealing, but sooner or later—if they become genuinely interested—they'd go on their own to one that would spoil their first good impression. Am I being unfair with my church in maintaining this attitude, or is it better not to disappoint these people?

ANSWER: By Glaude A. Smith, Pastor of Stone Church.

We should invite our nonmember friends to church. He that is warned should feel it is a wonderful privilege to warn his neighbor. The primary question is not one of unfairness to the church but to our friends. God has given to us the fullness of the gospel of Christ, in which is found "the power of God unto salvation" by everyone who believes. The consequences of our invitation, or failure to invite, will be felt in this world and in the world to come. If we labor all our lives in trying to bring our friends to Christ and succeed in bringing only one, our joy will be great with that one in the kingdom of God.

Anything which lessens our joy in inviting our friends to church is regrettable. Under adverse conditions, however,

it is not good to just ask, "Shall I, or shall I not, invite my friends to church?" We should seriously consider the reasons for the existing objectionable conditions; then actively, but always affirmatively, set about to change them. The pastor should be concerned about making all services and sermons well-organized and interesting to both members and nonmembers. Perhaps he should be visited first, and the whole problem discussed in the friendliness of the Spirit of Christ with him. One of the best ways to assure him of our own sincere desires in the matter would be to offer our own help and suggest that we will also try to get our friends to help in any way possible. When the pastor, the priesthood, and the members of a congregation unite themselves to use all of their talents and abilities, not forgetting to earnestly ask the blessing of God upon their efforts, many fine things can be accomplished in a short time. Why not make a try in this way to get better-organized services and more creditable sermons in the branch?



No pastor dares to ignore the impression which is made upon the minds and hearts of those who attend the services of his church. Those who come regularly should find satisfaction: the earnest seekers-after-truth who come for the first time should find something so appealing that they will want to return. This does not mean we should expect immediate perfection in services. We are all striving toward that. It does mean, however, that the pastor has the primary responsibility of seeking out and developing those who have the best talent to organize and take charge of services, to speak, to sing, to read Scriptures, to usher, and to care in every possible way, for the comfort of all those who attend, in addition to providing spiritual ministry. The *first responsibility* for the conducting of good services rests with the pastor and those associated with him who hold the priesthood. It is the pastor's first duty to call to his support and organize all the members of the congregation who can provide the best that is possible in services and sermons and all other activities in the branch. There should always be plans for the development of individuals and groups which will help them to do increasingly better work. Only our best is good enough for Christ. It is not Christ, however, but our nonmember friends who may be the first to judge and be influenced by what we do in the services of the church.

Let us not, however, make the mistake of deciding that the pastor and the men of the priesthood alone are responsible for all the failures to raise the branch standards. Perhaps the one who has the vision to see and question the defects in the services and the none too creditable sermons has a more definite responsibility than he realized. It is all too easy to ask why someone else doesn't do something about it. Perhaps someone else *does not* see; perhaps he sees, but cannot do the job alone.

An actual example will best illustrate this point. I once knew a young man with an attractive personality who was reared in a Latter Day Saint home. His intelligence quotient was above average, and he received a college education. He was successful in business. Because he was a good speaker, he was given a job in radio. This young man complained about the services and sermons at the local church. He did not realize that part of the trouble was due to the fact that he and others like him who were talented and able to serve, were not participating. Each of us should throw our talents into the balance to lift as high as possible the standard of services in our local congregations—and, who knows but that in inviting our friends, we may lead one of

them to accept the gospel. This convert may become a member of the priesthood and grow to be that gifted speaker who is so much needed. Or he may someday be the director of music, the pianist, or young people's leader. Need we go on with listing possibilities?

We belong to a great church with a wonderful message of salvation for all mankind; but it is the responsibility of every member of the church to help make it great in its outreach and influence for good in each community. God desires that we bring our friends to him through the church. As we are able to see the needs that exist in our own branches, let us offer our help in making the services as appealing as possible.

The Gardener Who Nurtured a Church

(Continued from page 29.)

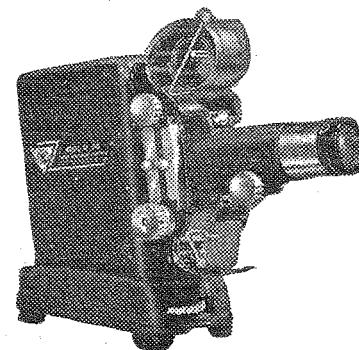
of tourists who gaped at all this anatomy before they too stripped and found a place in the hot sand was about the same as the previous Sundays. In fact, nothing rippled on the surface to indicate that anything unusual might be taking place, especially not in a shabby civic hall in North Tampa. A visitor there that Sunday might not have been too impressed by what he saw: a few resolutions were passed, a hymn was sung, and a young man called Arthur stepping forward to take charge of the meeting. What Arthur was taking charge of was the first meeting of the first Reorganized branch in Tampa, Florida. The branch wasn't ten minutes old when someone got up to make a presentation . . . "In recognition of your untiring efforts . . ." It wasn't a surprise to anyone but Mom and Pop; they hadn't done anything to warrant the presentation of a corsage and a boutonniere right in front of the church. Nothing except to nourish their own belief and sustain the faith of their neighbors until it bore fruit in a branch.

Mom and Pop Chevalier are still living on the edge in the garden in Florida, and the missionary room is in waiting for its next occupant. If you sit down to talk to Mom, it won't be long before she will offer

you some *gallett*—Belgian cookies that look like cold waffles; and if you stay around a few days, you may be able to persuade her to cook you some "rabbit a la France," a combination of bunny, prunes, vinegar and Mom's "know-how" that will be well worth your effort. To get the rabbit you may have to bargain with Pop, who has stopped gardening to care for his rabbits, goats, and "Daisy," the mule. Daisy doesn't do any work now, for as Pop says, "Daisy, she work hard for me for seven long years. I no can sell her now. I give her a pension."

The Chevaliers have worked hard for the church for almost seven times seven years, but far from having a pension, they are still setting up the folding chairs in the living room on Wednesday nights. Mom still occupies her seat by the kitchen door and every once in a while Pop can be heard praying in fervent, melodious French to the Great Interpreter above.

Perfect Picture Presentation - IT'S EASY WITH THE D. P. 300



Dual Purpose Projector

For Strip Film and 2 x 2 Slides

Complete with 5 Inch Anastigmat Lens with Carrying Case \$86.00
without Carrying Case \$77.50
For 5 Inch Anastigmat COATED LENS
Add \$6.00 to Above Prices
Other Focal Length Lenses Also Available
Prices on Request

(Prices Subject to Change Without Notice)

For further information
address inquiries to

MARVIN M. McDOLLE, Director
VISUAL AIDS DEPARTMENT
HERALD PUBLISHING HOUSE
103 South Osage
Independence, Missouri

BULLETIN BOARD

OFFICIAL

Appointment of President Eastern Michigan District

Elder John E. Booth having resigned as district president of the Eastern Michigan District, Elder James C. Phillips has been appointed to fill out the unexpired term of office. This appointment is made subject to ratification by the next district conference.

THE FIRST PRESIDENCY,
By Israel A. Smith

Pittsburgh, Pennsylvania, District Conference

The Pittsburgh, Pennsylvania, District Conference will be held at the church in Pittsburgh, Realty and Tonapah Avenues, on Sunday, February 9. The day's activities will include a prayer service at 9:30 a.m.; sermon by Apostle E. J. Gleazer at 11; business meeting at 2 p.m. for the election of General Conference delegates; and an ordination service at 3:30. Lunch will be served at the church.

HENRY M. WINSHIP,
District President.

Southwestern Iowa District Financial Observance Day

The annual Southwestern Iowa District financial observance day and a special business meeting will be held at Council Bluffs, Iowa, on January 26. Meetings are as follows: 9:45 a.m., devotional; 11 a.m., financial observance program, sermon by Bishop Walter N. Johnson; 2:30 p.m., business meeting for the election of General Conference delegates; 8 p.m., sermon by Bishop Johnson. All tithing reports and payments should be ready to hand in on this date.

MAXINE CARY,
District Secretary.

New York District Midwinter Institute

The New York District midwinter institute will be held Sunday, February 2, at the Buffalo Church. Theme: Instruction and program plans. Apostle George Lewis is to be in charge. All local congregations should be represented. Delegates to General Conference will be elected.

P. L. WEEGAR,
District President.

West Virginia District Spring Conference

The West Virginia District Spring Conference will be held in the Clarksburg Church at the corner of Baker and Stealey Avenues on February 1 and 2. The program is as follows: February 1, 7:30 p.m., Sermon by Apostle D. Blair Jensen.

February 2, 9:45 a.m., Worship service.
10:00 a.m., Financial observance meeting, Bishop's Agent O. O. Melcher in charge.
11:00 a.m., Sermon by Apostle Jensen.
2:30 p.m., Fellowship service and election of delegates to General Conference.

MAY R. GRIFFEN,
District Secretary.

Southern Wisconsin District Meeting

A special meeting of the Southern Wisconsin District will be held February 16 at Madison, Wisconsin, for the election of delegates to General Conference. The first service will

be at 9:45 a.m.; Apostle Arthur Oakman will give the 11 o'clock sermon.

LEDA COLBERT,
District Clerk.

National Geographic Magazines Needed in Tahiti

Brother V. Sorenson of Tahiti would appreciate receiving bundles of old *National Geographic*s for use in church schools in Tahiti. Brother Sorenson has a reflectoscope and can make excellent pictorial use of travel material contained in these magazines. Please address your bundles to V. Sorenson, Box 44, Papeete, Tahiti.

Priesthood Journals in Australia

Brother D. A. Alberts needs the following *Priesthood Journals* to complete his file:

- Volume 1, number 1
- Volume 2, numbers 1, 3, 4
- Volume 3, number 4
- Volume 4, number 1

If any member has these available, will they please communicate with C. G. Mesley, The Auditorium, Independence, Missouri. Costs will be met as desired.

Change of Address

Ernest A. Ledsworth
201 4th Avenue, N.W.
Puyallup, Washington

Wants Back Issues of Herald

Annando Kramer, 1228 Edwards Avenue, El Monte, California, would like to purchase the following issues of the *Herald* to complete his file: September 16 and November 4, 1944; and February 3, February 17, March 17, March 31, April 7, April 21, April 28, May 5, and May 12, 1945.

Requests for Prayers

Prayers are requested for Mrs. Clarence Wallis of Grand Junction, Colorado, mother of four small children, who has just undergone a serious operation. Prayers are also requested for Mr. Wallis who is pastor of a branch and president of a district.

Florence Davis, 502 East 9th Avenue, Monmouth, Illinois, asks the prayers of the Saints that she may be healed, if it is God's will, of the affliction with which she has suffered in recent months.

Stanley Stautenburg, Rural Route 2, Ravena, Ontario, requests the prayers of the Saints that he may be healed. He would also appreciate correspondence.

Elder and Mrs. Myron F. LaPointe of Ottumwa, Iowa, request the prayers of the Saints in behalf of their five-year-old daughter, Janet Lee, who is suffering from metastasis, for which there is no known cure. If God does not see fit to heal her, the parents ask that she may be spared the intense suffering which accompanies this rare disease.

Mrs. Bertha Phillips of McArthur, Ohio, asks the Saints to remember her in their prayers.

Howard Noston of Traverse City, Michigan, asks the Saints to remember his father in their prayers.

DEATHS

KUHN.—Elizabeth Ann, was born January 7, 1867, near Guilford, Missouri, and died January 5, 1947, at her home in St. Joseph, Missouri. On May 16, 1880, she was married to George M. Kuhn; twelve children were born to this marriage. For over twenty years they made their home on a farm in the vicinity of Conception, Missouri, moving to St. Joseph in 1914. In addition to their own children, they adopted two grandchildren; Mr. Kuhn, nine of the children, and one grandson preceded Mrs. Kuhn in death. On September 23, 1923, she was baptized a member of the Reorganized Church, remaining faithful to its teachings throughout her life. She was also a charter member of the South Park Rebekah Lodge 730; to the lodge members she was always "Ma Kuhn." She was a stalwart pioneer, a devoted wife, and an affectionate mother.

She is survived by one son, Walter, of Long Beach, California; two daughters, Mrs. May

Oliver and Mrs. Mabel Hill of St. Joseph, Missouri; an adopted daughter, Mrs. Margaret Henderson, Long Beach, California; one sister, Dora Graves, of the home; nineteen grandchildren, and twenty-four great-grandchildren. Funeral services were held January 8 at the First St. Joseph Church, Pastor R. Melvin Russel officiating. Interment was in the Union Church Cemetery at Bedison, Missouri.

HOLMES.—Dale Seavy, son of the late David S. and Almeda Holmes, was born August 9, 1878, and passed away December 25, 1946. He spent his entire life in Duncan township near Buffalo Prairie, Illinois, serving as Justice of the Peace for over twenty years. On Easter Sunday, 1902, he married Nellie Pearson; three children were born to this union. Mrs. Holmes preceded him in death in 1917. He was baptized a member of the Reorganized Church early in life, and in 1903 was ordained an elder. He was president of the Buffalo Prairie branch for many years; giving unstintingly of his time, talents, and resources that the church might grow.

He is survived by a daughter, Mrs. Hazel Williams of Millersburg, Illinois; two sons: Everett of Muscatine, Iowa, and Victor of Millersburg; two brothers: Elmer of Waterloo, Iowa, and Floyd of Aledo, Illinois; a sister, Mrs. Ruby McCulley of Joy, Illinois; a half-sister, Mrs. Martha Mercer of Rock Island, Illinois; a half-brother, John of Buffalo Prairie; three grandchildren; and his stepmother, Mrs. Anna J. Holmes, with whom he made his home after his wife's death. Services were conducted from the Sherrard Funeral Chapel in Aledo at 1:30 p.m., Saturday, December 28, and from the Reorganized Church in Joy at 2 p.m. Elder W. W. Richards of Davenport was in charge, assisted by Elder Lennox of Moline. Burial was in the Buffalo Prairie church cemetery.

WEINHEIMER.—Frank Mickler, died January 7 at Long Beach, California, at the age of seventy-seven. He was a native of Ottawa, Kansas, moving from there to Hermiston, Oregon, and making his home in Long Beach from 1917 until his death. He was a member of the Reorganized Church and was active in the Long Beach Men's Bible Class.

Surviving are his wife, Beatrice L.; three sons: Russell of Huntington Beach, California; Frank B. and James H. of Long Beach; two daughters: Mrs. Winifred Milner of New York City and Mrs. Ruth Hayhurst of Palm Springs, California; and thirteen grandchildren. Funeral services were held in the chapel of Mottell's Mortuary, Elder Louis J. Ostertag officiating. Entombment was in the Sunnyside Mausoleum.

HENDERSON.—Audrey, was born in Marlin, Texas, on September 25, 1917, and died December 27, 1946, at Dallas, Texas. She was the only daughter of Mr. and Mrs. J. L. Sikes. On March 19, 1937, she was married to Ed. S. Henderson, and was baptized a member of the Reorganized Church on May 5, 1946.

Besides her husband, she leaves a son, Don Henderson; two step-daughters, Mrs. Richard Edge and Mrs. Nona Clark; two stepsons: Raymond and Edward Henderson, Jr.; her father; and two brothers: L. V. and Norman Sikes. Funeral services were held December 29 at the Reorganized Church in Marlin, Elder C. W. Tischer of Houston officiating. Burial was in the McClanahan Cemetery.

HENNINGER.—Janet Josephine, daughter of Mr. and Mrs. Matthew Adey, was born September 20, 1905, at Hocking, Iowa, and passed away December 25, 1946, at Davenport, Iowa. She received her education in Des Moines, Iowa, and was a member of the Reorganized Church in Rock Island, Illinois. On April 8, 1926, she was married to Elmer H. Henninger at Winterset, Iowa.

She is survived by her husband; a daughter, Eloise Lois; a son, Elmer; her mother, Mrs. Elizabeth Adey; and four sisters: Mrs. Laura May Backlund, Mrs. F. S. Nelson, Mrs. Charles Childers, and Mrs. M. F. Brown. Her father and two brothers preceded her in death. Elders Charles S. Shipley and F. C. Egan were in charge of the funeral service. Burial was in Memorial Cemetery, Davenport, Iowa.

BROCKMAN.—Phoebe Jane, daughter of Mr. and Mrs. Frank Dutton, was born April 29, 1894, in Blair, Wisconsin, and died December 27, 1946, from injuries received in an automobile accident. On December 7, 1912, she was married to Harry Winterfield; four children were born to this union. Mr. Winterfield and one child preceded her in death. On April 9, 1936, she married Isaac B. Brock-

Mary A. Burlington
 1510 1/2 Jules St.
 St. Joseph 16, Missouri

62970

17

h

man, and in July of that year was baptized a member of the Reorganized Church. She remained a faithful and enthusiastic worker throughout her life.

She is survived by her husband, Isaac, of Sparta, Wisconsin; two daughters: Mrs. Stephen Sutherland and Mrs. Harold Smith; a son, Robert Winterfield; one sister, Mrs. Herbert Wright of White Creek, Wisconsin; one brother, Guy Dutton of Angelo, Wisconsin; and five grandchildren. Funeral services were held in the Lanham Funeral Home, Sparta, Wisconsin, with Seventy E. Y. Hunker in charge. Interment was in the Woodlawn Cemetery.

SNELL.—Vida Irene, daughter of Mr. and Mrs. Albert E. Northey, was born September 3, 1913, at Fenelon Falls, Ontario, and died November 11, 1946, at the Toronto Isolation Hospital from scarlet fever. She was baptized July 20, 1925, at Cameron, Ontario, by Elder James Pycock. On October 20, 1934, she was married to Melville Snell; seven children were born to this marriage.

She leaves her husband, Melville; four daughters, Audrey, Wanda, Lois, and Evelyn; three sons: Fred, David, and Robert Bruce; and her parents and three brothers: Alvin, Joseph, and Bruce. Elder Enoch Snell conducted the committal service at Spring Valley Cemetery, Horning's Mills, Ontario. A memorial service was held at the Redickville Reorganized Church on December 1; Elder H. A. Dayton of Ridgeway, Ontario, was the speaker.

JORDON.—Vernon Holbert, eldest son of Roe and Sarah Jordan, was born July 23, 1902, at Camden, Missouri, and passed away December 22, 1946, at Sibley, Missouri. On September 23, 1925, he became a member of the Reorganized Church, being baptized by Elder R. J. Lambert and confirmed by Elders J. T. Curtis and D. A. Whiting. He was married to Nancy Boyd of Lee's Summit on September 24, 1925.

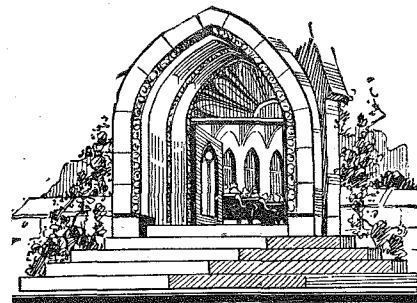
He leaves his wife, Nancy, of Sibley; one son, Loren, of the United States Navy; his mother, Mrs. Sarah Jordon of Sibley; four brothers: R. V. Jordon, Peabody, Kansas; Clelle Jordon, Buckner, Missouri; Dale and Ellis Jordon, Sibley; three sisters: Mrs. Grace Van Arsdall, Wellington, Missouri; Mrs. Nedra Jacks, Barry, Missouri; and Mrs. Genevieve Lukenbill, Poplar Bluff, Missouri. Funeral services were conducted by Elder Richard Weaver, assisted by Elder J. J. Teeters. Interment was in the Buckner cemetery.

PRICE.—Ella D. was born in Salem, Oregon, on April 19, 1880, and died in December, 1946, at the Plumas Industrial Hospital in Quincy, California. She spent all of her early life in Oregon, moving to Sacramento in later years. At the age of sixty, she attended night school to study art; many of her paintings have been exhibited at state fairs. She had just returned to the coast after visiting a daughter in Missouri, and was making her home with her son, Sterling, in Quincy. She was a faithful member of the Reorganized Church throughout her life.

She is survived by three daughters: Edna of Quincy; Adelmia and Wanda of Missouri; seven sons: Sterling, James, and Guy of Quincy; George of Conkinlee, Oregon; Robert and Fred of Kansas City, Missouri; a brother, Jess Lebo, and sister, Mrs. Hazel Brown, of Molalla, Oregon; and seven grandchildren. Elder George W. Howell was in charge of the funeral service.

(This space for Address Label.)

PRESENTING



Priesthood Study Outlines

Outlines of Lectures given at the Institute for
 General Church Appointees

Aug. 27 - Sept. 17, 1946

Published for use in Priesthood study groups
 of the Reorganized Church of Jesus Christ
 of Latter Day Saints

\$1.00

HERALD PUBLISHING HOUSE
 103 South Osage Street
 Independence, Missouri

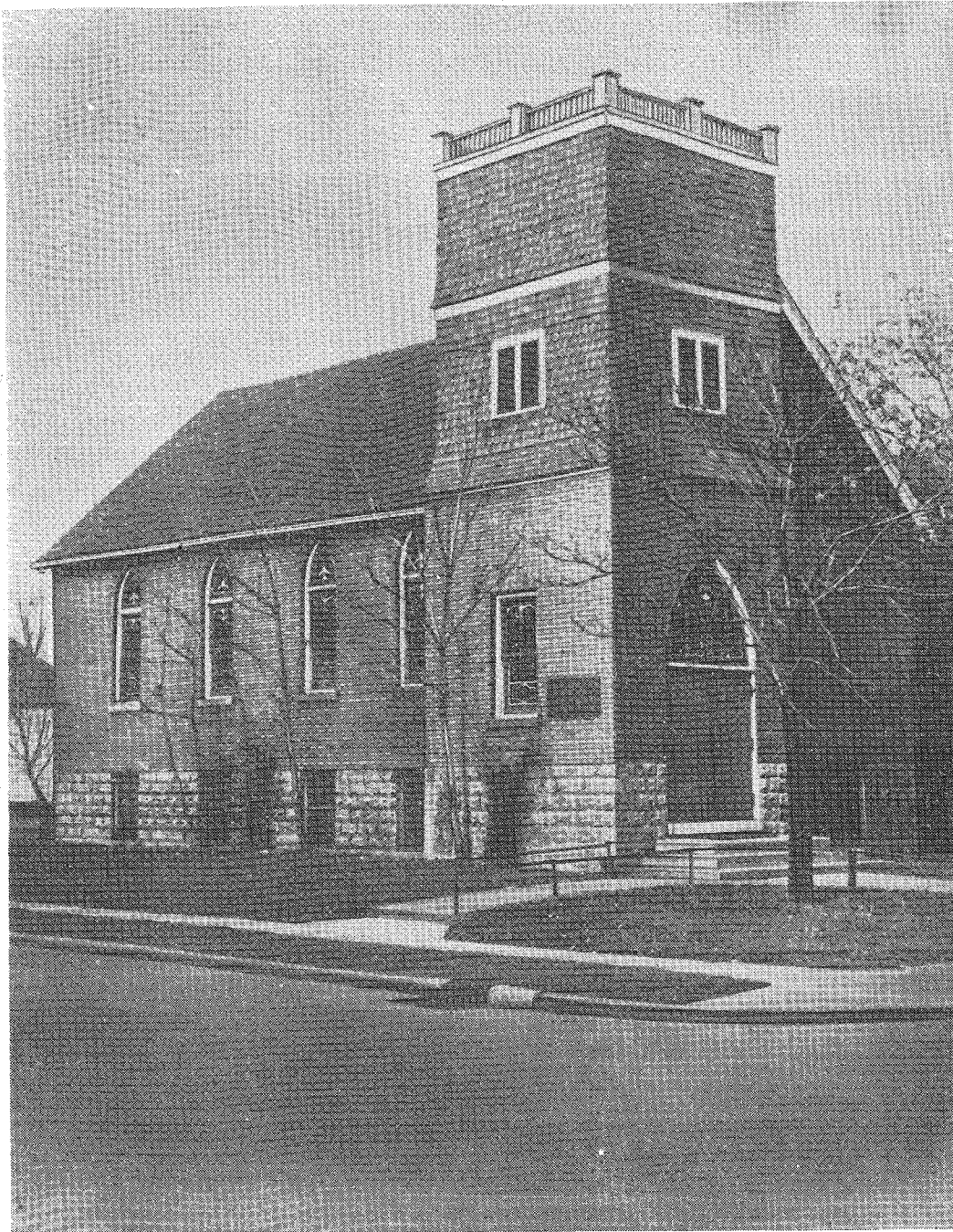
Date 1947

Gentlemen: Kindly send me copy/ies of PRIESTHOOD STUDY
 OUTLINES @ \$1 each. Charge my account. Cash enclosed.

NAME

ADDRESS

CITY ZONE STATE



WINDSOR CHURCH
Ontario, Canada

Photo by Milton Causwell

THE Saints Herald

VOLUME 94

FEBRUARY 1, 1947

NUMBER 5

www.LatterDayTruth.org

Be Assured, It Helps!

P. S.

* Meet an Old Friend!

There is a general notion that when death enters a home, nothing can be said that will help the survivors.

"Words mean nothing," good people will say, "but I want you to know I'm thinking of you." Or, "Nothing we can say will help, but we are remembering you."

Please be assured. At times like this, a few words—the right words, and not too many of them—are a real help.

The very fact that someone cares enough to speak about it, regardless of what he may say, and however humble the words may be, so that they are sincere, is a help.

The garrulous man can easily inflict more pain. The person who makes you a weeping post every time he meets you becomes anathema. But the sincere, thoughtful friend who drops his word of sympathy and goes on to something else in a kindly, practical way is appreciated.

When death takes a loved one away, there is a great void and emptiness in your life. The shock is like what happens to a tree or bush when a storm pulls it up by the roots. Here is a great hurt area of isolation in one's life. Only friendship can help fill it up.

Some people tend to withdraw from the bereaved person because they feel awkward and unable to help. This only increases his isolation.

Do not hesitate to speak a kindly sympathetic word. Make it brief and sincere. It really helps.



Roscoe E. Davey, President of Seventy, caught in a characteristic genial mood in this photograph contributed by the Iris Palmer Studio of Independence.

* THE COVER PICTURE was furnished by Warren Chelline, the pastor of the Windsor Church, Ontario. The photograph is by Milton Causwell. Our thanks to these men for their contribution.

* **Mystery**

More strange and marvelous
Than wings on a cat
Are the flowers that bloom
On a woman's hat.

* Learn something new each day—something you do not have to learn, something not related to your field. Many a piece of knowledge in which you can see no practical value now will prove to be useful later on.

EDITORS:

The First Presidency
Israel A. Smith
John F. Garver
F. Henry Edwards

ASSISTANTS:

Leonard J. Lea, Managing Editor
Kenneth L. Graham, Business Manager

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 per year and \$1.15 for six months in advance in the U. S. A., its territories and possessions; Canada \$2.50 per year and \$1.30 for six months; other countries, \$3.25 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

This publication is made possible by devoted volunteers who wish to help in the literary work of the church, and all manuscripts are gladly received for examination. As many as possible will be used. No payment for manuscripts is possible at the present time.



Volume 94 February 1, 1947 Number 6

CONTENTS

EDITORIAL:

Joint Council Lays Plans	3
To Visit Central America	4
Books	9

ARTICLES:

The Burning Bush, by <i>Apostle Blair Jensen</i>	4
Our Offering, by <i>Robert J. Miller</i>	5
"Twixt God and Brother Man," by <i>Reed M. Holmes</i>	6

Shaping the Future, by <i>J. A. Koebler</i>	7
Ensign of Peace, by <i>Milford Howard Downs</i>	12
League of Many Ages, by <i>Sylvia McKeage</i>	13
News Briefs	10
Bulletin Board	15

Faith

By LOIS ERNSBERGER

I wonder at His faith in me, And hope that I may grow to be Strong; That I may teach this child of mine, The way of loving God divine.
I marvel at His faith in me, To send me one—but glory be, He must indulge in humorous whims To send me next— A set of twins!

Joint Council Lays Plans

IN THE HERALD for October 26, there appeared a reference to considerations engaging the Joint Council of First Presidency, Quorum of Twelve, and Presiding Bishopric, meeting in September, "with a view to well-laid plans for strengthening of the church towards a fuller and more effectual ministry and administration of its work."

In sessions immediately following the turn of this year, the council proceeded to a further discussion of some of these and other considerations, to a fuller understanding, and the effecting of plans by which to work towards accomplishment of goals ahead.

Adverting to the September session, it is noted that among the things then engaging the attention of the men of the council were the need for programming the work for branches; for adequate housing for branches; for integrating the work of the departments with branch, district and stake programs; for advancing the gathering in the interests of the church and of all affected thereby; for pursuing the missionary work of the church in domestic fields with vigor and in harmony with local programs to be adopted; for strengthening and stabilizing mission work abroad and for vigor and continuous concern in the selection, appointment, training and supervision of ministers who can lead in achieving these goals.

OUR MORE RECENT discussions brought up for further consideration in one form and another each of the above interests, and in addition thereto drew attention to the need for administration of local finances towards the best spiritual returns; for general church and regional gatherings for the inter-conference period following the conference of April, 1947; and for ways and means by which to improve the spiritual quality of the ordained

ministers of the church local as well as under appointment of the church.

The conclusion of the council was that branches should be financed by intelligent and adequate budgeting, with clearance of any indebtedness, and the building of reserves where such is practicable as should be in all larger and well-directed branches. General, regional, and local gatherings were agreed to and rather well definitized for the inter-conference period, with a view to scheduling them as to time, and servicing them as best may be done with the available man power. And a number of very good suggestions were forthcoming in the direction of improving the spiritual quality of our ordained ministry.

AS TO BRANCH PLANNING, it is the intention to conduct surveys in conjunction with local officers, with an eye to selecting those presenting themselves as centers for virile missionary endeavor, and for outreach to adjacent branches in need of their help; the surveys to include also a consideration of needs as to housing and facilities adequate to the work to be undertaken.

For integrating the work of religious education with local programs, a closer collaboration between general church officers and the department of Religious Education is to be sought, and branch and district officers are to be urged to assume full responsibility for administering the work of the departments.

It is, of course, to be understood there is no disposition on the part of the council or general church officers to encroach on branches or their presiding elders. The desire, however, is to be helpful, and church officials find themselves under propulsion to make available every help of which they are capable, in full measure of their responsibility as related to our local churches.

The discussion with reference to the gathering stressed the need for co-operative endeavor, with a view to strengthening the centers gathered to, as well as benefiting the Saints coming in to them; and at the same time avoiding the weakening of outlying centers where our work should be maintained, by holding to them key ministers and families essential to their maintenance.

A FIVE-YEAR PROGRAM was set up looking towards the rehabilitation of the European mission so sorely depleted by the late war, and its establishment on a stable basis. Announcement through the HERALD has already been made of the appointment of Apostle McConley to this mission, and additional plans for its strengthening and the prosecution of the work there shall be made, and as made announced to the church.

Let it be kept in mind these assignments taken together present no easy task. Here is a long-time and an arduous work. As we lay well our plans for it, however, and give ourselves to it as a people in good heart and mind and growing life and proficiency of ministry, it shall be done to the credit of the church and the glory of God who has called us to the work.

An excellent spirit characterized the council throughout its deliberations. The understanding of the men as to their common problems was enlarged, their vision in some things cleared, and the groundwork was laid for a more proficient ministry to be addressed to tasks ahead. And it is anticipated that results growing out of plans laid shall in due time be realized in centers and areas in which the church may be privileged to function to the ends desired.

J. F. GARVER

Editorial

To Visit Central America

Apostles Paul M. Hanson and Charles R. Hield and Elder Harold D. Smith, of Fort Madison, Iowa, left Independence January 11 to visit ruins of pre-Columbian civilizations in Mexico and Central America. They plan to go by auto to Mexico City, and from there make their way to places of special interest in southern Mexico, Yucatan, Guatemala and Honduras.

These brethren have for years been interested in American archaeology and its relation to the Book of Mormon. Brother Smith is a professional photographer. The purpose of the visit is to study the ruins and take kodachrome pictures for the benefit of the church now and in the future. The trip also provides an opportunity for observing and mingling with the native races.

Believing as the church does that the Book of Mormon is a record revealed of God of ancient nations in America no one should be more interested than the church in American archaeology. It is important to have pictures, also, of the ruins before work of restoration has been done on them. It is hoped that pictures may be secured and placed in the possession of the church.

Among the ruins it is planned to visit, in addition to notable places in and around Mexico City, are Oaxaca, Chichen Itza, Palenque, Yaxchilan, Tikal and Copan. Some of these ruins are rarely visited and certain of them never have been visited by members of the church.

The brethren will be away about six weeks.

I. A. S.

The young student learning algebra is told that the first step in solving all problems is to state the equation accurately. So it is in life: state the situation clearly, with every element known and unknown in proper relation to the others, and your solution has begun.

THE BURNING BUSH

By Apostle Blair Jensen

This is one of a series of talks delivered for Morning Devotions on Radio Station KMBC in 1944.

Now, Moses kept the flock of Jethro, his father-in-law, the priest of Midian; and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb. And again, the presence of the Lord appeared unto him, in a flame of fire in the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will turn aside, and see this great sight, why the bush is not consumed. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither; put off thy shoes from off thy feet; for the place whereon thou standest is holy ground. Moreover he said, I am the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.—Exodus 3: 1-6.

In this story of Moses' burning bush, we have a picture of the ideal and satisfying life. It is a life with a consuming purpose—"the bush burned with fire." Life must have such a purpose. There are many people of whom more might have been made. There are others of whom too much has been made. In this latter group is to be found the man who drew his bow on an impulse, released the arrow without aim, and killed a king. There have always been men who have taken foolish and unlawful liberties with their unharnessed power and unexpected success. Every day, in this great battle of life, men say, there is no need to take aim, just draw your bow at will, aim at nothing, release your arrow, and you may hit a worthy mark. And again you may not.

The man who aims at nothing usually is successful in hitting nothing. He quite probably will not hit anything else. The successful life is the life which is lived for a high



purpose and is dedicated to deep devotion and is enriched by stanch endeavor. Look into your own soul this morning and seek the answer to these important and searching questions: What am I living for? What am I expecting to get from life? What reward am I expecting to gain at the end of my day? What place am I aiming to reach? Your answers will be interesting. They will reveal to you whether your life in any reasonable sense is worthwhile.

Mathew Arnold in "Rugby Chapel" has aptly painted a word picture of life as it is so often experienced when he affirms—

Most men eddy about,
Here and there—eat and drink,
Chatter and love and hate,
Gather and squander, are raised
Aloft, are hurled in the dust,
Striving blindly, achieving
Nothing; and then they die—
Perish—and no one asks
Who or what they have been.

(Continued on page 14.)

Our Offering

By Robert J. Miller

MAN HAS probably always sought a satisfactory solution to the mystery of God, creation, and life itself. He has probably also sought the truth regarding his beginnings, his spiritual and physical nature and their inter-relations, the reasons for his existence, and his probable ultimate end.

In the course of this quest, as one question or problem resolves itself to a logical conclusion, it but serves to give birth to another question—a bit deeper and more profound. Thus, the search for fundamental truth goes on.

The seeker soon learns that the mysteries of God, creation, and existence cannot be solved in a single life-span by himself alone, no matter how diligent he may be in his quest; for he comes early to a realization of the magnitude of the task, and the boundaries of his limitations. Man soon discovers his impotence, and knows the best he can hope to contribute to the answer is exactly what God in his wisdom sees fit to reveal to him in the light of his faith, humility, and sincere, honest devotion.

The pattern of truth from the beginning is like a huge tapestry of exquisite design, depicting existence itself; made of millions of tiny threads tightly interwoven, of different color, quality, and size; each contributing to the purpose of the Creator, and becoming a part of his handwork.

Full appreciation of such a work can only be had by the power of God, revealing to man its beauty; only thus can he comprehend the depths and values that are represented in the threads of truth in the picture.

WE WHO are disciples of Christ, believe him to be the Only Begotten Son of God, the messenger of salvation, by whom God has re-



vealed his secrets to men. We therefore, accept the Word and revelations he has given through his Son as the possible bound of our knowledge of the full measure of truth. And we look to God for the blessings of continued revelation and gifts of the Spirit essential to their comprehension.

It is extremely doubtful if the Word and revelations we now have of God are fully comprehended and appreciated. For if they were, we would no longer be challenged by innumerable questions concerning scripture that appears to be contradictory—nor would there be prophecies we fail to understand.

However, it is obviously the wish of God that we know and understand. For one cannot conceive of God revealing truths in riddles to confuse and mislead,—scripture does not teach us that this is so. But rather we are assured that prophecy and the Word are given for our guidance, instruction, and salvation.

Probably the most definite statement regarding this assurance, with

the requirements necessary for fulfillment, is to be found in the Doctrine and Covenants 90: 3: "I give unto you these sayings that ye may understand and know how to worship, and know what you worship, that you may come unto the Father in my name and in due time receive of his fullness for if you keep my commandments you shall receive of his fullness, and be glorified in me as I am in the Father: therefore, I say unto you, You shall receive grace for grace."

You will note that our Lord tells us quite plainly the purpose of God's revelations to man namely: that we may *understand* and *know how to worship*; that we may *know what we worship*; and that in due time we may receive a fullness, and be glorified in Christ (the Spirit of truth) as he is glorified in the Father (of the Spirit of truth). But this fullness is to be ours only on condition that *we obey his commandments, doing the will of God*.

As we consider the fact that God has spoken through his Son and the prophets many times since the dawn of creation down even to the present, and that of this record much is still a mystery, we are impressed with the realization that what we have gained in understanding and knowledge has been largely the result of the prayers, meditations, and labors of love by countless thousands of Christians who have preceded us down the long avenues of time. We have their testimony and the knowledge that their patient seeking has brought forth.

They, too, desired to know the mystery for their spirits, like ours, testified to the fact that they were of God's creation, and were poten-

tial heirs of his kingdom. It was instinctive for them, just as it is instinctive for us to seek to know God and his Christ.

In the face of these facts we are forced to the conclusion Paul reached long ago (I Corinthians 3: 1-11) that we are not sufficient unto ourselves; but that our work is to do the will of God, adding our bit upon the foundation Christ has laid—contributing to the fund of knowledge and the social advancement according as God has given us grace. We perform our labors as we feel led—but God giveth the increase.

What then shall we do? Go our separate ways and hoard our experiences with God? This should not be. We have received a heritage that must be added to and passed on to future generations for thus it has come unto us out of the past. The stream of life goes onward and upward, lighted in the way by the Word of God.

The light must shine through us to brighten the path which leads upward (Matthew 5: 16). But it will only shine through us in exact ratio to the quality of our lives and the quality of our love, as we live purposefully in harmony with the word.

Each of us, with God's help and in the name of Christ, can contribute something to add luster to the light. And as God so blesses us, it becomes our duty to share with others our blessings and our experiences. "Therefore let your light so shine before this world, that they may see your good works and glorify your Father who is in heaven."—Matthew 5: 18.

Too Late

Careful with fire is good advice, we know;
Careful with words is ten times doubly so.
Thoughts unexpressed may sometimes fall
back dead,
But God Himself can't kill them when
they're said.—Will Carleton.

"Twixt God and Brother Man"

By Reed M. Holmes

ONE DAY A stalwart young man walked along the Sea of Galilee. His eyes were alert and piercing, his face bronzed by sun and wind. Strong arms commanded respect and signified acquaintance with hard work. His bearing revealed at once determination and friendliness, purpose and poise.

This man of vigorous personality, of sure and unfaltering step, strode down to the boat and nets of Simon and his brother Andrew. In his youthful vigor was the promise of companionship. In his eyes were understanding and an impassioned appeal for help in a great mission. He would make them fishers of men.

Thence he went to James and John, the sons of Zebedee, later to be called the Sons of Thunder. They responded, too. Jesus addressed his appeal to a man of business. He walked into the life of a man of medicine. And there were others.

Jesus sought men acquainted with life—men who understood the motives which drive men to care for their families, men who had come to grips with the specter of hunger and privation, men who were proving their strength and ability, men eager to grow and to accept responsibility.

Here were men of diverse backgrounds and opinions, men of Galilee, quick to act and to speak, sometimes hotheaded and rash—men of strength and will. They remained towers of strength, but their rashness, hot tempers, and quick words gradually disappeared. And they were thus made the stronger.

Through three years Jesus taught them, sought to unify them, provoked them by insisting that they understand and love. Continually he led them to an appreciation of that which is of infinite value, above that of food, shelter, and possession of material wealth.

Today, Jesus goes to men of di-

verse backgrounds, calls them, urges them to grow, to give, to pray, and to love. As in the day of his own earthly life, he urges development of life in service. He requires the same loyalty. He requires the same meticulous attention to integrity. He strives for the development of the same spirit.

THE MESSAGE IN OUR LIVES

They who represent Christ must *truly* represent him. They who are his ministers must be representative of him in purpose. They are to be representative of him in character. The kingdom of God must take first place in their affections. They will seek to establish his righteousness—to bring forth Zion—in their own lives. When Jesus said, "The kingdom of heaven is at hand," it was—in him. His ministers also must guarantee its nearness.

The function of the minister of Christ, whether he be high priest, Aaronic priest, or deacon is aptly characterized in the following poem:

Twixt God and brother man I stand
And reach to each my outstretched hand.

If I to one my hand refuse,
Then each one shall the other lose;

While I lose both and my poor heart
Be parched for streams of life it could
impart.

Lord, take my hand, and make it e'er
A channel, not a barrier.

When one is called and ordained to minister in the stead of Jesus Christ, it is his function to stand "twixt God and brother man," there to reveal and interpret into life the love and will of God.

In this day of crisis and adventure, a stalwart young man walks along the highways of our land. His eyes are alert and piercing. His heart aches for those who live in fear and suffering. He looks to us with a hopeful smile. He voices an impassioned appeal for help in a great mission. He would make us fishers of men. He would have us build the kingdom of God.

Shall we respond and represent him?

Shaping the Future

In the Present

By J. A. Koehler

Number 22 in a series of radio addresses on the subject:
"The Social Philosophy of the Modern Prophet"

THE CORN CROP which the farmer harvests in the fall is shaped by what he did in the spring and early summer. If his seed was good, and if he tilled his soil, sowed his seed, and cultivated the field in proper manner (provided, of course, that the weather man was not unkind to him), the farmer harvests a good crop of corn. If otherwise, his harvest is bad. Every farmer knows that he is always shaping his future by what he does in the present.

In this talk we are concerned especially with the future which we call "the next world." We cannot demonstrate the actuality of a future life. Only the future can demonstrate itself. But we may believe in the future life. We may have ideas of what that future is to be like. We may, indeed, have assurance of future things hoped for, and evidences of future things not seen. Or, as St. Paul put it, we may have faith in the actualities of a future life.

We do not say that everything everyone has said, and which has been written in a book, about the future life is true. Our only aim in this talk is to establish the fact of a relationship of the things which are done in the present to the shape of things in the future, whatever that future may prove to be.

To do that we may use either reason or memory or both. That is to say, we may either set forth rational grounds for our expectations or we may quote scripture, or, as Leonardo da Vinci said, adduce authority. In this talk we shall do both.

MAN MAY REASON about his future only in the light of his experience of the present. If we discover that the principle which applies to the farmer and his corn harvest applies also to man's every endeavor to reach an end, we may draw some rational inferences concerning the relation of his present conduct to the shape of his future estate. We may, in reason, say that man shapes his future in the present.

Christendom says that there is a future life. If that is true, the life of man is a metamorphosis—a passing from one state of existence to another. And if the life of man is a metamorphosis, surely we may reason about the shape of man's future in the light of what we know to be true of metamorphoses universally.

It may not be dignified to drag an ugly caterpillar into a religious discussion. But it seems an effectual way of illustrating what we hold to be true respecting the relation of man's present to his future.

There are three stages in the life cycle of a caterpillar—or is it the life cycle of a butterfly? Call them the eating stage, the resting stage, and the perfect-life stage. Or call them the larva, the pupa, and the imago. Those stages correspond to the present life of man, his grave or resting place, and his resurrected or immortal self. You know the story very well, so I will come directly to the point I wish to make, or the truth which I wish to illustrate.

A caterpillar may have a future life—it may come to be a butterfly—or not. I put the butterfly last be-

cause it has more of the feel of what the future life of man promises to be like. But whether a caterpillar shall evolve into a butterfly or not depends on what happens in the present—especially what it eats. If it eats poison, or in other words, if it behaves improperly so that it dies an unnatural death, its future will be very different from what it would be if it lived a normal caterpillar life. In other words, the caterpillar shapes its future by what it does in the present. And that is the whole point I wish to make.

I DO NOT KNOW whether a caterpillar has something comparable to man's soul or not. All I know is, I am sure that man has a soul. He has a spirit as well as a body. What is more, I am sure that it is the present "spirit" of man—his present state or temper of mind which governs his present moral life—rather than or more than the food on which he subsists, that shapes his future. Say what a man's present spirit is, or what the character of his energy is, and you say what the form of his future self—which is a form of energy—is to be like.

The scriptural statement of the case, found in the 8th chapter of Romans is, "If the Spirit of him that raised up Jesus from the dead dwell in you [*if* you live aright in the present], he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit which dwelleth in you" or which characterizes your present life.

If you need the clear-cut testimony of Jesus on this question, you may find it in the 25th chapter of Matthew. I refer to his parable of the sheep and the goats, which are symbols of future conditions of man. The separation of the sheep from the goats, the determination of the future, is to be made on the basis of the conduct of the present. To the sheep, the King shall say, Inherit the good things prepared for you from the foundation of the

world: "For I was an hungered, and ye gave me meat; I was a stranger, and ye took me in: naked and ye clothed me: I was sick, and ye visited me: I was in prison and ye came unto me." In other words, *This* is your future, because *that* was your past.

The testimony of the Old Testament prophets is not so pointed. They were concerned about the present because they believed man has capacity to make good in the present, and because it was their settled conviction that it is the good-doing of the present that will be recompensed in "the resurrection of the just."

IDEAS OF THE future, as I intimated, are very different. Some of them may be wholly untrue. All may be partly untrue. But even if we had no opinions whatever respecting the future of man, we might still know that, whatever it shall prove to be, it is shaped by the present. Every important turn of events in the life of man, every alternation of fortunes, that has ever occurred witnesses that truth.

The modern prophet said that the day shall come when the Lord shall "recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man." That is the personal side of the issue. He said also that peoples, nations are sure to be recompensed according to their works. That is the social side of the question. And then the modern prophet related the personal and social sides of the question each to the other. He said that as the conduct of persons shapes the future of peoples, so does the conduct of peoples shape the future of persons. He said that "If you [personally] will that I give unto you a place in the celestial world, [or if you desire that the shape of your future shall be glorious; if you will attain to the "butterfly" stage of life] you must prepare yourselves [in the present] by

doing the things which I have commanded you and required of you." He said that the present conduct of peoples bears upon the future estates of persons.

DO YOU NOT SEE, then, why the message of the modern prophet is essentially a philosophy of social life? Do you not see why he maintains that it is the duty of persons to master the true philosophy of social life? Peoples are composed of persons. If peoples, then, are to set the stage of personal life so that each individual may shape his future in the manner in which God intends by doing the things in the present that perfect his moral nature or refine his spirit, the persons who compose peoples must have a true *philosophy* of social life.

That philosophy is not only an appreciation of human nature, it is also a statement of the means of attaining human values. If a caterpillar could have a philosophy of life, it would pertain wholly to "meat and drink." It would be Epicurean. For it is only the meat and drink of a caterpillar that determines whether its future shall be that of a butterfly. But the true philosophy of human life cannot pertain wholly to the man's bodily wants. It must pertain at once to the wants of the spirit. It must treat of man as of a soul, or as of a being whose bodily life must be correlated to the life of the spirit. Or, as Jesus put it, the true philosophy of life must be concerned with the "*righteousness*" of the whole business of human living together, which is called the righteousness of the "Kingdom."

I said that our reasoning about the bearings that the conduct of the affairs of the present life has on the shape of man's future, must be based on what we know about the present. We know that the future corn crop of the farmer is shaped by what he does in the present. We know that the future of the caterpillar or of a mosquito or of any other being that has a life cycle, is

shaped by what is done in the present.

We know that the present condition of man was shaped by what he did in the past. What is even more to the point, we know that the "meat and drink" affairs of the present—science and the practical arts and so on—must be conducted *aright*, they must be grounded in ethical principles, or in the science of the *morally* right, if they are to lead to a happy future. We know that positively—"and how." And in the light of that experience we are driven irresistibly to the conclusion, not only that the condition of man that the future life is shaped by what he does in the present, but also that it is the "righteousness" of the present on which almost everything that pertains to man's future depends. We know that the ends of true religion may be reached only through an effectual implementation of a true philosophy of social life.

An inspiring discussion of the manifold aspects of the sermon and its preparation

PREACHING WITHOUT NOTES

BY CLARENCE E. MACARTNEY

In this book those who stand in the pulpit from Sunday to Sunday have the opportunity of exchanging experiences in preaching and sermon preparation with this great preacher.

\$1.75

HERALD PUBLISHING HOUSE

103 South Osage Street
Independence, Missouri

Gentlemen: Kindly send me copy/ies
of PREACHING WITHOUT NOTES at \$1.75
each.

Charge my account. I enclose cash.

Name

Address

City..... Zone..... State.....

(SH2147)

Eternal Life

RENDEZVOUS WITH ETERNITY, by Howard Lincoln Stimmel. Abingdon-Cokesbury, 1947. 123 pages. \$1.

This is a book of great value to all those who have lost loved ones by death, and who feel the need of fortifying their belief in the immortality of the soul, and of assuring themselves of the survival of the individual. The author really believes his message, allows no platitudes, generalities, or evasions of the facts. He faces the issue squarely in a way that will help all those who need it. The author bases his claims largely upon the Scriptures (citing for convenient reference some of the finest and most inspiring), on common sense and reason.

Only one other book of comparable value has appeared in this field, and that was *Upon This Rock*, by Emile Cammaerts (Harper, 1943), which enjoyed a wide popularity. When this reviewer first read that book, he greatly appreciated it, but there were some parts he did not understand. Now experience has given him a basis for a better understanding, and a vastly increased appreciation.

From experience, we can say that these books are true, and that there are no illusions in the comfort they bring to the bereaved.

Church Memorials

LIVING MEMORIALS, by J. Randolph Sasmatt. Abingdon-Cokesbury, 192 pages. \$2.50. Illustrated.

This volume is a useful handbook for those who desire to leave to the church some memorial for a loved one who has been taken in death. It provides an abundant list of suggestions from simple memorials that anybody can afford to the most impressive and costly. Moreover, it contains useful information as to the forms and techniques to be observed in giving, along with cautions that may save the donor some regrets. For those who are giving anything of consequence, and need information, this book should be a required first step.

Religion for Moderns

UNDERSTANDING THE CHRISTIAN FAITH, By Georgia Harkness. Abingdon-Cokesbury, 1947. 187 pages. \$1.75.

A foremost woman religious writer and teacher has here produced a work that should be very helpful to modern

people, especially to the younger and mature educated part of the population, who have a sincere interest in religion, but need some practical guidance in understanding it. It will not help the older or fundamentalist type of reader who already has his opinions set.

As generally found in works produced by this publisher, this book achieves a fine balance between science and reality on one side and faith and revelation on the other. Recommended especially for college readers, and those in the thirties to fifties.

Pulpit Stories

SERMON NUGGETS IN STORIES, by William L. Stidger. Abingdon-Cokesbury, 1946. 150 pages. \$1.50.

Some preachers prefer their stories and illustrations to be their own, and pick them up as they go along, right out of life. This requires considerable alertness, keen observation, and the privilege of moving about where things happen. Not all people are so fortunate. They have to depend on secondary sources. For this latter group, the stories collected by Dr. Stidger, a nationally prominent clergyman of radio fame, will be helpful. Some men have a gift for putting over a story which others do not. Nobody can say whether these stories will fit the needs of any particular minister.

Suggestion: If the minister's wife, or his congregation, is tired of his small stock of old stories, it might be a good idea to make him a present of this book.

Prayers for Public Use

THE LECTERN: A BOOK OF PUBLIC PRAYERS, by Carl A. Glover. Abingdon-Cokesbury, 1946. 224 pages. \$1.50. Pocket size, pulpit black binding.

Here are formal prayers for all general purposes in the church worship service. The quality is excellent, although it seems impossible for any book of published prayers to avoid a certain orotund quality that comes from paying more attention to the congregation than to God. However, any student of worship should be a careful observer of good prayer forms, and should enrich both his prayer vocabulary and his idea forms by careful study of good models. This book furnishes an abundance of such good models.

That is not to say that any minister of our faith should carry such a book into the pulpit, or use the prayers. Our people think they are against the use of

written prayers, though actually they would oppose any deviation from the Lord's Prayer, or the prayers for the consecration of the emblems of the Lord's Supper. So, we are not as absolute on the subject as some think we are.

The language of good prayer is a special kind of address. Its style is heightened, but not too far from earth and reality. Young ministers would do well to read, but not to memorize the kind of material found in this book. What the minister needs is the tools of prayer. Then, conscious of the needs of the people and the love of God, let him pour out what comes readily into his heart and mind. The book will help sharpen his tools.

The Search for Happiness

THE SEARCH FOR HAPPINESS, by William Peter King. Abingdon-Cokesbury, 1946. 182 pages. \$1.75.

Whoever opens these pages will find himself in a rich pasture of good thoughts derived from clear, practical thinking, wide reading, able ministry, and effective authorship. Well suited to the temper and needs of people of our time, it studies the mistakes that afflict most people in the first two parts, "The Wrong Trail," and "The Foes of Happiness." Part Three, "The Conditions of Happiness," points to a better life in ways that ordinary people can understand. If you are unhappy (and not definitely psychopathic), this book should give you help. If you are happy, the book will give you some good thoughts for helping others. And you will enjoy reading it anyway.

The Church and the World

THE GOSPEL, THE CHURCH, AND THE WORLD, edited by Kenneth Scott Latourette. Harper, 1946. 229 pages. \$1.50.

This is Volume III of the Interseminary Series, a symposium to which contributions have been made by Paul Scherer, Richard Niebuhr, Elmer Homrighausen, the editor, and others.

The book is concerned on the highest levels with the philosophy of the Christian movement and its significance for the world. Readers of better than average cultural background, and those interested in the strategy of the church in relation to world movements and conditions will appreciate it.

News Briefs

Kansas City Stake

A stake religious education institute was held the week of September 23 with good attendance. Kleta Finley directed a group in studying "Our Best Ministry to Children"; Bishop Walter Johnson, "Our Best Ministry to Young People"; and Elder Emery Jennings, "Our Best Ministry to Home and Children." Apostle George Mesley taught a general class each evening on the subject, "Think on These Things."

The Men's Club has been enjoying a dinner and program each month. Apostle George Mesley was the speaker in October, bringing to the group some of the high points of his life in Australia. President E. J. Gleazer, Jr., of Graceland College, spoke at the November meeting on the proposed student center building at the college. Caroline Ellis, of radio station KMBC, was the speaker in December; her talk was on Mexico. This was annual ladies' night of the club. The January meeting featured a speaker from the Midwest Research Institute in a demonstration of the laboratory's products.

The annual Kansas City Stake bazaar, sponsored by the Women's Club, was held November 29.

Central Congregation

Pastor, J. C. Stuart

The following officers were elected September 18: pastor, J. C. Stuart; counselors to the pastor, F. W. Holm and L. B. Wolf; church school director, Anne Morgan; music director, Josephine Mader; young people's directors, Lauzon and Majorie Maxwell; secretary and *Herald* correspondent, Ola Kelly; members of financial board, Delbert Sears, Glen Falser, George Bowser, C. C. Peterson, and Charles Kittinger.

Zion's League members of Central are carrying out an active program through the fall and winter months. Officers for the year are: president, Jean Hale; first vice-president, Jerry Richards; second vice-president, Wilbert Richards; secretary, Beverly Hull; and treasurer, George Davis.

The following have been received into the church by baptism: Mrs. Robert Sears, Jean Ann Blackman, Elizabeth Coleen Velaer, and Blair Jensen, Jr.

A Graceland Night program was presented October 18 with E. J. Gleazer, Jr., as speaker.

Graceland College Day was observed at Central with Leonard Lea, editor of *Saints' Herald*, speaking at the morning service.

Stake President J. D. Anderson conducted a series of evangelistic services at Central the week of November 10.

Gold Star Remembrance Day was observed December 1; tribute was paid to James N. Curtis, Jr., Robert Dowker, Velton L. Gould, Otto E. Harvey, Jr., and Conner Masters, who gave their lives in World War II.

A church school workers' conference was held November 17 under the direction of Anne Morgan, local church school director, and Dr. F. M. McDowell of the Department of Religious Education.

A Christmas vesper service at the church December 22 featured Virgil Woodside as soloist, with Josephine Mader, choir director; Irene Wolfe, organist; Herbert Six, pianist; Ona Miller Briefer, harpist; and Majorie Williamson, violinist.

Kathleen Marie Valaer, infant daughter of

Mr. and Mrs. John Valaer, was blessed October 13 by Pastor J. C. Stuart and Elder J. E. Cleveland. Jill Irene Vaughn, daughter of Mr. and Mrs. Howard Vaughn, and Charles Franklin Farley, son of Mr. and Mrs. C. F. Farley, were blessed December 22 by Elders J. C. Stuart and L. B. Money-maker. Vikika Rae Updike, daughter of Bishop and Mrs. L. W. Updike, was blessed January 12 by the pastor and Elder Fred Baldwin.

Central Church has purchased a new car for the pastor's use.

—Ola Kelly, reporter.

Mobile, Alabama

Pastor, A. Orlin Crownover

The Zion's League fall banquet was held on December 7 at the Battle House Hotel. John Barlow was master of ceremonies, and Pastor A. Orlin Crownover was the speaker. The junior choir presented the Christmas cantata, "The Choir of Bethlehem," on December 22 with Freda Miller directing and Sybil Thistlethwaite at the piano. Apostle M. A. McConley was the speaker on December 18. The Thespian Club gave two plays, "Christmas at the Inn" and "The Sign Foretold," on December 23; Maurine Crownover was the director. The Leaguers went caroling on Christmas Eve. Using the theme, "Christmas Around the World," the young people in different neighborhoods called their homes different countries; after caroling, they visited a home in each group and were served refreshments typical of that country. On Christmas morning the choir presented the cantata, "Chimes of the Holy Night"; John Barlow was the director and Elsie Smith, the pianist.

A district priesthood institute was held in Mobile on December 27, 28, and 29. The women's department served a banquet for members of the priesthood and their wives on December 28 at the Recreation Center. The women have a covered dish luncheon every two weeks. There is a charge of fifty cents for each woman. Besides enjoying lunch together, they are helping raise money for the building fund.

—Melgwin Miller, reporter.

Oklahoma City, Oklahoma

Pastor, B. A. Howard

Assisting Pastor B. A. Howard in the first Communion service of the year were Evangelist F. E. Dillon, Elders R. J. Jones and W. S. Huff, and Priests W. H. Ammerman, George Fahrubel, Virgil Downing, Burton Johnson, Bernie Bayless, and Harold Ammerman. Mrs. Mary Vickrey sang "This Is My Task." A short prayer and testimony service was held after the serving of the emblems.

Evangelist Ray Whiting conducted a successful series of meetings in November. Robert Pollard, Tom White, George Kendall, Mark Penington, Mrs. Kathleen Williams, Helen DeSpain, and Judy White were baptized and confirmed at the close of the series. Children blessed at recent services are Kathleen Vickrey, "Baby" Powers, and Donna Dennis.

Members of the branch enjoyed a Thanksgiving dinner served by the women's department in the lower auditorium of the church. Proceeds from the fall bazaar amounted to more than sixty dollars. Nearly \$1,000 were cleared from the booth sponsored by the church at the state fair; the Tri-S organization and young adults gave their support to this project. Proceeds were applied to the building fund.

The choir, Zion's League, and children's department were responsible for the Christ-

mas program. New League sponsors are Mr. and Mrs. Paul Vickrey. The recently organized junior choir practices each Sunday evening before the worship service.

—Lilly Howard, reporter.

Southern California District

An all-day institute for the women of the Southern California District was held in Santa Ana on Sunday, January 12. Over 150 women attended. Mrs. L. J. Ostertag, head of the department, was in charge. The day began with an 8:30 devotional with Apostle J. W. Rushton, District President L. J. Ostertag, Elders F. A. Cool, and Roy F. Hewes in charge. At 9:45, Mrs. Ostertag led a class discussion on the problems involved in developing true standards for Latter Day Saint homes and families. Apostle John Rushton was the morning speaker; his sermon was on "The Beginning of Wisdom." Music for this service was provided by Margaret Wickes Jones, Lois Nunamaker, and the Cool sisters. At noon, the men of Santa Ana Branch served a delicious hot meal.

A forum was held from 2 until 3 p.m., at which time Mrs. Marvin Morrison, leader of the Santa Ana women's department, welcomed those attending the institute. A general discussion on various phases of women's work followed with Mrs. Zula Shepherd of Pasadena speaking on bazaars and Mrs. Lillian Kingsbury of Long Beach on friendly visiting. Reports were also made on the work of sending food and clothing to Europe.

At the close of the meeting, Mrs. Ostertag asked the pastor of Santa Ana Branch and Mrs. Hewes to come forward while she expressed the thanks of all present for the hospitality and co-operation of the Santa Ana Saints. Apostle John Rushton offered the benediction.

—Mrs. David Carmichael, reporter.

St. Charles, Missouri

Pastor, F. F. O'Bryan

Officers for the new church year were installed in October. They are as follows: F. F. O'Bryan, pastor; D. L. Lehmann, assistant pastor; Bernie G. Hunter, church school superintendent; Charles Swanson, assistant superintendent; Helen Bloebaum, secretary; Marlin Nienhueser, assistant secretary; Louie Trask, treasurer and director of music; June Miller, assistant director; Clara Nienhueser, adult supervisor; Russell Hunter, young people's and children's leader; and Florence Hollander, publicity agent. The financial report for the past year shows a commendable increase. A total of \$155 was donated at a Thanksgiving offering; a sum of \$439.55 was cleared at a bazaar given in December. This money will be applied to the building fund.

The young people, under the direction of Mrs. Louie Trask, presented the cantata, "The Chorus in the Skies," at Christmas.

—Florence Hollander, reporter.

Stratford, Ontario

Pastor, Howard G. Schlotzbauer

Carlene Lee and Barry Ralph, children of Mr. and Mrs. Ralph Smith, were blessed on December 15 by Elders Schlotzhauer and Atkins. On January 5, Rowena Lynn, infant daughter of Mr. and Mrs. Albert Maslen, and Fraser Delbert, son of Mr. and Mrs. Delbert Wheatlev, were blessed by Elders Sheehy and Schlotzhauer. Elder Sheehy was the speaker at both a priesthood meeting held at 6 p.m. and the evening service.

The Leaguers held a yuletide vesper service in the main auditorium of the church on the

evening of December 16; all the members of the branch were invited. The service included a message by David Smith, president of the League, instrumental and vocal solos by members of the League, and congregational singing.

The women sponsored a social in the basement of the church on December 11; dishes recently purchased by the women's department were used for this occasion. The juniors gave a supper and social on December 20 at which time Santa presented assorted delicacies and a gift to each child. Mr. and Mrs. B. A. Galbraith were hosts to the Leaguers on December 23. An offering was taken during the evening to purchase gifts for the confined members of the group.

—B. A. Galbraith, reporter.

Everett, Washington

Pastor, Elliott W. Gilberts

The children, under the direction of Luella Foster, presented a colorful pageant on the morning of December 22 for the worship service. Dressed in bright costumes, they portrayed the Christmas story—a yuletide feature which is becoming traditional in Everett Branch. Agnes Johnson was narrator and Roy Stearns, organist. The junior choir, in white robes, sang "Away in a Manger" and "Silent Night." The Christmas sermon was given by Carl F. Oliver. Merle Foster, tenor, sang "The Heavenly Song."

Slides of the nativity were shown in the evening at the home of Edith and Roy Davis in Legion Park. The orchestra played "Yuletide Echoes" to open the program. There were recitations by the little folks of the kindergarten and primary classes. JoAnn Johnson played a piano solo. The program, "Christmas Blessings," followed. Pastor Elliott Gilberts read the narrative; Merle Foster and Roy Stearns were the soloists. Carl Oliver gave the closing recitation after the appearance of Santa.

Harold Johnson, whose recommendation for ordination was approved at the Seattle District Conference, was ordained to the office of teacher on Sunday, November 24; the officiating ministers were Evangelist A. C. Martin, High Priest Carl Oliver, and Elder Elliott Gilberts. Speakers during November and December were George Brundage, Carl Oliver, and Elliott Gilberts.

The Women's Club held a bazaar on December 21; proceeds from this project and a dinner served recently at Legion Park have been applied to the building fund.

Pontiac, Michigan

Pastor, Randall Hulse

The following officers were elected for the coming church year: L. E. Flowers and R. D. Davis, counselors to the pastor; Rachel McKibben, secretary; Otto J. Berndt, treasurer and solicitor; Cecil Proper, book steward; Myrtle Berndt, historian and publicity agent; Alfred Streling, church school director and young people's supervisor; Albert Loeding, adult supervisor; and Pearl Rife, children's supervisor. Mrs. Alfred Sleight was elected women's leader but was forced to resign when the family moved to Tucson; Julia Davis was elected to take her place.

Mrs. Harry Simons of Flint was guest speaker at the special meeting held by the women on October 22. On November 8 they conducted a bazaar and bake sale at the church and also assisted the Orioles to serve a dinner. Both projects were highly successful.

Graceland College Day was observed on October 20 with Bernard Kenyon, a former Graceland student, as speaker.

A grand piano was added to the equip-

ment of the church auditorium in November. Maurice Rife was ordained a teacher and Cecil Proper a deacon on Sunday, December 15. A special Christmas service was presented by the children on the morning of December 22. In the evening, the young people conducted a "service of lights."

Apostle E. J. Gleazer was the speaker on November 10. Bishop C. A. Skinner visited in Pontiac from December 1 to 3, explaining the financial law and giving chalk talks.

The newly-organized class of older young people met for the first time on January 12. Although only twelve were present, it is hoped that more will attend in the future.

—Myrtle Berndt, reporter.

St. Louis, Missouri

Pastor, Frank McDonald

Twenty-six new members were added to the congregation through baptism in 1946. Four children, Jean Ann Folks, Gloria Jean Overhauser, Patricia Ann Hartman, and Donna Sue Hatch were blessed. Attendance averages during the year are as follows: church school, 218; morning worship service, 267; prayer meeting, 102.

The choir, under the direction of Mrs. Frances Neff, has grown considerably; extra robes were ordered to take care of the increase in membership. The white gift service at Christmas featured both the adult and junior choirs.

Nearly 100 Saints assembled at the church on New Year's Eve for a watch party. Skits were provided by the Zion's League and the entire group participated in singing. The last hour of the old year was devoted to prayers and testimonies. President Israel A. Smith was the speaker on January 26.

—Ruth Cunningham, reporter.

Toledo, Ohio

Services are held at 2526 Lawrence Avenue. The women meet twice each month; one meeting is held during the day and one at night. Cleone Lynn, women's leader, was in charge of the Christmas party on December 5. Members of the adult class meet once each month for a potluck supper. The Christmas supper was held at the church; the tables were decorated to represent the months of the year. Bernice Harms, president of the class, suggested that instead of exchanging presents, each member contribute something for the needy; a collection was taken for this purpose. The Leaguers held a campfire service at the home of Ardith Liston on January 10. Gerard Willmarth, recently released from military service, has been appointed music director. The choir presented the cantata, "Child Jesus," on December 22; Joseph Willmarth of Graceland assisted in the presentation.

A cradle roll department has been organized under the supervision of Clara Winquist. A pageant, "Little Jesus of the Mountain," was given by the children on the evening of December 22.

—Gladys I. Holmes, reporter.

Buffalo, New York

Pastor, J. R. Kennedy

Home for the holidays were Jack Voltman and Fred Simpson of Graceland, and Ann Voltman, a student at Antioch College in Ohio. Pastor J. R. Kennedy was in charge of the Christmas services and Bishop Don Chesworth was guest speaker. A special offering was given by members of the congregation. Parties were sponsored during the Christmas season by the Kennedys and Verne and Maurine Whitehead.

Members of the Zion's League visited in

Niagara Falls, Ontario, on January 1. The young married people's class, with Bob and Jean Auther as leaders, is becoming an active group.

—Paul Ebeling, reporter.

Winfield, Kansas

Pastor, J. H. Hufford

The annual branch business meeting was held September 15 and the following officers were elected: John H. Hufford, pastor; George W. Vickery, assistant pastor; Lloyd F. Vickery, Sr., treasurer; Beulah McKibben, secretary and women's leader; Lewis I. Vickery, solicitor and bishop's agent; Hulda Hufford, church school director; Hattie Murphy, pianist; Carol McKibben, director of music; and Mabel Vickery, historian and junior supervisor. Elder Jeff Wilson of Wichita was in charge of the meeting.

Sylvia McKibben, James Crooks, Billy Fosgold, Barbara and Patty Kent were baptized in the past year. A young adult class has been organized; officers of the class are J. H. Hufford, teacher; Virginia Padgett, president; and Carol McKibben, secretary-treasurer. Mabel E. Vickery is Blue Bird supervisor. A treasure chest has been started by the women's department; it is composed of articles which will be for sale at a future bazaar. The young people's class holds monthly meetings and socials at the homes of various members. The November party was held at the home of Alice Vickery; an indoor wiener roast was held at the pastor's home in December. The January turkey dinner was at Ruth Gann's.

A Christmas vesper service was held by candlelight on December 22 at the church; the young people and children were in charge with Pastor Hufford giving the scripture reading.

Plans have been made for the building of a church basement; a pie and box supper will be given to raise funds. The church was painted in October.

All nine members of the congregation who served in the armed forces have returned to civilian life; only one was wounded.

—Mrs. Lloyd Vickery, Sr., reporter.

Wray, Colorado

Pastor, Steve Bullard

Elder and Mrs. Harold Tabor of Lamoni, Iowa, visited in Wray recently; Elder Tabor used to be pastor of the Wray congregation. Elder Steve Bullard officiated at the funeral of Gale Rogers who was killed in an airplane crash at his home, twenty miles south of Wray. He was president of the Colorado Flying Farmers Association. Several young people who are attending Graceland College were home for the holidays.

Fort Madison, Iowa

Charles Rolland, infant son of Wilbur and Helen Tripp, was blessed November 3 by Elders W. H. and C. W. Gunn. Janis Faye, daughter of Floyd and Thelma Francis, was blessed January 12 by Elders W. H. Gunn and J. E. McKiernan.

Wants to Hear From Saints

Ruby C. Gross, 209 Cass Avenue, Dowagiac, Michigan, would appreciate letters from any of the Saints who care to write.

Ensign of Peace

By **MILFORD HOWARD DOWNS**

"For, behold, I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her, and she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven."— Doctrine and Covenants 64: 8.

As never before in the history of the world, our Latter Day Saint ideal of Zion holds the only key to peaceful relationships. On every side we see the degradation of human associations. From the degeneration of modern family life to the collapse of permanent, effective international co-operation, the moral conversion of man has become an obvious necessity. What underlying factors have created these evils in modern society?

There is in man a fateful free agency that sends him into the world of civilization. What characterizes man, as distinct from animal life, is his free will. To a large degree, therefore man is able to control his own life and to strive for "self-improvement." However, here

is the danger that he will get off the true course of rationalism and as a result, bring more evil than good into life and society. And this is precisely what has happened.

Man, left to himself, has some natural concern for his fellow man as well as the interest in his own existence, for compassion is a natural result of man's free agency combined with the use of his reasoning processes. It is present as a moderating influence upon anger and thoughtlessness of others. In the family this compassion is focussed on the persons close to man who become objects of lasting affection, and all this stabilizes his life. He may develop greater egoism than before because he now has more that he calls his own, but this egoism is balanced by his stronger sentiments of love for those other persons. Thus the nature of man stays balanced and harmonious in both these levels of experience.

But in contemporary civilization the condition is appalling. Here man is busy with industry and commerce, competing with others for all sorts of exclusive advantages and indeed his very existence. Out of necessity he develops an undue egotism and selfishness without any enlargement of his affections; in fact, they are suppressed. He becomes absorbed in his desires for gain, position, power, and exclusiveness. This is a person who is willing to be inhumane. Man is worse in this state than he has ever been. He is al-

most a damned and lost soul.

When Jesus near the conclusion of his ministry, charged his disciples by saying, "A new commandment I give unto you that ye love one another," he was presenting the only key to peaceful human relationships. This same principle holds true in respect to the field of economics.

The institution of property-ownership is another evil inherent in our present system because of its creation of inequality. We certainly do not object to the natural differences of man. There are genuine distinctions that exist which make some men better qualified to do one kind of thing than another.

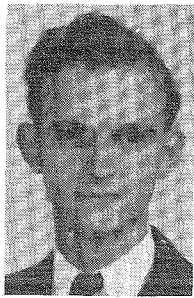
These variations do no harm. We definitely do not desire to repress industry, initiative, and talent purely for the sake of equality. But this is the difficulty; the existing order does repress ability by giving undue advantage to those who possess rank, wealth, social eminence, or political power. These fixed advantages for some and disabilities for others, regardless of the merits of the men who have them, are the inequalities that are wrong. This throttling of the good in people is an evil of the existing social and political institutions.

And social equality cannot be achieved by governmental control of property. The bureaucratic dictatorship of Russian Communism proves that political control is not the way to correct unjust economic and social inequalities. But rather, it must come through the will of the peo-

Here Is the Writer . . .

MILFORD HOWARD DOWNS, the author, is a freshman at Depauw University, Greencastle, Indiana.

He was graduated from William Chrisman High School in Independence, Missouri, in 1946. Because of his high school record, he was presented a four-year tuition scholarship to Depauw. His main interest has been in forensics, and he is planning a career in this field. He is a member of the Englewood congregation, of which his father is pastor. On September 6, 1946, he was ordained a priest.



ple—voluntarily sharing what they possess with their fellow man. Political control alone is not the way to a lasting peace. Once the political state with its military power exists anywhere, it becomes the universal type of human society because all other peoples must, in self-defense, organize along the same lines. History has shown that as long as there are sovereign political units existing in the world, they are bound to clash. War is the inevitable consequence of this political and social system. Man's "will to peace" takes on new importance as it becomes the only means to international co-operation.

Thus, world salvation requires a radical change in our entire society. Man, the individual, must undergo a moral conversion. The unbalanced, egoistic, selfish individual must be made into a moral person.

Apostle Paul foretold:

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, high-minded, lovers of pleasures more than lovers of God.—II Timothy 3: 1-4.

It is a just and thoughtful Lord who has provided means of achieving our salvation in the latter days. Truly our aim of Zion does provide an "ensign of peace" to the rest of the world. For it, being founded on the principle of love and service to fellow man along with stewardship of temporal goods, furnishes the means of correcting the evils of our present social system.

Therefore, with the realization that the "ensign of peace" must first take root in the heart of the individual, we must consecrate our wills to the work that lies ahead.

The Trouble-Shooter

League of Many Ages

QUESTION: My husband and I are members of a small congregation. About a year ago a League was organized, but since then some of the members have moved away and others have lost interest and quit coming. We have very few young people and the ages vary greatly. The group consists of a thirteen-year-old boy, two girls—ages sixteen and eighteen, a young man of twenty, and three young married couples—ages twenty-four to thirty. We are anxious to organize another League but are uncertain about what to study or what type of recreation to choose because of the age differences. We shall appreciate any help you can give us. We want to outline a program that will not only keep our young people happy but attract nonmembers as well.

ANSWER: By Sylvia McKeage

Your problem is much the same as that of any other small branch. It is a question to know just what to do where there are so few members of such varied ages. Probably the boy of thirteen does not enjoy the same activities as the man of thirty, but I feel confident there is something that can be done about it.

The ten workers in your group, with the variety of ages that you have, should furnish a nucleus for a successful Zion's League in time. As the number of young married couples is the greater, perhaps it would be best to concentrate on them. If any of the men are members of the priesthood, they can serve as teachers and leaders.

You can have meetings which the teenagers will want to invite their friends to attend. Help them to feel that they are just as important a part of the League as the older members. Give them some-

thing to do. See that they develop a sense of belonging.

A part of the evening should be spent in study. Begin by selecting study materials which will be interesting to both the "teeners" and the young adults. One study course which would supply this need is the booklet, *Does It Make Any Difference?* It contains many thought-provoking questions and stimulating ideas for wide-awake young people.

As your League grows, the class should be divided so that more people will have a chance to participate in leadership and teaching. There are several interesting study courses on training for service in the different departments of your branch work. These training courses would make very good projects to work on, as every branch needs trained leaders and teachers. I would suggest that you get the latest *Herald Publishing House Catalog of Supplies for Church and Church School*. You will find many helps, as well as study materials, there.

Recreation is an important part of every League program. There are many good Bible games that are educational and can be fun for all ages. They can be ordered from the Herald Publishing House also. These are good for Sunday evening recreation. Sometimes the simplest kind of a game—"Bringing Home the Bacon" or a bean relay—will prove highly entertaining.

Refreshments always bring people out to League meetings, especially when they are asked to bring something. As a rule, nonmembers like to be invited to help supply the refreshments—it makes them feel that they are a part of the group. They also like to be asked to help in program work.

Get as many nonmembers among



your friends as you can to help plan good, clean entertainment. The important thing is to get people to come to your gatherings; then you can go on from there, keeping your eye always on the objectives of the League.

Classwork should start and close with a prayer. And don't forget to use your hymnbooks. Most everyone likes to sing. Make song fests a part of your recreation. Pick out good lively tunes, especially those that are distinctively Latter Day Saint. Nonmembers will soon be able to sing along with you, and once they learn them, they'll like them.

Get a *Zion's League Handbook* from the Herald Publishing House; read pages 45 to 73, 105 to 109, 117 to 143, and 216 to 222. These will help you to get started.

The Burning Bush

(Continued from page 4.)

To live like that is not to live at all. To live like that, at best, is but to exist. Any beast of the field or forest can live like that. A man must face life and all it means and ever affirm and cry aloud, "To this end was I born, and for this cause came I into the world." And yet, it is not enough for a man to know that life has a purpose and to affirm it by word of lip. Life must have a consuming purpose, an all-consuming purpose. The lives of far too many of us are like the burning of wet wood—a great deal of smoke, much indeed of spluttering—an occasional burst of sparks—perhaps once in a while even a red glow appears. Such a life never bursts into flame. It never gives light and heat. A life to achieve its worthy object, and aim, and purpose, must be prepared to blaze and burn and to be consumed for God.

Most of us are too careful of ourselves. We conserve our strength. We withhold our time. We hoard our money. We are not extravagant for the great causes. We are not filled with fire for God. And yet it is only the man who gives all, who risks all, and who dares all, that achieves those things that are most worth-while and eternal.

Down from the Middle Ages comes the story of the artist who found a rich and wonderful color. It was a red which gleamed and glowed and burned upon the canvas. His fellow artists sought in vain to discover the secret. They mixed their colors with costly and rare pigments, but they were dull and heavy and dead along side his. When the artist died they discovered the secret of his success, for as they examined his body, they found around his heart a number of old punctured wounds. He had painted his pictures with his life's blood. Around the world from the East there comes a companion story of how a man sought long and in vain to put a perfect glaze upon porcelain. At last in an awful agony of despair, he cast himself into the furnace fire. When they drew the pottery out there was upon it the perfect glaze in whose quest the potter had spent and given his life.

It is not likely for a moment that these stories are literally true. But they are spiritually true. When we paint the pictures of our lives with our blood, then and only then do we get the perfect colors. It is only when we feed the fires with our own lives that we really achieve success. As St. Paul would have it, we must be fervent in spirit, literally boiling in spirit. It is when we are boiling in indignation and anger that we do not stop to count the costs or evaluate the risks. Instead we put our all into it.

It is only when the water in the boiler is heated to a boiling point that power is generated. Machinery cannot be run with cold or even lukewarm water, and so also with the machinery of your life. It cannot be run with lukewarm emotions, lukewarm enthusiasms and lukewarm purposes. Life must have an all-consuming purpose. Only then can it be as a "bush burned with fire," attracting and drawing aside from the rough pathways of life those who are careless and thoughtless and indifferent. The life which is filled with an all-consuming pur-

pose becomes the burning bush which testifies of the presence of the living God in man and witnesses of the divine purpose of our residence upon this earth.

From a Tithpayer

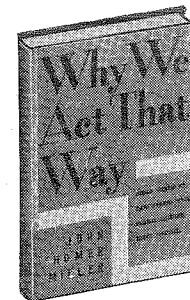
I appreciate the *Herald* very much. I have been reading the comments on tithing and Word of Wisdom with interest. I pay tithes because it is a part of the gospel plan, and because it is one way I have of showing that I am thankful for the blessings God gives me. When I collect any money for produce or labor, I put one tenth of it in a box until I get a certain amount, then I send it to the bishop's agent. I am isolated from all church privileges, but recently was permitted to visit Independence. I would truly love to live there as I always enjoy meeting with the Saints.

Mary C. Jones

Route 5
Nashville, Arkansas

Practical aids for happier living

Why We Act That Way



BY
JOHN
HOMER
MILLER

This volume will help every reader to help himself—and to help others. The author presents practical and easily understood suggestions for normal people in normal life situations.

\$1.75

HERALD PUBLISHING HOUSE

103 South Osage Street
Independence, Missouri

Gentlemen: Kindly send mecopy/ies
of WHY WE ACT THAT WAY at \$1.75 each.

Charge my account. I enclose cash.

Name

Address

City..... Zone..... State.....

(SH2147)

www.LatterDayTruth.org

BULLETIN BOARD

Southern New England District Conference

The annual business conference of the Southern New England District will be held in Boston Church, 10 Sewall Street, Somerville, Massachusetts, on February 8 and 9. Officers and General Conference delegates will be elected at the business meetings on Saturday evening. Apostle George Lewis is to be in attendance.

JAMES W. BARTON,
District Secretary.

Southern Michigan District Conference

A conference of the Southern Michigan District will be held at Lansing on Sunday, February 2, for the election of delegates to General Conference. The day's activities are as follows: Communion service, 11 a.m.; Apostle E. J. Gleazer, speaker; business session, 2 p.m.; preaching, 7 p.m., Missionary Harry Engle, speaker. Elder Engle has recently been assigned to the Northern Indiana and Southern Michigan Districts; his address is 828 Call Street, Lansing.

EDWARD R. CARTER,
District President.

Portland District Conference

The Portland District Conference will be held at the Salem, Oregon, Church, 17th and Chemateka Streets, on February 21, 22, and 23. Apostle D. T. Williams, Seventy Arthur Gibbs, and the district officers will be in charge. The district League will present the first service of the conference at 7 p.m. on Friday evening. All-day services will be held Saturday and Sunday.

J. L. VERHEI,
District President.

Attention, New Mexico Saints

Apostle John W. Rushton has appointed Elder Harry Sheffer to serve as correspondence pastor for the state of New Mexico; Mrs. Sheffer will assist him. Already they have made two trips over the state visiting members. Any who have not been visited or who have friends in New Mexico that would appreciate this ministry may write to Harry F. Sheffer, Route No. 3, Box 43, Tucson, Arizona.

Change of Address

Mr. and Mrs. John G. Wight
Mr. and Mrs. L. S. Wight
5519 Kenwood Avenue
Chicago, Illinois

Requests for Prayers

Prayers are requested for Mrs. Emma Smith who is suffering from a nervous break-down and partial paralytic stroke.

Mrs. T. C. Gray, Oshoto, Wyoming, asks an interest in the prayers of the Saints. She is in the hospital and is suffering intensely.

Prayers are requested for Mr. and Mrs. Theodore Smith of Orlando, Florida. Mrs. Smith will soon undergo a major operation, and Mr. Smith wishes to be healed of an affliction from which he has suffered many years.

Prayers are requested for Floyd Clark, pastor of the Sylvania, Ohio, congregation, who is critically ill.

Mrs. John Mitchell desires the prayers of the Saints for herself and her husband. She is ill with asthma and heart trouble; Mr. Mitchell is suffering the effects of a stroke.

Prayers are requested for Mrs. Orville Thompson of Tomah, Wisconsin, that she may be healed of her affliction.

ENGAGEMENTS

Crownover-Draper

Mrs. J. W. Jones of Pittsburg, Kansas, announces the engagement of her daughter, Chrystal Draper of Independence, Missouri, to Carlos H. Crownover, son of Mr. and Mrs. A. J. Crownover of Richland, Washington. The wedding date has been set for April 13.

Smith-White

Mr. and Mrs. Lee A. White of Rock Island, Illinois, announce the engagement of their daughter, Marion, to Kenneth P. Smith, son of Mr. and Mrs. Orin Smith of Bradner, Ohio. The wedding will be in early June.

WEDDINGS

Horton-Parker

Betty Parker, daughter of Mrs. Adeline Parker of Elkton, Michigan, and Paul G. Horton of Pigeon, Michigan, were married in September, 1946, at Hopkinsville, Kentucky.

Abbe-Rinnert

Rose Elaine Rinnert, daughter of Mr. and Mrs. Stanley Rinnert, and Daniel Abbe, son of Jacob Abbe, were married on December 7 at the home of the bride's parents in Owendale, Michigan. Elder Ezra Abbe performed the ceremony.

Barber-Dunsdon

Louise Dunsdon and William Barber were united in marriage on December 22 at the Reorganized Church in Tabor, Iowa. District President Nels Johnson performed the ceremony.

McQueen-Smith

Lois L. Smith, daughter of Mr. and Mrs. C. R. Smith of Independence, Missouri, and Shirley McQueen, son of Mr. and Mrs. Frank McQueen of Sacramento, California, were married December 22 at the East Independence Church. Elder George E. Whitehead performed the ceremony.

Spicer-Sanchez

Juanita Sanchez, daughter of Mr. and Mrs. Delephenia Sanchez, and Pfc. William Lee Spicer, son of Mr. and Mrs. Frank Spicer, were married December 24 at San Marcos, Texas. Private Spicer has just returned from Europe; Mrs. Spicer will join him as soon as he is assigned a permanent station.

Shirkey-Ferguson

Norma June Ferguson, daughter of Mr. and Mrs. W. G. Ferguson, became the bride of Virgil Shirkey, son of Mr. and Mrs. Clay Shirkey, at a double-ring ceremony solemnized at the Methodist Church in Hardin, Missouri, on August 18; the bride's father officiated. The reception was held at the Ferguson home immediately after the wedding.

Jennings-Pfrimmer

Helen Marie Pfrimmer, daughter of Mr. and Mrs. George Pfrimmer, became the bride of Veryl Walter Jennings at the home of the bridegroom's mother, Mrs. Eva Jennings, at Boone, Iowa, on October 18. Elder Elon Tucker performed the ceremony. Mr. and Mrs. Jennings are living in Boone.

Hawley-Jensen

Sarah Jensen, daughter of Mr. and Mrs. Harry Jensen of Conception Junction, Missouri, and Herschel Hawley, A.M.M. 2/C, son of Mr. and Mrs. Roy Hawley of Conception Junction, were married September 14 at the Bedison Reorganized Church. High Priest Emery E. Jennings performed the double-ring ceremony.

Prothero-Sutterfield

Mrs. Elsie Sutterfield, daughter of Mr. and Mrs. A. A. Hale of Independence, Missouri, and Robert Prothero of Kansas City, son of R. E. Prothero, San Francisco, California, were married Saturday evening, November 14, at the home of the bride's parents. The double-ring ceremony was performed by Elder Thomas Thatcher.

Hawtin-Hester

Irene Hester, daughter of Mr. and Mrs. Elwood Hester, and Cleatus P. Hawtin, son of Mr. and Mrs. John R. Hawtin, both of Flint, Michigan, were married April 27 in the Reorganized Church at Clio, Michigan. Elder B. McGreahy performed the ceremony.

Miller-Smith

Helen Jean Smith of Clio, Michigan, daughter of Mr. and Mrs. William Smith, and James Myrl Miller of Newburgh, Indiana, son of Mr. and Mrs. Roy Miller, were married No-

ember 30 in the Reorganized Church in Clio, Elder James McBride officiating.

Bechtel-Gillette

Madiline Gillette and Herbert Bechtel of Clio, Michigan, were united in marriage on December 2 at the Reorganized Church in Clio. Elder James McBride was the officiating minister.

Garret-Ray

Violet Ray and Morris Garret were married October 5 at Boone, Iowa, Elder Elon Tucker officiating.

Gulick-Fisk

Hazel Fisk, daughter of Mr. and Mrs. Toras Fisk of Sterling, Michigan, was united in marriage to Glen Gulick, son of Mr. and Mrs. Verne Gulick of Alma, Michigan, on November 9 at the Reorganized Church in Bentley by Elder George Locke. After a short wedding trip, they will make their home in Alma.

Norman-Price

Wanda Price and William E. Norman were married on October 6 at the Reorganized Church in Knob Noster, Missouri. The double-ring ceremony was performed by High Priest Ward A. Hougas.

Heinrichs-Gleaves

Crystal Gleaves and Eugene Heinrichs were married November 30 in the Lafayette Baptist Church; Elder A. B. Heinrichs, father of the groom, performed the ceremony. The couple will make their home in Guilford, Missouri.

Holland-Sampson

Ruth Marjorie, daughter of Mr. and Mrs. James F. Sampson of Mt. Pleasant, Iowa, and J. Mabry Holland, Houston, Texas, were united in marriage at the bride's home on December 22 by Elder Harold Smith. They will make their home in Houston, Texas.

McCormick-Graybill

Eullaine Frances Graybill, daughter of Mr. and Mrs. Vivian W. Graybill of Kansas City, Missouri, and Keith J. McCormick, son of Mr. and Mrs. John McCormick of Independence, Missouri, were married December 12 at the Bennington Heights Church in Kansas City. Elder R. V. Hopkins performed the ceremony.

Deller-Sandage

Alice Almata Sandage, a student at Grace-land College, and Charles James Deller, U. S. Army, were married December 23 in the college chapel. Elder Charles Graham performed the double-ring ceremony.

Cunningham-Davidson

Ruth Lorraine Davidson, daughter of Mrs. Zora Evans Davidson, and Harold Eugene Cunningham, son of Mr. and Mrs. Heiskell H. Cunningham, were married November 27 at the Reorganized Church in St. Louis, Missouri. Pastor Frank McDonald performed the double-ring ceremony. The couple will make their home in St. Louis.

Aldrich-Markley

Betty Markley and Howard Aldrich of Springfield, Missouri, were married December 28 in Kansas.

DEATHS

ROBERTS.—Irving Mathias, son of Mr. and Mrs. Chester L. Roberts, was born May 15, 1919, at Rockville, Missouri, and was killed in a plane crash near Johnson, Kansas, on November 1, 1946. He was baptized a member of the Reorganized Church in 1928. From October, 1943, until November, 1945, he served in the Army Air Corps.

He is survived by his wife, Eunice, and son, Darryl, of Leavenworth, Kansas; his parents; and a sister, Mrs. Allen M. Galloway of Nevada, Missouri. Funeral services were held at the Walnut Park Church in Independence, Elder J. C. Stuart officiating. Interment was in Mound Grove Cemetery.

CLARK.—Levi Earl, son of William F. and Josephine Clark, was born June 11, 1884, at Monmouth, Illinois, and died December 6, 1946, at Kansas City, Missouri, after a brief illness. He was baptized a member of the Reorganized Church in 1909, and was ordained a priest in 1923.

He is survived by his wife, Laura Moody Clark, Mount Washington, Missouri; three sons: Lester E. Kalamazoo, Michigan; Clyde H., Kansas City, Kansas; and Earl M. of the home; one brother, Walter Clark, Spring Hill, Kansas; three sisters: Mrs. Alice McConnell, Cleveland, Oklahoma; Mrs. Lucy Brought, Des Moines, Iowa; and Mrs. Agnes Thompson,

Mary A. Burlington
1510½ Jules St.
St. Joseph 16, Missouri

62970
17
h

Melbourne, Iowa; and three grandchildren. Elder Perry Hiles was in charge of the funeral service. Interment was in Mount Washington Cemetery.

MOORE.—Marial Enos, son of William S. and Samantha E. Moore, was born February 6, 1871, at Lineville, Iowa, and passed away at Laquey, Missouri, on December 31, 1946. He was baptized a member of the Reorganized Church in 1898 and remained a faithful worker until his death. He was married to Nina E. Hartman on December 6, 1905; three sons were born to them: Marial Frederick of Vandalia, Missouri; Elbert Dell of St. Louis, Missouri; and Philip Hartman of Laquey. Besides his wife and sons, he leaves a sister, Millie Wilson of Pomona, California; and two grandchildren. Funeral services were held at the Iduma Church, the Reverend Frank Manes officiating. Burial was in the Iduma Cemetery.

LINMER.—Eugene Victor, son of Mr. and Mrs. Fred Linmer, was born March 11, 1925, at Eads, Colorado, and died January 2, 1947, at Fort Knox, Kentucky, in the service of his country. He lost his life while on patrol duty as a military police when his car skidded on the icy road and went over an embankment. He moved, with his parents, to Independence, Missouri, as a small boy, residing there for ten years. After that he made his home in Highland, Illinois, where he lived until his induction into the Army.

He is survived by his parents; two grandmothers, three brothers, and one sister.

HAGER.—Annabelle, was born July 16, 1848, in Kentucky, and died January 3, 1947, at the home of her son in Springfield, Missouri. She had been a member of the Reorganized Church for seventy-one years. Her husband, Jerry Hager, preceded her in death in 1921.

She is survived by three sons: Fred and Leo W. of Springfield, and George H. of Strafford, Missouri; six daughters: Mrs. Maggie Watts of Canada; Mrs. W. R. Tillson of Maryville, Missouri; Mrs. J. S. Chandler of Tulsa, Oklahoma; and Mrs. H. F. Culp, Mrs. Lee Kirk, and Mrs. C. E. Rupe of Springfield; twenty-three grandchildren, thirty-two great-grandchildren; and one great-great-grandchild. Funeral services were held at the Reorganized Church in Springfield on January 5, Francis M. Bishop officiating. Interment was in the Greenlawn Cemetery.

PEEVY.—Patsy, was born in Dixonville, Alabama, on June 15, 1864, and died at the home of her son in Brewton, Alabama, on October 29, 1946. She was baptized a member of the Reorganized Church early in life, and remained a faithful worker until her death. She was married to Sylvester Peevy; four sons were born to this marriage. During her life, she did much to assist the work of the church in Dixonville, contributing generously to the building project.

She is survived by three sons: William Edward of Brewton; Ollie and Brack of Mobile, Alabama; one sister, Laura Fuqua of Milton, Florida; seventeen grandchildren, and eighteen great-grandchildren. Funeral services were held at the Dixonville Reorganized Church, Elders A. D. McCall and L. D. Flynn officiating. Interment was in the Dixonville cemetery.

(This space for Address Label.)

The New Edition

The Oriole Girls' HANDBOOK

An Activity Program



35c

Prepared by
Department of Religious Education

with

LIGHT OF LIFE

Religious Award Program for Girls

Included in the Oriole Girls' Handbook, but may also
be purchased separately for 20c.



Herald Publishing House
103 South Osage Street
Independence, Missouri

Gentlemen: Kindly send me copy/ies of THE ORIOLE GIRLS'
HANDBOOK @ 35¢ each; and copy/ies of the LIGHT OF LIFE
AWARD @ 20¢ each. Charge my account. I enclose cash.

Name

Address

City Zone State

(SH2147)



Photo by Mrs. J. J. Shepard

*Amana
Pines*

THE
Saints Herald

VOLUME 94

FEBRUARY 8, 1947

NUMBER 6

www.LatterDayTruth.org

A Need Have We

P. S.



ANOTHER Lincoln great and good,
This is our country's need;
To stand for love and brotherhood
Against the power of greed.

To strike the shackles from the poor,
And touch the rich man's heart;
To bind with bonds of peace a world
That war has torn apart.

If there's a man in Joseph's land
Who fills this want,
we pray
That God's own hand will raise him up,
And speed him on the way—

To purge and make our nation clean,
That we may once again
Unfurl the flag of freedom
Before the eyes of men.

—Ermina Perkins Kearney

* Amana Pines

A pleasing story is connected with our cover picture for this week. Mrs. Laurine Clark took her copy of the "Herald" to work and had it on her desk in a Cedar Rapids, Iowa, office (the Shepard Insurance Agency). Her employer, Mr. J. J. Shepard, saw it and noted our interest in cover pictures. He remembered some of Mrs. Shepard's photography, and as a result we received the fine print of "Amana Pines."

Mr. Shepard gave us this account: "A number of years ago the children in the Community, looking for a project by which they could contribute their labor to the betterment of the Society, set out this pine grove. It is now about forty years old; all the trees are planted symmetrically; there is a deep carpet of pine needles, and while it is little known, it is a beautiful thing to see."

The straight lines of the trees represent something of the spirit of one of the most interesting and remarkable communities in our country.

* Pie

Just to let you know how kind people are. My neighbor telephoned this morning: "I'd like to borrow a pie tin from you."

This mystified me. I know she has plenty of pie tins of her own. Why should she need one of mine?

Experience has taught me to do what a neighbor asks, and find out the reason later. So I paddled over with a glass pie dish.

"I'm making a pie for John today," she said. "I'll make you one. What kind do you like?"

The lady has a reputation. Tonight there will be a warm pie waiting for me, of an excellence that you will find in few homes, and in hardly any bakeries.

* When you face the multitude of the day's tasks, you may think you do not have strength to do all of them. However, you will find that you have strength to do one. Do this one, and you will feel better. Then go on to the next, and the next, and by the time the day is over you will be surprised at what you have accomplished. Most of our lives have to be lived, one task at a time.

* DUST never broke anything. Dusting frequently does.

EDITORS:

The First Presidency

Israel A. Smith
John F. Garver
F. Henry Edwards

ASSISTANTS:

Leonard J. Lea, Managing Editor
Kenneth L. Graham, Business Manager

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 per year and \$1.15 for six months in advance in the U. S. A., its territories and possessions; Canada \$2.50 per year and \$1.30 for six months; other countries, \$3.25 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

This publication is made possible by devoted volunteers who wish to help in the literary work of the church, and all manuscripts are gladly received for examination. As many as possible will be used. No payment for manuscripts is possible at the present time.



Volume 94 February 8, 1947 Number 6

CONTENTS

EDITORIAL:

Lifting the Iron Curtains..... 3

ARTICLES:

Prayer, poem, by A. A. Oakman 4

1947 Conference Choir..... 4

Accommodations at General Conference 4

Over the Isthmus,
by Roy A. Cheville..... 5

The Gathering, Question,

by Roy Weldon..... 7

Answer, by G. L. DeLapp..... 9

Temporal Law, by J. A. Koehler.. 15

Personality Termites,
by Jeanette Hield..... 17

Worship Suggestions for March,
by Bernice Bonham..... 20

Adventures in Latter Day Saintism,
by Mary B. Hill..... 25

They Need Not Walk Alone,
by B. Mildred Nelson..... 28

News Briefs 21

Bulletin Board 30

Man is his own star; and the soul that can

Render an honest and a perfect man
Commands all light, all influence, all fate.

Nothing to him falls early or too late.
Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still.

Lifting the Iron Curtains

Missionaries

It was a missionary home in which our little group had gathered. There were the souvenirs of missionary travels, of long sojourns in distant lands. There is something about Brother J. Charles May and his companion that makes you feel how they keep always in mind that their stay at home is a leave of absence, and that they hear in spirit the voices of distant friends of other races calling them to come and help. The dedicated missionary, especially the foreign missionary, has something special about himself that distinguishes him from other men. It is something noble, and it draws a tribute of respect from the hearts of others. Home for a season, Brother and Sister May have the light of tropical skies still shining in their eyes.

Guests of honor in the May home on this occasion were Apostle and Sister M. A. McConley, with a fine record of overseas service to their credit, and very soon to depart for the European Mission. Splendidly equipped by experience, strong in physical and spiritual resources, motivated by an active capacity to love "all kinds and conditions of men," firm in their convictions and deeply grounded in the gospel, and above all possessed of an unshakable trust in God, this valiant couple goes bravely forward into the world's most difficult missionary spot. They will try to reconcile and unite in a common bond of love peoples who have lately struggled against each other for life and death, who have felt hate and fear, danger and suffering in a degree that most of us in America cannot imagine. Such people are our missionaries.

Help Wanted

Brother McConley spoke with feeling of the tremendous need of

the peoples to whom they are going. He also spoke of the need of the prayers, the support, the funds, and increasing help to carry on the work that must be done. He realizes keenly that the people have been crushed spiritually and intellectually as well as in military and economic power; and that they need the gospel to give them new hope and plans for a better life.

People who live in comfort and security in the Americas cannot comprehend the want and need of their brothers and sisters of the Old World. But, in all Christian grace, we must try the best we can to comprehend it. And understanding alone is not enough. The purpose of understanding is that something practical and intelligent shall be done about it. From our insularity we must emerge, opening the doors of love and resources to save those who must perish unless we help.

The Iron Curtains

More than one iron curtain has walled the peoples of Europe into small, prisonlike hells in the past few years. The iron curtain was not invented by Stalin, nor built in Russia. There have been many others, and are yet many others. The iron curtains were built, ready and waiting, when Hitler clanged the doors shut in 1939. People could not escape, except by death; they could not alter the situation in any degree; they were not allowed the possession of their minds and spirits, let alone of their bodies.

More horrors of cruelty and suffering, more man-made misery, more diabolical barbarity have been revealed than the mind can grasp. Only those who had to endure some phase of it can understand even a part.

Relief does not come immediately with the lifting of the iron curtain. Agony continues among the sur-

vivors as they contemplate not only their personal miseries but also the ruins of their cities and countries and the graves of those who perished. It takes a long time to heal wounds like these, and even generations yet unborn will feel their effects.

So, long after the conflict, the iron curtain of war is still raised in parts of Europe, and people still live under war conditions. But it has been lifted in some places, and will be lifted in others. Into these areas, the forces of mercy and reorganization must go from lands that knew little of the blight of war. Into these areas, the missionaries must go to bring relief to suffering minds and spirits, even as others go to bring relief from famine, cold, disease, and want. The diseases of mind and spirit (as those who know often have reason to reflect) are quite as serious as those of the body.

Mercy

Surely, there is no person so poor but that he can do or give something to this cause. We cannot take our help in person. But we can give the means and the supplies to those who are designated to give this help. Let no day pass when we do not remember our unfortunate brothers and sisters in our prayers; let no day pass in which we do not strive ourselves to be instruments in God's hands for the fulfillment of those prayers!

All over Europe, all over the world, iron curtains—of war, of censorship, of barriers to trade and culture, to the free exchange of thought—must and will be lifted. The dead hand of dictatorship cannot last forever. Freedom will assert itself. Some are gone now. We must be ready to do our part in helping the nations to heal the wounds of war and build a better world.

L. J. L.

Editorial

1947 Conference Choir

The Conference Choir will be made up of singers throughout the church who are in attendance at the conference. There will be two regular rehearsals scheduled in the regular conference program. The choir will sing on the last Sunday of conference at the two morning sessions. All singers who plan to come to conference should plan to sing in this choir. It will not take you from regular conference sessions, but it will be a way for you to materially contribute to the success of the conference.

Local choirs throughout the church are urged to secure the conference music and use it locally between now and April 6. The music is excellent and not difficult and worthy of a place on any worship program.

Individual singers who do not belong to a regular choir are welcome to sing with us.

The conference list follows:

- "Come, Thou Almighty King," Alfred Whitehead, SATB @ 15c, published by Carl Fischer, No. CM602.
- "Let All the World in Every Corner Sing," E. T. Chapman, SATB @ 15c, published by C. C. Birchard & Co., No. 1189.
- "Sing Praise to God, the Almighty," Russian-Whitford, SATB @ 15c, published by C. C. Birchard & Co., No. 344.
- "A Festival Prelude," Bach, SATB @ 25c, published by C. C. Birchard & Co., No. 316.
- "O Lord Most Holy," Cesar Franck, SSATB @ 12c, Neil A. Kjos Music Co., No. 7020.
- "A Prayer for Wisdom," (Kol Slaven), D. S. Bortnianski, SATB @ 12c, published by B. F. Wood Music Co., No. 490.

This music may be obtained from any music store or from Neil A. Kjos Music Company, 223 West Lake Street, Chicago, Illinois. Mr. Kjos is giving a special price for this folio of music. Just ask him for the 1947 Conference Folio for the Reorganized Church of Jesus Christ

of Latter Day Saints. He will give you the correct music.

Yours for fine music at General Conference, April 6, 1947.

FRANKLYN S. WEDDLE,
Director, Music Department
The Auditorium, Independence, Missouri

Accommodations at General Conference

The Housing Committee requests that all visitors to Independence during the General Conference who can make private arrangements for rooms do so as early as possible. This will assist the Housing Committee and will avoid much correspondence. Those who desire the Housing Committee to make arrangements for rooms should mail their letters to the Housing Committee, The Auditorium, Independence, Missouri.

The following details are required:

1. Number in party.
2. Rooms required.
3. Day of arrival.
4. Length of stay in Independence.
5. If alone, whether willing to share a room.
6. Whether a delegate to the Conference.

As a word of caution, may we suggest that persons arriving for Conference without reservations for sleeping accommodations will find it difficult to secure rooms in or near Independence.

GENERAL CONFERENCE HOUSING COMMITTEE.

THE AUDITORIUM, INDEPENDENCE, MISSOURI

A little fellow in the slum section of a large city was induced to attend a mission Sunday school, and by-and-by became a Christian. He seemed quite bright and settled in his new Christian faith and life, but someone, surely in a thoughtless mood, tried to test or shake

Prayer

By Arthur A. Oakman

So set with the compass
By forgiving grace divine
Of comprehensive vision,
Apotheosis of time,
I reach with eager spirit
To grasp what lies within
The veil that hides th'Eternal,
The flesh—and reign of sin.

This exaltation's earnest
Came many years ago,
It lifted, chastened, cleansed me
And set my soul aglow.
'Twas providential stirring,
Incarnate Christly power
Quickening flesh and spirit
In service hour by hour.

Forth glorious creation,
It told with beauty rare
Incipient Zion heralded,
New heaven, new earth were there.

Eternal worlds unfolded,
Their courses held by love
Of God to man remolded,
By Christ's redemptive move.

From holy converse turning
I view my state with shame,
I cry for reassurance's
Renewal, quickening flame
Of ministry reascent
Empowered by vision's rood
In flesh made clean, resplendent—
Crucifixion's amplitude.

Jan. 17, 1947, at Moline, Ill.

his simple faith in God by asking him, "If God loves you, why doesn't he take better care of you? Why doesn't he tell someone to send you warm shoes and some coal and better food?" The little fellow thought for a moment; then, with tears starting in his eyes, said, "I guess he does tell somebody, but somebody forgets." Without knowing it the boy touched the "sore point" in the church's history—A. Bernard Webber.

Over the Isthmus

Thoughts on Immortality

By Roy A. Cheville

This beautiful message was given at the memorial service for the late Mrs. Verne Deskin (Bertha Robinson) of Lamoni, whose passing leaves a great vacancy in that city and in the ranks of the faculty of Graceland College. Dr. Cheville's message will bring comfort and hope to all who mourn the passing of loved ones.



CROSSING OUR CONTINENT has become a common experience. Every day travelers set out from the Atlantic seaboard to the Pacific Coast. They take a diversity of ways. Many go by rail, on the northern, southern, or "overland routes." Many hurry across by air, others choose a course to their liking, going leisurely by car. Occasionally some turn the trip into a long hike, stopping at will and traveling as luck comes along. Diverse, indeed, are the experiences along the way. For some, crossing the continent is a monotonous journey as they long for their trip to come to an end. Others find it to be a sequence of thrills and delights, with each section contributing its scenic wonders. Out of New York City the traveler drinks of the beauties of the low, wooded Appalachians. The corn fields of the mid-west wave in rhythmic ripples. The bluffs along the Missouri fascinate with their unusual geologic formation. The plains of Nebraska stretch in appealing invitation to where they meet the sky. The Rocky Mountains rise in grandeur, seeming almost artificial as the traveler comes upon them. On the western shores, palm and eucalyptus trees await the journey's end.

THROUGH THE LAND OF THE LIVING

Each of us crosses the continent of life, journeying through "the land of the living." Some of us

have a long excursion often beyond the classic "threescore years and ten." Some have to hurry along, completing the life trip in teens or twenties. In our moments of clearer vision, we see that it is not the time spent that matters so much; it is what happens to us en route. We come to learn that the log is not chronicled in passing of days.

We live in deeds, not years,

In feelings, not in figures on the dial:
We count time by heart throbs:

He lives most who thinks most, feels
the noblest, acts the best.

In this outlook we ask not, "How long did he live?" but rather, "How much did he live?"

In this life journey over the continent some are bored with it all. They find no connection between the events that come one after another. They converse with themselves as did Hamlet:

How weary, stale, flat and unprofitable,
Seem to me all the uses of this world.
Fie on't, ah fie! 'tis an unweeded garden
that goes to seed,
Things rank and gross in nature possess
it merely.

Such as they do not have a planned or unified tour. Each day's sun smiles on whatever happens to be going on at the moment. Some hasten on in order to have more time in which to be bored after arrival at whatever place they chance to stop. Then one day they come to the journey's end, never having ar-

rived anywhere, for they had neither objective nor sense of direction.

Others find life one high adventure in pressing forward from the rising sun. They do not foresee all the scenes that await. Such prevision would take away the thrill of coming upon new faces and places. But they do have sense of direction. No temporary stay will chill their ardor. Paul in a Roman prison could write to the Philippian congregation: "I press forward towards the mark for the prize of the high calling of God in Christ Jesus." Even though incarcerated, the journey was still going on.

SEA OR ISTHMUS

One day each comes to the terminal city that marks the end of his journey. For centuries this has been visioned as standing on the life-ward bank of a river or sea. This marked sharply the boundary between life and the hereafter. The Greeks brought mortals to the River Styx. There old Charon ferried them to the beyond. It was a gloomy passage to a drab land of spirits. The Hebrews brightened this for us, as we have come to liken death to crossing over Jordan into the Promised Land, after the way they entered Canaan. At least the country was inviting, and there was promise

of providential guidance.

There is another picture of this terminal city. It stands not on the edge of water that divides the here from the hereafter, but at the beginning of an isthmus that connects two lands. Such a pattern speaks of the continuity of life. Life moves on across the isthmus; it does not stop at a stream and then start over again. This view squares with the divine process of growth everywhere operative in the universe. In this process one step emerges out of its predecision and evolves into what comes after. Eternal life becomes a going on existence with continuing unfoldment, not a sudden creation through magical power.

Some never see the isthmus, clouds hang over their terminal city, and no neck of land connects with the country at its celestial side. Adelaide Love has caught the soul of the fog-clouded traveler.

"Death is a sea," the doubter cried,
"Wherein are drowned love, hope,
and strife."
"Ah, no, an isthmus," I replied,
"Linking two continents of life."

WE BUILD FOR THE LARGER CONTINENT

At best, our continental journey is a short century; an elephant outlives an eagle a century and a half. Our time falls short of that. There is so much to see, so much to discover, so much to understand. Very little can we round out with maturity. William Cowper once wrote that even our associations cannot achieve fullness: "There is not room enough for friendship to unfold itself in full bloom in such a nook of life as this." Such hungers rise of conceptions of eternal life as qualitative rather than quantitative. We may assume that one of the requirements for eternal life is the sense of an infinity yet scarcely touched, linked with a pull to continued contact with this untapped future. If the journey of life is dull here, why should one long for

an eternity in which to be bored. God calls us to a future of high adventure of creating with him. The continent across the isthmus becomes a land of promise for exploring the vastness of our universe.

WE START FROM WHERE WE ARE

In fancy we have thought of some fairy power that could lift us from our mundane surroundings and transport us to an ethereal place more to our liking. Not infrequently death has been interpreted as a means of escape. By a wave of the hand of God, all unpleasantness and weakness of the past is to be blotted out. There is no foundation to such fancies. Certainly it does not square with the orderly procedures of God everywhere else in his world. The words of Revelation 22:11 may be taken as descriptive as well as condemnatory: "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still, and he that is righteous, let him be righteous still." No magic stream will bring instantaneous transformation. What a challenge such a view brings to make each day's journey a progression beyond each yesterday! It prompts us, too, to realize that everything that happens to us conditions our eternal happiness. In recent years we have been seeing how the set of childhood affects youth and adulthood. The unhappy child is likely to become an adult whose life is tied in knots. Likewise each present day conditions the long-time set of the soul.

AT THE POINT OF THE ISTHMUS

Lives that retain their youthful spirit find zests in adventures of travel. We can picture the glow of expectancy of a friend about to set out on a journey. There is likely to be a bit of apprehension, but there is also a thrill in meeting new scenes. The itinerary is to be charted and the belongings packed. Very assuring is it if we can have the service of a competent travel agency or an experienced friend. Some of our

modern au revoir's carry the healthy spirit of leave-taking. This may be colloquial, but it is wholesome, "So long! I'll be seeing you!" It is to be regretted that we do not read more of this spirit into our farewells at death. I fear we do an injustice to our children when we lead them to think of death with shrinking and rob them of adventure into the next continent.

This relaxed leave-taking comes with spiritual maturity. Some twenty years ago my roommate and I parted as we left Graceland. When we separated at the station and my train went on, it seemed that for a while the bottom dropped out of my world. I had to learn that there was possible a kind of invisible communion with those with whom I had been walking. I had to learn, too, that some of that buddy of mine stayed with me, and I presume a bit of me went with him. How many times, since then, my friends have crossed over the isthmus, and I have had to keep alive the comradeship I knew so well! Sometimes I could expect that paratrooper shot down in the Battle of the Bulge to walk into my room and start up a conversation just as he used to do. That air pilot who crashed into the Pacific seems just outside my door ready to enter. This friend, whom we memorialize today, seems yet with us, so we shall almost expect to meet her in the hall and exchange cheery greetings.

Across the isthmus are those who wait to live with us in the expanding life of the new continent. "Mother Robinson," who took Bertha into her home was one of those "mothers in Israel." I can imagine her saying "I've been waiting for you. You've been pretty tired. There's so much we'll want to talk over."

WE KEEP TRAVELING ON

Those of us who remain on this side of the isthmus will keep to our journey. Each day's journey will be colored by the thrilling future in a
(Continued on page 14.)

With Reference to The Gathering

The following discussion referring to some phases of the gathering and other related matters, in the form of a letter of inquiry by Roy Weldon to Bishop G. L. DeLapp, and the Bishop's answer, will be of interest and may be read with profit by a considerable number of our people. The correspondence is accordingly given place in the *Herald*, for the wider circulation thereby made possible.—THE EDITORS.

The Question:

Route 5
Warrensburg, Missouri
December 9, 1946

Bishop G. Leslie DeLapp
The Auditorium
Independence, Missouri
Dear Brother DeLapp:

I greatly enjoyed your presentation on problems of the gathering, to the Central Missouri Stake High Council, at Lee's Summit three Sundays ago.

Your statement that one of the greatest problems in your office comes from prophecies which come from various sources on disasters, calamities, etc., interested me greatly. I believe this problem has a positive as well as a negative aspect, and that it has grown to such proportions as to warrant some very careful consideration, and perhaps action.

I have become personally involved in this question of "What of the Future?" In the *Saints' Herald* for April 29, 1944, there appeared an article by R. L. Amsberry entitled "What of the Future?" In this article was a quotation, or quotations, from impressions about the future which my wife gave at the Northwestern Iowa reunion at Woodbine, Iowa, in 1943. Her impressions were that 1946 would usher in forces (inflation) that would bring a series of disaster years. We had no foreknowledge that this was to be published, and to say the least, we were greatly surprised when it appeared.

You might be surprised if I told you just how much mail and how many people have contacted me since that time, in respect to the possibility of disastrous times immediately at hand. Many of those *perturbed* and *concerned* are not just crackpots, but are good stable Latter Day Saints. I believe the problems have reached such proportions as to warrant action looking towards clarification.

The problem has several aspects:

I. Prophecies and statements in the *Herald*:

A. *Saints' Herald*, June 22, 1932, by Joseph Luff, Prophecy on plagues, droughts, famine, war, panic, etc.

B. *Herald* for March 16, 1941, by Charles Fry, under President F. M. Smith's authorization, warns of desolations: "Nearer comes the danger, nearer, Will ye bide the day?"

C. *Herald* for January 6, 1940, by Eldora

Emerson, "Sleeping Zion" warns of desolations, etc.: "Ye have walked too long with Babel, with her also ye shall weep. Sorrow yours how sore ye know not, if her ways ye longer keep. Zion, Zion! sleeping! sleeping! Will ye just slumber on? The sands of time are in my keeping and those sands are nearly gone."

D. *Saints' Herald*—"We stand on the threshold of a great change."

You were present when this was delivered at a young people's convention in Berkeley, California, in November, 1939. You were present when Brother Rushton asked me to write it down so he could send it to the *Herald*. It was later published in the *Herald* under President F. M. Smith's authorization. It contains the following statement in regard to the great storm or upheaval:

"When the great day comes, the day of the great storm, the day when the waves of social upheaval and human passion shall well mountain high and the fierce winds and the hurricanes of *economic collapse* and social commotion shall sweep across the great ocean of human life and the very elements shall rage and war. In that day the great ship of modern civilization shall wallow helplessly in the seas and it shall list, and it shall lurch and sink beneath the waves never to rise again: but in that same day, the sturdy little ship of Zion shall pass through the storm and safely land on the shores of time."

E. In the June 8, 1946, *Herald*, in the editorial Israel A. Smith writes on the "Signs of the Times," here are a few sentences:

"From the inception of the Restoration Movement there appeared prophetic indications of a great and dreadful day of the Lord."

Comment is made upon Doctrine and Covenants 1: 4: "The calamity which should come upon the face of the earth."

"The present dispensation rapidly approaches what? Either a Utopian world or a condition of chaos and anarchy never before witnessed. How shall we resolve it? Shall we out of wishful thinking believe there will be the universal peace attempted through the United Nations? Or shall we recognize as *almost immediately threatening the terrible conditions foretold by the prophets of all dispensations?*"

F. *Herald*, April 29, 1944, "What of the Future?"

As before mentioned, this article contains my wife's impressions regarding 1946 being a year in which there would become manifest those forces (perhaps inflation) which would eventuate in extremely disastrous conditions



BISHOP G. L. DELAPP

of desolation, famines, etc. The article itself bolsters the above predictions with a great deal of economic data, etc.

As before mentioned, this article as well as others printed in the *Herald*, and above mentioned, have stirred up considerable interest. Some have apparently written the Presidency about these things. President Smith published a letter and his comments on the same anent the Amsberry article and the year 1946.

II. Prophecies by church officials:

A. "Admonition," Joseph Luff:

"The restraining gates my mercy led me oft to interpose

Shall the devastating currents fraught with woe no more oppose?

Whoso will may bide the hour, naught can harm whom God protecteth."

B. Prophecy at Walnut Park before the war closed:

"Following the war very difficult times will come. There will be an economic collapse. This country will be laid desolate as are some of the countries in Europe.

III. Central Missouri Stake Reunion, 1946, a High Priest:

The prophecy in Daniel about the last days, "there shall come a time of trouble such as has not been known since there was a nation," is about to be fulfilled. Saints warned to stand on holy ground. God will preserve those who are righteous, etc.

IV. Another High Priest, outside the stakes, but in the region round about, prophesied that this area would be laid desolate like a desert.

V. Prophecies have been coming from official church officers, members of the Twelve, District Presidents, High Priests, etc., of famines, plagues, and desolations near at hand. I have notations (not copies) on about 30 of these.

It appears the church, in official capacity, is making an *uncertain sound* on the trumpet of the future. The church, through its official organ, the *Herald*, is publishing prophecies and statements about catastrophe, and many of its higher officers are prophesying the same at reunions and conferences. At the same time, there are coming from the *Herald* and from the pulpit, warnings and declarations against prophets of catastrophe and doom. I quote from one of these warnings against

prophecies of disaster (*Saints' Herald* Editorial, June 29, 1946):

"This postwar period is providing a field day for the prophets of doom, the apostles of despair, and the predictors of catastrophe. The quarrels of the victorious United Nations, and particularly of the Big Three, gave them a good start. The atomic bomb gave them a strong argument, and they are making the most of it.

"False Prophets

Lately, younger members of the church have been disturbed by unguarded talk of older members in which the apocalyptic literature of the Bible has figured strongly, along with current predictions of disaster for the world. This is very discouraging to the young who must prepare for careers, build homes, and plan for the future. People who predict disaster mean well; such people always arise in times of danger and uncertainty, and their influence is detrimental.

All this has happened before, many times. It would be hard to find any period since the time of Christ when somebody was not predicting the end of the world by fire, collision with other planets, war, tidal wave, or something. These prophets have always been wrong, and the world has always gone on in its course.

"We should say to people: Do not let them frighten you; God is in charge of his world; His purposes will not fail; his work will be done."

Brother DeLapp, I submit these facts to you:

A. The church itself, through its official organ, the *Herald*, and through its official personnel, has been the chief and major source for the promulgation and spreading of prophecies of catastrophe, doom, and disaster. For darkness, woe, and pessimism, some of the prophecies published in the *Herald* since 1930 can scarcely be eclipsed or equaled by anything from any other source.

B. At the same time the church in official capacity has been spreading these prophecies of doom from press and pulpit, it has also from press and pulpit been issuing warnings and declarations against prophecies of catastrophe, desolation, and doom.

To say the least, the trumpet is making an uncertain sound. If a great day of visitation and disaster is at hand, surely the Lord ought to give us warning through the proper channels (the church in official capacity). Our people have been taught to discount manifestations from outside or from local sources, and to give heed to that which comes through ordained and official channels. Brother DeLapp, I submit to you this question: "Which shall we give heed to, the prophecies of disaster, or the warnings against the prophecies and propbets of disaster?" The church in official capacity seems to be sponsoring both.

Now I proceed towards the purpose of this letter. Our people are widely perturbed with apprehension and concern over the uncertainties of the immediate future. This state of "nerves" and uncertainty seems to arise from three sources:

A. Prophecies and manifestations official and unofficial (already discussed).

B. Prophecies of disasters, plagues, catastrophes, etc., to take place in the last days as found in our Three Standard Books.

C. Economic and political predictions from leading economists, educators, and statesmen.

Since the war ended, there has been a decided shift away from optimism towards pessimism. Statements of commentators and persons in authority have been growing less reassuring. I list a few of these:

A. *Kansas City Star*, October 16, 1946, Dr. Virgil Jordan, President of the National Industrial Conference Board, predicted to the Union League Club in Chicago, "The United States is at the brink of a deep economic depression." Dr. Jordan suggested that if the Republican Party is returned to power in 1948, it will be crushed in another turn of the economic cycle.

B. *Kansas City Times*, May 20, 1946, Law or Chaos:

Our government is on the brink of economic chaos that may turn to civil war. Let's not take this lightly. When constitutional government fails, then we face Communism or Fascism. Let's keep our America.

Kansas City's Own Merchants.

C. *Kansas City Times*, May 13, 1946, Bowles Fears Disaster if Controls Are Dropped:

Washington, May 12—Chester Bowles, economic stabilizer, addressing a citizen's rally in New York today by telephone, declared that if price and rent controls are dropped, or if we are forced to weaken in any way our efforts to hold them down, we shall face a national disaster, and inflation that would surely end in collapse.

D. Philip Murray, head of the C. I. O., is freely predicting a terrible financial collapse.

Kansas City Star, December 14, 1945, Philip Murray, C. I. O. President, charged today that vital economic data is being concealed from the American public even while the nation is heading with "terrifying speed" towards a financial crash.

E. Roger Babson, famous economist and expert on business, who is credited with accurately predicting the Wall Street crash and subsequent depression in 1929, is and has been making some most gloomy predictions. Within the last month he has purchased two farms and an old brick building in a small Kansas community. He declares he is moving all his valuables from New York to this Kansas community.

"Bury a few drums of oil, cache a liberal supply of canned and dried foods and other essentials which would be hard to obtain in the event that agriculture, manufacturing, and distribution break down."

F. Mormon Church—reports have come from members of the Mormon Church that they have three years' supply ahead of food and clothing in anticipation of a time of unparalleled depression.

St. Joseph News-Press, November 20, 1946, has an article, "Church to Expand Its Welfare Plan." Leaders of the Latter-day (Mormon) Church Welfare Plan today embarked on their most ambitious project after church officials warned of "hard times ahead." A 50 per cent production hike from 1947 was authorized by the church plan which was formulated during the 1930's to insure the church membership of almost one million, with food, clothing, and other essentials of life.

In the past few years I have talked with many people about the immediate future. The most fearsome thing in the minds of many of the people seems to be "economic collapse." Many of them have told me they feel sure that it is coming. It is predicted by all three agencies above listed—prophecies printed in *Herald*, prophecies delivered by church officers, predictions by Bowles, Babson, Murray, and others, and statements in the Three Standard Books. A prophecy by Christ in the Book of Mormon contains terrible implications:

"Yea, we be unto the Gentiles except they repent [all classes of social ill, divorce, juvenile delinquency, crimes, consumption of tobacco and liquors, etc., have been growing progressively worse] for it shall come to pass in that day, saith the Father, that I will cut

off thy horses out of the midst of thee [all mechanical power measured in terms of horsepower] and I will destroy thy chariots, and I will cut off the cities of thy land and throw down all thy strongholds."—3 Nephi 9: 101.

The implications of cutting off our horsepower and therefore destruction of our chariots by an economic collapse or otherwise is a sobering thing to contemplate.

A. 130 million people depend on the chariot for their food, clothing, heat. About 90 per cent of our food is produced by means of tractors, combine harvesters, etc.

B. 100 per cent of our food depends upon the chariot (trucks, railroads, etc.) for transportation to market and for milling and processing.

In case of an economic collapse and subsequent cessation of all business and transportation, what would happen to our cities? According to Babson, they will have to empty themselves. It would be a situation of chaos, famine, and difficulty without parallel. In his book, *If Inflation Comes*, Babson advises that if inflation comes, money should be spent for the welfare of others and yourself. Thus it all brings us face to face with the big question: Are we as a church flying blind? Are we sure what the morrow may or may not bring? Is there an economic collapse around the corner? If so, are we ready for it? I know, from my own experience, that many of our good people are afraid the church would be disastrously affected by an economic collapse. They are afraid all the money the church has in bonds and in the banks will be a total loss. They are afraid the only values that will survive an economic collapse will be those in lands and real estate. They quote the advice in Doctrine and Covenants to buy lands. They are also afraid the church has no program of aid and welfare to meet an emergency where the cities would be forced to empty themselves in search of food and warmth and succor. It has been said, about half of our people live in cities, and are dependent totally on our present economic system for everything. They are unprepared for a sudden emergency which requires their living to come from agriculture. If an economic collapse is in the offing, should we as a church do as the Mormons are doing and make preparations in food and clothing reserves? In such an emergency the Saints who live in the cities would apparently have to be taken care of by our people in agricultural districts who have foods and means for warmth at hand. An economic collapse with social chaos would cut off food, clothing, and all public utilities from the cities. This would render the large cities untenable, thus fulfilling the Book of Mormon prophecy. The church was flying blind when the last depression overtook us. Our own bank in Independence was caught unawares. The present Bishopric was not responsible for that debacle. The present Bishopric has made a historic contribution to the Restoration Movement by leading us out of that difficulty. The present Bishopric can make a more historic contribution by correctly gauging approaching conditions and making the necessary preparation to meet those conditions.

The above questions are being discussed by our people. Many are apprehensive and perturbed. I am free to admit that I am myself apprehensive. The facts and reasons for apprehension are too voluminous and come from too many authoritative sources to be passed by lightly.

If our stocks and bonds and money in the bank and in industrial enterprises were all we stood to lose, it would be less perturbing. The financial loss, however, would be a small item in a condition where some predict that due to economic chaos food would be unobtainable and in the great metropolitan areas

people would perish in vast numbers. This question is more than one of money. It is a question of life to the half of our people who are not living in agricultural districts.

I think it is time for all of us to lay our cards on the table. Too much is at stake. I admit freely, I don't know the answer to all this. I am a firm believer that the Lord called the men who now lead the church. I believe if you as presiding bishop do not know for a surety what the future will bring, that the Lord will reveal it to you. I for one would be willing to go the limit if the church would set a period of fasting and prayer for light and guidance as to what should be done in preparation for the future.

My last check of this current year was by far the largest I ever tendered to the Bishopric. I am a shareholder in what happens to the church. My energy, my time, and all I live for is invested in it. I am anxious for the church.

My letter is getting too long, I want to sum up the issue:

A. Substantial per cent of our people are in a state of uncertainty as to what they ought to do to prepare for future conditions. For my own benefit, as well as for the benefit of others, I ask the following questions:

1. Do you, as presiding bishop, believe that an economic collapse with subsequent chaos and loss of life by famine, etc., and loss of finances invested in stocks, banks, industry, etc., is possible in the near future?
2. Do you believe that conditions are sufficiently uncertain as to warrant encouraging our people, especially in agricultural districts, to accumulate and maintain food reserves in preparation for supplying aid and succor in case of untoward developments critically affecting our membership in cities? (I have 700 hives of bees and 160 acres of land. I could easily maintain a reserve of tons of honey as well as several hundred bushels of wheat, beans, etc.)
3. If, as Babson and others predict, the present inflation ends in economic collapse and financial crash and chaos, does the church stand to lose any money invested in securities, stocks, and industrial enterprises? If so, how much would be the approximate loss?
4. In case of total financial collapse and economic chaos, would the church's ministerial reserves be available to render relief to the missionaries, as planned?
5. Why does the church publish both prophecies of woe and warnings against prophecies of woe? Is it because some church officials are pessimistic in their outlook while others are optimistic?
6. Does either the Presiding Bishopric or the Presidency have sufficient light on future developments to know for a surety that the measures the church has adopted will best meet whatever the future holds in store?
7. If the Presiding Bishopric and the Presidency have the light and divine assurance that they are taking the measures that will best meet future requirements with minimum loss and maximum good to the church, why not dispel the uncertainty and anxiety that exist among the membership? An authoritative declaration from those whom God has called and in whom the membership have greatest confidence would do much to quiet troubled waters and restore confidence.
8. If the Presiding Bishopric or Presidency feels they need more light in order to be completely and unquestionably assured that they are following the best pro-

cedure to meet the future wisely and well, why not call for a period of fasting and prayer throughout the church that the Lord may give the light and direction necessary to meet the uncertainties of the future? (Why could this not be done in preparation for the next General Conference?) I could exercise myself in such an effort with no small degree of confidence that light and guidance would be forthcoming sufficient for our requirements and which would bring a sense of confidence and trust and security that some of us now need.

In closing, I want to say, Brother DeLapp, that I have written with the greatest frankness because I have confidence in you, and that you will not misconstrue my motives. I have the greatest sympathy for you because of the problems and responsibilities which are yours. I am offering no criticism whatsoever. I am anxious for the church. I hunger for assurance that as a church we may have divine guidance to face the future. The Lord is my witness that many times I have held up both you and President Smith for divine blessing.

I apologize to you for burdening you with such a lengthy letter. At your convenience, I shall look forward to an answer.

Very sincerely yours,

ROY WELDON.

The Answer:

December 26, 1946

Mr. Roy Weldon,

Route 5

Warrensburg, Missouri

Dear Brother Weldon:

Your letter of December 9 has been read by me with a great deal of interest, and I appreciate very much the fine spirit in which you have written. The question that you raise as to policy and the comments that you have made relative to certain articles and statements having to do with prophecies which have appeared in the *Herald* have been very carefully studied and considered by me, and I am glad to give you my thinking and my reaction to the comments you have made.

I was also glad to have had the opportunity of discussing the subject of the gathering before the Stake High Council of the Central Missouri Stake, and I am, of course, interested in your reaction to the statement that I made relative to the effect upon the gathering that comes from ill-advised statements under prophetic guise.

Speaking of such statements in a general way, it seems to me that

there are positive approaches that can be made, and it has been my concern that there has been so much emphasis on that which is negative—even undue emphasis given to the disasters and calamities that are coming upon the earth. It was because people have moved on the basis of fear and, in many instances, have moved prematurely without having made due preparation (without, in fact, having complied with the laws of the church) that I raised the question, and I continue to raise the question of the adverse effects that such dire prophecies have on the future movement of the church.

In my opinion, it does not take a prophet to sense the imminence of disastrous events. In the last two decades our world has passed through adverse conditions and is continuing to pass through conditions which were foretold in Bible prophecies. These conditions have been apparent to even the most casual student. The positive side of the prophetic message needs more emphasis.

You refer to a number of statements that have been made in the *Herald*; time will not permit discussion of all these, and I am referring only to the one to which you make reference, captioned "We Stand on the Threshold of a Great Change." This article was published in the *Saints' Herald* on February 3, 1940, and it is not, in my opinion, negative. It is, in fact, affirmative, for there is therein recognized the danger inherent in our world, and it points to the even greater social upheaval; but there is also much in it which is definitely affirmative and reassuring.

You quote but two paragraphs of the article in your letter to me; I would like to quote just a little bit more preceding the paragraphs you quoted, and one paragraph following, and I would like to place special emphasis upon the affirmative

declaration that is made therein. To do so, this has been underlined:

To you this morning who shall leave this young people's convention to go forth on the great seas of life to get aboard the little ship of Zion, to you who shall give your time, your talents, your energies, and your life to the work of this church, to you also I prophesy—instead of defeatism you will find realization. Instead of futility, you shall find a high and holy purpose. Instead of despair you will find hope, life, and exceeding great joy; and instead of death you shall find birth.

Then when the day of the great storm comes, the waves of social upheaval and human passion shall roll mountain high; and the fierce winds and the hurricanes of economic collapse and social commotion shall sweep across the great ocean of human life, and the very elements will rage and roar.

In that day the great ship of modern civilization shall wallow helplessly in the seas and it shall list, and it shall lurch and sink beneath the waves never to rise again; *but in that same day, the sturdy little ship of Zion shall pass through the storm and safely land on the shores of time.*

Let us then be strong and of a good courage and let us lay hold on the great work of the church, for before us lie the open seas, the highroad to divine romance, to spiritual adventure, to great opportunities, to such opportunities as no generation of youth has ever known even since the days of Enoch.

If you will re-read that, it would seem to me that even your own apprehensions should be allayed. It is true there may come personal difficulties and trials and even the possibility of social revolution, but the promise is given that Zion shall continue.

In fact, this affirmative declaration is in harmony with some experiences that I had following my assuming of responsibility in the Presiding Bishopric. One particularly was at the time that the banks closed and with them came the tying up of all the funds of the church. Our creditor liabilities were of such magnitude, including those of current character as well as those of longer maturities, that the church's situation seemed hopeless; and yet,

in response to prayer there came to me the definite assurance that the church would recover from its condition and that there would be established a sound foundation upon which the church could build more safely and carry on its program of evangelization and the establishing of Zion.

It was because of that assurance that it was possible to carry through those trying years; and, frankly, I have every reason to believe that the church shall continue to move forward in its great mission, despite the conditions which surround us and despite those dangers which we see in the immediate future. The field of prophecy is so vast that it is impossible to cover it adequately, but it should be kept in mind that while the prophecies given scripturally foretell of untoward conditions, there is also the admonition given by Jesus upon different occasions that we would not know the time of his coming.

And again this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked.—Matthew 24: 32.

. . . . and what I say unto one I say unto all men; watch, therefore, for ye know not at what hour your Lord doth come.—Matthew 24: 49.

Specifically you refer to certain points which you list under "A" and "B," which you state:

A. The church itself through its official organ, the *Herald*, and through its official personnel, has been the chief and major source for the promulgation and spreading of prophecies of catastrophe, doom, and disaster. For darkness, woe and pessimism, some of the prophecies published in the *Herald* since 1930 can scarcely be eclipsed or equalled by anything from any other source.

B. At the same time the church in official capacity has been spreading these prophecies of doom from press and pulpit, it has also from press and pulpit been issuing warnings and declarations against prophecies of catastrophe, desolation and doom.

I am not in any way attempting to reconcile the positions that are taken by others who have written in the *Herald*, sounding a note of pessimism and warning. In my discussion before the Stake High Council, I explained that there were those who acted upon purported prophecies of doom given in certain cities by leaving those cities and moving to the central areas. I did not in any way minimize the fact that bad conditions exist in large metropolitan areas, and in my opinion they will continue to exist. I did emphasize the need for people to comply with the law, making adequate preparation before moving to the central areas and that they should not make moves based upon fear.

I also pointed out that the same conditions which exist in other great cities exist also to a large extent in the metropolitan area in which Independence is located. Therefore, movements made by individuals on the theory that a geographical change will get them into the inner circle where they will be protected is working on a false premise. Our task is a task of education, and it means that people should prepare in harmony with the law.

I think the point of difference lies in the fact that purported prophecies advising people to flee to the central areas because of conditions which are existing in their particular area are the ones against which the church is declaring itself—not against any well thought through or prepared statement describing the conditions within the world today.

In specific reference to your question which you submit (which is, "Which shall we give heed to, the prophecies of disaster, or the warnings against the prophecies and prophets of disaster?"), I would reply that we should give heed to whatever utterances are made which are well founded and which point to events both to come and events which are happening which are detrimental and in conflict with the mission and program of the church.

The solution to the problems

which create these conditions is not, however, to be found in ill-advised moves of our people to the central areas. The fact that such conditions exist should stimulate us to improve our economic and our spiritual condition, complying with the law of the gathering and making those moves which have been approved by the General Church officials.

The church, in fact, is not contradictory in its position. The church is opposed to individuals speaking in prophetic guise and in such manner directing the movement of our people, which movements are not in harmony with the law of the gathering. In answer to this question, then, we can but say that all of our people should be aware of the untoward conditions which are in the world today and prepare themselves for conditions in the future which may be even more critical.

In your letter you state, further, "Our people are widely perturbed with apprehension and concern over the uncertainties of the immediate future," and point out that this uncertainty arises from the three sources: (A) Prophecies and manifestations, official and unofficial (already discussed); (B) Prophecies of disasters, plagues, catastrophes, etc., to take place in the last days, as found in our Three Standard Books; and (C) Economic and political predictions from leading economists, educators, and statesmen. You state that since the war there has been a decided shift away from optimism toward pessimism, and that statements of commentators and persons in authority have been growing less reassuring; and then you proceed to quote from a number of different sources. If you were to take the time, you could quote from others who contradict these same authorities and speak quite optimistically relative to the future of our country.

It is my personal opinion that conditions are not favorable, nor can we expect immediate recovery either nationally or internationally

in the economic and political fields. I am not taking the time to comment upon all of the references you have given, but will just make brief comments regarding the position taken by Roger Babson: I have read the book to which you refer *If Inflation Comes*, quite carefully; you state it was published in 1937; the copy that I read is a revised edition which brought the book up to date. I also noticed a comment in the paper the other day in reference to the statement he made relative to the purchase of land in a small community in Kansas. Many of the suggestions that he has made are, in my opinion, quite far-fetched, and a careful analysis will, I am sure, show that they are not feasible. In one place in the book he advises people to move on the farm; and points out in another place in the book that farming is not a profitable vocation and can be considered only as a subsistence or food-supplying occupation. From the standpoint of big business such as he is engaged in, perhaps farming may not be considered too profitable, but the fact still remains that there are thousands of farmers throughout the country who farm not only for a vocation, but as a definite business. In fact, farming is becoming more and more of a business, scientifically managed and operated. It takes more than the desire to farm, and for individuals to move on any mass scale to the country to engage in the business of farming would, in my opinion, be disastrous to our total economy.

Following the last World War, there were those who moved to the farms to get away from the other problems of life and to find the easier way of living. The result was that within a few years abandoned farms by the hundreds were on the market, abandoned by those who had had no experience, training, or background necessary to make farming a success.

He also admits that if a catastrophe such as he pictures as a possibility (which is in fact a revolu-

tion) and the leaving of the cities by millions of people occurs, they would immediately overrun the farming population in their quest for food and sustenance. This being so, there would be little security to be found in the business of farming.

In other places in his book, he makes other recommendations. Refer to pages 214-215; you will find this statement, which immediately follows his discussion of farming:

... the ideal situation is to have a profession or trade or small store in connection with one's farm; under such condition, one can depend on the farm for security and sustenance in an emergency. It also serves as a splendid training ground for the children, yet one would be able to get his cash money from a vocation, trade or little store. To be a real hedge against inflation, however, such a farm should not be too near a city.

He goes on to say, however, "It is true that the world is gradually getting better, but only gradually." He of course is attempting to discuss the question of inflation and the effect it would have on our economy. Even he does not take a position relative to a long-time condition of disaster.

On page 173, he makes certain conclusions relative to investments that should be made based upon what happened in Europe. This is summarized in the following statement:

All the above means approximately as follows: "Invest 20 per cent in useful real estate and commodities; 20 per cent in very short-term bonds which are sure of payment at maturity; 60 per cent in a carefully selected list of common stocks."

In a statement of policy which I will make later, I will refer to our policy, which would avoid investment in common stocks.

We could go on perhaps at great length in a discussion of this book. I think there are some good suggestions in it and others that are based pretty much upon speculation.

Your reference to the Mormon church I have read with interest, but frankly feel that we do not have authoritative information on which to base judgment as to the success of their plan. In any event, it seems to be limited pretty much to the state of Utah. From reading some of their own literature, it seems they are still faced with the same problems that confront the rest of the world and which have not been solved up to the present time.

In regard to your reference to 3 Nephi 9:101; this is in harmony with other prophetic utterances which have been recorded in the Scriptures and points to conditions of the present day. But again Scripture has not been explicit in respect to the exact date of the coming of Christ.

What you say regarding the dependency we have on horsepower is true, and will be even more true in the years which are ahead of us. Total economic collapse can come only when Government no longer exists. The American people have been able to adjust themselves and to adjust Government in time of stress and need to meet the situation, however critical that situation may be. I still have confidence in the ability of the American people so to do, and will continue to have, because I believe that the establishment of Zion is dependent upon the continuance of a Government in the United States (the Land of Joseph) to bring about the consummation of God's eternal purpose, which is the establishment of Zion.

Now again referring to economic conditions, and you refer again to Babson, stating that if inflation comes money should be spent for welfare of others and yourself; and you raise the question, Are we as a church flying blind? Are we sure what the morrow may or may not bring? Is there an economic collapse around the corner? If so, are we ready for it? You state that you know from your own experience

that many of our good people are afraid; further, that they think the church would be disastrously affected by an economic collapse; they are afraid the money the church has in bonds and in banks would be a total loss; they are afraid the only values that will survive an economic collapse will be those in lands and real estate. They quote the advice in Doctrine and Covenants to "buy land." They are also afraid the church has no program of aid and welfare to meet any emergency where the cities would be forced to empty themselves in search of food, warmth and succor. We feel that there is an answer to all of these questions. Definitely, in our opinion, the church is not "flying blind."

In 1931 we adopted a financial policy which was aimed not only to alleviate the immediate situation, but which was to govern the church in the administration of its business affairs in times of prosperity as well as in times of adversity. Our economic history since the founding of our country has been one of economic recessions and economic prosperity. We have gone through tremendous changes. These changes have become more accelerated with the growth of population and the expansion and growth of business and industry. It is our opinion that there will again be a period of depression and, furthermore, that it is absolutely vital to our well-being that we have liquid resources with which to meet the operating expenses of the church. We have gone even further than that—this same policy could well be applied to the individual, for it is a policy which, in our opinion, is based upon sound principles and, furthermore, the experiences of past centuries prove that it is a good policy; so at least we are not flying blind.

Are we sure what the morrow may or may not bring? No one is sure of what the morrow may bring; this has also been true down through the ages, but out of the experiences of the past we can judge reasonably

accurately the trends that will take place in the immediate future. If history repeats itself (and there is every reason to believe that it will) there will be deflation. As to total economic collapse, it is very difficult to envision what would be a total collapse. Would one say that the collapse of 1929, followed by the depression in ensuing years, was a total collapse? It was not; but it was a very severe deflation—one of the worst our country has ever passed through. An economic deflation in the future will undoubtedly be more severe than the last one that we passed through.

There is every reason to believe from statistical data that is available that it will be more severe, for our inflation has been greater, and we have just passed through the greatest war in the history of our civilization. The aftermath of this war has left nations in political and spiritual turmoil. Resources have been utilized to the point of impoverishing many countries. Morale has broken. Millions of people are homeless. The most important step necessary to bring about improved economic conditions is the building up of the spiritual and social morale of these people, fitting them to become productive members of society again. This will take time and in the meantime it seems very likely that business conditions will decline. And as has been the case in the past when deflation starts it, too, will have a downward cycle which undoubtedly will be rather rapid.

In the event of deflation, liquid resources are necessary to carry on the work of the church in all of its departments. There is little likelihood of a total economic collapse with total loss of all Government securities and money. If such a condition existed, lands too would be of little value, for it would mean world revolution and the control of the farms in the hands of those who might become mighty.

At the last General Conference action was had authorizing the Presiding Bishopric to make invest-

ments in farm lands from Ministerial funds. The Bishopric has proceeded cautiously in making investments of this character, but some farms have been purchased. We use the word "cautiously" advisedly because we have known of personal fortunes lost in land speculation and in ill-advised farming enterprises; and good judgment is essential to success in our land purchase program. The farms we have purchased have been purchased on the basis of their productive record and their usefulness to us in our gathering program. The purchase of lands necessitates a program as to their use, and such a program is being developed and will continue to be a long-time policy of the Presiding Bishopric, both in respect to land purchase and to its use.

In this respect, we have to think of the maintaining of our missionary force, for the church has been commissioned to preach the gospel of Jesus Christ unto all nations. And in a period of deflation, if this objective is to be attained, we will require liquid resources, or in other words, cash, for missionaries in distant fields cannot be supported from the products raised on lands in the central areas.

If the conditions pictured by you were to take place within the next few years, we would be in a relatively strong position to meet the needs of all of our people. The policies we are pursuing will eventually bring economic strength to our people as a whole, and it is imperative that we continue a teaching program showing the responsibility of individual members to the attainment of the objectives of the church as a whole. It is advisable that reserves be set up by the individual members of the church. As economic organization is achieved, storehouses will be established, but concurrently with the establishment of storehouses, individual members of the church should set aside food-stuffs and have other household inventories adequate to run them for a period of a year. This program

should be related to the program that every individual should set for himself the goal of acquiring an inheritance (a home or its equivalent).

You refer to the condition which existed when the last depression struck. You state the church was flying blind at that time; but you agree that the present Bishopric was not responsible for that debacle. I will not go into an analysis of the trends which led to that condition, but suffice it to say that I do not think the previous Bishopric was responsible for it either. We appreciate this expression of confidence; we have attempted through the years that are past to set the church upon a safe and sound financial base. There is no comparison between the condition of the church today and the condition that existed in 1931. At that time we were in debt, with no liquid resources to carry us through a period of depression. In the last fifteen years, the church has been freed of indebtedness, and in addition to that has set up substantial reserves in its Operating Fund, in its Ministerial Reserve Fund and its Missionary Reserve Fund and Relief Fund, and has also set aside funds for building needs for the Auditorium, Graceland College and the Independence Sanitarium and Hospital.

If we should lose every dollar that we have in the banks today, including our Government bonds, we would still be in a much stronger position than we were when we faced the last depression. These reserves that are set up are reasonably adequate for the present, but the program of establishing Zion, expanding our missionary force sufficient to carry the gospel message into foreign fields, will require even greater resources than we have at the present time.

There is ample opportunity for the investment in additional lands in the immediate years that are ahead of us. The Bishopric has given consideration to the organization of a land-purchasing trust. This will, without question, be consummated

and will provide for the mobilization of funds for this purpose. The funds that we have on hand seem to most people to be large; measured in the light of the great needs of the church for functioning in all of the fields, it is not more than sufficient.

You express a belief that the Lord called the men who now lead the church; further, that you believe if I, as Presiding Bishop, do not have a surety what the future will bring, that the Lord will reveal it to me. If I did not feel that the policy which has been adopted by the church and which has brought the church out of its condition of debt had divine approbation, I would not have the assurance that is mine as to the rightness of this policy. I am confident that the policy is sound, and this assurance has come out of the experiences of the years in which I have served.

I feel, further, that the Lord will give us direction and guidance adequate to meet the problems that confront us from day to day. The policy that has been adopted is a policy which, in our opinion, will continue to govern throughout the years which are ahead, and will, if complied with by individuals of the church and by the church itself, pull us through conditions of adversity and prosperity.

Replying specifically to the questions you ask at the close of your letter: (1) I think that a condition of economic collapse with subsequent loss of life by famine and loss of finances invested in storehouse, banks, and industry, is possible, but that the possibility is very remote, and certainly not of an immediate character.

(2) I think, as stated above, that our people should be encouraged to accumulate and maintain food reserves adequate for their needs for a period of a year, where such is possible; and, further, that it is possible for us to work in groups to achieve this for a large number of

our people by working co-operatively together.

(3) The church's investments are in cash, in Government bonds, and in lands. Practically no investments are made in stocks or industrial enterprise. If there were a total collapse, the amount of losses would be unpredictable, for there would also be losses in lands, in our opinion, as well as in securities. Common stocks are not, in our opinion, a good investment for funds which we consider trust funds. It is our opinion that the same rule should apply to the investment of our funds as applies to trust funds handled by banks and other institutions of like character. This is not to suggest that there are not common stocks which are excellent investments, but the value of common stocks is dependent upon management. The value of Government bonds lies back of the ability of the people as a whole to carry the economic load of government. The total loss in Government bonds could result only from a total collapse. We have already stated that it is our opinion that a total collapse is a very remote possibility.

(4) In case of total financial collapse and economic chaos, the church's Ministerial Reserves would be available to render relief to such missionaries as could be provided for in this area if lands were sufficiently productive and control of such lands could be maintained. But as indicated, our policy does not contemplate that provision can be made to meet all emergencies if a total collapse should take place.

(5) Undoubtedly the individual personality concerned has some bearing upon the type of so-called prophecies or warnings issued. My own feeling is one of confidence and assurance that the church will pull through the years which are ahead and achieve its goals. For those who are more pessimistic, I cannot speak.

(6) This question has been answered previously; I am confident that the policy that the church has adopted will enable us to meet our

future needs.

(7) The Presiding Bishopric has spoken with assurance and with definiteness of purpose for some fifteen years and continues to assert that compliance with the law and adherence to our financial policy will bring the desired results and assure us of reasonable progress in meeting our temporal needs.

(8) This perhaps is already answered. We appreciate very much the expression of your confidence and co-operativeness in respect to pledging yourself to a period of fasting and prayer for direction and guidance, if such were called by the Presidency of the church between now and next General Conference.

In closing, let me suggest that I, too, have written with complete frankness and I assure you that I do not in any way misconstrue your motives. I think that you are intensely interested in the church, devoted and loyal to it, and that your questions arise out of your deep concern for its welfare. Whether that which I have written will give you the needed assurance is something that you alone can determine. As far as I am concerned, I move forward with faith in God, in the church, in its members, and in the ultimate establishment of the kingdom.

Yours sincerely,
THE PRESIDING BISHOPRIC,
By G. L. DeLapp.

Over the Isthmus

(Continued from page 6.)

larger land. We cannot waste an hour in idle contemplation of the hereafter or in lazy surrender to the times. Each day lived to the full constitutes the best foundation for a rich eternity.

As we go along we shall build monuments to those who have gone ahead. In some youth camps memorials to all the camp have been raised as each camper has tossed a rock on a pile of stones, then others as he was inclined. This day we start such a monument to our friend and co-laborer whom we memorial-

ize. Someone tosses a stone as he recalls her cheerfulness, another her love of beauty, another the bigness of her sympathetic heart, another for the faith, little spoken of, but deeply felt. Such a monument will point us and all who follow on the good course of our continental journey.

CROSSING THE NARROW NECK OF LAND

Some skills are best effected when we focus our attention on something outside the self-centered business at hand. Jesus kept reminding us of this in the business of living. Losing ourselves was set forth as the best way of realizing ourselves. The crisis of crossing the isthmus to the other continent is not otherwise. In Ian Maclaren's *Beside the Bonnie Brier Bush* he tells of the passing of old Dr. McClure. He assigns it the appropriate title "The Doctor's Last Journey." The old practitioner had given himself without reserve to the common folk of the countryside. Neither inclement weather nor inability of his patients to pay had ever held him back. He was a bit apologetic about tardiness in church attendance; he never seemed to have time. On this cold winter's night he dreamed of going out on his last sick call, riding his old horse, Jess, his companion through the years. He soliloquized: "We'll soon be home now—We're ready for our beds, Jess—Many a mile we've had together—Yon's the light in the kitchen window." Those of us who let our souls go out for others will find a light guiding us across the isthmus. The outreach of the heart will supply the beacon for the eye of the soul.

Some day will come to each the call that came to Abraham: "Get thee out of thy country, from thy kindred, and from thy father's house unto a land that I will show thee."—Genesis 12: 1. At the terminal city we shall press on into a great adventure of travel—on into the land of the larger life, beyond the isthmus.

The Imperativeness of the

TEMPORAL LAW

By J. A. Koehler

Number 23 in a series of radio addresses on the subject:
"The Social Philosophy of the Modern Prophet"

THE ROSE produces its blossoms and becomes fragrant by taking plant food from the air and the soil and converting it into flowers. In other words, to paraphrase the language of the modern prophet when speaking of man, the rose prospers "spiritually" by abiding the temporal law. The rose can have no way of becoming fragrant and beautiful except through the operation of that temporal law. That temporal law is imperative. The rose must abide that law "or else." Or else it will return to the dust from which it came. Or else it can no longer be a rose.

The temporal law, which is the essence of the social philosophy of the modern prophet, is the moral law in accordance with which people must conduct their economic affairs, if they are to promote the welfare of the soul. The temporal law, as we said in a former talk, is at once the law of spiritual life. And when the prophet said that "In your temporal affairs you shall be equal," when he said that the economic or temporal affairs of the people must be grounded in the moral law, "otherwise the abundance of the manifestation of the spirit shall be withheld," he proclaimed the imperativeness of the temporal law. He said that his people must abide the temporal law "or else." Or else, as in the case of the rose, human life shall not be, so to speak "fragrant and beautiful." Or else evil days shall come of which people shall say "I have no pleasure in them."

To some that may seem like a new doctrine. But it is as old (older, even) than Jesus. It is as old as man. Read the parable of the sheep and the goats (Matthew 25), if you do not remember it, and you will see that Jesus, too, said that the prosperity of the soul may not be promoted without obeying the temporal law. He said what the modern prophet said, in what seems to be almost unkind language (Doctrine and Covenants 101: 2), that any person who will not abide the temporal law "shall, with the wicked, lift up his eyes in hell." And that means that obedience to the temporal law is imperative.

Our legislators enact many temporal laws—income tax laws and inheritance laws and what not—which are not imperative. We could fare better without some of those laws. There is nothing in the nature of man which says we must obey such laws, for no evil befalls the man who is ignorant of them or even the man who evades them because he does not believe in them, unless he happens to get caught.

BUT THE temporal law of the modern prophet is not like that. The person or the people who will not abide that law does not need to be caught, he is caught. For that temporal law represents the moral order of the universe which, like gravity, blesses or curses automatically. Neither persons nor peoples who obey that law require to be blessed; they are blessed. In the very nature of things, the people that will ful-

fill the temporal law, which is the heart of the social philosophy of the modern prophet, will prosper and become very glorious and great. The soul of that people shall prosper as surely as the rose becomes fragrant and beautiful by abiding, so to speak, its temporal law.

I do not know of a nation, I do not know even a people, that has fulfilled the temporal law proclaimed by the modern prophet. Not one has grounded its economy in the principle of the distinctive stewardships and the rest which are the essence of the social philosophy of the modern prophet. All have misconducted the business of industry and government. It seems, almost, as if they have disobeyed that temporal law deliberately, willfully, persistently.

Nor do I know—do you?—of any people that has not fallen upon evil days through their disobedience to the temporal law or their misgovernment of industry. Of course not. For, as I have said over and over again, the principles of the temporal law—which is nature's law—cannot be violated with impunity. The temporal law must be obeyed if the soul is to prosper. The temporal law is imperative.

The temporal law is the pattern according to which the economic affairs of "the people" must be governed or in accordance with which the economy of "the community" must be formed. It is the pattern—the moral pattern—for the organization of economic life. And the depth of the conviction of the modern prophet respecting the imperativeness of that temporal law may be judged by this passage from his message to his people: "It must needs be that they [the people of the modern prophet] are organized according to my laws [my temporal laws], if otherwise they shall be cut off." They shall not be "my people" if they will not obey the temporal law.

In his general epistle, St. James

mentions a truth which applies to the temporal law. He said that "Whosoever shall keep the whole law, and yet offend in one point, [as the scribes and the Pharisees did] he is guilty of all." He is a transgressor of the law of human life. He is like the rose which yields to the rays of the sun but which does not stretch its roots down to the necessary supplies of water: The rays of the sun which might promote life destroy it. The soul cannot prosper by keeping only part of the law of life.

The truth is that the temporal law is a *system of moral principles*. As in the case of your automobile, for illustration, if the principle of carburation, for example, is not combined properly with the principles of ignition and the rest, the thing just will not run satisfactorily. The whole law of auto operation is made ineffectual by not keeping a part. Or, to put it in another way, the truth is that the temporal law is a philosophy. It is not a mass of fragmentary ideas about economic life which may be combined or not at will in any manner whatsoever. It is a body of truths none of which can have their full values except as they are joined properly with all the rest.

Now there are temporal laws which are distinctively personal and there is "a" temporal law which is distinctively social. The law, for instance, which says that "all saints who remember to keep" the temporal law which enjoins the eating only of foods which are good for the body, and the rest, shall have good health is distinctively personal or individual. That is to say, it respects personal-individual conduct of temporal affairs.

But the temporal law which says "You are to have equal claim upon the properties" of your people for the benefit of managing the concerns of your stewardships, and so on, is distinctively social. That is to say, it respects the conduct of the

economic affairs of "*the community*," or the temporal conduct of "*the people*"—the whole body of persons who compose the community.

There are also laws respecting tithes and offerings for the support of the Church which it is fatal to confuse with "the temporal law" that is the heart of the social philosophy of the modern prophet. Tithes and offerings are not the weightier matters of the laws of Restoration. True, such laws cannot be disobeyed willfully without loss to the soul. But at the same time, they may be obeyed without fulfilling the temporal law of Restoration—the law which conditions the peace, prosperity, and happiness of "peoples." Let us not confuse the *ecclesiastical* aspects of temporal laws with the temporal law of civil communities; the law of economic life.

The temporal law of the modern prophet—which Latter Day Saints call the temporal law of "Restoration"—is in effect a "*civil*" or an economic code. It is a pattern of an economy. It is a blueprint of an economic society. That law cannot be obeyed without redeeming Zion.

Nor can Zion be redeemed without obeying that law.

The principles of that temporal law apply universally. But the applications of those principles to the affairs of the peoples of the prophet are somewhat different from the applications which the nation would make, if it were won to the standard of economic self-governance to be lifted up in the economic community which Latter Day Saints call "Zion"—which, I repeat, cannot be built up except through the application of the principles of that temporal law.

We Latter Day Saints have our Church laws, some of which are temporal; and we have our law—which is one law—of economic life. That law is as definitely spiritual as it is temporal. It is the temporal means which Restoration employs (or which it proposes to employ) to reach its spiritual ends. It is "the law of the celestial kingdom." And we say that that temporal law is imperative because we believe, as did Jesus and the prophets, that to promote the well-being of man's soul, that law must be obeyed. We maintain the *imperativeness* of the temporal law.

The First Presidency Presents

THE

Pastoral Handbook *for 1947 . . .*

. . . for all pastors and supervising officers related to the pastoral ministry of the church.

In this handbook are found suggestions for special days and seasons, for sermon topics, prayer meeting themes, Communion talks, and remarks appropriate to the receiving of the oblation.

Additional copies are now available at fifty cents

HERALD PUBLISHING HOUSE
103 South Osage Street
Independence, Missouri

HOME COLUMN

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

Personality Termites

By Jeanette Hield

IN THE SERMON ON THE MOUNT, Christ commanded his disciples, "Be perfect even as your Father who is in heaven is perfect." As followers of Christ our duty is plain—we are expected to develop perfection or personal righteousness.

Perfection is an individual goal, the reward of which is salvation. We become perfect by eliminating sin from our lives. If we are to perfect our characters as Christ instructed, we'll need to keep before us a vision of Christ. Many times we have a false sense of security because we measure ourselves by the lives of those around us, but this feeling of smugness disappears when we raise our eyes to the perfect example. We need also a vision of our own imperfections or sins, for only as we know our faults can we hope to correct or eliminate them.

Did you ever visit the Ghetto in Chicago? The Ghetto is the Jewish quarter where the Jews live and do business. Here they have their own customs, holidays, festivals, schools, and synagogues.

Chinatown in San Francisco is quite similar, I am told. Here the Chinese conduct their own elections for mayor, councilmen, and other city officials. They even have their own switchboard and telephone operators. Chinatown is a highly organized foreign society within a city organization.

Maybe you think it dangerous for our government to allow this type of freedom, and maybe it is, but not more dangerous than the unchristian areas in our own lives. These areas are simply bad attitudes and bad habits which we have encouraged by constant repetition. They are areas

where the Golden Rule is not in operation—where the fruits of the Spirit are not in evidence. These are areas that need Christianizing. In most cases we think of these sins as petty, insignificant, and trivial because they are so common among us; but don't be misled—they are insidious, destructive, and dangerous because they often undermine one's whole personality.

I often think of these common sins as termites—termites of the personality. Termites, you know, are little antlike creatures that live in wood. They work in the dark and, like the petty sins, they attack from within and carry on their work of destruction under cover. It will take courage to see ourselves as we really are, but we can never rise to our best unless and until we can face our worst. Suppose, then, we turn the searchlight of truth inward and throw on the screen of reality the many little sins we are all guilty of in more or less degree.

MOTIVES

At a club meeting some time ago, I heard one woman laughingly remark that she had "gift-buying down to a science." She explained that all through the year she bought different articles at various prices which she, herself, could use. When a package came for her at Christmas time, she opened and appraised it, selected a gift of similar value from those she had on hand and mailed it at once. Another woman bragged that she had "even a better system." It seems that she keeps all the gifts she doesn't like until the following year when she gives them to her friends. (I was particularly amused at this confession, for it explained perfectly how I happened to receive a gift from her last year which I had made and sent her the year pre-

vious.) Now I ask you, does the spirit of Christ—the Christmas spirit—motivate this kind of giving?

Please don't misunderstand me. Giving gifts to friends to express our love and affection, or to meet a need is a lovely gesture, but gifts should be made or purchased with the needs and personality of the recipient in mind. I am afraid, too, that some of our giving is motivated by a desire to receive. Christ gave to those in need, and from whom he expected nothing in return. We can give to our friends all through the year—on birthdays, Easter, and other special days. I wish we could celebrate Christ's birthday by following his example. Look around for a family in need of food, clothing, love, and understanding. Adopt them for Christmas. Make them feel a part of your family for one day. Let your children help plan and make the gifts for the family, and I can promise you a happy Christmas.

Wrong actions are not always the result of wrong motives, but wrong motives seldom result in right actions. "As a man thinketh in his heart, so is he." If we keep our hearts pure, with an eye single to the glory of God, our motives can't be far wrong.

DISHONESTY

Are we honest in all of our relationships—honest with God, with ourselves, and with others with whom we come in contact? Shakespeare makes much of being true to ourselves when he says, "To thine ownself be true, and it follows as the night, the day, thou canst not then be false to any man."

How do we respond to a call for help from our pastor, the choir director, church school superintendent, or the visiting committee? Do we make excuses and let it go at that? Is that being quite honest? If we are really interested in our church, we'll give up other less important activities in order to serve when needed.

Some things should have first place in our lives, and the church is one of them.

Do we bear false witness against others? One of the most difficult things in a court trial is to get the truth from the witnesses. We see things in the light of our own experiences, and our experiences are all different. Then, too, our emotions become involved, and our sympathies color our interpretations. I don't believe we actually intend to injure others, but most of us are certainly careless with the truth.

In *Holiday in Mexico*, Jane Powell, who plays the daughter of the United States Ambassador, stretches the truth on several occasions in order to appear more important. Each time she catches herself, she drops her head, hesitates a moment, then lifts her head with a determined gesture and corrects herself. We could do that if we had the courage. Acknowledging and correcting our error every time would certainly help us to overcome the tendency to misrepresent the truth. Our creed is "All Truth," but it can't mean much to us unless we try to live up to it.

A certain woman of my acquaintance was told in her patriarchal blessing that God loved her for her integrity. Isn't that wonderful? Integrity can be developed—it is something we all can have.

GOSSIP

Gossip is another thing we women need to watch. Let's not say unkind things about people. Even though a story is true, we need not repeat it. I am reminded here of a story told by Dr. G. Stanley Jones. It seems a mother opened the door one day to a friend who was seeking advice and counsel concerning her son who had been charged with stealing. After the friend had left, the mother realized that her small daughter had heard the story. Calling her daughter to her, she said, "Alice, if Mrs. White had left her purse here

we'd not give it to anyone else, would we?"

"No, of course not," answered Alice.

"Mrs. White has left with us something much more precious than her purse," the mother went on to say, "she left a story that would make many people unhappy if we gave it to anyone else. So let's remember, dear, that the story isn't ours—it belongs to Mrs. White." If we all felt that way about gossip what a lot of suffering we'd avoid.

CRITICISM

There is entirely too much criticism abroad. Constructive criticism is one thing, and quite desirable if given to the party concerned; but there should be no place in our lives for destructive criticism. Do we go home from church on Sunday criticizing the pastor, his sermon, the choir, Brother Blank's prayer, etc. Many of us do and it's too bad. We are forever scapegoating—blaming other individuals, other groups, when things go wrong. "Judge not that ye be not judged" is still pretty good advice, for we can't possibly have all of the information necessary to judge righteously, and any other judgment brings condemnation upon ourselves.

JEALOUSY

Jealousy is the result of fear—fear of losing something that we hold necessary to our happiness. We are afraid of death, of growing old or becoming ill. We are afraid of losing a job, friends, or prestige. All fear is self-centered. It is paralyzing to effort as well as disease-producing. When we become Christ-centered, we lose our fears and have no more occasion for jealousy.

ANGER AND RESENTMENT

Anger and resentment are emotions that develop when we feel frustrated or blocked in our desires. Like steam, these emotions serve a worth-while purpose only when controlled. When anger or resent-

ment are in command, we act completely out of character and say and do things that wound and injure others. Resentments justified or unjustified are disastrous to the individual. If love is made the theme song of life, resentments and anger will fade away.

HATE

Hate is a canker that slowly strangles one's happiness. We can't afford to let the attitudes and actions of others influence or determine our behavior to the extent that hate is aroused. We can dislike things people do without hating them for doing it. There is so much good in everybody. If we look for it we'll find it, and finding it, we'll appreciate the person for the good in him. I believe it was Lincoln who said that the best way to get rid of an enemy is to make him a friend.

FLATTERY

Flattery is insincere praise, and psychologists tell us there are two reasons for it—both of which are selfish. First, to have sport at another's expense. Second, to get something for himself that he can get in no other way. Flattery is cheap and contemptible.

Let us not confuse flattery with sincere appreciation and praise for the sake of encouragement—these are desirable if not used to excess. Overpraise makes one egotistical and creates a wrong motive—self-aggrandizement—for achievement. Only those who are humble and full of love can assist with the building of the kingdom.

RIDICULE

Ridicule is always deliberate. It is used by people who enjoy inflicting embarrassment and pain upon others. It is hostile, malicious, and degrading, and can have no place in the life of a Christian.

There are three levels of living: First, the pagan level where one returns evil for good. Second, the

Old Testament level where one returns good for good and evil for evil. Third, the Christian level where one returns good for evil. We are Christians and have covenanted to live on that level.

Christians may be divided into four groups. Those in the upper group are prophets, the twelve, and other great spiritual leaders through whom God can reveal himself. The next group includes those who are really converted and working at their religion—those who are interested and active in bringing about the divine purposes of God. These are kingdom-builders. The average Christian attends church on Sunday when convenient. Maybe she sings in the choir or acts as hostess on occasion and attends the parties, but on the whole she feels just as good as the next person and that is enough. The last group are those who are content with just being baptized. They have entered the door of the kingdom but have no enthusiasm for further development or progress. What is your Christian rating? What is mine?

While we haven't covered all of the different breeds of termites, I hope we have gone far enough to stimulate a desire to rid ourselves of these sins which hinder our personal development. It is not by chance, you know, that our finest violins are made from timber-line spruce. A tree that lives at that elevation develops both strength and beauty because of its constant fight with the elements. The same is true in character-building—it's the overcoming of sin and the successful solving of our problems that increase our wisdom and knowledge and develop the Christian character.

I think it would help to make a list of our own particular termites and tack it up in the kitchen where we could see it several times a day. This will keep us conscious of these areas that need Christianizing.

What we need from here on is repentance. First, being sorry for our sins. Second, make full restitution. Third, turn away from our

sin. And forth, do good instead. Only as we follow these steps in repentance can we expect forgiveness and strength to overcome.

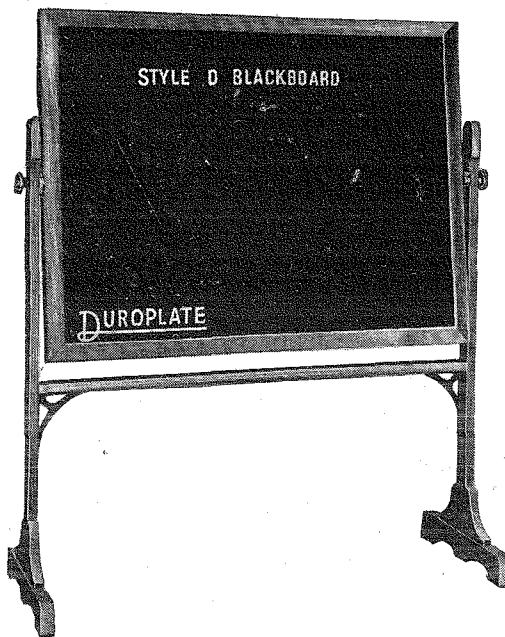
There is a big sign in Denver which reads, "Prayer changes things." I am not so sure that is true—that prayer changes THINGS—but I am sure that prayer changes *people*, for prayer is the means by which we tune in on the Spirit of God. Alignment with his Spirit will bear fruit—love, joy, peace, long suffering, goodness, gentleness, faith, meekness, and temperance. With

these active in our lives, the termites will disappear.

So for the coming year, let us get the spray gun—fill it with equal parts of conscious effort, prayer, and the Spirit of God, and go after these little insidious, destructive termites which undermine and destroy our effectiveness. There is no future in sin. It's up to us to develop the personal righteousness expected of those claiming the name of Christ.

Good luck to you, and in the words of Tiny Tim, "God bless us, everyone."

Blackboards Are Teaching Aids . .



REVERSIBLE BLACKBOARD— STYLE D

The most practical portable blackboard obtainable, especially recommended for church auditoriums and Sunday school rooms. It is easily moved and may be quickly disassembled and stored for future use. This blackboard may be reversed instantly and held instantly at any angle.

No. 21-D	3x4'	\$28.00
No. 22-D	3x4½'	\$30.00
No. 23-D	3½x5'	\$34.00
No. 24-D	4x6'	\$38.00

COMBINATION BLACKBOARD AND BULLETIN BOARD—STYLE H

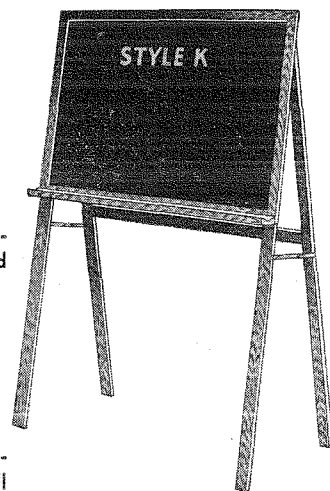
The most inexpensive floor stand blackboard obtainable. Blackboard surface on one side and bulletin board on the other.

No. 131-H-B	3x4'	\$28.00
No. 132-H-B	3x5'	\$30.00
No. 133-H-B	3½x5'	\$33.00
No. 134-H-B	4x6'	\$38.00

EASEL BLACKBOARD—STYLE K

Admirably adapted for smaller Sunday school classrooms. Folds compactly and may be stored in small space.

No. 71-K	18x24"	\$ 5.50
No. 72-K	21x30"	\$ 7.50
No. 73-K	24x36"	\$ 9.25
No. 74-K	36x48"	\$11.75



DANN'S NOISELESS ERASER NO. 1

5x2x1¼ inches
Price 25c each

HERALD PUBLISHING HOUSE
103 South Osage Street • Independence, Missouri

Worship Suggestions for March

By BERNICE BONHAM

Theme for the Month: PREPARATION FOR
GENERAL CONFERENCE

March 2, 1947

Theme: PREPARATION BY FAITH

Prelude: "Glorious Things Are Sung of
Zion," *Saints' Hymnal*, 173.

Call to Worship:

"And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant, which I made unto thy father Enoch: that when men should keep all my commandments, Zion should again come on the earth, the city of Enoch which I have caught up unto myself.

"And this is mine everlasting covenant, that when thy posterity shall embrace the truth, and look upward, then shall Zion look downward, and all the heavens shall shake with gladness, and the earth shall tremble with joy;

"And the general assembly of the church of the first-born shall come down out of heaven, and possess the earth, and shall have place until the end come. And this is mine everlasting covenant, which I made with thy father Enoch."—Genesis 9: 21-23, Inspired Version.

*Hymn: "The Morning Breaks," *Saints' Hymnal*, 411.

*Prayer (For the success of the General Conference).

Scripture Reading: Hebrews 11: 1, 5, 6, Inspired Version.

Hymn: "Faith of Our Fathers," *Saints' Hymnal*, 291 (verses 1, 2).

Talk: (5 or 6 minutes)

Tell of the Amboy Conference, and the coming of Young Joseph (in *The Story of the Church*, pp. 404-407). Close with the following: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."—Zechariah 4: 6. Under such an endowment of his Spirit a group of people such as there will be at conference should change the world and make Zion a reality. Let us move forward in righteousness through faith.

*Hymn: "Faith of Our Fathers," *Saints' Hymnal*, 291 (verses 3, 4).

*Commission:

"Zion shall be redeemed. . . . Therefore, let your hearts be comforted, for all things shall work together for good to them that walk uprightly. . . . Search diligently, and pray always, and be believing."—Doctrine and Covenants 97: 4 and 87: 6.

*Benediction.

March 9, 1947

Theme: WAIT UPON THE LORD
(Meditation)

Prelude: "'Come Ye Apart!' It Is the Lord Who Calls," *Saints' Hymnal*, 108.

Call to Worship: Psalm 1.

*Hymn: "If Suddenly Upon the Street," *Saints' Hymnal*, 216 (verses 1, 2).

*Prayer: (That we shall know those things that would show the Master that we love him.)

Scripture Reading: I Corinthians 3: 10-15.

Meditation:

God has said: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—II Timothy 2: 15. By setting aside a period for reading God's words and meditating upon them, we shall know those things that the Master would have us do.

Read:

"Take time to be holy, speak oft with thy Lord;

Abide in him always and feed on his word;"

—*Saints' Hymnal*, 322.

(Music repeated softly as congregation meditates.)

Meditation:

Alma 16: 219-222. Do you go often each day to a place apart where you may pray to the Father for his guidance?

Solo: (singer not seen) "Take Time to Be Holy," *Saints' Hymnal*, 322 (verse 2).

(Music repeated softly as congregation meditates.)

Short Talk: (one or two minutes)

One of the greatest privileges God has given us is that of taking part in the business of his kingdom.

God will bless our conference, if we live so that he can.

*Hymn: "Take Time to Be Holy," *Saints' Hymnal*, 322 (verses 3, 4).

*Commission: Doctrine and Covenants 4.

*Benediction.

March 16, 1947

Theme: SEEK THE LORD BY FASTING
AND PRAYER

Prelude: "Sweet Hour of Prayer," *Saints' Hymnal*, 103.

Call to Worship: Doctrine and Covenants 124: 1; 85: 36.

*Hymn: "Come Ye Apart," *Saints' Hymnal*, 108 (verses 1, 2).

*Prayer: That God's work will be done through us (ending with the Lord's Prayer in unison).

Poem:

PRAYER

Prayer is work, dost thou believe it?
Prayer is power, wilt thou receive it?
Prayer the path the Saviour trod,
Prayer the touch that links with God.
Make thy life a daily prayer,
He will answer—here and there.
—Author unknown.**

Hymn: "I Need Thee Every Hour," *Saints' Hymnal*, 314 (verses 3, 4).

A Testimony of the Result of Prayer: (In three or four minutes tell the story in own words.)

(As Brother Luff's wife was leaving to visit her folks) . . . as the train left, jokingly I remarked the next I expect to hear is that I have a "Mormon" wife. . . . I then advised her to listen carefully (still jokingly) to what the Saints had to say, and if she became satisfied that they were right, to join them, without delaying a moment on account of my feelings. In a few weeks she wrote

asking consent to her baptism. After the counsel I had given jokingly, I could not refuse. . . . My answer advised her to be sure she was right, then act; my Methodism would never cause an interference with her convictions. . . .

When she was confirmed, she was told that her partner, who was then preaching another gospel in Toronto, would yet preach the everlasting gospel to the world. . . .

Of course the news reached me quickly by letter, and provoked a smile and considerable criticism. . . . In one of my letters I had recklessly challenged them to use their faith to bring me among them by a certain day, which I named. I told them it was impossible for me to get there, but their faith ought to laugh at impossibilities and produce any kind of miracle. . . . It passed from my mind. . . .

My health was breaking. . . . physician told me I must get away. . . . told him impossible. The presiding Methodist minister noticed my sickness; told me to go. (Left for London where his wife was still with her parents), . . . and when within about a rod or two of the house, met by my brother-in-law, who gave me to understand that their faith in miracles and prayer was not weakened in the least by my arrival, as that was the very day I had so carelessly named in my bantering letter some time before. . . .

At a prayer meeting, Brother Luff says he mentally commended his case to heaven. . . . and to answer him that night if his church or not. . . . I asked that the answer might be given through my wife's brother, a lad of ten. Brother Luff promised obedience if satisfied as to God's will. During the testimonies, Robbie, as he was familiarly called, stood, his face became waxen and the tears started from his eyes, and flowed profusely down his cheeks, and turning till he faced me, he raised his hand and said, "Verily, thus saith the Lord God unto you, O son of man, Go now and obey my gospel, for this indeed is my church. It is my will that you shall be baptized at the hands of one of these my servants, for you have received of my Spirit, saith the Lord." Here was what he had asked for and through the channel he had asked God in secret; God had answered. He desired to be baptized that night without delay.

Hymn: "I Need Thee Every Hour," *Saints' Hymnal*, 314 (verse 5).

Poem:

HEED THE VOICE

Oh, my people, heed the warning
I am giving you today;
Buckle on the gospel armor,
You will need it for the fray.
Take my truth as your protection,
Consecrate your hearts with prayer
And I'll give divine direction,
I'll be with your everywhere.

Oh, my people, saith the Spirit,
Heed the warning voice today;
Young and old and middle-aged,
From the call turn not away.
Can you still withhold your offerings
And your tithing fail to pay,
And expect a Father's blessing
While you walk your selfish way?

Oh, my people, heed the message
I am sending you today.
Every worldly thought and action,
Every evil cast away;
Build anew your family altars,
Read my word from day to day;
Come to me and I will guide you
In the new and living way.

Oh, my people, come up higher,
Heed the Spirit's voice today;

Philadelphia, Pennsylvania

Pastor, Carl E. Muir

The women held their annual bazaar on December 6; the \$300 cleared from it will be added to the church fund. On December 8, Evangelist William Fligg spoke at the 11 o'clock service on the subject, "Sanctification." A meeting for the "Scout family" was held in the evening. Leaders of the cub packs, den mothers, Boy Scout troops, and Sea Scouts were present; Scoutmaster Norman Preusch was in charge. Mr. Moon, district executive, attended the service.

Several of the Philadelphia young people attended the Zion's League convention held in Brooklyn on December 7 and 8.

A white Christmas service was held on December 15; Pastor Carl Muir was in charge, and Bishop D. O. Chesworth was the speaker. Offerings, placed on the tree in white envelopes, totaled \$542.95. The Christmas story, "Holy Night," was portrayed in song and drama in the evening. Clara Thumm directed the choir, and Mervine Benson was in charge of the play. The church school Christmas program was presented on Wednesday evening, after which Santa gave a gift to each child. A part of *The Messiah* was given on December 22 by the choir; Clara Hoxie was the accompanist. Pastor Carl Muir spoke in the evening, and Dolly Lewis sang, "O Holy Night." Dolly has been appointed junior choir leader for the coming year.

Edna Stone, daughter of Lon Stone, was guest soloist at the morning service on December 29. Ruth Didricksen, Joseph, Edward, and William Piedimonte, Graceland students, were home for the holidays.

Speakers for the month of December, in addition to those previously mentioned, were Elder Lewis Kuhn and Priest Norman Preusch. —Dora Humes, reporter.

Eros, Louisiana

Pastor, C. C. Fuller

The annual branch election was held on December 22. Officers for the coming year are Connie C. Fuller, pastor; J. E. Phillips and A. W. Williams, counselors; Mattie Mobley, director of music and women's leader; Florence Phillips, pianist; Mrs. C. C. Fuller, treasurer; Ruby Roberts, publicity agent; A. W. Williams, church school director; J. E. Phillips, assistant director and branch clerk; Atha Williams, church school secretary; and Marvin Johnson, janitor. Other committeemen are to be selected later by the pastor. T. B. Sharp visited in Eros for a week in December; he gave several sermons during his stay. Due to weather conditions, services were held in the James A. Fuller home. Marvin Johnson was ordained to the office of deacon by Brother Sharp.

—Ruby Roberts, reporter.

Dahinda, Illinois

The Christmas offering goal for 1946 was set at \$100. This amount was reached by the end of October. By Christmas, \$117 had been received. Total donations to the General Church in 1946 amounted to \$250.23.

—Mrs. Adean Dawson, reporter.

Love the Lord and one another
And I'll answer when you pray.
Consecrate each passing hour
Sacred duties to attend,
And I'll come to you in power
And be with you to the end.
—John Martin, April 11, 1932.

*Commission: Doctrine and Covenants 18: 6.

*Benediction.

March 23, 1947

Theme: TEACH US, O LORD, TRUE BROTHERHOOD

(Personal Responsibility)

Prelude: "Send Me Forth, O Blessed Master!" *Saints' Hymnal*, 214.

Call to Worship:

PRAYER

In this hour of worship
Grant thy presence, Lord!
Here, the world forgotten
Feed us on thy word.
From our sins and sorrows
Here we seek release;
Of Thy love persuaded,
Find the path of peace.
—Author Unknown**

*Hymn: "Send Me Forth, O Blessed Master!"

*Prayer: For our personal responsibility in serving others.

Scripture Reading:

"I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people, Hear ye indeed, but they understood not; and see ye indeed, but they perceived not. Then said I, Lord, how long? And he said, Until the cities be wasted with inhabitant, and the houses without man, and the land be utterly desolate."—Isaiah 6: 8, 9, 11.

Hymn: "O Master, Let Me Walk With Thee," *Saints' Hymnal*, 213.

Talk:

This may be based on the experiences of David Patten, who felt a keen personal responsibility for sharing the gospel with others (See *The Story of the Church*, pp. 141, 142). Conclude with: The building of the kingdom is not a matter of deciding what we want to do and then asking God to bless us in the task. It is finding out what God wants done, dedicating oneself to it, and then asking divine help to do it God's way. He works with us only to the extent that we do what he wants done, and in his way.

*Hymn: "Rise Up, O Men of God!" *Saints' Hymnal*, 210.

*Commission:

"Prosecute the missionary work in this land and abroad so far and so widely as you may. All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of men of business and of work labor together with God for the accomplishment of the work intrusted to all."—Doctrine and Covenants 119: 8.

*Benediction.

March 30, 1947

Theme: REJOICE IN THE LORD (Joyful Service)

Prelude: "Blest Be Thou, O God of Israel," *Saints' Hymnal*, 121.

Call to Worship: I Chronicles 16: 8-12.

*Hymn: "Jesus, My Shepherd, Call With a Sweet Command," *Saints' Hymnal*, 272.

*Prayer: Help us to give joyful service in thy work.

Hymn: "Pass Me Not, O Gentle Saviour," *Saints' Hymnal*, 324 (verses 1, 2, 3)

Talk:

Tell the story of Nehemiah as found in Nehemiah, chapters 4, 5, 6, and of the building of the Kirtland Temple as found in *The Story of the Church*, pages 202-206. Just as they were able to complete the building up of Jerusalem and the Kirtland Temple, so if we have a mind to work today with God, Zion will be built up.

Poem:

MY DAILY PRAYER

If I can do some good today,
If I can serve along life's way,
If I can something helpful say,
Lord, show me how.

If I can right a human wrong,
If I can help to make one strong,
If I can cheer with smile or song,
Lord, show me how.

If I can aid one in distress,
If I can make a burden less,
If I can spread more happiness,
Lord, show me how.

—Grenville Kleisher**

*Hymn: "O Master, Let Me Walk With Thee," *Saints' Hymnal*, 213; or

"Send Me Forth, O Blessed Master," *Saints' Hymnal*, 214.

*Commission: John 14: 6a, 11, 12, 30, 31.

*Benediction:

(Soft music as they go to classes.)

*Congregation Standing.

**Quoted from *Prayer Poems*, by O. V. and Helen Armstrong, by special permission of Abingdon-Cokesbury Press.

Testimony of Healing

At the request of Mrs. E. H. Mellor I am writing this letter for the *Herald*.

About a year ago Mr. Mellor had a severe irritation in one of his eyes. The doctor thought it should be removed; although medicine helped, it brought no permanent relief. Two elders from Fairview, Montana, administered to him, and he received the blessing asked for. Six weeks ago, however, his eye became sore again, and the doctor said that this time it would have to be taken out as the pain could not be alleviated without its removal. The date for the operation was set, and Mr. Mellor was taken to the hospital. The day before he was scheduled to go to surgery, he received administration again from Elders Vernon Ditton and W. R. Hillman of Fairview. When the surgeons looked at him, they said no operation was necessary and prescribed only medicine for him. After two days treatment, he said, "My eye is all right. Why do I need medicine when my eye doesn't hurt any more?"

Truly God does watch over us in tender mercy and help us in our times of need. We are thankful to him for this kindness and to his ministers who unflinchingly answer the call for administration even in the most disagreeable weather.

MRS. CLARA ADDICOTT.

Williston, North Dakota

Chicago, Illinois, District

District President, Joseph Baldwin

During the past two years the workers of Chicago District have consistently aided the Saints of Maywood Mission until they could maintain their own local staff of officers. On Sunday, December 15, Apostle Arthur Oakman, District President Joseph Baldwin, High Priest Lyman Jones, and Missionary James C. Daugherty organized Maywood Mission into a branch. Elder A. V. Webb, previously ordained to the office of elder, and other elected officers were installed to preside over the group. An original prayer hymn, "Bless This Branch, O Lord," was sung by Elder John Wight, and Apostle Oakman gave the morning sermon. Dinner was served at noon by the women. At 1:30 p.m., a baptismal service was conducted at the First Chicago Church. As a result of four weeks of missionary work in Maywood, Elder Daugherty baptized fifteen new members. The confirmation and consecration service, in charge of Apostle Oakman, was held at 3 o'clock in the chapel room of the Masonic Hall where the Maywood Saints worship. In response to the challenge, "Are you willing to receive the precious gift of God?" each baptized person arose to signify his desire. Following the prayers of confirmation, Apostle Oakman pronounced a blessing on the hour. A brief testimony service was held at the close of the meeting.

A Christmas reception for all members of the district concluded the day's activities. District President Joseph Baldwin was presented a Christmas purse by the Chicago Saints.

Gary, Indiana

Pastor, D. H. Smith

The last quarter of the Bible studies class taught by Hattie K. Bell began November 1; the meeting was held at the home of Mr. and Mrs. William Rogge.

Several members of the Gary congregation attended the district conference held in Chicago on November 3; no services were held in the home church on that date.

The women's department conducted a workers' meeting on November 5 at the home of Mrs. Tomlinson.

Elder Luther Troyer of Chicago delivered the morning sermon on November 10; Priest B. Lennox, also of Chicago, was the evening speaker. Hazel Smith, Alma Darter, Bert and Ida Kidd have completed credit courses sponsored by the International Council of Religious Education. A meeting of branch officers was held at the home of Alma Darter on November 14.

Elder and Mrs. Lloyd Hadley of the Department of Religious Education of Northeastern Illinois District were in charge of both morning services on November 17. Pastor D. H. Smith spoke in the evening. The monthly meeting of the women's department was held at the home of Nova Hedelius in Indiana Harbor; Genevieve Lusha, district director, was present.

District President Joseph Baldwin was the speaker at the morning service on November 24. The evening hour was devoted to an ordination and Communion service. Bert Kidd was ordained to the office of deacon by Pastor D. H. Smith, Apostle Paul Hanson, and Elder Joseph Baldwin; John Wight and Pauline Sanderns sang solos.

Speakers for the month of December were Albert Tomlinson, Lamont Mair, D. H. Smith, R. W. Smith, and Joseph Baldwin. The choir presented several anthems on the morning of December 22. A Christmas party was sponsored by the women's department on Monday

evening, December 23. A play, "The Gift," and several recitations were given. Gifts were exchanged and treats given to all present.

With the exception of church school, no services were held on Sunday, December 29.

First Chicago Congregation

Pastor, H. T. McCaig

Pastor H. T. McCaig presided over the December Communion service, with Elder Lyman Jones giving the Communion message and Elder A. O. Skinner the pastoral talk. Other speakers for the month were Paul Frisbie, D. M. Wiesen, Frank Shank, and Joseph Baldwin. Special music was provided by the choir, women's chorus, and Donald Mee.

Randall and Ronald, twin sons of Mr. and Mrs. Rex Ryan, were blessed on December 8 by Elders John Pettersson, A. O. Skinner, and D. M. Wiesen. At 2:45 in the afternoon, a district-wide youth rally was held; every member of the Zion's League was given a chance to help plan the year's activities. The following week the League presented a floral offering for the rostrum in memory of Lyle Mahoney, a former League leader who was killed in the war.

A Christmas entertainment and party for the children of the branch was given on the evening of December 22 under the direction of Buren Lenox. Donald Mee sang *Gesu Bambino*, Reno Ricker gave a reading, "Why the Chimes Rang," and a moving picture, "Bethlehem to Calvary," was shown.

The Ssenippah Guild met at the home of Eleanor Chandler; Ruby Henson Motta gave a book review of *The New Orleans Woman*. The North Side Study Class held its meetings at the homes of Mrs. Hans Behnke and Velva Castins. The North Side Circle met with Mrs. Emerine Gunderson and Mrs. Marie Swanson. Helen Blair was hostess at a Christmas party for the Friendship Guild.

—Velva E. Castins, reporter.

Indianapolis, Indiana

Pastor, Lloyd Cleveland

A number of Zion's Leaguers and their leader, Gordon Rhodes, attended the youth retreat held at Evansville on October 19 and 20; John Darling, of the Department of Religious Education, was the speaker. October 20 was observed as Graceland Day. Vernes Collins, youngest member of the priesthood in Indianapolis Branch, gave his first sermon on this occasion.

On November 4 the women's department served meals to six election boards; proceeds from this project plus those from a bazaar and turkey dinner held December 6 netted nearly \$200.

Several teachers and officers attended the workers' institute in New Albany on November 10 and 11. Thelona Stevens of the Department of Religious Education was the speaker.

Patriarch Arthur W. Gage gave the Thanksgiving message on November 24. Panel discussions were held each Sunday evening during November with different members of the priesthood in charge.

Linda Danelle, daughter of Otto and Marvel Tice of Anderson, Indiana, and Eldon Eugene Bridges were baptized by Priest Glenn W. Tice on Sunday morning, December 1. Their confirmation and the ordination of John Thompson to the office of teacher took place at the Communion service. Priest Rolland Prather of New Albany was the speaker at 11 o'clock on December 8. Mr. and Mrs. C. A. Nolan celebrated their silver wedding anniversary by holding open house at their home on December 9. Elder Thomas Wareham, pastor of the Evansville Branch, was the morn-

ing speaker on December 15. He and Pastor Lloyd Cleveland officiated at the blessing of the infant son of John and Dorothy Thompson at this service. Patriarch A. W. Gage gave the Christmas message on December 22; special music was furnished by the Settle sisters and Dorothy Swift. The children presented a Christmas program on Monday evening, after which Santa distributed gifts to them.

Patriarch J. E. Matthews of Columbus, Ohio, spoke on Sunday morning, December 29. Prior to the 11 o'clock service, the infant daughter of Joseph and Janice Nolan was blessed by her grandfather, Elder Charles Nolan, and Patriarch Arthur W. Gage. Steven Allan, son of James and Dorothy Ellis, was blessed recently by Patriarch Gage and Elder William P. Creviston.

—Rebecca Nolan, reporter.

Vancouver, British Columbia

Kitsilano Mission

Acting Pastor, C. Bruder

The women's auxiliary, under the direction of Margaret Peterson, held a successful bazaar at the Canadian Legion Hall. Net receipts totaled approximately \$200; this money was donated to the mission building fund. In view of the fact that the women's department has an active membership of only six, it is felt that the results of this endeavor were extremely gratifying. Many nonmembers attended the bazaar. Five hundred letters of invitation to householders in the immediate vicinity of the hall were delivered on the eve of the bazaar, and posters were placed in local shops.

The church school sponsored a Christmas concert and tree on December 19; 100 members and friends were present. Following an amusing program, presents were distributed to children under fourteen. Bags of candy, nuts, and fruit were given to everyone; this was made possible by business firms donating \$65 in cash and merchandise. Ellen Hopen and Charles Bruder did the soliciting for donations after W. A. Fisher, superintendent of the church school, sent out letters stating the day the canvass would be made. All but one firm co-operated. Contributions varied from two to ten dollars and the donation exceeded expenditures by twenty dollars. This surplus was applied to the building fund.

On January 16, Mr. and Mrs. Herbert Stanbridge left for Nassau, British West Indies, for an extended visit with their daughter, Thelma. They plan to return via Independence in April in order to attend General Conference.

—Mrs. Anne Davies, reporter.

Seattle, Washington

First Seattle Congregation

Pastor, Paul A. Wellington

Warren Chenoweth, son of Mr. and Mrs. Warren VanPelt, was blessed at the December Communion service by Evangelist A. C. Martin; Carol Lee, daughter of Mr. and Mrs. Harold Wilbur, was blessed by Elder Granville Swenson. At the January Communion service, Susan Elaine, daughter of Mr. and Mrs. Winston Inslee, and Richard Nelson, Jr., son of Mr. and Mrs. Richard Nelson, were blessed by their grandfather, Elder Orville Oppelt, assisted by Elder Carl Crum.

The midweek prayer services are opened with a fifteen-minute period of meditation; a picture study provides the background.

Hostesses for the January meeting of the LaDaSa Club were Florence Love, Frances Parkhurst, and Beulah Wright. Velma Seat of the Puget Sound Light Company was their

guest speaker. A series of church school workers' conferences are being held monthly at the home of Loren McDole. The branch workers' conference for this quarter was held at the pastor's home on January 11. A priesthood meeting was held January 17 for the purpose of organizing a visiting program. Pastor and Mrs. Paul Wellington held open-house on Sunday afternoon, January 12, between 3 and 5 o'clock. Members of the Zion's League are making preparation for a carnival to be held in the church basement on Saturday evening, February 1.

Elder Heman Davis of Sacramento, California, was guest speaker at the 11 o'clock hour on January 12; District President Alma Johnson delivered the evening address. Seventy Ernest A. Ledsworth was the speaker January 19. Prior to the evening preaching service, Mrs. Clara Wainwright and Joyce and Lillie Mae Wainwright were baptized and confirmed members of the church.

—Mary Coleman, reporter.

Springerton, Illinois

Pastor, Willard Thomas

Officers elected at the annual business meeting on September 25 are Willard Thomas, pastor and church school director; Ralph Lasater, assistant church school director; Betty Balsover, secretary; Frank Bensing, treasurer; Canna Lasater, Zion's League supervisor; Ethel Stallings, women's leader; Juanita McIntosh, young people's leader and director of music; Blanche Thomas, pianist; and Elizabeth Wilson, publicity agent.

Guest speakers for the past year were Apostle Arthur Oakman; Seventies E. A. Theys and Z. Z. Renfroe; Elders Chester Henson of Taylorville; Fred and Cecil Robbins of Vancouver, British Columbia; Lloyd Adams of Cameron, Missouri; Marion and Emsley Lowry of Mt. Vernon.

The annual Thanksgiving turkey banquet was held at Brush Creek on November 26 with District President Z. Z. Renfroe in charge. Several members from Springerton attended. Apostle Arthur Oakman was the speaker.

A series of meetings will be held in March by Seventy Z. Z. Renfroe.

—Elizabeth Wilson, reporter.

Puyallup, Washington

Pastor, Claude F. Wheeler

Religious education week began with the observance of rally day on Sunday, September 29. Certificates were presented by Clarence Johnson, church school director, to those who were promoted from one department to another. James Wheeler and Lois Pentland were each awarded a book in recognition of their splendid attendance records. Others were awarded plaques for their classes. At the close of the service, the parents were conducted on a tour of the classrooms so that they might see what each group was doing. District President Alma Johnson was the morning speaker. Following the potluck dinner at noon, Kenneth Sheffer, district religious education director, spoke on the value of leadership training courses; he also addressed members of the priesthood and their wives. Evening services began with classes for men, women, Zion's Leaguers, juniors, and children in the primary and nursery departments. Alma Johnson was again the speaker.

Tuesday evening, October 1, was "visiting" night; nonmembers and Saints who were unable to attend services because of illness were visited. Family night on Friday brought many nonmembers as well as members to the church. Most of them participated in an original skit

written by Mrs. Winona Porter. Refreshments were served by the women's department.

A young people's prayer meeting preceded the Sunday morning Communion service.

A Junior Zion's League has been organized. In addition to Sunday evening classwork, the young people meet every other Friday night at the home of one of the members.

—David Johnson, reporter.

Bay Minette, Alabama

Pastor, B. E. Barlow

The Gulf States District Conference was held in the Bay Minette Church on January 10, 11, and 12. District President Maurice Draper, A. O. Crownover, A. D. McCall, and Franklyn Steiner were in charge. Ruth Draper served as director of music.

Business of the conference included the election of delegates to General Conference; the acceptance of a district budget for 1947; and the approval of two recommendations for ordination: Wayne Hough of Mobile and A. P. Phillips of Robertsdale; both are to be ordained to the office of priest.

Brother Draper began a week's series of meetings on Sunday evening, January 12. Mr. and Mrs. Leonard Clarke and Mrs. Walter White were baptized at the close of this series.

The Saints of Bay Minette and Baldwin County are grateful for the ministry of Hubert Baker, John Grice, M. L. Draper, Warren Chelline, Ray Whiting, C. R. Hield, M. A. McConley, Franklyn Steiner, A. D. McCall, and A. O. Crownover.

—Ed Barlow, reporter.

St. Louis, Missouri

An "old-time minstrel," written and presented by the Zion's League, was a feature of the entertainment sponsored by the women's department on December 6. Other attractions were a supper and bazaar.

The women meet every other week to study *God Our Help* by F. Henry Edwards. Pastor Frank McDonald is the teacher. A Christmas luncheon and program were held on December 19.

—Ruth Cunningham, reporter.

Goodland, Kansas

Pastor, J. R. Graybill

Officers for the new year are J. R. Graybill, pastor; Inez Been, clerk and historian; Conrad Graybill, treasurer; O'ella Marolf, publicity agent; Pauline Roberts, women's leader and director of music; Jared Ingram and Carolyn Rohr, librarians; Byron Graybill, church school superintendent; Dick Marolf, assistant superintendent and youth director; and Gertie Ingram, church school secretary.

Teachers for the first quarter are Alice Ingram, kindergarten; Dorothea Graybill, primary; Kenneth Ingram, junior; Pauline Roberts, junior high; Dick Marolf, young adult; and J. R. Graybill, adult. Lyda Graybill was appointed Oriole leader and Alice Ingram, Blue Bird leader. Teachers for the second quarter are Annie Graybill, kindergarten; O'ella Marolf, primary; Libby Van Donge, junior; Pauline Roberts, junior high; Dick Marolf, young adult; and J. R. Graybill, adult.

Zion's League officers for the new year are Glen Middleton, president; Jared Graybill, vice-president; Vera Van Donge, secretary; Twyla Middleton, music director; Marian Phillips and O'ella Marolf, dramatics committee.

Judy Kay, infant daughter of Mr. and Mrs. Chester Phillips, was blessed on October 20; Dorothea Graybill sang a solo for the service.

Houston Hobart, district president, and Steve Bullard, pastor of the Wray, Colorado, congregation, flew from Wray to be with the Saints of Goodland on January 12. Elder Hobart delivered the 11 o'clock message. A basket dinner was held at noon at the home of Harve Ingram.

Attendance has been exceptionally good with as many as seventy-five present at some services.

—O'ella Marolf, reporter.

El Dorado Springs, Missouri

Pastor, Robert P. Snodgrass

Officers elected for the new church year are Robert P. Snodgrass, pastor; Irvin Smith and Hollis Andes, counselors; Irvin Smith, church school director and solicitor; Chella Smith, secretary and women's leader; Hollis Andes, treasurer; F. L. Vickerman, young people's leader; and June Vickerman, director of music. A building committee consisting of Homer McCray, Asael Condit, and Hollis Andes, with Robert Snodgrass and Irvin Smith as ex-officio members, was appointed to supervise the raising of funds and to select a location for the building of a new church.

During July and August, all the churches in El Dorado Springs held union services in the evening in Spring Park. District President William Patterson was the speaker on August 18. He was also present for the July and October Communion services, at which time the members of Coal Hill Branch worshiped with the El Dorado Springs Saints. Elder Randall Hulse, pastor of the Pontiac, Michigan, Church, spent several weeks in El Dorado Springs; his sermons were greatly appreciated.

A men's evening study class is held twice a month at the church. At the same time, the women meet at the home of some member. During the past year the women's department has contributed \$275 to the building fund.

Newcomers to the branch are Priest F. L. Vickerman and family, formerly of Clio, Michigan; Elder Hollis Andes and family of Independence, Missouri; and Ernest M. McKee, who is superintendent of the El Dorado Springs public schools.

—Lois Snodgrass, reporter.

Robertsdale, Alabama

Pastor, H. M. Aebli

Proceeds from a box social and bazaar held November 20 totaled \$75.55; this money will be used for church improvements. Twenty-four persons participated in the Christmas program given December 23; many visitors were present on this occasion. Recent visiting ministers have been Seventy Maurice Draper and Elder Bert Barlow.

Recommendations for the ordination of George Kennard to the office of deacon and Aubrey Phillips to the office of priest were approved at the district conference held in Bay Minette. Brother Phillips was ordained on Sunday, January 19, by Elders H. M. Aebli, A. O. Crownover, and Franklyn Steiner. Brother Kennard will be ordained at a later date.

—Annie Mae Phillips, reporter.

Leather Bound Volumes of the Book of Mormon are again in stock. Consult our catalog for prices. Herald Publishing House Advertisement.

Central Missouri Stake

Warrensburg, Missouri

Pastor, Ward A. Hougas

The junior department, under the direction of Mrs. Wendell Townsend, presented a Christmas pageant on the morning of December 22. In the evening, the congregation sang Christmas carols, the words of which were projected from slides onto a screen at the front of the church. After the song fest, the dramatics department presented the play, "A King Shall Reign"; Mrs. R. M. Hursh was the director. The cast has gone to several other congregations in the stake to give this same play. The various groups of the women's department held Christmas parties and exchanged gifts. Members of the Zion's League and choir went caroling several nights and sponsored a Christmas basket. The young people held a formal Christmas party at the Hougas home on December 28. Several Graceland students were home for the holidays.

The church school and pastorate were in charge of the December branch night entertainment, a feature of which was the visit of Santa with treats for everyone. Attendance at prayer service on the week preceding Christmas was exceptionally high.

The young adults were in charge of the New Year's Eve worship service. A candle-lighting worship center formed the setting, and selected readings were given with a background of soft music.

—Levona Gard, reporter.

Atherton, Missouri

Pastor, Wendell Van Tuyl

After finishing a study of *Your Child's Needs*, taught by Velma Shedd, the women's department held a Christmas party at the home of Mrs. Muriel Beebe. *The Home Beautiful* has been selected as the course of study for 1947; Mae Curtis is the teacher. Courses which are being offered for credit in the branch are *How to Teach in the Church School*, taught by Mrs. Lawrence Shedd, and *Elbert Smith's Restoration*, taught by Mrs. D. R. Hughes.

Bishop T. A. Beck was the speaker on Sunday morning, December 15; he also attended the priesthood meeting held in the afternoon. John Darling, of the Department of Religious Education, showed slides of the life of Christ at the 6:30 meeting and preached the evening sermon. Stake President Ward A. Hougas was the speaker on Sunday morning, December 29. Other visiting ministers have been R. D. Weaver and W. E. Wakeman of Independence. The Zion's League holds regular meetings each Sunday evening; Mrs. Evelyn Moore is League leader.

The Saints and their friends held a New Year's party in the recently-completed building owned by Otho Clark and O. D. Hughes. The celebration began with a basket supper; the community was well represented.

—Mrs. D. R. Hughes, reporter.

Lee's Summit, Missouri

Pastor, Frank C. Sherwood

Visiting speakers in November and December were Stake President Ward Hougas, Bishop Theodore Beck, and Missionary Lloyd Adams of Warrensburg; Elder Ralph Freeman of Independence; Elder Roy Smith of Hammond, Indiana; and High Priest B. O. Lungwitz of Oklahoma.

The children's classrooms have recently been redecorated by the women's department;

on December 19, the women held a Christmas party at the home of Mrs. Marion Willey. The young people, directed by Mr. and Mrs. Dean Adams, presented a Christmas play, "The Light of Men," on December 22. Members of the Zion's League enjoyed a progressive watch party on New Year's Eve.

A record attendance for the church school year was reached two consecutive Sundays in December.

—Nellie Haas, reporter.

Marshall, Missouri

Pastor, Roe B. Vincent

The women of the branch were guests of Ada Sphores at a Christmas party held December 19; the afternoon was spent in exchanging gifts and preparing baskets for needy families.

A thirty-pound turkey was served at the Christmas dinner on Sunday, December 22; each family contributed something for the meal. In the evening, the juniors and members of the Zion's League presented a Christmas program under the direction of Fairy Banks and Clara Crawford; Santa distributed treats at the close of the program.

A Christmas pageant, "The Holy Nativity," was also presented by the young adults. Dixie Groner was the reader; Lorraine Pritchard, Bernice Tyree, Dorothy Darling, Lucille James, and the choir provided the musical background. While the children sang "O Little Town of Bethlehem," each brought his gift to the worship center—the manger scene. White-robed angels formed a curtain background for the pageant.

—Bernice Tyree, reporter.

Chatham, Ontario

Pastor, J. A. Pray

The women's department held its annual Christmas party at the home of Margaret Dent on Wednesday afternoon, December 11; "silent sister" gifts were exchanged and new names drawn for the coming year. A sparkling, gaily decorated Christmas tree provided the setting for the branch Christmas concert and party held Friday evening, December 20; Pastor Jack Pray acted as chairman of the evening's program which consisted of dialogues, readings, acrostics, songs, and instrumental numbers. The appearance of Santa gave the final festive touch to the entertainment. The Orioles and Blue Birds also held Christmas parties.

On December 22, following the morning prayer service, the adults met with the juniors in the lower auditorium for a special Christmas worship service—a pantomime entitled "The First Miracle"; Edna Prevtz was the narrator. The juniors, Zion's League members, and girls choir presented the pageant, "Star Gleams," at the evening service; they and their friends were served refreshments by the women's department following the pageant.

The Leaguers met at the home of Betty Rappley on December 8, and at Darlene Clarke's the following Sunday night after church. On December 29, Harold and Marnie Neal were hosts to the League; records and Christmas stories were listened to by candlelight. Pastor Pray was in charge of the short worship service held by the League on January 5, after which movies of wild animals were shown; potluck lunch concluded the evening's activities.

Chatham joined in the observance of the world-wide week of prayer and citizenship week for 1947. Elder Pray's sermon, "The Important Place of Prayer in Our Lives," on Sunday evening, January 4, was a fitting lead into the services of the following week. Emerald Liddard was the soloist at this service.

The first of the priesthood bi-monthly meetings was held at the church on the evening of January 6. Elbert A. Smith's *Restoration* has been selected as the study course.

Pastors, counselors, church school directors and assistants, and women's leaders of the various branches in Chatham District met on Sunday, January 12, at the church in Chatham. Two one-hour discussion classes were conducted for the pastors and counselors by District President Pray and Counselor R. T. Brown. Counselor J. F. Kelly addressed the church school workers, and Lena Shaw, women's leader, was in charge of the women's classes. Plans were made for the coming Chatham District Youth Convention. Elder E. S. Phillips, pastor of Sarnia Branch, spoke in the evening. The senior choir, with Merle Bekaert as soloist, sang at this service.

Charlotte Ann, infant daughter of Frederick and Eileen Wolfe, and Wendy Janice Elaine, daughter of James and Alice Rhoten, were blessed during the church school hour on Sunday, January 12. Evangelist R. H. Jones and Elder J. F. Kelly were the officiating ministers. Vivian Gibson read a poem, "Twas a Sheep," preceding the service of blessing.

The first activity of the Chatham Men's Club was a supper meeting on Thursday evening, January 16. Organization plans were made and various activities outlined at this meeting. The meal was served by the women's department.

—Gladys Ferguson, reporter.

Independence, Missouri

Stone Church Congregation

Pastor, Glaude Smith

Activities have again been resumed in the Stone Church after a three-month period during which time services were held in the Auditorium. Preparation for installation of the new organ is being made, and it is believed that further interruption of services will not be necessary. The first meeting, upon return to the church, was an 11 o'clock Christmas Eve candlelighting service presented by the Cantanina Chorus under the direction of Mrs. J. T. Westwood, Jr. The chorus was assisted by the Male Octet and Pastor Glaude A. Smith.

Registrations for the School of Religious Leadership classes now total 280. There are fourteen classes with an average enrollment of twenty per class. Every congregation in Zion is represented, and the register shows a few members from Kansas City Stake and Butler, Missouri.

The Daughters of Zion held their monthly meeting and luncheon on December 18 at the Liberty Street Church. Mrs. Floyd McDowell and Mrs. Marvin McDole were in charge of the devotionals, and Elder Glaude Smith instructed the class. After the luncheon, which was prepared by the Englewood and Gudgell Park groups, Mrs. M. A. McConley gave a talk.

Charles Richard, infant son of Mr. and Mrs. C. W. Smith, was blessed December 22 by Patriarch R. V. Hopkins and Elder David VanTrump.

A meeting for district supervisors, leaders, and assistant leaders of the women's department was held January 8. Fifty-two guests assembled at the home of the leader, Mrs. Blanche Gault, for a covered-dish luncheon and program. After the social entertainment, a series of talks was given by Pastor Glaude A. Smith, Elders Charles Graham and Amos T. Higdon, Mrs. Paul Kelsey, city-wide director of friendly visiting, and Mrs. Roland Speaks, cradle-roll supervisor. Mrs. Gault presided over the meeting and talked to the women about their work.

—May Dean Carter, reporter.

ADVENTURES IN LATTER DAY SAINTISM

For Young People

Helps for Your League Study of Does It Make any Difference How We Manage Our Personal Finances

By Mary B. Hill

Listed below are a number of suggestions which can be developed to provide a month of programs, illustrating that it does make a difference how we manage our personal finances, use our time and talents. These are in addition to the suggestions listed under "Why Not Try This?" pages 33-35 of the booklet, *Does It Make Any Difference?*

1. Budget night. A bishop, bishop's agent, or adult well versed in the financial law and budgeting problems, may outline model budgets for various wage levels, and discuss financial problems of the student, wage earner and homemaker. Charts or black-board demonstrations would be an interesting feature of this meeting.
2. Hold a supper meeting, culminating in a debate. The league may be divided into two groups, with each group holding preliminary debates to determine the members who will make up the final debating teams; or each group may simply choose two members to participate at this supper meeting. The losing side may fete the winning side in some way. Suggested subjects:
 - (a) Resolved, that the highest development of man cannot be attained except through compliance with the law of stewardship.
 - (b) That I can save as much money without budgeting, as I could if I budgeted.
 - (c) That the condition of the world today is mainly due to the lack of recognition and compliance with the stewardship law.
 - (d) Zion can be established and maintained without strict obedience to the stewardship law.
3. Bible baseball meeting. The league is divided into two sides, and each side elects a captain and catcher. The members take their turn in the order chosen. Two neutral parties act as pitcher and umpire, respectively. Four spots are marked off as bases, and the captain of the first side "up to bat" stands at home plate, with the catcher of the opposing side behind him on the catcher's plate. The pitcher asks the first contestant a question, and if he answers it correctly he walks to "first base," while the second member of the team takes up position at home plate. When four members of the side at bat have answered correctly, the first contestant will have proceeded to second, third, and home plates, and a run will be counted for the side at bat. If, however, a contestant is unable to answer a question, it will revert to the catcher, and if he is able to answer the question, the unsuccessful contestant will be out. The opposing team comes up to bat when three members are out. If the catcher is unsuccessful in answering the question, a foul ball is called, and the contestant is asked another question. Four foul balls constitute a walk to first base. When the answer is doubtful, it is referred to the umpire for decision.

In holding a Bible baseball meeting, it is wise to announce it at least a week in advance, to give some time for study of the subject.

This could be an interesting way of asking practical questions on the Youth Income and Expense Record, filing an inventory and financial statement, scripture quotations to uphold the stewardship law, etc. Some suitable questions are listed on pages 34 and 38 of the booklet, *Does It Make Any Difference?* and also below.

4. Question-box night. A group of questions are numbered in order, folded, and placed in a box. Each member is requested to draw one. If there is a large League, and only time for a limited number of questions, a number of the papers may be blank. Each member must then briefly answer the question asked. It is more interesting and successful if the questions are distributed at the previous meeting, allowing time for research.

The following are some additional questions to those listed on pages 34 and 38.

 - (a) Enlarge on the following statement, "It is the great stewardship of life for each of us to help make the world a better place in which to live." See "The Doctrine of Christian Stewardship," by A. B. Phillips, *Saints' Herald*, December 28, 1946, page 16.
 - (b) What is the difference between inventory and financial statement?
 - (c) What substantiation have we for paying our tithing on one tenth of the increase instead of one tenth of the gross income?
 - (d) What is the relationship between efficient stewardship and character growth?
 - (e) Does the amount of income determine whether or not one shall comply with the financial law?
 - (f) Does the stewardship law apply to all members of the church no matter what age?
 - (g) Why are time and talents considered a part of our stewardship?
 - (h) It is said that "character building starts around 7.00 p.m." Explain.
 - (i) Why do we "rob God" when we neglect to comply with the financial law?
 - (j) Am I complying with the financial law when I pay money which I call tithing, without filing an inventory or financial statements?
 - (k) Why would you say that by complying with the stewardship law we do more for ourselves than for the church? Do you agree?
5. Present the playlet entitled "Shall I Comply?"
6. Choral consecration service. This service may be held as the climax of a stewardship project. The League may launch a drive to

enlist all members to comply with the financial law, using as a theme, "What Hast Thou Given For Me?" By posters, special meetings, personal letter or visit, or class study, the importance of obedience to the financial law may be stressed.

Additional bibliography on managing personal finances: (see page 34 of booklet, *Does It Make Any Difference?*)

"What It Means to Be a Latter Day Saint" (Course B, 533 and 534), by Dr. Roy Cheville. Third quarter, Membership Qualifications. Fourth quarter, The Program of the Church.

How to Spend Wisely, Hamlein and Zimmerman, Harper and Brothers, 49 East 33rd Street, New York 16.

Controlling Your Personal Finances, David F. Owens, McGraw Hill Book Company, 330 West 42nd Street, New York 18.

How to Make Your Budget Balance, E. C. Harwood and Helen Fowle, Publishers American Institute for Economic Research, 54 Dunster St., Harvard Square, Cambridge, Mass.

How to Spend Money, Ruth Brindze, Vanguard Press, New York.

Twelve Tests of Character, Harry Emerson Fosdick, Doubleday, Doran and Company, New York.

Youth and Creative Living, Cynthia Pearl Maus, R. Long and R. R. Smith, New York.

CHORAL CONSECRATION SERVICE

Prelude: Fifteen minutes of instrumental music.

Hymn: "Just as I Am, Thine Own to Be," *Saints' Hymnal*, No. 296.

Poem: "Give of Your Best to the Master."

Give of your best to the Master,
Give of the strength of your youth;
Throw your soul's fresh, glowing ardor
Into the battle for truth.
Jesus has set the example;
Dauntless was he, young and brave;
Give him your loyal devotion,
Give him the best that you have.

Give of the best to the Master,
Give him first place in your heart;
Give him first place in your service,
Consecrate every part.
Give and to you shall be given;
God his beloved Son gave;
Gratefully seeking to serve him,
Give him the best that you have.

Give of your best to the Master;
Naught else is worthy his love;
Your money, your time, and your talents,
Are his who reigneth above.
He gave his life without murmur
From sin all the world to save;
Kneel now in full consecration,
Give him the best that you have.
—Mrs. Charles Barnard.

Solo: "I Gave My Life for Thee," *Saints' Hymnal*, No. 330.

Scripture Reading: Luke 16: 1-12.

Hymn: "Take My Life, and Let It Be," *Saints' Hymnal*, No. 307.

Sing the first verse, remaining seated.

Leader: "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye

transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God."—Romans 12: 1, 2.

Hymn: No. 307, second verse.

Leader: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth!"—Isaiah 52: 7.

Hymn: No. 307, third verse.

Leader: "I will extol thee, my God, O king; and I will bless thee; and I will praise thy name for ever and ever. Great is the Lord, and greatly to be praised; . . . one generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honour of thy majesty, and of thy wondrous works."—Psalm 145: 1-5.

Hymn: No. 307, fourth verse.

Leader: "I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'"—Acts 20: 35.

Hymn: No. 307, fifth verse.

Leader: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength, and my redeemer."—Psalm 19: 14.

Hymn: No. 307, sixth verse.

Leader: Meditate upon these things: give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

Quartet: "O Lord of Light, and Love, and Power," *Saints' Hymnal*, No. 299.

Offering: "Saviour, Thy Dying Love," *Saints' Hymnal*, No. 302, instrumental number.

Brief Message: Subject, "I gave my life for thee, what hast thou given for me?"

Poem:

My spirit, soul, and body,
Lord, I give to thee,
A consecrated offering,
Thine evermore to be.
My all is on the altar;
Lord, I am all thine own;
O may my faith ne'er falter!
Lord, keep me thine alone.

Oh, blissful self-surrender,
To live, my Lord, for thee!
Now, Son of God, my Saviour,
May thy light shine in me.
Henceforth to build thy kingdom,
My aim in life shall be,
O may my footsteps never turn
O Lord, from following thee.

Quartet: "O Jesus, Prince of Life and Truth," *Saints' Hymnal*, No. 303.

Hymn: "Unto God, Who Knows Our Every Weakness," *Saints' Hymnal*, No. 293.

Prayer:

Help me, O Lord, to keep my pledge unbroken!
Guard thou my ways, my thoughts, my tongue,
my heart;

Help me to trust the word which thou hast spoken,
That from thy paths my feet may ne'er depart.

Help me, O Lord, when sore temptations press me!

Oh, lift the clouds that hide thee from my sight!

Help me, O Lord, when anxious cares distress me,

To look beyond where all is calm and bright.

Help me, O Lord! My strength is only weakness;

Thine, thine the power by which alone I live;
Help me each day a greater vision of thyself
To gain; in fuller consecration, give. Amen
—F. M. Crosby.

Shall I Comply?

PLAYLET

Lloyd: Are you folks going to the skating party tonight?

May: I'd like to, Lloyd, but if I don't stay home and complete my financial statement tonight, I don't know when I'll get it done.

Lloyd: Listen to the girl! Passing up a skating party to work—and something that doesn't have to be done at that.

Don: Oh, you're wrong there, Lloyd. It is work that has to be done, one of the most important duties we have.

Ellen: What in the world are you talking about? Financial statements—goodness sakes, May, when did you get into big business?

May (laughing): It's not the kind of financial statement you're thinking about. Accounting for our personal expenditures and paying a tithe of one tenth of our surplus is one of the important laws of our church.

Don: Unless we are complying with this law, we are not fulfilling the covenant we made at baptism to serve Christ, nor can we expect to be blessed materially.

Lloyd: Well, I'm not worried about it. I'll start paying tithing some day, I guess. Why bother about those things when you're young? Someday I'll have nothing else to do but sit at home with a pair of glasses on the end of my nose and count my money.

Ellen: If you have any money to count.

Lloyd: You said it. I'm going to have a good time. We're only young once, and I'm certainly not going to sit home wasting my youth while I've got the money and health to have a good time.

Ellen: That's what I like to see—somebody with some pep and gumption. There's enough trouble in the world without young people becoming prematurely old.

Don: Yes, there is enough trouble in the world, but for a different reason than yours, Ellen. I think it's because the young people have not analyzed world conditions and resolved to carry out the only solution.

Ellen: What's that?

Don: Obedience to the stewardship law, of which keeping personal accounts and paying tithing is a part. If all the youth of our church did that, the kingdom of God would very soon be a reality among us, and the world would have a tangible solution to its problems.

May: Besides, when we neglect the financial law, the Bible tells us we rob God.

Lloyd: Oh, it's too deep for me. I still don't see what difference it makes. I'll think about that some other time.

Voice: Let no one deceive himself that he shall not account for his stewardship unto me.
Curtain.

SCENE II

Enter Ellen and May.

May: Thanks for asking me, Ellen, but I've been to the show once this week, and I really can't spare the time.

Ellen: Can't spare the time! What in the world do you do with it all? I'd die of boredom if I didn't get around any more than you do.

May: Oh, I get around plenty, even if I don't see you in the process.

Ellen: I haven't seen you for weeks. You've missed the parties the gang has had, haven't seen half the hot shows, or been down to Casey's lately or anything. If you've been around, I'd like to know where.

May: Well, I belong to the Badminton club, and I have my Zion's League work and Blue Bird group and choir work in addition to my school and music studies. Oh, yes, and I forgot to tell you, I've got a job now three nights a week after school.

Ellen: Whew! What a dull program. What in the world do you do for fun? I'd go crazy on that schedule.

May: I like it.

Ellen: Did you know I had a full-time job now?

May: No! Have you quit school?

Ellen: Of course! What's the use of going to school, that doesn't get you anything.

May: But now you won't be able to be a dietitian, as your folks wanted you to.

Ellen: What does that matter? I want clothes and, oh, lots of things. I'm sick and tired of doing without things I want.

May: But Ellen, we're not in this life to do the things we want to do, entirely.

Ellen: What on earth are we here for?

May (slowly): To make good use of our lives, to use wisely the things God has given us, so that our lives and the lives of others may be enriched as a result.

Ellen: Is that what you intend to do?

May: Yes. I believe that we are accountable to God for our money, our time, and talents, and I want to plan my life so I will be a wise steward of all that God has given me.

Ellen: What have you got planned, then?

May: Well, I've decided to attend Grace-land College for two years, and then go on to a university and graduate as a teacher. One of the reasons I'm working after school is to get a little extra money to help me do this.

Ellen: You're too ambitious for me. Where'd you get those ideas, anyway?

May: Our church teaches that one of the important doctrines of Christ is the law of stewardship. Only as we obey that law and use our money, time, and talents wisely, in his service, can we be really happy.

Ellen: Oh, I remember now, that law of stewardship 'again! Don't worry, sister, I know how to be happy, and I mean really happy. Not any of that long-faced stuff you're trying to kid yourself with. My motto is have as much fun as you can today, tomorrow comes soon enough. I'm going to get all I can out of life. What difference does it make?

Voice: Let no man deceive himself that he shall not account for his stewardship unto me.
Curtain.

SCENE III

Enter Lloyd and Don.

Lloyd: I thought about going to Grace-land, too, but if I did that, I'd have to live a whole lot more economically than I do.

Don: Well, is that such a hardship?

Lloyd: Brother, it is for me! The girl friend likes things classy.

Don: I guess you'll have to get yourself another girl friend. I can't afford too much of that sort of thing.

Lloyd: Ditch Ellen? Not on your life. She's more fun than three other girls. Pretty hard to keep up with, though.

Don: Glad I don't have to keep up with her. May's fast enough for me, and not hard on the pocketbook, I might add. Of course May is saving up to go to Graceland, too, so she understands.

Lloyd: Why don't you get a job, like me? We could have great times together. Ellen and I have been getting around lately.

Don: No, thanks. I have too many other things I want to do.

Lloyd: What, for instance?

Don: Well, I want to be a school superintendent, so I have to study pretty hard this year. Then, too, I have my League and scout work, so I couldn't spare the time if I had the inclination.

Lloyd: What's the sense in all that? Where's the fun in it?

Don: I'm not looking for fun only, Lloyd. At least not the kind of fun you mean. I get a lot of pleasure out of my activities in a different way.

Lloyd: What are you looking for?

Don: For the best use to make of life. I want to be a wise steward of my money, time, and talents. Someday, if I'm faithful, I may be called into the ministry, and then I can devote my full time to the church. I believe our church has a great future, Lloyd, and I want to be a part of that future. The only way I can do that is to comply with the stewardship law consistently.

Lloyd: I suppose I could do that if I tried hard enough, but who wants that kind of life? Eat, drink, and be merry, that's my motto.

Voice: Let no one deceive himself that he shall not account for his stewardship unto me.
Curtain.

SCENE IV

Ten years later. Don, May, and Ellen meet. (Ellen is dressed loudly and her make-up is heightened.)

Ellen: Hello, folks, fancy meeting you here!

Don: It's pretty hard to believe it's nearly ten years ago since we last met.

May: Is Lloyd in town with you? I heard you were married.

Ellen: Heard we were married! I thought the grapevine worked faster than that. We're married and divorced, kid.

Don: Divorced! But—

Ellen: Doesn't the preacher look horrified!

May: How did it happen? I thought—

Ellen: Yeah, so did I. Well, the whole sad story is this. Lloyd quit school you know, to go to work, and when he got out of a job, every place he applied harped about his not having enough education. Finally he got a low-paid job, but who could live on that? We hadn't saved any money because we always had a pretty good time, you know, so it was just too tough going. I worked, too, but we always had rows over who spent whose money, and neither of us ever had any. Lloyd always blamed me for spending too much on clothes, but after all I couldn't go around looking like a rag. He spent plenty too at his club. We just couldn't stand it any longer, so we agreed to dissolve the partnership.

(Ellen looks away from Don and May, and continues.) Perhaps if we'd had something to work for, something to aim at . . . (looks at them again.) But tell me, what have you been doing? You look happy and healthy.

May: It's pretty hard to tell you everything, Ellen, so much has happened, but briefly, I went to Graceland as I planned, then on to the university and became a teacher. Later I took a post graduate course in music and taught high school till three years ago when Don and I were married.

Ellen: What about you, Don?

Don: I did pretty much as I planned, too. I'm pastor of our branch up in Northern Michigan now, and May is my right-hand man. What I'd do without her help in the church school and music departments, I don't know.

May: What are you going to do now, Ellen?

Ellen: What is there for me to do? Pick

up another man, I guess, or drift someplace and take what luck comes.

Don: Perhaps you and Lloyd could— well—

Ellen: Not a chance. I don't even know where he is now. I heard he'd landed out west some place. He always said he might have been successful if I hadn't dragged him out nights and spent all his money. But, as I always told him, he needn't have done it if he hadn't wanted to. You know, I've thought quite a bit lately about those talks on stewardship we had when we last met. Perhaps there is something in it; anyway, I'd like to get together sometime and talk over a few things with you. Perhaps your church has something after all.

Voice: Let no one deceive himself that he shall not account for his stewardship unto me.
Curtain.

Crossroad

(A PANTOMIME)

(This would be more effective if colored lighting were used. In pantomime the gestures are pronounced and sustained longer than in ordinary drama. Do not drop the pose assumed till it is necessary to make another movement. *Never* make any movement without a reason. This should be rehearsed a number of times with the narrator to ascertain pace and co-ordination of movement and narration. Smoothness is essential in effective pantomime. The narrator should not be seen.)

Quartet: (The following may be sung to the tune of "Tell Me the Story of Jesus," *Saints' Hymnal*, No. 153, or *Christian Service Songs*, No. 289. All singing should be done from the wings.)

Give of your best to the Master;
Give of the strength of your youth;
Throw your soul's fresh glowing ardor
Into the battle for truth.
Jesus has set the example;
Dauntless was he, young and brave;
Give him your loyal devotion,
Give him the best that you have.

Give of your best to the Master;
Give him first place in your heart;
Give him first place in your service,
Consecrate every part.
Give and to you shall be given;
God his beloved Son gave;
Gratefully seeking to serve him,
Give him the best that you have.

Give of your best to the Master;
Naught else is worthy his love;
Your money, your time, and your talents,
Are his who reigneth above.
He gave his life without murmur
From sin all the world to save;
Kneel now in full consecration,
Give him the best that you have.

(Youth and Wisdom enter during the singing of this hymn, and stand, center, till it is finished.)

Youth: But I have so little to give. Surely the Lord is not interested in the little bit I have to offer. Let those who have lots of money to spare do the giving.

Wisdom: Perhaps the Lord himself can show us out of his word just how he feels about that. Let us stand aside, and watch. (Withdraw towards right rear.)

(In the following, the priest, rich man, and rich woman should walk with dignity, while the poor widow should walk slowly and humbly. Each should be dressed to represent his station in life, with the widow in black with black headdress. It is not necessary to

dress in Biblical costume, although this would add interest to the pantomime.)

Narrator: And Jesus sat over against the treasury (priest enters slowly and deposits offering) and beheld how the people cast money into the treasury. And he said unto his disciples, "Beware of the scribes which love to go in long clothing, and love salutations in the market places, and the chief seats in the synagogues, and the uppermost rooms at feast: Which devour widows' houses, and for a pretence make long prayers: these shall receive the greater damnation."—Mark 12: 38-44. (Exit priest, slowly.)

And many that were rich cast in much. (Enter rich man and woman, who make their contribution, slowly and deliberately.) Then said Jesus unto his disciples, "Verily, I say unto you, that a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." (Exit rich man and woman.)

And there came a certain poor widow, (enter widow) and she threw in two mites which make a farthing. And he called unto him his disciples, and saith unto them, "Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury. For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." (Exit.)

Quartet: Hymn No. 302, first and third verses.

Saviour, thy dying love
Thou gavest me,
Nor should I aught withhold,
Dear Lord, from thee.
In love my soul would bow,
My heart fulfill its vow,
Some offering bring thee now,
Something for thee.

All that I am and have,
Thy gifts so free,
Ever in joy or grief,
My Lord, for thee;
And when thy face I see,
My ransomed soul shall be,
Through all eternity,
Something for thee.

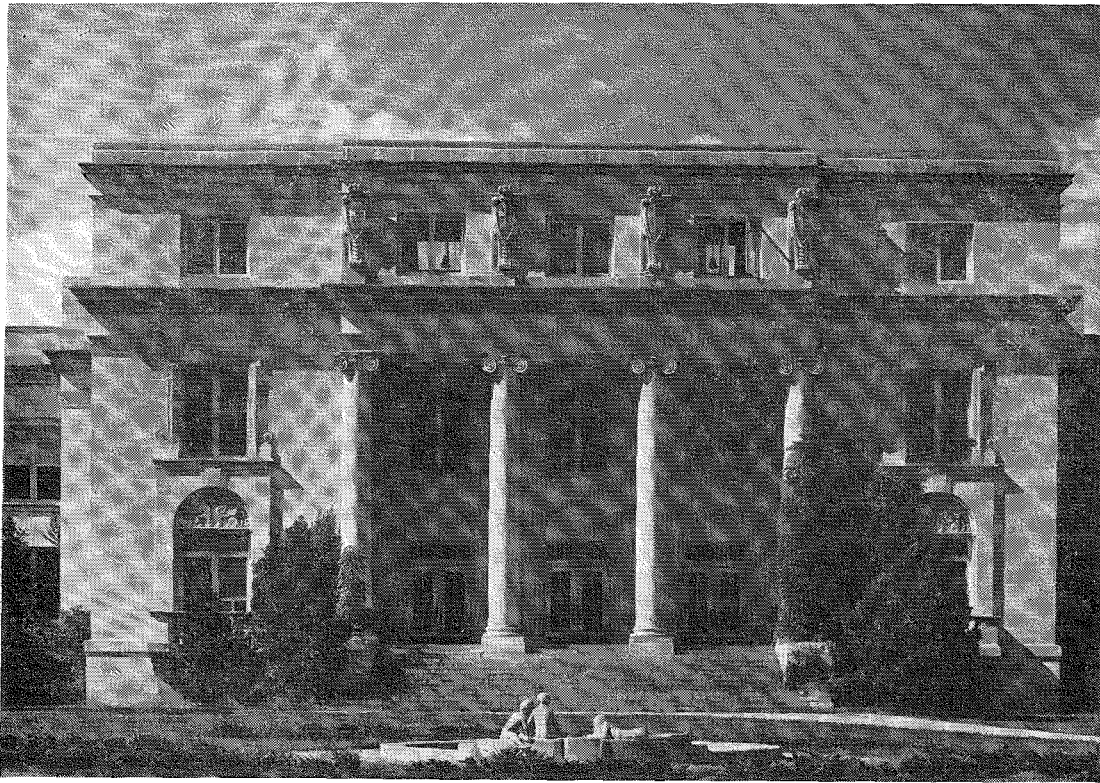
(Youth and Wisdom have walked slowly to center during this number.)

Youth: I see. It isn't so important how much we have to give, but the spirit in which we give it. Does it make any difference if we do not comply with the whole stewardship law? There are a lot of things I would like to do. Perhaps it would be enough just to pay my tithing? Life's too short to pass up the excitement of youth.

Wisdom: Perhaps your perspective of life needs to be analyzed. Life is not short, it is of never-ending duration, and the happiness gained by worth-while living endures through the whole of life and eternity. Look. (They withdraw again to former position.)

Narrator: For the kingdom of heaven is as a man traveling into a far country, who called his own servants and delivered unto them his goods. (Merchant enters and sits at desk. Three servants take up positions before him.) And unto one he gave five talents (first servant steps up and receives package, bows and step back), to another two, and to another one; (each of the other two servants steps forward, receiving respectively smaller packages, bow, and step back) to every man according to his several ability; and straightway took his journey. (Merchant rises and exits right.)

(Continued on page 30.)



Home Economics Building
and Fountain
Iowa State College

They Need Not Walk Alone

"THERE!" MARJIE HEAVED a sigh. Her tired eyes smiled a little proudly as she glanced approvingly at the desk covered with neatly arranged sparkling glassware. The laboratory was all set up for another day's work tomorrow at eight. The noisy clanging of the janitor crew putting buckets and mops into the closet down the corridor indicated it must have become later than she had suspected, but then, she had not anticipated repeating that last determination!

A last careful check assured her all equipment was set for the night—windows were closed, lights were out. A quick dash to the dressing room to exchange uniform for campus clothes, and Marjie stepped out into the night.

Halfway through the massive front doors she halted, poised as a bird resting in mid-flight. How beautiful the night! Strange that every night should be so different, yet each so very beautiful. She should have learned by now to expect it. Had not she been stopped thus breath-

lessly every night she had worked late for the past eight months? And late nights had become increasingly frequent. But every day the work of the laboratory proved so absorbing she always forgot until the great doors swung outward at evening and revealed another world.

Other nights it had been driving rain that greeted her. Rain that washed clean the sculptor's children at play on the edge of the fountain. Rain that made the lamps along the walks peer through the darkness, looking ridiculously funny in their apologetic efforts to light even the most shallow of the puddles awaiting the unprotected feet that passed, little knowing what shimmering loveliness they lent the sheets of rain that shrouded and embarrassed them.

Sometimes it had been a thick, fluffy blanket of snow that covered the vista, making friendly ghosts of the playing children. Then the wet snows clung to trees and buildings, turning the whole campus into a fairyland. Then, too, the lights were partially hidden by jaunty snow-

by
B. Mildred
Nelson

caps and swirling flakes, but they blinked cheerfully as if it didn't matter, looking for the world like Christmas cards come to life.

There had been the night the northern lights were so spectacularly displayed! Another time, Jack Frost had surprised a gentle rain and dressed all the trees in tinkling silver. That night the walks had looked like silvery ribbons and felt like very slick ice!

Tonight the stately ivy-laced front columns framed still another picture—a picture so vibrantly alive that Marjie once more caught her breath. It didn't seem right to intrude upon a masterpiece like this, certainly not without asking permission!

The whole campus seemed to have come alive. The childish fingers, held out to the fountain stream, fondled the silver ribbons that rippled into the basin below, where dozens of stars danced merrily in the pool. Past the fountain and its circling hedge, the lush green carpeting stretched to the border of trees that skirted central campus, broken only by the network of walks that patterned it. To the right and to the left stood dignified buildings, dark now except for rooms in which a few like Marjie had not yet finished the day's work.

Tonight the lights along the way could rest. A greater light made every detail in the paths plainly visible. Half asleep, they seemed to be comfortably nestled atop their posts, knowing full well their work was being shared.

And the man in the moon seemed tremendously pleased with himself. Slipping from behind the campanile, he winked knowingly at Marjie as much as to say, "It is good to be alive tonight, isn't it?" And Marjie smiled back, barely repressing an answering wink.

As if his winking or smile or maybe his thinking had disturbed it, the campanile suddenly broke the silence with first a great chiming, then a resounding bonging as it struck the hour. Eight-nine-ten. Marjie started as one suddenly awakened

from a lovely dream. Eleven! No wonder the buildings were so nearly deserted.

Marjie released the heavy door, surprised to find she had held it all the while, and sped lightly down the steps. Great breaths of fresh air met her, and she stood straight and tall to make extra room for them inside. Her feet seemed scarcely to touch the familiar walks. Her glances danced quickly, loathe to miss a thing among changing campus scenes—changed by the shifting shadows and her own swift motion, and the blue, blue sky above with its myriad stars and friendly moon.

"Father, it is good. Each one seems more beautiful than the last. It's so very friendly this way!" Marjie had quite naturally slipped into conversation with The Artist who had caught step beside her. "I'm terribly glad you have helped me to learn to enjoy it and love it, You and mother. I have to shake myself periodically to be sure I'm really here to enjoy it."

"But what are you doing about it?" came the rejoinder.

"Doing about it? Why I—I—What should I be doing about it?" "Look."

Marjie glanced aside just in time to see another student slip wearily out the side door of a building close by and start slowly across the campus, looking neither to the right nor to the left, nor up, apparently quite unaware of the artistry of which she had become a part.

"She looks lonely!" There was pity in Marjie's voice. "It's too bad someone could not have waited and walked with her tonight!"

There was no answer.

"There are so many lonely people in this world!" Marjie spoke half to herself. "There was Don

Here Is the Writer . . .



Mildred Nelson

You've heard doctors called pill-pushers. Well, Mildred Nelson might be called a vitamin-shover. She's a nutritionist with the Iowa Agricultural Extension Service and works out of the Iowa State College office. Guilford, Missouri, is home town to Mildred and Northwest Missouri State Teachers College at Maryville was her first College G-Day (graduation, of course). But Iowa State went Maryville one better and granted her a master of science degree after long hours of study and patient research. She likes people, out-of-doors, travel, horses, home, and music—in fact, almost everything but jellied pigs' feet and big intangibles such as man's inhumanity to man and willful disobedience to Good.

Bratcher with his witty cynicisms in a crowd but so terribly alone much of the time, and Ruth Stoner, and even Dr. Glutch. That wistful way in which he looks at everyone he meets makes one think of a puppy begging for a friend. They all need friends to walk with them."

"You had no one wait for you tonight."

Just what was The Artist meaning?

"Oh, but I don't need anyone," quickly protested Marjie. "I'm not alone! Come to think of it, I don't remember that I've ever been really alone."

"Do you know why?"

There was a long pause. Then thoughtfully Marjie replied, "I think I'm beginning to see. You mean if they knew You, too—"

Again there was no reply.

Marjie became aware of the turn in the street. The lights in the apartment showed that the others had preceded her home. She started to search through her purse for the key. "Yes, Father, I think I see. They need not walk alone, either! I'll try to help!"

New Horizons

Adventures in Latter Day Saintism

(Continued from page 27.)

Then he that had received the five talents went and traded the same, and made them other five talents. (First servant exits left.) And likewise he that had received two (second servant exits left) he also gained other two.

But he that had received one went and digged in the earth, and hid his lord's money. (Third servant proceeds to rear left corner, stoops down, covers package, then exits.)

After a long time the lord of those servants cometh (enter merchant who again sits at desk) and reckoneth with them. (Enter first servant with a larger package, which he lays on the desk.) And so he that had received five talents came and brought other five talents, saying, "Lord, thou deliveredst unto me five talents, behold I have gained beside them five talents more." His lord said unto him, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, (merchant rises and takes servant's hand) enter thou into the joy of thy lord." (Servant bows and exits right.)

He also that had received two talents came and said, "Lord, thou deliveredst unto me two talents, (second servant enters with a larger package which he lays on desk) behold, I have gained two other talents beside them."

His lord said unto him, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, (merchant rises and takes servant's hand) enter thou into joy of thy lord." (Servant bows and exits right.)

Then he which had received the one talent came (enter third servant slowly, takes package from corner and stands before the desk with bowed head) and said, "Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not scattered, and I was afraid, and went and hid thy talent in the earth. Lo, there thou hast that is thine."

His lord answered and said unto him, "Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not scattered, thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. (Merchant takes package and proceeds to tie the packages of the first and third servant together.) I will take therefore the talent from him and give it unto him which hath ten talents, and cast the unprofitable servant into outer darkness. (Merchant stands and points at arm's length to left exit.) There shall be weeping and gnashing of teeth." (Servant exits left, dejectedly.)

Quartet: Hymn No. 201, first and fourth verses.

A charge to keep I have,
A God to glorify,
A never dying soul to save,
And fit it for the sky.

Help me to watch and pray,
And on thyself rely,
Assured, if I my trust betray,
I shall forever die.

Youth: We are accountable to God then for what he has given us. Since he has given us life and everything in it, we must be accountable to him for the use we make of his gifts. Oh, well, that seems sensible enough. I'll have a good time for a few years, then

I'll settle down and see what I can do about it. Wisdom: Now is the accepted time, now is the day of salvation. Look again.

Narrator: (Luke 15: 11) A certain man had two sons, (enter father and sons) and the younger of them said unto his father, "Father, give me the portion of goods that falleth to me." (Father gives small bulky bag to son. Older son remains in the background, looking on till his father beckons to him, then he comes forward to receive a similar bag.) And he divided unto them his living. (All exit.)

And not many days after, the younger son gathered all together, and took his journey into a far country. (Younger son enters, loaded down with belongings, and crosses to opposite exit.) There he wasted his substance with riotous living.

And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country, who sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat, but no man gave unto him.

And when he came to himself, he said, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger! (Re-enters, and stands just inside the exit.) I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son, make me as one of thy hired servants." Starts walking slowly.) And he arose, and came to his father. (Enter father who stands for a moment, then walks quickly towards son, taking his hands in welcome.) But when he was yet a great way off, his father saw him, and had compassion, and ran and greeted him. (Exit right.)

Wisdom: Which brother would you rather be?

Youth: The elder brother, of course. He still had his inheritance intact. His body and mind were still healthy and wholesome, and he had no regrets. You know, I've just been thinking—

Wisdom: Yes?

Youth: Since I have only one inheritance from God, I can never regain it if I lose it or impair it.

Wisdom: No.

Youth: Then perhaps I had better look into this question of stewardship and see if it is better to spend my youth doing those things which bring enduring happiness and preserve my inheritance, or in those pursuits which bring fleeting excitement, and lasting regret.

Youth and Wisdom stand together in center during the singing of the following hymn. If the music is not available, read it as a poem.)

Quartet: "Living for Jesus" *Christian Service Songs*, No. 158.

Living for Jesus a life that is true,
Striving to please him in all that I do,
Yielding allegiance, glad hearted and free,
This is the pathway of blessing for me.

Living for Jesus who died in my place,
Bearing on Cal'ry my sin and disgrace,
Such love constrains me to answer his call,
Follow his leading and give him my all.

Living for Jesus wherever I am,
Doing each duty in his holy name,
Willing to suffer affliction or loss,
Deeming each trial a part of my cross.

Living for Jesus thro' earth's little while,
My dearest treasure, the light of his smile,
Seeking the lost ones he died to redeem,
Bringing the weary to find rest in him.

REFRAIN:

O Jesus, Lord and Saviour,
I give myself to thee,
For thou, in thy atonement,
Didst give thyself for me.
I own no other Master,
My heart shall be thy throne.
My life I give, henceforth to live,
O Christ, for thee alone.

BULLETIN BOARD

Central Oklahoma District Conference

The Central Oklahoma District Conference will be held in the Oklahoma City Church, 806 Northwest Eleventh Street, on February 28, March 1 and 2. Seventies Roscoe Davey, Glen Johnson, and Elder L. W. Kohlman will be present. All district officers and pastors are requested to submit their reports to B. A. Howard, 806 Northwest Eleventh Street, as soon as possible; reservations may also be made with Mr. Howard. Delegates to General Conference will be elected.

ONALEA BAILEY,
District Secretary.

Southern Ohio District Spring Conference

The Southern Ohio District Spring Conference will be held March 8 and 9 at the First Columbus Church, Tompkins Street and Medary Avenue, Columbus, Ohio. Delegates to General Conference will be elected at the Saturday business meeting, which will convene at 1:30 o'clock. Apostles E. J. Gleazer and D. Blair Jensen are to be in attendance. District officers' and branch presidents' reports should be in the hands of District President F. T. Rockwell, 4515 Catalpa Drive, Dayton 5, Ohio, not later than February 22. Branch clerks should send credentials and statistical reports to District Secretary Elmer H. Caldwell, Route No. 1, Lancaster, Ohio, by February 15.

ELMER H. CALDWELL,
District Secretary.

Priesthood Journals Available

Mrs. L. R. White, 143 Highland, Mount Vernon, Washington, has the following *Priesthood Journals*, all in perfect condition, which she will send to anyone wishing to complete a file: numbers three and four of volume three; numbers one, two, three, and four of volume four; and numbers one and two of volume five, and the supplements to two of these issues. In turn, she would like to get a copy of number four, volume six, to complete her file.

Books Wanted

Margaret M. Elliott, 1206 West Maple, Independence, Missouri, would like to purchase copies of *Joe Pine*, *The Two Story Book*, *The Mormon Girl*, and the *Priesthood Manual*.

Change of Address

C. Houston Hobart
2128 West Platte Avenue
Colorado Springs, Colorado

Requests for Prayers

Mrs. W. A. Stoddard, Route 2, Box 306, Independence, Missouri, requests prayers for her husband who is suffering with cancer. He is in the Nichols Sanitarium at Savannah, Missouri.

Mrs. J. A. Ralph of Bertwell, Saskatchewan, Canada, requests prayers for her husband who recently suffered a stroke.

Prayers are requested for Mrs. Donald Fisher who is afflicted with tuberculosis. She is a patient at the Pleasant View Sanitarium, East St. Louis, Missouri.

www.LatterDayTruth.org

Births

A daughter, Sandra Sue, was born October 22, 1946, to Mr. and Mrs. Edward E. Bartlett, 1530 North Main, Independence, Missouri. Mrs. Bartlett is the former Ruth Jennings.

Mr. and Mrs. Lawrence D. Pack of Beckley, West Virginia, announce the birth of a son, Larry Leise, born November 16. Mrs. Pack is the former Frances Leise of Albion, Iowa.

A son, Karl Wesley, was born to Mr. and Mrs. Drexel Verlyn Mollison of Chicago, Illinois, on October 22.

Mr. and Mrs. James L. Cassidy of Glasgow, Scotland, announce the birth of a daughter, Jeanie McKinlay, born November 8. Mr. Cassidy was formerly of Vancouver, British Columbia.

A son, Russell Dean, was born December 5 to Mr. and Mrs. Charles P. Whipple at the Mercy Hospital, Nampa, Idaho. Mrs. Whipple is the former Viola Miller.

Mr. and Mrs. Jack L. West of Tucson, Arizona, announce the birth of a daughter, Trudy Marion, born August 24. Mrs. West is the former Alice Vrang.

A son, Lonnie Gay, was born to Mr. and Mrs. Gaylord Jensen of Conception Junction, Missouri, on November 3.

Mr. and Mrs. Kenneth L. Blakely of Plano, Illinois, announce the birth of a daughter, Kendra Lewellyn, born September 26.

A daughter, Judith Marie, was born to Cpl. and Mrs. Earl W. Jennings on December 3 at Denver, Colorado. Corporal Jennings is stationed at Lowry Field, Colorado.

Mr. and Mrs. Elden McBride of Clio, Michigan, announce the birth of a son, Dennis Elden, born June 11. He was blessed by Elders S. E. Horton and James McBride.

Mr. and Mrs. Peter Nellis of Clio, Michigan, announce the birth of a son, Peter Keith, born June 27. Elders James McBride and S. E. Horton officiated at the blessing.

A daughter, Janice Eileen, was born July 9 to Mr. and Mrs. James McBride of Clio, Michigan. She was blessed by Elders S. E. Horton and Robert Luce.

A son, Ronald Bingham, Jr., was born to Mr. and Mrs. Ronald E. Ross of Clio, Michigan, on October 28.

Mr. and Mrs. Gordon A. Wood of St. Joseph, Missouri, announce the birth of a daughter, Joan Ellen, born November 25. Mrs. Wood is the former Ruth Gleazer.

Mr. and Mrs. Earl L. Theis of Topeka, Kansas, announce the birth of a daughter, Mary Ellen, born December 13.

Mr. and Mrs. Eugene Moseley of Fort Worth, Texas, announce the birth of a son, Kerry Eugene, born November 3.

A son, Robert Wayne, was born December 6 to Mr. and Mrs. Wayne Banta of Fort Worth, Texas.

Mr. and Mrs. Richard Holm announce the birth of a daughter, Cathryn Joyce, born September 5 at San Bernardino, California. Mrs. Holm was formerly Joyce Outhouse.

A daughter, Cheryl Lee, was born to Mr. and Mrs. Dewey J. Davis of Seattle, Washington, on November 29. Mrs. Davis is the former Viola Rhoads.

Mr. and Mrs. D. H. McDowell of Dallas, Texas, announce the birth of a daughter, Norma Jean, born November 6. Mrs. McDowell is the former Gladys Fitzwater.

A daughter, Merri Lou, was born to Mr. and Mrs. Max R. Wolf of St. Joseph, Michigan, on November 18. Mrs. Wolf is the former Mary McDonald.

A son, Wesley Arthur, was born December 24 to Mr. and Mrs. Roy R. DeLap of Detroit, Michigan. Mrs. DeLap was formerly Iva E. MacLeod of Endicott, New York.

Mr. and Mrs. Wayne Updike of Kansas City, Missouri, announce the birth of a daughter, Vivika Rae, born December 19.

A daughter, Susan Ann, was born to Mr. and Mrs. Richard J. Jarvis of Bay City, Michigan, on November 12.

Mr. and Mrs. Archie Dickinson of Elkton,

Michigan, announce the birth of a daughter, Doris Patricia, born November 3.

Mr. and Mrs. F. D. Judd of Enfield, England, announce the birth of a daughter, Janine Elizabeth. She was blessed on Sunday, October 13.

Mr. and Mrs. Rex Ryan of Chicago, Illinois, announce the birth of twin sons, Randall and Ronald, born November 1, 1946.

A son, Marvin Lee, was born November 6, 1946, to Mr. and Mrs. Harvey Studtman of Chicago, Illinois.

A son, Paul Newell, was born to Mr. and Mrs. Joe N. DeBarthe of Lamoni, Iowa, on December 11 at the Leon Hospital.

A daughter, Glenda Alma, was born October 3 to Mr. and Mrs. Alma Tillman of Bayou La Batre, Alabama.

Mr. and Mrs. Fred Edstrom of Chicago, Illinois, announce the birth of a daughter, Patricia Susan, born December 11.

A daughter, Sally Eileen, was born December 20 to Mr. and Mrs. Larry Kline of Chicago, Illinois.

Mr. and Mrs. Edward A. Kohn of Chicago, Illinois, announce the birth of a son, Richard Edward, born December 22.

Mr. and Mrs. Frederick E. Oliver of Iowa City, Iowa, announce the birth of a daughter, Mary Katherine, born November 17.

A son, Keith Scott, was born to Mr. and Mrs. Wilbert E. Waldon of San Gabriel, California, on October 26.

Mr. and Mrs. David Graham of Los Angeles, California, announce the birth of a son, Evan Lewis, born November 6.

Mr. and Mrs. Richard S. Gage announce the birth of a son, Richard Staples, Jr., born December 29 at Houston, Texas.

Dorothy and John Thompson of Evansville, Indiana, announce the birth of a son, Daniel Charles, born November 6.

DEATHS

HORR.—Marion Albert, was born March 12, 1876, at Buckgrove, Iowa, and died December 11, 1946, in California. On March 7, 1900, he was married to Lelah Lewis at Deloit, Iowa; six children were born to this union. Mrs. Horr and two of the children preceded him in death. On September 6, 1925, he married Estelle Roberts. In 1932 he was stricken with paralysis and was confined to Sawtelle Veterans' Hospital for nine years; after that he was cared for at home.

Surviving are his wife, Estelle; three daughters: Florence Criddle, Audentia Hull, and Dorothy Key; one son, James Horr; and four grandchildren. Funeral services were conducted by Elder G. E. Tickemyer on December 13. Burial was in the Inglewood Cemetery.

DAWES.—Everett L., was born September 22, 1891, at Jonesport, Maine, and died at the Massachusetts General Hospital in Boston on October 27, 1946. A member of the Reorganized Church, he was ordained to the office of deacon on August 21, 1933, and remained faithful to his calling throughout the remainder of his life.

He is survived by his wife, Lola; two brothers: Austin of Jonesport, Maine, and Frank of Portland, Maine; two sisters: Mary Atwater and Julia Woodward, both of Jonesport; and two sons: Leon of Jonesport, and Ernest of Skowbegan, Maine. Funeral services were conducted at the Reorganized Church in Boston, Elder Newman Wilson officiating. Interment was in Greenwood Cemetery.

HUSZ.—Helen, daughter of Mr. and Mrs. Otto Nelson, was born November 22, 1925, at Mondamin, Iowa, and died December 22, 1946, in Mondamin. She was baptized a member of the Reorganized Church on June 12, 1938, and was graduated from the Mondamin High School in 1943. After graduation, she entered nurses' training at Mercy Hospital. On January 18, 1946, she was married to Richard L. Husz of Council Bluffs, Iowa; following her marriage she was employed by the Central Iowa Telephone Company.

She is survived by her husband, Richard, now serving with the Army of Occupation in Japan; her parents; a sister, Frances; two brothers, Fred and Harold; two grandmothers; and one great-grandmother. Funeral services were held December 26 at the Mondamin Methodist Church, Elder Mark Hutch-

inson of Pisgah officiating. Burial was in the Magnolia cemetery.

SOLLERS.—Mrs. Ida May, passed away at her home in Glendale, California, on October 26, 1946. She is survived by one son, Ray E. Sollers. Elder Blaine Bender was in charge of the funeral service. Burial was in Forest Lawn Cemetery.

DOWNS.—Mary E., died at her home in Pasadena, California, on November 5, 1946. She is survived by her husband, James M. Downs; two daughters: Mrs. Vida Shropshire and Miss Della Downs; three sons: James G., Otis W., and Russell M., all of Pasadena; three brothers; two sisters; five grandchildren; and one great-grandchild. Services were conducted by Elders Blaine Bender and Cyril E. Wight at the Reynolds and Eberle Mortuary. Interment was in Mountain View Cemetery.

NEWTON.—Jane, daughter of Joshua and Pamela Cook, was born June 9, 1849, in Broom Township, Sheford County, Canada, and passed away January 20, 1947, in Independence, Missouri. She was a member of the Reorganized Church, having been baptized by Joseph Smith, III, at Plano, Illinois, on January 26, 1868. On December 25, 1880, she was married to Hiram B. Newton; three children were born to this union. Mr. Newton preceded her in death.

She is survived by two daughters: Mrs. Grace Morrison and Pearl F. Newton of Oak Grove, Missouri; a son, Warren Newton of Independence; two grandchildren; and five great-grandchildren. Services were held at the Stahl Funeral Home in Independence. Elders James F. Keir and Perry Hiles officiating. Burial was at Plano, Illinois.

LOZON.—Ileen B., daughter of Loyal Hagen, was born September 25, 1924, and died January 1, 1947, at the home of her grandparents, Mr. and Mrs. James Hagen, in Wallaceburg, Ontario. She was married in 1945 to Edward Lozon; to them one son, Eric Raymond, was born. Mrs. Lozon was ill for several months before her death. Funeral services were conducted by Elders Anthony Hewitt and Jack Pray in the Reorganized Church at Wallaceburg. Interment was in the Duthill Cemetery.

SCOTT.—Kate Belle, daughter of Jacob and Belle Swartzlander, was born January 5, 1876, at Omaha, Nebraska, and died January 3, 1947, in Omaha. She was married to Rowland W. Scott in July, 1926. Throughout her life she was faithful to the principles and ethics of the Christian religion and was ever true to the tenets of the church of her choice.

She leaves her husband, Patriarch Rowland Scott; two daughters: Lois Burton of Independence, Missouri; and Peggy Stephens of Seminole, Oklahoma; and one sister, Minnie Allan of Seattle, Washington. President John F. Garver, assisted by Elder John Blackmore, gave the funeral sermon.

GRAINGER.—Emily E., was born July 16, 1870, in Wells, Somerset Shire, England, and died suddenly on January 8, 1947, at Evanston, Illinois. She was an active member of the Reorganized Church in Kansas City, Missouri, for many years. She is survived by two sons, four daughters, four grandchildren, and one great-grandchild.

WEBB.—John Turner, son of Christopher and Cora Webb, was born in Burleson County, Texas, on February 28, 1897, and died as the result of an accident on January 3, 1947. He moved with his parents from Texas to Oklahoma in 1917, where he worked for sixteen years as a locomotive engineer. He was married on February 18, 1921, to Viola Gibson of El Reno, Oklahoma; two daughters, Katherine and Marjorie Lee, and one son, John, Jr., were born to this marriage. In 1940 the family moved to Los Angeles. Mr. Webb became a member of the Reorganized Church on September 29, 1923.

Besides his immediate family, he leaves his parents; four brothers: Laurence of El Reno; Leonard of Oklahoma City; Tom of San Antonio, Texas; and Edward of San Diego, California; seven sisters: Mae Kuykendall and Martha Orms, San Antonio, Texas; Alma Smith, Kennett, Missouri; Jessie Fox, Mount Pleasant, Texas; Lillian Perry and Ruby Myers, Oklahoma City; and Mittie Norval, El Reno. He also leaves one granddaughter, Sally Katherine, child of his daughter, Mrs. Katherine Stewart. Elder Garland E. Tickemyer officiated at the funeral.

ROBINSON.—Edna Susanna, was born March 2, 1882, and died January 16, 1947, at

Mary A. Burlington
1510½ Jules St.
St. Joseph 16, Missouri

62970
17
h

the Los Angeles County General Hospital. She is survived by three sons: George E. Marks, Santa Monica, California; Albert C. Marks and Douglas E. Robinson, Venice, California; and four grandchildren. Funeral services were held at the Beaver Mortuary in Inglewood, California, Elders G. E. Tickemyer and C. F. Clark officiating. Interment was in the Inglewood Park Cemetery.

LEVERTON.—Katherine Anna, daughter of the late Samuel H. and Margaret A. Bacon, was born March 20, 1887, in Blenheim, Ontario, and passed away May 29, 1946, near Bothwell, Ontario. She was baptized a member of the Reorganized Church as a girl and was always active in church school and choir work. She also belonged to the Daughters of Rebekah and at one time was president of the Grand Lodge. She was an active worker in the Woman's Institute of Ontario, serving particularly in her home community. On January 1, 1920, she became the wife of Elder William R. Leverton of Bothwell.

She is survived by her husband; her aged mother; and a stepdaughter, Mary Buckingham. Funeral services were held in the Bothwell Reorganized Church, Evangelist Richard Jones and Bishop John Dent officiating.

CASE.—Rosa Alice, was born April 12, 1881, on a farm north of Modale, Iowa, and died January 6, 1947, at Clarinda, Iowa. She was baptized a member of the Reorganized Church when a young girl; her membership was originally at Mondamin, Iowa.

She is survived by her twin brother, David Case of Pender, Nebraska; and two sisters: Mrs. Emma Walker of Choteau, Montana, and Mrs. Elizabeth Lapworth of Council Bluffs, Iowa. Funeral services were held at the Woodring Funeral Home in Council Bluffs with Elder V. D. Ruch in charge. Interment was at Magnolia, Iowa.

MURPHY.—Orpha C., was born July 13, 1872, in Minnesota and died October 30, 1946, at Fort Madison, Iowa. Her husband preceded her in death on August 12, 1946. She is survived by one daughter, Mrs. Alice Brown of Fort Madison; four sons: Charles of Fort Madison, Fred of Keokuk, Iowa; John and Kirk of Farmington, Iowa; four grandchildren, and five great-grandchildren. Funeral services were held at the Nazarene Church in Farmington, Elder W. H. Gunn officiating.

FAHEY.—Richard C., son of Mr. and Mrs. W. R. Fahey of Fort Madison, Iowa, was born May 15, 1945, and died January 8, 1947. Besides his parents he leaves his maternal grandparents, Mr. and Mrs. Charles R. Gunn; his paternal grandparents, Mr. and Mrs. R. W. Fahey; and his great-grandmother, Mrs. Theo Rauenbuehler. Funeral services were conducted from the Clements Chapel in Fort Madison, Elder W. H. Gunn officiating.

WHITTIER.—Mary Austin, daughter of Mr. and Mrs. Richard E. Gray, was born March 7, 1879, at Laurel, Ontario, and died January 12, 1947, at Ontario, California, following a long illness. She was baptized a member of the Reorganized Church in London, Ontario, in 1895. In 1901, she was married to Nathan Austin; three sons, Fred, Eric, and Russell, were born to this union. They

moved to California in 1909 where Mr. Austin died several years later. Her second marriage was to Frank Whittier. For many years she was an employee of the California Fruit Growers Exchange. She led an active social life and was held in high esteem by all who knew her.

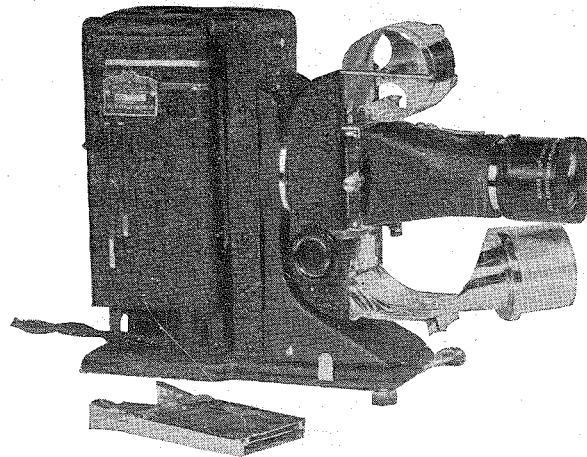
She is survived by her three sons, one grandchild, a sister, and a brother. The funeral service was conducted by Elder George H. Wixom and Apostle John W. Rushton.

BOGUE.—Lloyd A., son of Joseph and Janet Smith Bogue, was born October 8, 1883, and died January 13, 1947, at the Independence Sanitarium from injuries received in a fire at his farm on September 10, 1946. He was baptized at the age of nine. His early life was spent in and near Lamoni, Iowa. On March 25, 1908, he was married to Anna Stringer at Emmett, Idaho; two sons and two daughters

were born to this union. In 1917 he was ordained to the office of teacher; he was active in his calling and was especially interested in young people's work.

He is survived by his wife, Anna; four children: Mrs. O. D. Hughes and Miss Gertrude Bogue of Independence, Missouri; Don J. of Ann Arbor, Michigan, and D. E. of Belton, Missouri; two granddaughters; three sisters: Mrs. Alta Vandall, Deer Lodge, Montana; Mrs. Guy Walling and Mrs. Oral Work, Lamoni, Iowa; and two brothers: C. E. of Triplett, Missouri, and A. W. of Independence. Dr. Roy Chevillie preached the funeral sermon. Burial was in Mound Grove Cemetery.

THARE.—Laura Alice Newberry, was born January 9, 1902, and died November 13, 1946. She was baptized into the Reorganized Church on August 28, 1924, and was a member of the Escanaba, Michigan, Branch.



Projectors

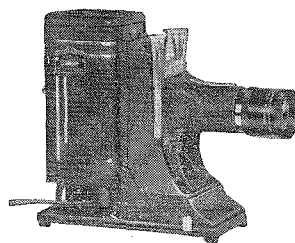
For Slides
and Film Strips

Model AAA—Complete with take-up and carrying case, . \$80.00

300-watt S.V.E. Tri-Purpose projector for 2" x 2" slides and single or double frame film strips. Excellent for church schools and large audiences. With 5" or 7" focal length Anastigmat lens, and semi-automatic vertical slide changer. Price includes Federal Tax.

Model AK—300-watt projector for 2" x 2" slides only . . . \$62.90

Covers double frame and the larger Bantam frame. Gives excellent satisfaction for Kodachromes. Complete with 5 in. focal length Anastigmat lens, semi-automatic vertical slide changer, and leatherette carrying case. Price includes Federal Tax.



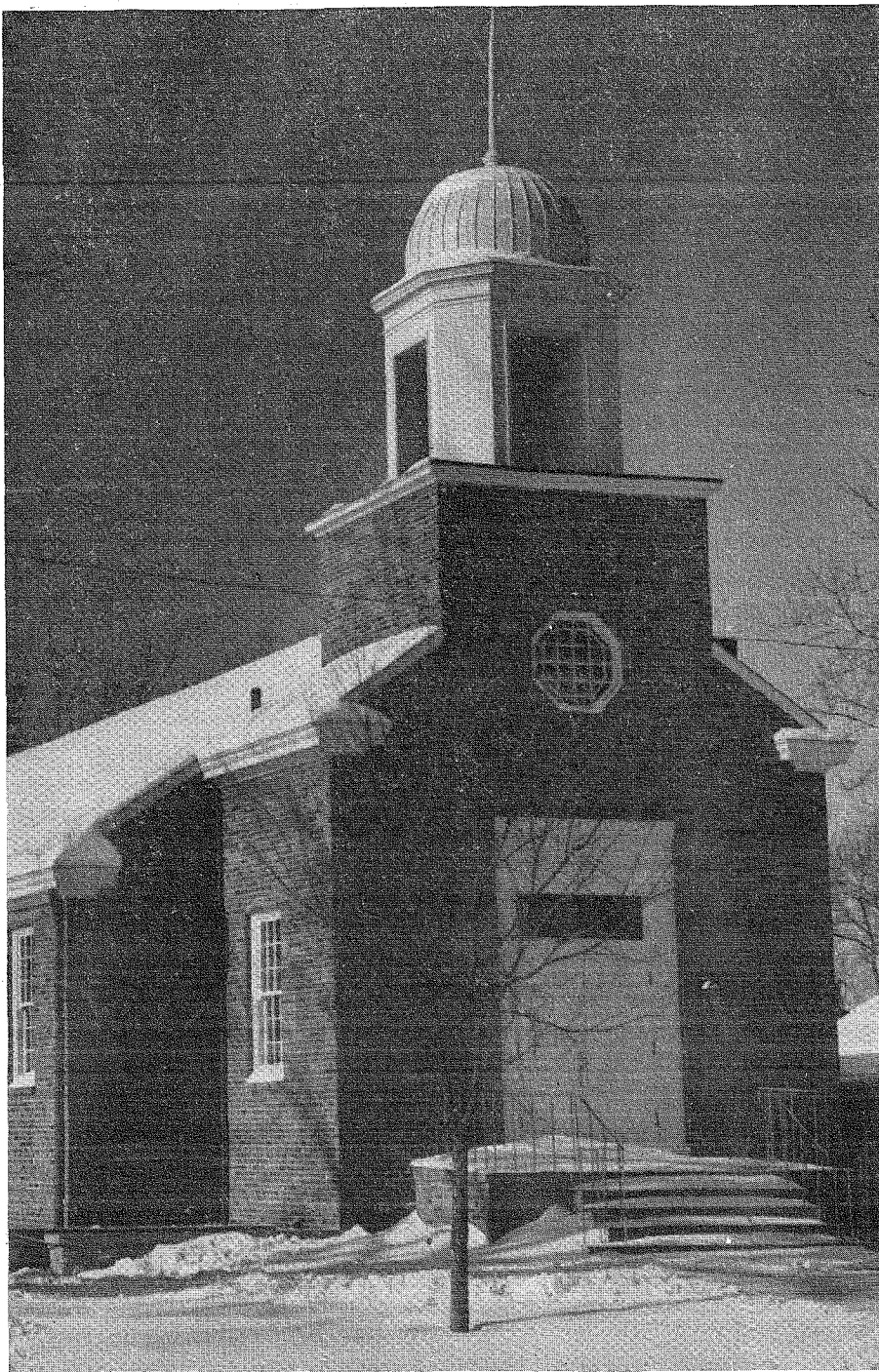
Watch for these and many other items in our new Visual Aids catalog. Available soon!

(This space for Address Label.)

VISUAL AIDS DEPARTMENT

HERALD PUBLISHING HOUSE

103 South Osage Street - Independence, Mo.



ENGLEWOOD CHURCH
Independence, Missouri

Photograph by Marvin M. McDole

THE
Saints Herald

VOLUME 94

FEBRUARY 15, 1947

NUMBER 7

www.LatterDayTruth.org

Travel Notes . . .

Apostle Arthur A. Oakman kindly issued an invitation to accompany him on a trip to Taylorville, Illinois, where the Central Illinois District recently held a priesthood institute, February 1 and 2. This proved to be an experience so happy and so rich in spiritual benefits that it seems worth special comment.

Springfield, Illinois, is the heart and center of the old Lincoln country. The beautiful level prairies are still among the richest farming lands of the country. The fine old homes and business structures of the city give evidence of how well and solidly the early builders did their work. In both winter and summer, the tall trees show careful tending, and lend beauty to the scene.

Taylorville is pretty, homelike, friendly, and busy. Our church there is in the northeast part of town, and one drives past a remarkable and beautiful mansion and other good homes to get there. The church is very attractive, has a good auditorium, basement, dining room, and class facilities. Upstairs they have made a fine arrangement of curtains and archway for use with the baptismal font, which also serves to provide indirect lighting for the picture of the head of Christ that all the congregation can see. They have installed fluorescent lighting for the main auditorium, which is easy on the eyes.

Arthur Henson is district president, and is also prominent in business circles, owning a large Oldsmobile agency and repair shop, and a Firestone store. In his lovely home he turns the second floor over to visiting ministers, with

study, bedrooms, and everything needed for rest and preparation for work. Downstairs, his gracious companion presides, setting a table second to none anywhere, and taking pleasure in her contribution to the church service. Their son Ronnie, aged five, is very charming, and it would take a tough and callous heart not to fall in love with him immediately. He is equally willing to play his pieces on the piano, or to play games for the entertainment of the visitor.

Evangelist John Grice leads a busy life, not relenting his pace as the years accumulate. When his work becomes heavier, he just adds more equipment to speed it up. He carries almost full office equipment in his car: a folding table, portable typewriter, and a Sound-Scriber that records the blessings as he gives them, which he later types and mails. Wherever he is, he finds a small space and sets up his headquarters for his work. He turns his attention to whatever labor needs to be done, and enjoys a splendid spirit of co-operation with other church officers.

Apostle Oakman carried the weight of responsibility for the organization and success of the meetings, employing the talents of all officers who attended, so far as possible, in some way. The result was a rich ministry, characterized by leadership, instruction, and light, that proved highly beneficial and brought many expressions of appreciation.

The pleasure of meeting all the fine people, both residents and visitors, of hearing their testimonies and other contributions, was very great. The bless-

ings received during the visit were much needed and deeply appreciated. The occasion was a happy and memorable one.

Central Illinois district is historic ground, and one finds families here that have been prominent in the history of the church, both formerly and recently. —L. J. L.

P. S.

* Englewood Church

Our cover picture this week presents the new Englewood Church, on the west edge of Independence. Its architecture is adapted from the beautiful Georgian colonial style, also found in the Independence Jackson County courthouse, and derived from many fine examples in Virginia and elsewhere. In using this excellent style, the church has shown a high standard of good taste. It has been considered beautiful for at least three hundred years. We may be sure that future generations will continue to find it good. This picture was taken by Marvin McDole, head of our Visual Aids department.

* Youth

Time develops in us a deep appreciation of the generosity and kindness, the response and thoughtfulness of younger people. As we grow older, the burdens of life increase, and the strength to bear them wanes. Friends and loved ones are taken away, and to avoid increasing isolation, we must reach out with mind and heart toward others, offering the little bit of help we can give whenever we see they are in need. Unless we do this, we are soon very lonely. And because our own generation is on the way out, an increasing source of friendship must be sought among those who are younger than we are. It appears true that one of God's richest ways of blessing his world is steadily sending new life into it, and we learn to love the young, from earliest infancy to glorious manhood and womanhood. They brighten the world with their smiles, take up its tasks with their strength, and give it new hope.

* TRUE LOVE is about the only kind of game people play, in which both sides can win. In false love, both sides lose.

EDITORS:

The First Presidency

Israel A. Smith
John F. Garver
F. Henry Edwards

ASSISTANTS:

Leonard J. Lea, Managing Editor
Kenneth L. Graham, Business Manager

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 per year and \$1.15 for six months in advance in the U. S. A., its territories and possessions; Canada \$2.50 per year and \$1.30 for six months; other countries, \$3.25 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

This publication is made possible by devoted volunteers who wish to help in the literary work of the church, and all manuscripts are gladly received for examination. As many as possible will be used. No payment for manuscripts is possible at the present time.



Volume 94 February 15, 1947 Number 7

Contents

EDITORIAL:

The Ideal and the Real	3
Travel Notes	2

ARTICLES:

Blue Pencil Notes, by Elbert A. Smith	4
---	---

A Great and Marvelous Work— Zion, by Bishop D. O. Chesworth	5
The Burning Bush, No. 2, by Apostle Blair Jensen	7
A Full-Time Pastor, by Nora Moser	8
The Father Relation of God to Man, by J. A. Koehler	9
Letters	11
Graceland At Last, by Alice Folkes	12
Of Man or God?, by President John F. Garver	13
Bulletin Board	16

IN NEXT ISSUE: An eight-page book supplement of special interest; the whole issue in two colors.

The Ideal and the Real

The Struggle

In our "striving upward toward the light" to improve ourselves and to make some contribution toward the forming of a better world, we find many conditions in need of remedy, and many people not living up to their possibilities of usefulness and happiness. As most of us are objective in our outlook, we find ourselves somewhere near the center of our little worlds of thought, and view other people more or less removed from that point. We see faults in them that we cannot see in ourselves.

Have you ever thought that what you consider faults in other people are simply problems that they have not yet succeeded in solving? These are the questions for which they have not yet found the right answers, the troubles for which they have found no cure, the burdens for which their strength is inadequate, the dark path they must walk in the night lighted only by stars which are for them too dim and distant while they hope for the rising of the morning sun.

Problems

In every human heart and mind there is some concept of an ideal of life. Under wrong conditions it becomes dim and weak; and under the contact with divine sources of light and strength, it is refined and developed. Disparities develop between this ideal and the real life that we lead from day to day. Whether conscious or unconscious of the cause, we are often distressed and unhappy by the contradictions existing between body and spirit. We try to find solutions and ways out, and we are not always successful. Indeed, few of us are ever very near success. Problems develop, and other people see the strains and stresses in our lives.

Wherever there are people, there are problems.

Even the hermit who abandons the world is not free from them. He leaves behind him the difficulties of adapting himself to the eccentricities and personalities of other people. But he carries with him all the problems of his own personality, all his individual needs, all his hunger for human association. And when he is sick, there is nobody to help him.

Make it absolute: wherever there is even one person, there are problems. And, more people, more problems.

It is almost impossible to visit in any home without becoming aware, sometime before the evening is over, of one or more unsolved problems, or sometimes a point of discomfort needing adjustment among members of the family.

The visiting minister, going into any congregation, may be almost sure that problems are there. People and problems are inseparable in this life. Should we be surprised that church membership does not immediately produce peace and perfection?

Jesus was aware of this normal human situation. On one occasion (Mark 2: 15-17) he was seated with his disciples eating. Many who were publicans and sinners, being also interested in the new prophet and his gospel, came to the place and sat eating too. This disturbed the perfectionists, and they criticized him for permitting it. Jesus was not disturbed. He said, "They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance."

Jesus saw that people's problems could not be solved by forbidding them to hear the gospel, and that they must be tolerated and helped.

Perfection

No intelligent person will pretend to be perfect. If he does, the

Scriptures have an answer for him. "If we say that we have no sin, we deceive ourselves, and the truth is not in us."—I John 1: 8.

However, it is the weakness of many people to think that they are doing rather well; the best they can, in fact. When trouble occurs, the fault and responsibility are always to be found in others. Never in us.

No problem can ever be solved in that way. When trouble occurs, it is a wise thing for every person to ask himself, "What did I do that was wrong? How could I have prevented this?" A solution is always much easier to reach if the parties will try this approach.

The desire to absolve ourselves from blame is human and general. It must be seen for what it is, and avoided. No solution to any problem lies in this way.

It is a normal mistake that while we do not aspire to perfection in our own lives, and accept no responsibility for reaching it, we expect it of others. This comes out so many times as people move to the central regions of the church, do a lot of criticizing, and have little to show for themselves. There is no place in the gospel for the "double standard"—one for ourselves and a harder one for other people.

All great improvements take time. The course of history reveals that. Progress is sometimes rapid, sometimes slow. But the great gains of culture and civilization are distributed over centuries. And many of the gains we fondly think we have made for ourselves (taking credit for them) were begun and developed by our ancestors. It requires patience, a far-sighted view, and the labor of many hands to lift the standards of society. Patience, and faith.

L. J. L.

Editorial

Blue Pencil

Notes

Trees

"Out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food."

Barren indeed would be the earth without trees. They delight our eyes with their beauty and strength, speaking to us of God in the symmetry of their pattern and design. Where we see design we know there is a designer, and so the tree points us to God—for "only God can make a tree."

I have loved trees, in groves and forests and singly as individuals. They are of almost infinite variety, for God is limitless in imagination and infinite in execution. There is the tall and slender poplar—very feminine—watching her diet to keep her figure graceful. The lordly oak, living lustily, very masculine, spreads abroad great arms and is the Samson of the forest. The majestic pines, always seeking higher ground, marching up mountain slopes to the summit to catch a vision of distant valleys, perhaps the ocean, have a language of their own as night comes on:

Their language is the language of the seas,
Soft, deep, melodious, and grave;
The far-off wave
Has taught it them upon the evening breeze.

Some of our trees that dress most modestly during the summer, grow weary of green and in the fall put on a gorgeous fashion show, better than any Paris ever dreamed of, even in her royal courts of old. The sugar maple, beloved of the Canadians, outdoes them all in rich



Live Oak, at home of Sylvester Garner, Sunland, California

scarlet, gold, orange, bronze, and softer blendings of shades. It is the sugar in her veins transmuted into color—literally so.

The quaking aspen clothes herself in a golden dress as Autumn comes on; her leaves are so delicately balanced that a breath of air keeps them all a tremble. There is a tradition, I believe, that the Cross of Christ was made from an unwilling aspen tree, and so the tree trembles always at the remembrance. We have our own American elms, graceful and as typically American as the statue of liberty. The list is almost limitless. Trees are our friends; they minister to those who will see and hear:

"The mountains and hills shall break forth before you into singing, and all the trees of the field shall clap their hands."

I have loved individual trees: A pine, high up in the Rockies, by the side of a great boulder almost as big as a church building, where I have worshiped. An old maple tree on the farm where I was a boy. I went back to it before I married and carved on its trunk two sets of initials, as young men do. Time passed and the tree covered the carving with bark and took the secret nearer to its heart. There are those big elm trees along the north border of the old church lot in Lamoni. Herman C. Smith and I saved them

years ago when some automobilists were bent upon hewing them down, because, alas, they shaded the muddy street in the springtime and prevented the soil from drying out. Now the street is hard surfaced and the trees still stand. It takes even God years to develop a majestic and beautiful tree—a man may chop it down in an hour.

What inspired this sermon on trees? A picture lying on my desk, and memories it aroused. It is the picture of a giant live oak at the home of my long-time friends, Sylvester and Cora Garner, of Sunland, California. The live oak is a very beautiful tree. Live oaks do not huddle together and gossip as some forest trees do. With dignity they stand a little apart, each by itself, for they must have room to spread their great branches. This particular tree, an old friend of mine, has a spread of ninety-five feet, the trunk is six feet in diameter; and I am told that tree experts estimate its age at twelve hundred years. Also they have pronounced it one of the most symmetrical and beautiful trees in Southern California.

The Garners have lived with that tree for thirty years and own the lot on which it stands—but they cannot be said to own the tree. It belongs to the ages. On a day in last
(Continued on page 10.)

A Great and Marvelous Work---Zion

By Bishop D. O. Chesworth

One year before the day the church was organized in New York state, two young men were blessed by the Lord through a revelation which was to become increasingly significant with the passing of years. The opening statement of this revelation declares, "A great and marvelous work is about to come forth unto the children of men Now, as you have asked, behold, I say unto you, Keep my commandments, and seek to bring forth and establish the cause of Zion."

Two and one-half years after this initial instruction pertaining to Zion had been given, "The Lord's Preface" was revealed; it states: "Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jr., and spake unto him from heaven and gave him commandments, and also gave commandments to others, that they should proclaim these things unto the world . . . that mine everlasting covenant might be established." In addition we read in Doctrine and Covenants 49: 5, "Before the great day of the Lord shall come . . . Zion shall flourish upon the hills."

Zion is a term which has great significance to Latter Day Saints and indeed connotes a great and marvelous work, even a marvelous work and a wonder. We have sung about it, and our hearts have thrilled as we have joined with others in singing, "O may His coming be not delayed long." Our orators have swayed assemblies in speaking about this unique subject as they, backed by fifty-eight revelations in the Doctrine and Covenants, have preached powerfully but alas, Zion is not yet, and the first revelation is still urging us to "seek to establish."

Zion in its comprehensive sphere, may and does appeal in degrees to varied types of people, but it cannot be stripped of some particular features, namely: *sacrifice* ("Verily

it is a day of sacrifice" Doctrine and Covenants 64: 5), *tithing* ("It is a day for the tithing of my people"), and *stewardship* ("For it is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and eternity."—Doctrine and Covenants 72: 1). Stewardship will be the term used to incorporate these features of Zion for this presentation.

Jesus asked questions on many occasions. "How is it that I hear this of thee? Give an account of thy stewardship."—Luke 16: 2. Perhaps there have been times in our lives, probably today, when we have wasted the goods entrusted to us or tended more and more to measure the results of our discipleship in terms of success and popularity. It was on such an occasion that Jesus gave his listeners the parable of the steward. Our Lord came teaching stewardship, using the words *steward* and *stewardship* on many occasions to enable his followers to get a clear picture of their privilege and responsibility as recipients of the gifts of God. There is the stewardship of opportunity, service, time, talents, business, possessions, money, truth, prayer, courage, heritage, and the gospel. A sermon could be preached on each of these.

Having preached this philosophy for a century, we have been pioneers in a very important field, but with universal acceptance of many of the features of the Restoration we learn today, regretfully, that many religious institutions have surpassed us in their presentations of stewardship. On one occasion, a young man suggested that we use the word *consecration* instead of stewardship since it carried greater meaning. Perhaps we may be among those lacking appreciation for the term. Helen Keller, who was told by her remarkable teacher that God was very near

—her "unseen Father" who loved her and would not let go her hand either in life or in death, said, "I have often felt him. He comes like warmth, but I did not know before what to call him!"

John Wesley showed his powers of discernment when he said, "Christianity has in it the elements of its own destruction. When a man becomes a true Christian, he becomes industrious, trustworthy and prosperous. Now, if that man, whilst he gets all he can and saves all he can, does not give all he can, I have more hope of Judas Iscariot than of that man." Horace Bushness said, "One more revival—only one more is needed, the revival of Christian stewardship, the dedication of the money power to God." Do you remember Peter's saying to Ananias, "Why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? thou has not lied unto men, but unto God."

The Father's business is stewardship and is best realized in the life of the Son on earth, which began in Bethlehem and ended in the supreme tragedy at Calvary. Palmer is remembered for this statement, "Self-sacrifice is an everyday affair. By it we live. Without it society could not go on for an hour I mean by self-sacrifice any diminution of my possessions, pleasures or powers, in order to increase those of others . . . the greatest conceivable sacrifice is when I give myself."

Many believers who are truly conscientious stewards began with the acceptance of the principle of the tithe. Some exceptional persons

may grasp the truth of the personal ownership of our Heavenly Father all at once, but most absorb truth by degrees and it probably is true that the task is to get the average individual to feel the stewardship of property by some beginning of systematic and proportionate support of God's program for the kingdom. The tithe is such a beginning and has a great historical and spiritual background. The tithe (tenth of the increase) as a beginning serves to test the honesty of purpose to accept stewardship as a life philosophy. There is little hope of combating the covetousness of the human heart, or of supporting the kingdom until men are ready to set apart at least the tithe of their increase. There need be no mystery about it, it is a fair expression of the sincerity of our stewardship. Compliance with this scriptural principle has often marked the beginning of a new era in the lives of people who have come to practice it. The payment of tithing is a recognition of Deity. We do not give God a fraction of that which we possess, but we loyally acknowledge his sovereignty over the whole.

An analysis of income tax returns of a group of seventy-nine men revealed an average income of \$4,100 a year. Seventy-seven could not record a deduction for gifts, with a possible exception of a dollar or two to Red Cross or Community Fund, to make their departments 100 per cent represented. One other gave \$2.00 a week to his church, while his three children gave twenty-five cents a week making \$2.75 a week out of \$106 weekly income. The last man, from the southern mountains, had an income of \$4,200 and gave \$420. "You see," he explained, "we were brought up to give a tenth [in his case a tenth of income] to the Lord. We couldn't do less than that, could we, and be good Christians?" Seventy-seven did not respond to the divine call to recognize money as a sacred trust from God. Someone asked Daniel Webster

what thought was the most solemn that ever entered his mind. "The answer is my personal accountability to Almighty God." A recent survey (December, 1946) conducted by a Buffalo, New York, pastor of a congregation of 360 members indicated that a majority felt that the Christian way of life can be practiced in business or industry. They generally favored giving at least 5 per cent of their income to the church.

Today, in the Restored Church, we have a golden opportunity to teach our members the plan of stewardship which includes the inventory, tithes, surplus, and offerings. Today, as ever, we need disciples to witness for Jesus regarding stewardship. During the past seven months in the North Atlantic States Mission a host of witnesses have given assurance that we shall be triumphant in our presentation of Zion. One newly-converted, business man said, "I made a tithing payment since joining the church, but now I want to pay tithing the Lord's way and file my inventory." This attitude has been repeated many times during this year and will be represented in results through out the next two or three decades. A Zion's League priesthood member testifies that he has been paying tithes for several years and has been abundantly blessed. He has money all the time, while his friends who receive more seem to be without so often. An eighty-year-old couple filed a new start inventory, after a lapse of many years, and are happy in the joy of stewardship. In one branch where we had eighteen people filing annually we now have sixty and hope soon to report 100 filing or 40 per cent of the branch enrollment and practically 100 per cent of those in attendance. Many instances like these could be reported. Readers may be surprised to learn that twenty-five years ago many of these people complied with the law, but in recent years they have felt that there hasn't been enough preaching and class instruction on the subject.

One particular emphasis of our work is with juniors in stressing junior stewardship. Our best results in this age bracket have been achieved in Jonesport, Maine; much of the success there can be accredited to the work of the pastor and solicitor. If we would only specialize on this age, we would have our adult task lessened greatly. Zion's Leaguers have yet to sense deeply, in an organized manner, the urgency of stewardship with its features of accounting and tithing.

Our procedure in this area is to have pastors and solicitors enrolled, then concentrate on the Melchisedec and Aaronic priesthood members, and ultimately launch a crusade among our membership. Blessings come to individuals who comply and who belong to the active Zion-building church. Consequently we need to have more people receiving these blessings and testifying. There should be more than 30 per cent listed among the annual tithepayers. If we always remember to contribute our tithe each and every year, we can increase that figure.

Read these testimonials taken from letters received:

From a pastor: "I have just completed making out my duplicate copies of inventory and will file same at an early date. Our solicitor is expected to make out his, and I am encouraging all the Saints to do so. I trust we shall lead all in compliance, showing the way to other districts and fields."

From a solicitor: "I've been able to sell all the *Family Budget Books* but am having some difficulty in getting the young people interested in the others. When you were here I should have had a talk with you regarding the inventory blanks. I'm a poor example for a solicitor, as I have never filed mine, but frankly, I never knew just how to go about it."

From a priesthood member: "Here is our annual statement with accompanying check for tithing due. We do hope many will respond to the invitation of stewardship."

From a member: "Here is my annual statement. It may help to fill it out for you now. It should have been done the first of the year but I did not have inventory blanks."

(Continued on page 8.)

THE BURNING BUSH

By Apostle Blair Jensen

This is one of a series of talks for Morning Devotions on Radio Station KMBC in 1944.

2. Endurance

Now Moses kept the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb. And again, the presence of the Lord appeared unto him, in a flame of fire in the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not consumed. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither; put off thy shoes from off thy feet; for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.—Exodus 3: 1-6.

In this story of Moses' burning bush, we have a picture of the ideal and satisfying life. It is a life with a continuing and an enduring purpose, "the bush was not consumed." There are a great many people today who have a sense of purpose. It is comparatively easy to find men and women who are good starters. Today our problem is to find men and women who are good stickers. Our great lack nowadays is that of staying power. A good beginning may be half of the battle, but it is the last half of the battle of life which really counts. While we cheer the first score of the game, yet we all realize that no game is won until the final whistle has blown. It is then that we make the final tally of the scores that have been made. It is the same with the great game or battle of life.

The questions we put to you are: Can you persevere and endure? Can you end well? Know this for a certainty, there never was a worthwhile thing accomplished except that it was finally attained by men who suffered disappointment, who endured desertion, who reckoned

with defeat, and who found failure. Worth-while attainments are achieved by men, who in spite of all adversity, keep hoping, keep believing, keep striving, and, above all, remain steadfast and confident.

*The lives of men and women of today hold great possibility and large opportunity. The future of the world is in their hands. They are not only responsible for the work which under ordinary circumstances would have fallen to them, they have to do the work and carry the burden of those countless numbers who in the global warfare have been withdrawn from the ordinary patterns of living. Truly, life for men and women of today must burn with a great and enduring purpose, the bush burning but not being consumed.

So many lives are like the prairie fires when the long grasses are burned off the meadows at evening hour in early springtime. There is a wild beauty to the magnificent blaze as great golden banners flaming heavenward are tossed about upon the black of night, and then just as suddenly all is quiet and still, a few flowing embers, and then the darkness again. The grey light of early dawn reveals but a few handfuls of soft ashes for the day winds to scatter. Such a life equally fails of being worth-while. It is a restless, a never satisfied search for pleasure. At best it is lived badly and spent extravagantly. Its end is discontent and nonsatisfaction.

No splendid thing is easily gained. Every great success has been snatched from the precipice of failure. After Valley Forge came the dawning light and finally freedom with victory. The way of the world's

progress is stained with bloody footprints. The stakes at which martyrs were burned are signposts all the way. Calvary's cross stands in the midst of a sea of crosses upon which mankind's saviors and leaders were crucified unto death.

Wyclif did not find it easy to preach in his day, nor Savorola in his. It was not easy for Luther to affirm his great convictions. George Whitfield was driven to the open fields for his pulpit. It was not easy for Wesley to canvass three earthly kingdoms for the sake of his Lord, and this in the face of persecution and despising. It was not easy for Joseph Smith to proclaim divinely revealed truth and this to a martyr's grave. To such leaders as these, immediate success did not come. Prophets are never popular in their own day and to their own generation. After they are gone, another generation builds monuments to their memory. Men who are matched to soft jobs are soft men. God calls rugged men to the rugged and eternal tasks that are his. Of such a one sings Margaret Elizabeth Sangster in her immortal "Abraham Lincoln":

Child of the boundless prairie, son of
the Virgin Soil,
Heir to the bearing of burdens, brother
of them that toil;
God and Nature together shaped him
to lead in the van,
In the stress of the wildest weather,
when the nation needed a man.

The work that God has for you to do will try your faith and patience and hope to the utmost limit and then some. The work for which you were created is like toiling all night and catching nothing, oftentimes it will be like preaching to men who are hard and unresponsive as stones. It may be the casting of pearls before swine. It may mean, at long last, the dying in faith, never having received even the promise. Of this be assured, it will always be worth-while for

(Continued on page 10.)

ARE YOU READY FOR

A Full-Time Pastor

By Nora Moser

OUR CHURCH is moving away from the tradition of volunteer, unpaid local ministers. Many branches in cities such as Philadelphia, Chicago, Kansas City, and Los Angeles now have full-time, church-supported pastors, and the demand from other branches much exceeds the supply of available men. It is too late to discuss whether or not the change should occur. It has.

Supporting a pastor means a substantial increase in the branch budget and the necessity of dependable, regular contributions by the members. Other churches furnish residences for their ministers. If your branch is asking for a full-time pastor now, can a place for him to live be found in your community?

Because of our past, we don't quite know what to do with a full-time pastor when we have one. We have always been proud of offering a variety of speakers for our services from the local talent. We don't want to give that up and be just like other denominations. The priesthood still has its responsibilities. The most important questions in changing to a full-time pastor are: How much can he do? How much should he and his wife be expected to do? How many of the people who have been doing the work of the branch can now sit at ease in the congregation?

WITH A PAID MINISTER at the head of the branch, the final responsibility for all the work is somehow felt to rest on him, rather than on the individuals who have been elected or appointed to the several posts. When new vacancies occur,

the tendency to dump jobs in the pastor's lap is very strong. Thus the pastor may officially be the branch president, young people's leader, and teacher of a class, and in effect also the church school director and branch clerk. His wife is probably head of the women's department and leader of the choir.

A branch which makes or lets the pastor do everything is losing, not gaining, on the deal. The branch as a whole is paying out an increased amount of money. From a purely mercenary viewpoint, the branch should be receiving all the ministry it had before, plus the services of the pastor. The only exception would be the relief deserved by persons who had been previously overworked. A full-time pastor, if he is not saddled with running the whole branch singlehandedly, can devote his efforts to regaining indifferent members, making new converts, and expanding the activities of the branch. This will result in time in the need for more volunteer workers, not fewer.

A MINISTER'S WIFE has a hard time at best. She must manage on very little money. Her every action and those of her children are watched and judged by the members of the congregation. Her husband's full time, not just forty hours a week, is spent on his work, and he is always on call, like a doctor. Therefore she has more than the ordinary woman's share of family responsibility. Should she in addition be expected to do her husband's secretarial work and one or two major assignments of church work?

When the minister does it all, the people in the branch have no chance

to grow. Those who have abilities and desire to use them will find outlets elsewhere. Persons who find they can be relieved of responsibilities they had held in the branch will then allow other things to take up their time. Later on, if they should be called on for church work again, they may be unable or unwilling to break their outside commitments. When a new minister comes, serious disruption results if most of the activities of the branch must adjust to a new personality and new policies. Continuity and stability are lost.

There is little doubt of the financial ability of any sizable branch to support a minister in times like the present. But can your branch also support him with willing workers? If the full-time pastor must do all the work, the branch is on the downgrade and he is, at best, a stopgap. The church cannot afford to expend its man power there. The men are needed where the best use will be made of them.

A Great and Marvelous Work—Zion

(Continued from page 6.)

This generation urgently needs the message of stewardship. The breath-taking advance in technical knowledge the past fifty years has concentrated ever-larger privileges in the hands of individuals, and there is always a duty in privilege. Unless there is a widespread consecration of all of life to our Heavenly Father and a recognition of the need to use life as a stewardship, this generation will fail. As stated by E. B. Pusey, "Whoso neglects a thing which he suspects he ought to do, because it seems to him too small a thing, is deceiving himself; it is not too little, but too great for him, that he doeth it not."

Increasingly we shall be searching into this "great and marvelous work" known to Latter Day Saints as Zion. Since it is so important to our Lord, it must therefore be vitally important for us to continuously "seek to bring forth and establish" the great cause.

The Father Relation of God to Man

By J. A. Koehler

Number 24 in a series of radio addresses on the subject:
"The Social Philosophy of the Modern Prophet"

IT IS A UNIVERSAL custom to address personages in terms of the relations which they sustain to us; as when we say, for example, Mr. President; or as when the Prophet Daniel said, "O King." There is in truth a very good reason for that custom.

The first words of what we call The Lord's Prayer are "Our Father." I believe, and so do you, perhaps, that those two words—(1) "Our" and (2) "Father"—reveal Jesus' conception of God's relation to man. Jesus had a reason for addressing God as "Our Father." And that reason is, as all Christendom has come to maintain, that God is related to man as the universal Father. He is related to "us"—to us regarded as a family—as "our Father."

True fathers are related to their sons, or children, as persons who love them, that is to say, as persons who appreciate them, who delight in them, who desire their presence, and who seek to promote their well-being and happiness. We say, therefore, that "God [who is truly "our Father"] is love."

WE SAY MORE. We say that God is a father who not only knows how to love us, but who also has ways of making his love effectual. In other words, God has power to do all that the "heavenly" Father may do to promote the well-being and happiness of man.

You may have known one preacher or another who used the relations of our earthly fathers or

mothers to us to depict the relation of the "heavenly" Father to all men severally and to the human "family." But I shall use a less common illustration. I will represent the Father-relation of God to man in terms of a lily grower's relation to her lilies. You should be able to guess why I do that.

Last year I sent a half hundred lily bulbs, plus some bulblets, to a distant niece, who is a lover of all flowers. That niece wrote me that she had planted even the smallest bulblet "with loving care." She exercised care to do what all experienced lily-ladies do. So this is the essence of her "loving care." She selected the location best suited to the needs of her lilies. She endeavored to prepare the soil, or to put into her lily beds everything that her lilies required. She planted—at least she intended to plant—each bulb the proper depth. And now her eternal purpose is to maintain the conditions that are favorable to the growth and blooming of her lilies. That is the essence of a lily-lady's "loving care."

Build up now in your mind, sketchily and hurriedly, of course, the Father-relation of God to man. Recall the story of that "loving care." Was not and is not God related to man in precisely the manner in which that niece intended to relate herself to her lilies? Was not his first act of love to provide a good place for man to live his life?—a good "lily bed," so to speak? Did he not put into that bed—which we

call "the earth"—everything man needs to draw upon to live his life? Everything that makes it possible for man to "blossom" as do the lilies? Did he not place man in that garden as the lily-lady places her lilies in their beds, and is it not God's eternal purpose to do what he may do to maintain or promote the conditions which favor the enrichment of man's life? Is not that the essence of the Father-relation of God to man?

THERE IS A great difference, of course, between lilies and man. Lily relations to the soil are purely physical, chemical, and biological. It is true that lilies, like men, may prosper and become beautiful and fragrant, only through their own responses to their environment; only through what, in the case of man, we call the cultivation of their own capacities for responses to their environment. Lilies themselves must do something to live. Lily living is lilies doing something on their own.

But one of the fundamental differences between lilies and men is that the responses of man to his environment—the responses which shape his destiny—are social or moral or spiritual as well as physical. In other words, one of the great differences between men and lilies is that man is dependent upon a *social environment* for the prosperity of his soul; or, to use our lily terminology, for the beauty and fragrance of human life; for peace, prosperity, and happiness.

Another great difference between lilies and man is that, whereas lilies do not need to "know" anything, in the sense in which man knows; and, whereas lily environment must be created *for* them; man must know; he must know "himself"; and his social environment, instead of being created for him, must be created *by* him. That is why, having provided man with a physical environment suited to his needs, the Creator said to man, "And have dominion" over the things God has made.

There is no difference between having "dominion" and creating a social environment. They are one and the same thing. And I repeat—for this is the reason for the appearance of the modern prophet with his social philosophy—man must create his own social environment. Not even God can create that for him. There is something, however, which The Almighty may do to help that creation along. He may do whatever is possible to do to help man take hold of the true idea of how human society must be constituted if his soul is to prosper.

In the case of the lilies only the lady needs to know the lily cultivating business. Her lilies do not need to apprehend what she knows. But as respects the soul-cultivating business—which is the business of man under God; and which is an activity of the moral will, or of the spirit—it is not enough that God should know how to conduct that business. It is necessary also that man should know.

I say nothing now about the processes by which or the ways in which God helps man to do his own knowing. I do not treat on this occasion of the means which the Creator has ordained for the enlightenment of the mind of man. I only say that whatever the Almighty's part is in the unfoldment of the truth—which is a philosophy of social life—that that is the essence of his *father*-relation to man—to man as a spiritual or moral or social being. And when we pray, "Our Father," which art in heaven, when we seek to engender the spirit which guides men into all truth—all moral or spiritual truth; not the truths of crop rotation and all such like—when we pray that we may know the truth, we mean—if we understand that prayer—precisely that. We mean that God is related to man as a father teaching his children the philosophy of life; and as seeking irresistibly, or as he loves, to win man to the purpose and to

assist him in making a successful or effectual implementation of that philosophy of social life. That is a "loving care" which, in the very nature of things, the lily-lady cannot bestow upon her lilies.

God is "Our" Father. He gives "us" this day our daily bread. By what means surely you must know. God makes his general provisions for the sake of the race. And we begin to see that "Our Father" means that the human race is intended to be a brotherhood—an intention which cannot be frustrated. The "father-relation" of God to man means that the culmination of human endeavor is to be a true brotherhood. It is to be a society grounded—as the modern prophet in particular has said—in the truth which represents God; yes, in a philosophy of social life, which represents the highest conceptual development of man.

The Burning Bush

(Continued from page 7.)

No endeavor is in vain;
Its reward is in the doing,
And the rapture of pursuing
Is the prize the vanquished gain.

After all it is the game that matters and not the applause that comes after; the work, and not the dead silence when you expected applause; the work, and not the stories of criticism instead of praise. To know that at days' end you did your work and did it well; played the game and played it straight, if you can live like that your life is filled with an enduring purpose and has become the burning bush that never burns out. Such a life blazes and burns without end and witnesses that it is rooted in love divine and eternal.

With Ignatius Loyola we seek the Divine Mind, praying—

Teach us, good Lord, to serve thee as thou deservest;
To give and not to count the cost;
To fight and not to heed the wounds;
To toil and not to seek for rest;
To labour and not ask for any reward
Save that of knowing that we do thy will.

Blue Pencil Notes

(Continued from page 4.)

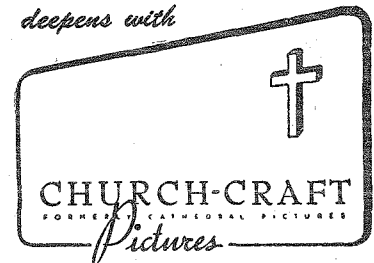
July, as many times before, (this time with members of my family) I enjoyed the hospitality and friendship of Brother and Sister Garner in their home. Then we adjourned to the lawn and admired the great tree. What changes has it seen? The Nephites, Lamanites, Indians, Spanish conquistadors, Father Junipero Serra and his Franciscans building missions up and down the coast, the forty-niners seeking gold, their grandsons planting orange orchards and building cities. From the ox-cart to automobiles, streamlined trains, rocket planes roaring overhead! From the bow and arrow to the atomic bomb! And yet this venerable giant stands, strong and erect, to testify, "Out of the ground made the Lord God to grow every tree that is pleasant to the sight."

ELBERT A. SMITH

"Their wine is the poison of dragons, and the cruel venom of asps."—Deuteronomy 32: 33.

SPIRITUAL CONVICTION

deepens with



Colorful • Dramatic • Gripping

For you—Sunday School, Christian Day School, Weekly Release Time Classes, Bible Classes—Church-Craft full-color Bible Slides impress all ages beyond the power of word or tongue. Non-denominational in character and strictly Biblical in content, Church-Craft Slides are used by churches throughout the world, each set a cherished step towards a complete visual aids library for Bible Teaching purposes. Write or telephone for further information and descriptive literature.

HERALD PUBLISHING HOUSE
103 South Osage Street
Independence, Missouri
"A Service Institution"

LETTERS

Need for Missionaries

Since we do not live near a branch of our own church, I have been taking my children to the Methodist Sunday school. At home, we find the lessons in the Bible and read the full chapter so that we don't miss out on anything. Last week we attended services held by a Baptist missionary; with him was a Chinese lecturer who spoke about the conditions in his country. He said that China's greatest need was for Christian workers who could help rebuild the country spiritually. He also stated that they were not asking for college graduates but for men and women who had a knowledge of the Bible and experience in the service of God. He said China has scholars who can challenge American workers in any field except religion. Certainly we, who have the fullness of the gospel, could do much for these people. I ask an interest in the prayers of the Saints that I may do all in my power to speed the building of God's kingdom on earth.

Mrs. Estella Somers.

Box 45
Lincoln, Michigan

From a Polish Saint

(The following letter was received by the First Presidency.)

Many thanks for your kind letter of October 14 and the minutes of the 1946 General Conference. I have read the reports of the business sessions with great interest, especially the two revelations received at the Conference. The news about the selection and appointment of Brother Israel A. Smith as prophet and president I have read with great joy. It is very encouraging to know of the Spirit of God, the excellent wisdom and unity which accompanied all the sessions and assemblies of the last Conference. I must testify to the strong conviction I have that God's almighty hand is yet with the Reorganized Church and its people, and that he leads and directs his work wonderfully.

Our material situation remains unchanged. As I have already reported to you, we have lost our citizenship in Poland. In consequence of this, we have lost our houses and fields, our inventory, clothes, linen, and other accommodations. We must work mostly as farm servants and maids. I am working as scavenger at the highway; the wages are very low.

Brother John Land of Independence wrote to me some weeks ago that our

church members of Zion are willing to send used clothes and linen to the poor and needy church people in Europe. There are at Czarnylas five needy members (two brethren and three sisters). I would request the clothes be sent to my address if possible. I understand Brother Land has already given the addresses of the needy church members of Makosyce to your office.

Your desire to send missionaries to the war zones is very praiseworthy. The deranged and heavily afflicted nations in Europe need much of spiritual sunshine.

Hoping that this shall reach your office safely, I remain with best wishes and kind regards,

John Stebel.

Czarnylas
P. O. W. Ostrow
Polska, Poland

Tribute to a Friend

I should like to express my appreciation of the life of a beloved sister in the faith, Mrs. J. W. Stringer, who passed away last August. This good woman was loved by all who know her. She was devoted to the church and was always ready to help financially when money was needed. Once, when we were talking about the church and our experiences, she said, "I wish I could speak in public; I feel that I am not doing anything for my religion." "You are doing more than most of us," I told her, "your donations help provide for the ministers' families so that they are free to preach the gospel." She said she had never thought of it that way.

Sister Stringer's life was a real inspiration, and the Saints of Davidson Branch feel it a great loss to be without her.

Mrs. Alice Skinner.

Davidson, Oklahoma

A Letter of Gratitude

I have been thinking about the past year and the many blessings which I have received. Above all, I am thankful for the gospel which has brought so much happiness to me. I am grateful that I can still attend services most of the time; when the weather is bad, I listen to the sermons and beautiful music over the radio. There is beauty everywhere if we can only tune our hearts to receive it.

The First San Antonio Branch is fortunate in having Seventy H. E. Winegar as leader. He and his wife are always ready to help, regardless of what the project may be. My sympathy goes out to all isolated members who do not have the privilege of meeting with the Saints. I receive much pleasure from

reading the letters and many splendid articles in the *Herald*. The announcement that Apostle and Mrs. McConley are going to Europe came as a surprise. They will be greatly missed by the members in San Antonio and other districts where they labored.

Mrs. Ruth Harp

210 Truax Street
San Antonio 4, Texas

Has Son on U. S. S. Franklin D. Roosevelt

The *Herald* is certainly a welcome visitor to my home each week. Since I am isolated, it is my chief source of spiritual strength. God has been good to me and blessed me in many ways. I am truly thankful for this gospel and often think how wonderful it would be if all professed followers of Christ were united in one faith.

My youngest son is in the Navy and is assigned to the "U. S. S. Franklin D. Roosevelt," CVB42. If anyone reading this letter knows of any other Latter Day Saints on this ship, I should appreciate hearing from him. My son would like to find a friend of his faith.

Mrs. Lloyd Hartman.

Route 2
Moweaqua, Illinois

Desire of a Mother

My desire is to be a good Latter Day Saint. I want to live my life so that others not of this faith can see the light of the gospel through me. I have my weaknesses, but feel that the Father knows the desires of my heart. I am thankful that I was permitted to have parents who believed in this church; I have witnessed many blessings in my family, and have been shown the truthfulness of the gospel through the spirit. I love the church and all that it stands for. I ask the prayers of the Saints that I may be a good wife and mother and help in the redemption of Zion.

MRS. JOHN HUTCHINSON.

800 North Lake
Ponca City, Oklahoma

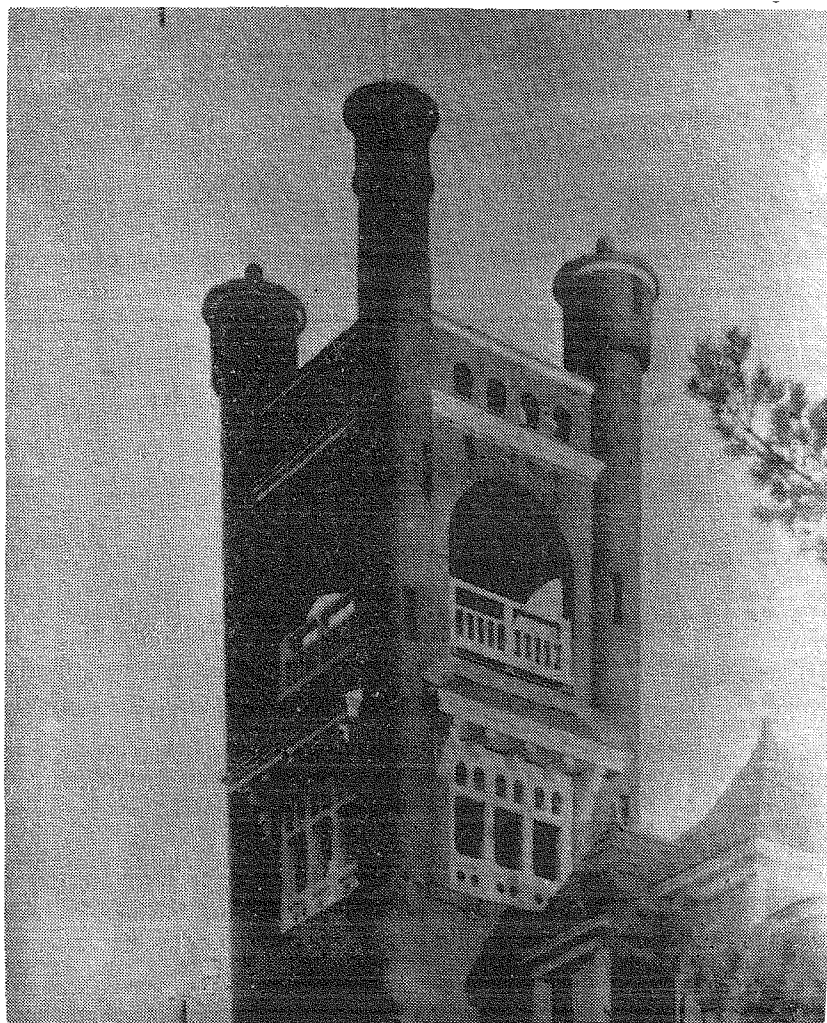
Request for Prayers

In one of our western states there is a thirteen-year-old boy with a big problem in his heart. We can't give you any particulars, nor can we give you his name. . . . he didn't send it. But names and particulars really don't matter; God knows his name and his heartache. Surely we all have room in our prayers for a boy who is our brother.

Graceland At Last - - - *but no Guy Fawkes!*

One of the most important events of my life occurred just a short time ago when I awoke one morning to realize that I had slept in my bed for the last time and that very day would find me waving good-bye to my family as I left the shores of England to sail—oh, such a vast ocean, in a Swedish boat bound for America.

I seemed to have awakened from a long dream. The past two years of waiting, as I reached out to attain my goal, had come to an end. I was going to Graceland. Yet there was nothing dreamlike in the long, weary months of hoping, working, and praying as I endlessly cut through tape of a bright red hue, so even this miracle did not just happen. It took time and effort on my part—as I have discovered anything worth-while does.



By **ALICE FOLKES**

During the sixteen days of sea voyage, I had ample time to review some of the procedures of preparation. Thoughts of such necessities as passports, visas, letters to this government department, letters to that, being referred one to the other, all flitted hazily through my mind, and I passed them quickly from me; I did not wish to dwell on them too long. Instead I liked to remember the joy I received from preparing for the two years ahead. While packing my trunk, I had looked at the list of needed items in the *Graceland Tower* and said, "I wonder what bobby sox are?" and "I've never heard of jeans or 'formals' before." (The word "formal" was misprinted, and I would never have guessed anyway!) "Do you think a sweater means a jumper?" (It did.) And so on. All these little things and many more merged into a delightful whole—something big to discover—a grand feeling of looking forward.

I wondered what the American girl would be like. How did she do her hair? What style of clothing did she wear? Did she think the same way? Did she speak a *very* American accent? And then I wondered how *I* would appear to *her*. Always it seemed that tomorrow would never come, always it seemed just around the bend—but then, I did arrive.

During the war a number of American and Canadian servicemen and women visited our church at Enfield and often testified that it was wonderful to come thousands of miles from their own home branch and still find the same spirit of unity, the same beliefs in their faith, the same feeling of friendship in another place. To be able to experience that for myself was an added

testimony to me. It is wonderful. I shall never forget the unspeakable joy my friend and I experienced when we first met the Saints in this country and what warm welcome we received on arriving. Nor shall I ever forget the many friendships we have since made, both inside and outside the college. Many times we have been overwhelmed at the generosity of our new friends, who are to be our companions for the next two years—these people who are more than willing to share their lives with us and who seem happiest when creating happiness for others, these kindly folk—these Americans.

Each day brought a new discovery. Traveling across the ocean to another country was an education in itself. Speech presented a few difficulties at first (and occasionally still does). Having become somewhat used to the varied American accents of my college chums, and they to mine, the trouble now lies in the difference in expressions of everyday language. Who would think that such little words could carry totally different meanings? I was often shocked at some of the things my American sisters said until I was enlightened that they too were slightly shocked at some of the things I said!

(Continued on next page.)

Here Is the Writer . . .



Alice Irene Folkes

member of the Oriole Circle, and a worker in the Zion's League. She came to America in August, 1946.

She lists her special interests as singing and dramatics . . . and then adds, "I have no particular gift, but I love anything from making children's toys to watching sunsets."

Alice Irene Folkes is twenty-two years old. She was born in Enfield, England, completed her high school education at the age of fifteen, worked as a secretary until 1943, and then served as a creche nurse (she admits a fondness for children) until the end of the war. At church, she taught the kindergarten class, was a

The Trouble-Shooter

Of Man Or God?

QUESTION: When a need exists, God occasionally expresses himself through the "outward manifestations" of the Spirit in prayer service. I am young, both in years and in experience with this.

At rare times people have been disillusioned when a prophecy that seemed to coincide with past revelations and also gave new light proved later to be untrue. Probably the man through whom the "prophecy" came was not acting under the impulses of a false spirit, but rather was moved by his own strong desires as he visioned the needs of an individual or a group. These infrequent incidents have occasioned a bewilderment in the minds of some of us and we ask, "How shall we know whether it is God speaking or not?" Sometimes we have changed the course of our lives to follow the instruction given us through prophecy. Should this prove unwise, we might lose opportunities to serve God in a more effective way.

By what criteria shall we judge prophecy to determine if it is divine?

ANSWER: By President John Garver

The question, "How may one young in years, in church membership, and in experience know the genuine from the unguenuine utterance laying claim to Divinity when expressed in our congregations" cannot be answered satisfactorily in the space here available—or in any amount of space, for that matter.

Here is a field in which it would be well for one to be possessed of experience and judgment and understanding and wisdom and discernment adequate to the occasion and import of the statement or statements made. When such is not the case, young Saints and others of like immaturity must resort to "helps and governments" available.

In point is the provision of the law requiring that the elder presiding shall judge the genuineness of expressions purporting to be of divine origin. Here again, however, the protection desired



Gedde Harmon

and needed is only within the range of the ability of the elder to judge.

What, then, is one to do, who himself is not competent to judge, and who is without guidance of adequate administrative functioning—or who hesitates to yield himself to the discernment of the elder presiding, even though the elder be a man of some judgment in such matters? In such an instance one should seek counsel of church officials regarded as competent to pass judgment.

In no case should one change or order the course of his life along lines indicated by a "thus saith the Lord," only as he does so with deliberation and in the light of counsel competent to judge, not only as to the genuineness of the message, but as to timing the desirability of undertakings outlined and the probability of success.

Wisdom and revelation combine to give lead in the direction of ones preparation for and engagement in the work of his life, and the presumed "good word" should be subjected to every test

and reasonable consideration.

If this be regarded as extreme, or as a cloud on the word of God, let those who so feel advert to the course the church is required to take in comparable matters affecting its life, and the life of its ministers and members. If it be indicated through the prophet to the church that John Doe should be ordained an apostle, what is the prescribed course? The word given is to be submitted to the quorums and General Conference, and, if found sound, the brother on vote of the quorums and conference is to be ordained.

If, in some lesser movement, Deity is said to have spoken, let the message be submitted to comparable, or competent scrutiny; and only as it stands up under the test, is one called upon to yield himself to its implications.

And let judgment be divested of emotionalism, that it may be calm, clear, deliberate, searching, satisfying, and therefore conclusive.

To be sure, one is to rely on spiritual propulsion and discernment. Let him have a care, however, that in all things else as in these, he has called to his aid the best in himself and in others to whom he may have turned for help; then he may feel that, having done all, he can put trust in the judgment and conclusion reached.

Graceland At Last - - -

(Continued from page 13.)

The life of the English girl differs very much from her American cousins in many respects. The average English girl leaves school at an earlier age and goes out to work—usually at fourteen or fifteen years of age. Even so, I think I would be correct in saying that the American miss grows up more quickly insofar as she dresses in a more sophisticated fashion, makes up her face, perms her hair, and paints her nails before leaving school—an almost unheard of procedure in England!

Many times we laugh with each other over our differences. Despite the accent, the expressions, the hair-do's, the clothes, etc., not once have I felt myself a stranger among my new companions, for they have widened their circle and I have been made to feel one with them.

It is unfortunate that in England very few elementary school children have the chance to attend high school, so that comparatively few ever have the opportunity of attending college, for I think that college days are one of the richest times in a young person's life. It is not only the studying of sciences and textbooks, but learning how to live together and sharing the same experiences with others in dormitory life, church services, and social functions as well as the classroom.

The American home is quite different, both in the outside appearance and the rooms inside. I would say the average American family has a home which is far more comfortable (as regards heating) and better equipped than the average English family can afford. I am glad that I have had the opportunity to visit several homes here, for I feel I am getting to know the Americans more as I catch a glimpse of their family life. I love the American home.

Another difference that has been interesting to note is the celebration of holidays. I really think that Halloween should be celebrated in England. What we have missed! On the other hand I have a tendency to sympathize with the Americans that they have never produced a Guy Fawkes, if only to celebrate November 5! The same Christmas spirit prevails all the world over, and I was happy to find that celebrations here were very similar; including the carol singing, the decorated Christmas tree (not to mention the stocking) and the turkey. I felt a wave of homesickness only when I surveyed the laden table in vain for mother's Christmas pudding. I must send home for a recipe before next Christmas!

Yes, there are some things I have missed. I have missed the green of the grass in wintertime, but on looking up, I have discovered instead a deeper blue of the sky. While missing my home branch, I seem to have rediscovered my own church. I find here an active group, and a youthful one with many promising young

members of the ministry.

Coming to America has been a new horizon for me. It was one that has been before me for a long time, but on reaching it, I found that the many disappointments I received during the time of working for it slipped away into insignificance. Although I can only live each moment as it comes, endless opportunities present themselves. Graceland College offers these same opportunities to all young people. As it is giving so much to me, I hope that in return I can give something to Graceland. I also hope that I can take with me some of this thing called the spirit of Graceland to the people in England when I return home.

**"The play's the thing"--
principles and methods of
using drama in the church**

Conscience On Stage

Harold Ehrensperger

PEOPLE have an inborn love of drama, and the church can and should develop it as a part of religious living, believes Harold Ehrensperger, a leader in religious activities of students who is also an authority on drama. In this book he sets a high ideal of purposeful drama and explains the methods for attaining or at least approaching it. He shows how the average church can best use available assets, both human and material, in producing drama that grips participants and spectators alike with the recognition of truth. **\$2.00**

HERALD PUBLISH HOUSE

103 South Osage

Independence, Missouri

Gentlemen: Kindly send me copy/ies
of CONSCIENCE ON STAGE at \$2 each.

Charge my account. I enclose cash.

Name

Address

City..... Zone..... State.....

(SH21547)

www.LatterDayTruth.org

Attention Book Stewards!



Here it is...

Between February 15 and March 31

**WE WANT 3,000 NEW SUBSCRIBERS
to the SAINTS' HERALD**

Three thousand new subscriptions—that figures out to about 20 new subscriptions per book steward. Of course, we know that many branches cannot support that many.

THAT'S WHY . . . WE've been concentrating our efforts on you book stewards and why we've sent all 146 of you a list of subscribers in your locality.

So far your response has been fine—frankly, we're pleased and we hope that you'll keep up the good work.

Sincerely,
Your SAINTS' HERALD

REMEMBER . . .
The *Saints'*
Herald is the
official news-
paper of your
church.

P. S. All you PASTORS received copies of this letter about the lists of subscribers in your branches. Several of you have written telling us how you plan to set aside one Sunday during the subscription drive toward pushing subscription sales. We think that's fine.

BULLETIN BOARD

Eastern Colorado District Priesthood Institute

The district presidency of the Eastern Colorado District will conduct three priesthood institutes in February. They are as follows: February 8-9, Pueblo; February 15-16, Wray; February 22-23, Fort Collins. The theme for each institute will be, "Go, stand and speak to the people all the words of this life."

HERBERT M. SCOTT,
District President.

Eastern Colorado District Conference

The Eastern Colorado District Conference will be held at the church in Denver, Speer Boulevard and Logan Street, on March 1 and 2. Apostle D. T. Williams and Elder C. Houston Hobart will be the guest speakers. The district business meeting will be conducted on Sunday at 2:30 p.m.

HERBERT M. SCOTT,
District President.

New York-Philadelphia District Conference

The New York-Philadelphia District Conference will be held on February 22 and 23 at the church in Brooklyn, New York. The conference will open with a prayer service at 4:30 p.m. on Saturday, followed by preaching at 7:30. Business session will be held at 2 p.m. on Sunday. Other Sunday services will be announced at the conference. Apostle George Lewis is expected to be present.

ELIZABETH TEAL.

Northern California District Conference

The Northern California District Conference will be held at the church in Sacramento, 24th and K Streets, on February 15 and 16. Activities will be as follows:

Saturday—9 a.m., devotional; 10 and 11 a.m., class instruction; 2 p.m., business meeting for the election of delegates to General Conference and discussion of site for annual reunions; 8 p.m., sermon by Seventy George Njiem.

Sunday—9 a.m., devotional; 10 a.m., class instruction; 11 a.m., sermon by Apostle John W. Rushton.

L. A. McDONALD,
District President.

Southwestern Texas District Conference

The semi-annual Southwestern Texas District Conference will convene in San Antonio at the First Church, Rockwood and South

Cherry Streets, on February 15 and 16. Seventy R. E. Davey and Missionary J. Charles May will be in attendance. The conference schedule is as follows: Saturday—3 p.m., business meeting for the election of General Conference delegates; Sunday—8:45 a.m., prayer service; 10 a.m., church school; 11 a.m., preaching; 3 p.m., priesthood meeting and women's meeting; 7:30 p.m., preaching services.

Priesthood reports should be mailed to Theo Dorow, 215 Congress Avenue, San Antonio, and departmental reports to Mrs. Opal Dorow, district secretary, 219 E. Mayfield Boulevard, San Antonio. Reports are due February 10.

THEO DOROW,
District President.

Requests for Prayers

Prayers are requested for John Fletcher of Lamoni, Iowa, who is seriously ill in the Independence Sanitarium.

Mrs. Ida Smallwood, Route 1, Larwill, Indiana, requests the prayers of the Saints that she may be healed of her affliction.

Engagements

Godber-Walther

Mr. and Mrs. Ford Walther of Pittsburgh, Pennsylvania, announce the engagement of their daughter, Margaret, to Robert M. Godber, son of Mr. and Mrs. Charles E. Godber of Sharon, Pennsylvania. The wedding will take place in late summer.

Reid-Davey

Mr. and Mrs. Charles Davey announce the engagement of their daughter, Gertrude Irene of Dundalk, Ontario, to William Alexander Reid. The wedding will take place in February at Owen Sound, Ontario.

WEDDINGS

Park-Olson

Elaine Sreen Olson, daughter of Mr. and Mrs. Alma S. Olson of Glendora, California, and Vern Albert Park, son of Mr. and Mrs. Leroy J. Park of Dinuba, California, were married December 24 at the bride's home in Dinuba. Elder Abe Brown performed the ceremony.

Butrick-Oliver

Betty Oliver and Kenneth Butrick were married on Christmas Day at the Reorganized Church in Springfield, Missouri, Elder Herman Plumb officiating.

Rogers-Prescott

Helen Prescott became the bride of R. V. Rogers on December 20 at the Reorganized Church in Mobile, Alabama. Elder Brewton Greene performed the double-ring ceremony. They are making their home in Mobile.

McGuire-Clague

Beulah Clague and James T. McGuire, Jr. were married on November 29 at the Reorganized Church in Mobile, Alabama, Elder Raymond Booker officiating. They are making their home in Mobile.

Rennick-Heide

Margery May Heide, daughter of Mr. and Mrs. Clarence Heide of Lamoni, Iowa, and Walter H. Rennick, son of Mr. and Mrs. Fred Rennick of Spokane, Washington, were married January 15 at the home of Pastor Paul A. Anderson in Yakima, Washington, Elder Anderson officiating. They will make their home in Yakima.

Knoche-Davis

Bethel Dale Davis, daughter of Mr. and Mrs. Archie Davis of Independence, Missouri, and Joseph T. Knoche, son of Mr. and Mrs. Joseph Knoche of Kansas City, Missouri, were married at the Auditorium on Sunday evening, December 1. Elder Evan Fry, as-

sisted by Pastor Glaude Smith, performed the double-ring ceremony. A reception was held in the Laurel Club dining room immediately after the ceremony. Following a wedding trip to New Orleans, Mr. and Mrs. Knoche returned to their home in Independence. Mrs. Knoche is a graduate of Graceland College and Central Missouri State Teachers College; she has also studied at the Eastman School of Music in Rochester, New York. Mr. Knoche is a graduate of the University of Kansas and is employed as recording engineer at station KMBC in Kansas City.

Lakawska-Johnson

Shirley Johnson and Victor Lakawska were married at the Reorganized Church in La Crosse, Wisconsin, on August 7, 1946. Elder James Daugherty read the ceremony.

Tietsort-Sales

LaVohn Alice Sales, daughter of Louis and Margaret Sales of Battle Creek, Iowa, and Lyle Raymond Tietsort of Woodbine, Iowa, were married at the home of the bride's aunt, Mrs. Hensen, in Omaha, Nebraska, on January 17. Pastor John Blackmore performed the ceremony.

Cockcroft-Heap

Lois Heap of Attleboro, Massachusetts, and Norman Cockcroft of Providence, Rhode Island, were married at the home of Pastor Albert Scherer in Providence on December 27.

Bridges-Tice

Bettie Mae Tice, daughter of Mr. and Mrs. Glenn W. Tice, Anderson, Indiana, became the bride of Eldon Eugene Bridges, son of Mrs. Alberta Cooper, Rich Hill, Missouri, on Sunday, December 22, at the East Linn Christian Church in Anderson, Indiana. Pastor Lloyd Cleveland of Indianapolis performed the double-ring ceremony. The bride is a graduate nurse of the Independence Sanitarium; the groom is a medical student at William Jewell College in Liberty, Missouri. They are making their home in Independence.

Moeller-Adams

Billie Joyce Adams, daughter of Mr. and Mrs. W. C. Adams of Tulsa, Oklahoma, and William Smith Moeller, son of Mr. and Mrs. Walter Moeller of Des Moines, Iowa, were married January 11 at the Reorganized Church in Tulsa, Elder L. W. Kohlman officiating. They are making their home in Tulsa where Mr. Moeller is a student at the university.

Callahan-Davis

Joan Davis of Pasadena, California, and Richard C. Callahan were married November 9 in Pasadena, California, Elder Blaine Bender officiating.

Shirk-Crum

Pearl Evelyn Crum, daughter of Mr. and Mrs. A. B. Crum of Alhambra, California, and Vernon David Shirk were married November 24 at the Club House in South Pasadena. Elder L. B. Shippy read the double-ring ceremony. Mr. and Mrs. Shirk are making their home in Glendora, California.

Motta-Henson

Ruby LeNeve Henson of Chicago, Illinois, daughter of Mr. and Mrs. Henry R. LeNeve of Rich Hill, Missouri, and Glenn Anthony Motta of Chicago, Illinois, were married December 21 at the Reorganized Church in Chicago, Illinois. The double-ring ceremony was performed by District President Joseph E. Baldwin.

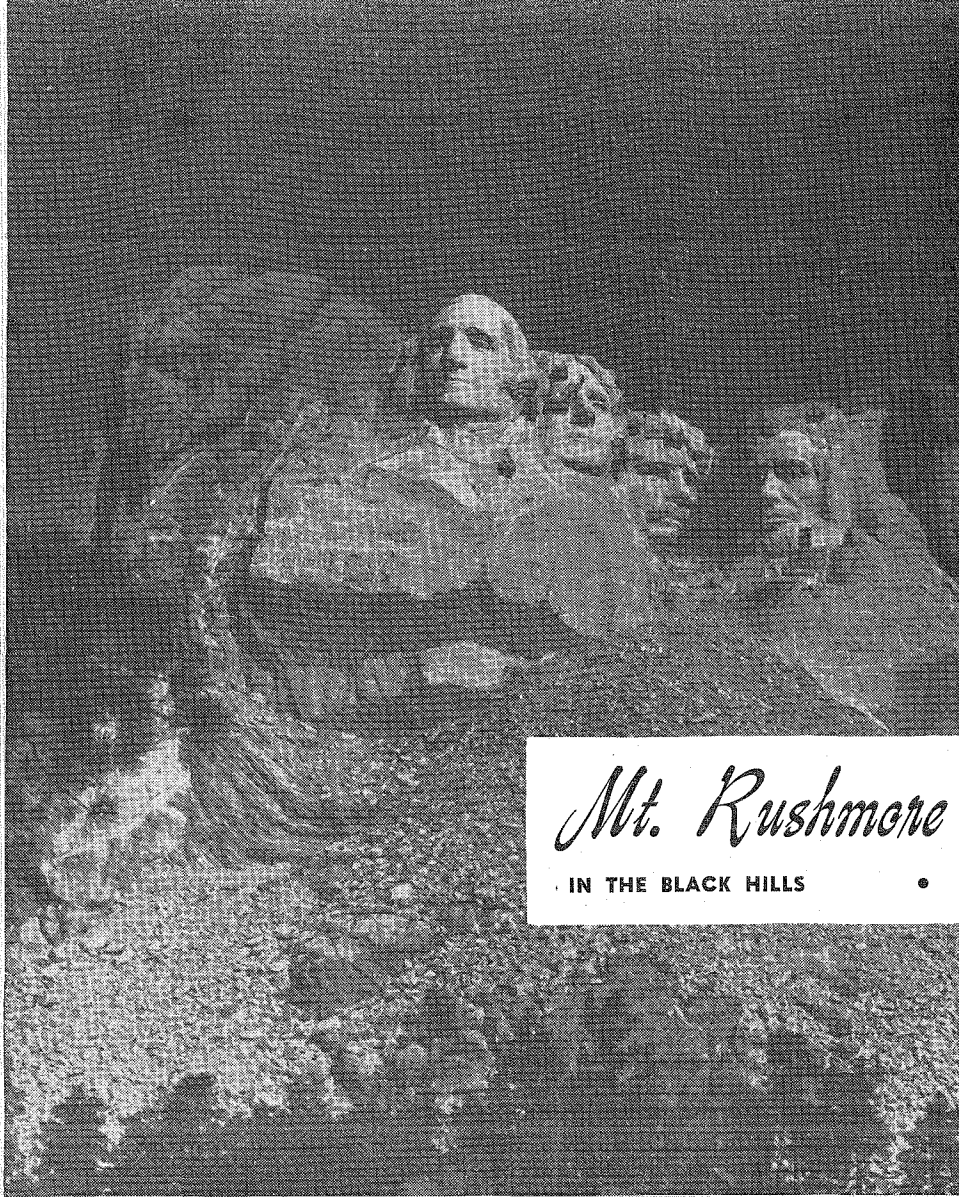
Dundson-Easter

Emily Louise Easter, daughter of Mrs. Edith Easter of Independence, Missouri and Thornton Dundson, son of Mr. and Mrs. Roy J. Dundson, Tabor, Iowa, were married January 17 at Walnut Park Church in Independence. Apostle Myron A. McConley read the double-ring ceremony.

Carpenter-Moses

Mable Moses and Earnest Carpenter were united in marriage on February 20, 1946, at Galesburg, Illinois. Elder Ambrose King performed the double-ring ceremony.

(This space for Address Label.)



Mt. Rushmore Memorial

IN THE BLACK HILLS

• SOUTH DAKOTA

Photograph by Marvin M. McDole

THE

Saints Herald

VOLUME 94

• FEBRUARY 22, 1947

• NUMBER 8

THE OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS, CHRIST OF LATTER DAY SAINTS

www.LatterDayTruth.org

My Dear Little Son

By Merva Byrd

Today we are going home! That cannot have much meaning to you other than a changed environment to which you will quickly become accustomed, for you are only eight days old. But it is a joyful occasion for us, who brought you into the world.

As I look into your small face I wonder what the future holds for you, and I feel a deep sense of responsibility for the years that will bring you to manhood. Little son, you have come into the world for a purpose; you are here because you have a part in our loving Father's divine plan for his children. And we, your father and I, have been entrusted with the happy task of teaching you and guiding you through the years to maturity. I pray God that we may be blessed with the wisdom and love, patience and strength to do this unflinchingly.

This, then, I believe to be your rightful heritage;

- a loving family; happy together;
- a peaceful and prayerful home, where we can grow together in experiencing the abundant life;
- a growing understanding of the gospel;
- a closer relationship with God and godly men;
- a work to do in the building of Zion—work that will require the best of your talents and energies and all of your life.

Yes, baby, we are going home today—you, your father, and I; but it is neither the beginning nor the end of anything. Your life and training, your ideals and faith have already begun. The one prayer I make for you now, little son, is that you be filled with God's Spirit to guide you and keep you all the days of your life, and beyond.

P. S.

* Mt. Rushmore

Our cover picture this week is another view from the capacious files of Marvin M. McDole, our staff Visual Education Director. It was taken in 1941 when the scaffolding was up, and the work still going on. The suave and polished Jefferson appears to be having a moused eye treated, and T. R. has something on his mind that doesn't belong there, as he sometimes did in life.

Appropriately, Washington stands out clear and strong, and Lincoln is still emerging into the light of a greater appreciation. Our issue falls on Washington's birthday.

Do not let the name "Black Hills" deceive you. These mountains are of a ruggedness, a richness of beauty, a picturesqueness unsurpassed anywhere. To visit them once is to love them always. In the very heart of them a granite mountain was found that was well suited to the purpose of making this national shrine. The right of Washington, Jefferson, and Lincoln to a place there will be disputed by none. As for the fourth—well, any great work of art is entitled to one flaw.

We didn't like the messy effect of the thousands of tons of debris in the picture, so mortised it to make room for the title. A Paul Bunyan would be needed to clear all of it away.

* Two Colors

The use of two colors in this issue of the "Herald" is rather a notable event. Only special circumstances make it possible. Reader opinion on this feature will be of considerable interest to all departments that produce the paper. If you feel like writing about it, we would be glad to hear.

The same experiences break some people and build others. It all depends on what they do with their experience.

Important!

Attention of readers is especially directed to the official statement, "General Officers in Missions Abroad," page 14, which came too late for inclusion on the regular page, but required publication in this issue.

EDITORS:

The First Presidency
Israel A. Smith
John F. Garver
F. Henry Edwards

ASSISTANTS:

Leonard J. Lea, Managing Editor
Kenneth L. Graham, Business Manager

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 per year and \$1.15 for six months in advance in the U. S. A., its territories and possessions; Canada \$2.50 per year and \$1.30 for six months; other countries, \$3.25 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

This publication is made possible by devoted volunteers who wish to help in the literary work of the church, and all manuscripts are gladly received for examination. As many as possible will be used. No payment for manuscripts is possible at the present time.



Volume 94 February 22, 1947 Number 8

EDITORIAL:

The Birthday of a Friend..... 3
Books 14

OFFICIAL:

Across the Desk..... 4
Accommodations at General Conference 4
Priests to Serve General Conference 4
Temple Lot Case..... 4
A Day of Fasting and Prayer..... 4
General Officers in Missions Abroad 14

ARTICLES:

Beyond Pantheism,
by Apostle Arthur A. Oakman... 5
A New Temperance Front,
by Ward A. Hougas..... 11
Minute Musings,
by Norma Anne Kirkendall..... 12
Our True Heritage,
by Allen J. Breckenridge..... 13
The Brotherhood Relation of Man to God, by J. A. Koebler..... 20
Tithed, Not Burned,
by James F. Keir..... 21
The Laurel Club's Forty Years,
by Mrs. J. A. Holsworth..... 22
Religious Education Conference Preview 24
Now What,
by Bernie Fleebarty..... 28
Fine Points of Tithing,
by Bishop H. L. Livingston..... 29
News Briefs 25
Bulletin Board 30

The Birthday of a Friend

Washington

He stands foremost in the group of figures carved in the granite of Mount Rushmore. It is appropriate that he should. In eminence, in power, in judgment, in dedication to the cause of freedom and order, he was the first and greatest friend of the republic he helped to create and establish. Americans would do well not only to honor him on his birthday—they would do well to remember the principles for which he stood, and which he expressed so well for his countrymen.

February 22 should always be a notable day in our national calendar. Amid the many special events, from National Apple Week to whatever little thing they are trying to puff into artificial and transient importance, you should not allow this holiday to be pushed aside and forgotten. This would be a good day to read his messages again, to consider the historical setting in which they were written, and think of those parts which are of enduring value.

Mount Vernon

Some years ago we visited Mount Vernon, Washington's estate near Alexandria, Virginia. We admired the beautiful gardens laid out (we were informed) under the direction of Martha Washington, and maintained in the same condition today. It was a pleasure to go inside the historic house, look at the antique pieces with which it has been re-furnished, and imagine how Washington enjoyed his life there. Even more impressive was the majestic view from the hilltop home overlooking the Potomac—a residential site unrivaled for beauty in America. It seemed our visit was nearly over—we had seen about everything important.

The tomb? Well, we might take the time. There was a narrow grass-grown path leading down to it, a

shabby little place, a kind of crypt partly imbedded in the earth and partly overgrown with vines. What could the tomb hold of the great man who had once wielded such power in our country? Visiting it, one felt, would be a time killer. What are tombs but receptacles for dust? However, we walked down the path.

As we approached the tomb, a complete change of attitude took place. A feeling of awe and reverence overcame us quite without our expecting it, without our desiring it. The hand was automatically reaching for the hat even before the colored guard requested it. Here, one felt, was a place to stand bareheaded in respect to the man that God had chosen for a great work in establishing a country where freedom of faith, among other freedoms, would find its home. Certainly the unimpressive little tomb could not explain the spiritual presence there. We left it after a few moments that were like prayer, humbled for our unbelief, exalted by what we found there. Surely, after that, it was possible to see in Washington more than the general, more than the statesman, more than the president. He was, as truly as the prophets were, a servant of God.

The President

It is a remarkable thing that, in the history of the United States, our first president should also be our greatest one. Few will dispute that. He was not a party man, as so many of his successors have been. It can never be said of him that he was so greedy for power that Congress found it necessary to pass a law limiting the number of terms a president may serve to two. He voluntarily limited himself, an example that still stands to reprove and admonish all who have been inclined otherwise. Other men—a few of

them—have been able to some degree to rise above the party spirit that elevated them to office. Washington never descended to it.

The Country

Such an experience as that recorded above can be had in but few places in America. Go to Lincoln's tomb in Springfield, Illinois, and you will find something of the same spirit there, in nearly as great degree. Elsewhere, a tomb is only a musty smelling shelter, too drafty and damp for comfort, and a bit unpleasant. The tomb of Washington, like that of Lincoln, is on sacred ground. These were God's men, and they did God's work. The spirit one feels there testifies of it.

What of the country Washington started on its way? Truly, a visit to Mount Vernon, and especially the tomb, increases vastly one's feeling of love for his country and devotion to it. If the divine Power was so concerned in the founding of it, he is equally concerned in the preservation of it for a great purpose.

The cynical, the materialistic, the careless, will pass this by as they do other things that touch the heart and soul. Perhaps one needs to be something of a mystic and a dreamer to sense the deeper invisible realities that are more important and enduring than all physical things. Americans need to turn again to their founding fathers, and learn once more of the great principles which those men endeavored to build into our country as their contribution to a better world for their children.

L. J. L.



Editorial

Accommodations at General Conference

The Housing Committee requests that all visitors to Independence during the General Conference who can make private arrangements for rooms do so as early as possible. This will assist the Housing Committee and will avoid much correspondence. Those who desire the Housing Committee to make arrangements for rooms should mail their letters to the Housing Committee, The Auditorium, Independence, Missouri.

The following details are required:

1. Number in party.
2. Rooms required.
3. Day of arrival.
4. Length of stay in Independence.
5. If alone, whether willing to share a room.
6. Whether a delegate to the Conference.

As a word of caution, may we suggest that persons arriving for Conference without reservations for sleeping accommodations will find it difficult to secure rooms in or near Independence.

GENERAL CONFERENCE
HOUSING COMMITTEE

Priests to Serve General Conference

Priests who expect to be at General Conference and who can be available at the Auditorium, Saturday, April 5, 1947, at 7 p. m., to rehearse for administering the Conference Communion, are requested to send their names and addresses to Henry W. Stahl, The Auditorium, Independence, Missouri.

THE FIRST PRESIDENCY,
By F. Henry Edwards.

Temple Lot Case

We are seeking a copy of *The Abstract of Evidence in the Temple Lot Case* for use at Nauvoo, Illinois. Will any person possessing a copy, and willing to dispose of it for this important purpose, please write to us?

THE FIRST PRESIDENCY.
By F. Henry Edwards

A Day of Fasting and Prayer

In view of the urgent need for divine guidance in all the work of the church, and particularly in the important General Conference which will convene Sunday, April 6, we ask as many of the Saints as are so minded to join us in fasting from the morning meal, Sunday, March 30, and in remembering the Conference, the Church, and the Kingdom in earnest prayer during that day.

THE FIRST PRESIDENCY
By Israel A. Smith

Zion's League Council

The General Zion's League Council, provided for in the official handbook, will hold meetings daily throughout the coming General Conference.

The General Council consists of from two to six delegates or representatives chosen from among the young people and their leaders by or under the direction of the district or stake president.

The General League Council this year will concern itself with a review of the first ten years of the League, a preview of the next decade, and detailed program plans for the coming year.

Detailed instructions have gone forward to the proper officials. All correspondence concerning the work of the council may be addressed to the Department of Religious Education, The Auditorium, Independence, Missouri.

F. M. McDOWELL,
Director of Department of
Religious Education.

Across the Desk

From Palenque

THE FOLLOWING letter has been received from Apostle Paul M. Hanson:

Palenque, Mexico
January 26, 1947

THE FIRST PRESIDENCY,
Independence, Missouri,
Dear Brethren:

Well, here we are, at the ruins at Palenque. How wonderful they are! Exceeded my expectations. We stayed the night before last at the home of Ernest Ratuke, a man with whom I had corresponded for about twenty years. A fine man, and had a very restful home.

We arrived here yesterday morning horseback—six miles from the village of Palenque, through a jungle trail of mud and stones, at times like going through a tunnel.

I will not take time to write at length.

Last night we slept on a cot, in a hammock, and on the floor. For supper we had tortillas, boiled eggs, and sun-dried beef broiled.

We plan to leave here about 11 a. m. for Zapata (formerly known as Monte Cristo) via the village of Palenque, where we plan to take the plane tomorrow for Tenosique. We will not know until arrival there whether we can reach Yaxchilan—if not, we will take train from Tenosique to Merida, Yucatan.

We have had fine weather here—very much favored, as there had been frequent and heavy rains. Sultry today.

We are all well—everything favorable thus far.

Regards,
Paul M. Hanson

P. S. Have written on my knee—no table.

P. M. H.

BROTHER HERMAN PEISKER of Australia writes of the Tiona reunion:

Tiona Reunion has become history. There was a wonderful spirit of co-operation on every hand. I feel that the fact that we lacked the administrative leadership of a member of the Apostolic Quorum was a challenge to both priesthood and leaders, as well as members, to rally in co-operative support of the program and myself. The result was the maintenance of the high plane on which the reunion began and a daily increase of interest and spiritual blessing.

(Continued on page 19.)

Beyond Pantheism

INTRODUCTION

By Apostle Arthur A. Oakman

In the previous article an attempt was made to formulate some of the conditions in which a rational approach to the question of sane beliefs about God and human destiny could be made. This effort is directed toward an inferential analysis of certain aspects of reality corresponding to the sense of truth, beauty, and goodness which dwells in mankind. It is not possible to give credit to all the writers who have influenced this approach, but one should mention the Bampton lecturers, Illingworth, Gore, Liddon, and Freemantle; Lord Samuel, whose little book *Belief and Action* is a gem; and the poets—Wordsworth and Tennyson especially. There is nothing new in this approach, nothing original. It simply sets forth very briefly a point of view, which the writer believes is sound, and does no violence to any respectable intelligence.

Our generation is very proud of its achievements. In fact, since 1492, or thereabouts, the "Gospel of the Kingdom of Man" has been consistently proclaimed. But the systems constructed by man, especially the "natural theology" improperly so called, which misreads the signs of the times, will have nothing to do with the principle of revelation as we understand it. In this connection the words of Augustus Hopkins Strong come to mind as very meaningful. He says: "Faith is God's measure of a man. Why should I doubt that God spoke to the fathers through the prophets? Why should I think it incredible that God should raise the dead? The things that are impossible with men are possible with God." This attitude is in sharp contradistinction to so much of the proud nonsense disseminated from so-called seats of learning. The sole question at issue, now, and for all time is the question of the person of Jesus Christ. These studies look toward a rational foundation for belief in him as God Incarnate.

I. ATHEISM, DUALISM, MODERN GODS

MANY YEARS ago, the Roman Emperor, Marcus Aurelius, saw clearly the consequences attendant upon atheism as fundamentally opposed to theism. He said:

The world is either a welter of alternate combination and dispersion, or a

The second of four studies in the field of Christian Apologetics.

unity of order and providence. If the former, why do I care about anything else than how I shall at last become earth? But on the other alternative I feel reverence, I stand steadfast, I find heart in the power that disposes all.—Meditations vi: 10.

To be an atheist one must disbelieve in the existence of God, and fail to see in the universe anything which corresponds to mind or spirit or purpose which indubitably exists in man. There are not many atheists. Atheism is extremely difficult to maintain, and leaves more questions unanswered than does any other view of the universe. Theism, or belief in a rational purpose and a spirit which "rolls through all things" does not answer all questions which the brooding mind of man naturally asks, but it is much more satisfying than atheism. For most of us the question is not whether we believe in God or not, but "In what kind of a God do we believe?" In some sense we must all be agnostics, we must all reach the point where reason and knowledge fail and where awe and wonder, while not robbing us of the conviction that God *is*, cause us to say we do not know *what* he is.

Long ago people believed in many gods, or in two principal powers, the one good and the other evil, which struggled for the mastery of creation. This latter notion, called dualism, seems to fade with so much of human experience that it is constantly reviving in one form or another. But polytheism and dualism are not rationally possible for us today. Science has demonstrated the absolute unity of nature and enun-

ciated clearly the principle of the universality of law. Good and evil, right and wrong, matter and spirit, the world of moral purpose, and the sphere of material things are knit together and are the results of one system of intercommunicated law. Spinoza (1632-77) asserted that the universe was one, and (in some sense) of one substance. But long before his day Irenaeus, one of the early Christian Fathers, had affirmed that no fundamental antagonism exists between spirit and matter, and that the method of God in creation and redemption is one of gradual progressive advance. The idea of the unity of nature and the one-ness of God, then, is not new; but it has been reinforced immeasurably by the conclusions which have been based by scientists and philosophers upon observations of phenomena in the material world.

Mr. H. G. Wells claimed to speak for "modern thought" in matters of theology and declared complete agnosticism in the matter of "God the Creator, and . . . entire faith in the matter of God the Redeemer." He cannot bring the two ideas under the same term "God." He uses the term "God" therefore for the God in our hearts only, and the ultimate mysteries of the universe, which cause "complete agnosticism," he lumps under the heading of "Veiled Being." Whether man is mortal or immortal, whether the God in our hearts is a Son of, or a rebel against the universe, he declares, makes "no difference to our righteousness." Mr. Wells has no "appetite for separate immortality." Thus, according to this view, God is very far from being the Creator and Sustainer of all that is. He is not the spirit of the universe. The power behind the world

is inscrutable—it might be cruel or unconscious. The “modern God” of Mr. Wells is simply not almighty, although he may become more powerful as we identify ourselves with him.

Such a view cannot result in a rational religion. If God is merely a name for the aspirations of men, and not, as Tertullian said, the “persistent energy of all things” then God lives so long as men aspire. He is a dream, a myth. But if he is “in all things, and through all things, and round about all things, and is the law by which all things are governed,” then there can be no effective rivalry against him. There can be room for no other God. Of course, there may be other spirits, spirits which are dependent upon him, who derive their power and intelligence from him, and who live in him and move in him, and in him have their being. But these can never overthrow him. He maintains his supremacy, and his all-embracing power. We cannot accept the God Mr. Wells represents as belonging to the “modern mind.”

II. BY INDUCTION TO THE HIGHER PANTHEISM

A. *The Epistemological Argument*

We believe that the God of nature is the God and Father of Our Lord Jesus Christ. The “veiled being” which causes “complete agnosticism” in the “modern mind,” is in Christ, made abundantly manifest, and in him shown forth to be not such a one as to excite rebellion but to win our devotion. In him all things have their consistency. He is, we feel certain, the “Ruler of Nature.”

The greatest of nature poets, William Wordsworth, justly pointed out how exquisitely the external world was fitted to the mind:

My voice proclaims—
How exquisitely the individual mind
(And the progressive powers perhaps
no less
Of the whole species) to the external
world

Is fitted:—and how exquisitely too—
Theme this but little heard of among
men—
The external world is fitted to the
mind;
And the Creation (by no lower name
Can it be called) which they with
blended might
Accomplish.

If we attempt to analyze the most elementary kind of knowledge, we discover, perhaps to our surprise, that the external world, the world of sense and touch, of tables, chairs, books, and other objects is not presented to us ready-made through our senses of taste and touch, sight and smell. In order to perceive an object in a world of objects, there is needed a perceiving, correlating, remembering mind. Mind is primarily necessary for the constitution of a world of things. I perceive an orange. The word “orange” connotes a spherical object, yellow in color, yielding somewhat to the touch, and imparting a peculiar odor and taste which I have come, through experience, to associate with the word. All these factors together are presented to me. They are not made by my mind which functions in subordination to the materials supplied to it through the senses. As the various stimuli are perceived in their relation to each other, recognition dawns upon me. So it comes about that the thing in itself (as it is apart from my mind, or from any mind other than that which created it) makes its own impression, and as that impression accords with the nature of the orange, I come to a knowledge of the truth about it. Only for a mind, then, can an orange exist. It is reasonable to infer from this that for the whole structure of the universe, its multifarious ramification, its myriad evolutionary and creative aspects, including man and his life and purposes, there is needed a Mind to hold it in order, in sequence, and purpose. This great encompassing Mind, which ensouls Great Nature, we call the mind of God. It is the “Spirit and the motion which impels all thinking things, all objects of all thought.”

It is the “law by which all things are governed.”

Our reason is the offspring of this universal reason and is that within us which demands order and sequence in things. It resents disorder. Whatever wisdom or mechanical genius we may have is borrowed from and used in subordination to the great Mind which is in all things.

Ever since the days of the ancient Greek philosophers men have been reinforcing this argument, namely, that you must interpret the material world in terms of mind, and not mind in terms of mechanical forces or chemical reactions. It is mind that has the making of things, and without a creative sustaining mind, they could never be. It is foolish to suppose that the brain secretes thought just as a liver secretes bile. The mind of man is a spiritual entity which ensouls and endows the nervous system with power to act and to create. If an interpretation of an orderly universe is sought, and according to science, orderly it certainly has proved to be, then mind is the only answer. “The universe,” says Jeans, “appears to be the work of a great thinker.”

The foregoing argument from the analysis of knowledge (called epistemology) does seem irresistible. As I come in contact with a world of objects, an *ordered* world, I am in communion with a mind. An atheist was once challenged, after he had made the best case he could for his view that the universe came by chance, to take his watch to pieces, place it in an empty barrel and roll it down a very long hill as many times as he cared to. Thus he might prove that the universe which moved to judge the operation of his watch had come into working relation by chance. Set a dozen monkeys strumming indiscriminately upon typewriters for a million years. Could any reasonable person say that sometime one of the monkeys could type off a Shakespearean sonnet? As well suppose the universe has no governing mind! The epistemological argument is valid. Celsus said, “We

are the offspring of God." Celsus was speaking the truth. The universe which produces and sustains mind and reason, must have those elements within it. When Joseph Smith under divine impulsions said, "and with him that cometh I will reason as with men in days of old," ascribing that language to the Creator, we were strengthened in the conviction that we are made in God's image.

B. *Beauty*

A haze on the far horizon
The infinite, tender sky,
The ripe rich tint of the cornfields
And the wild geese sailing high—
And all over upland and lowland
The charm of the golden-rod—
Some of us call it Autumn
And others call it God.

It is difficult to believe that nature is beautiful without any intention of so being. How shall we account for the beauty of the inorganic world—the glory of the sea, the majesty of the mountains—for the purple hills in a delicate and exquisite sunset? "All the time that nature is working as a machine," says Mozley, "it is also sleeping as a picture."

To me, the meanest flower that blows
doth give
Thoughts that do often lie too deep
for tears.

Thus the spirit of beauty in the universe conveys itself to us, and we are ennobled by its impression. Truly "earth is crammed with heaven, and every bush is aflame with God." But there are those who believe, with the idealists, that the mind of man is the maker of the world. "Stop to analyze a sunset," they say, "and you will find that it is but a diffusion of certain rays of light with varying frequencies playing upon the retina of the eye. The beauty is in you, not in the sunset." This argument is constantly reviving in one form or another. C. S. Lewis addresses himself to it in his pamphlet, *The Abolition of Man*, and says that such a point of view develops men "without chests." It is an intellectual attitude which deper-

sonalizes the universe, and if we are to meet it, we must proceed along something like the following lines. There are three familiar aspects under which the world may be viewed. They are (a) the aspect of ordinary life, (b) the aspect of physical science, (c) the mental or psychical aspect. Thus:

(a) To the ordinary man, the rose is red and has a sweet odor, fire is hot, and ice is cold. Men are subject to chance and change and have their own free will. Time is one thing, space is another.

But (b) to the physicist the world is made up of molecules and atoms, protons, electrons, and neutrons. It is made up of rays, X rays, gamma rays, etc. "The whole universe is composed of waves (radiation). The unbottled waves we call light, and the bottled waves we call matter." Thus in this sphere the rose is not "red." The rods and cones of the human eye are simply affected by the rose in such a manner that a peculiar impulse is sent to the brain which results in a sensation we call "red." The rose does not smell sweet. All it does is to emit continuously a cloud of particles which, when they penetrate the olfactory apparatus cause a sensation in the brain known to us as "sweet." Heat is not a quality of fire, nor is cold a quality of ice. Fire simply emits radiation of particular wave-lengths which when met by our bodies cause us to feel "hot." The sun does not rise and set—and so forth. In the universe as seen by physical science there is no separation of space and time, it is one continuum: space-time. And, there is no such thing as chance. Every effect has an antecedent cause, and the laws of causality and of the uniformity of nature execute themselves everywhere and always. This second aspect of the universe is materialistic.

Again (c) there is a third aspect—it is the mental aspect. It was thought some years ago that the materialist view would come ultimately to reign in all departments of life, and that life and mind also would be dominated by it. But such

thoughts have now passed away. "Biology has become less and less materialistic." "A material thing," says Professor Wildon Carr, "say a billiard ball, is what it is in such a place at such a moment; it is altogether present whenever and wherever it is. A living thing, a germ or a seed, an animal or a person, is never all that it is in any place at any moment. Its reality is not its actuality, but its potentiality. At every moment it is more than it actually is at that moment. An acorn is the potentiality of an oak-tree, even though it may be crushed under foot and never develop its nature. The most exhaustive description of the constituent molecules, atoms, electrons, and the completest history of their assemblage, will not express the reality of the acorn. The chemist in his laboratory might conceivably assemble and fit into their exact order all the actual constituents of the acorn, but to synthesize a real acorn, he would need to *create its past and endow that past with a directing power to determine its future.* This is the great distinction between the living and the nonliving; there is no more in the nonliving than its actuality; in the living there is more than its actuality; its reality is its potentiality."

No one can explain the cogitations of a chess player, as he pores over the board for half an hour before he makes his next move, in the same terms that describe what takes place when a needle jumps to the point of a magnet suspended over it. The player is exercising a mental power not present in the needle.

Biology tells us that living things come about by the division of cells. Embryology tells us that the single fertilized germ cell divides, proliferates, and then branches out into different ways to form the muscles, tissue, bone, skin, heart, and lungs of the adult organism. That is not a chemical process. Life has entered into chemistry and as Samuel Butler says, a mental process of some kind

is at work; "there is an element of memory, inherited from all past ancestors and crystallized into habit, which determines the action of the germinating cells." Sir Arthur Thompson agrees with this.

There must be, one cannot help thinking, some evolutionary urge or *nisus*, *elan*, or impulse, rather subtler than has been yet analysed into either mechanical or chemical or biological terms. I mean nothing mystical, but something more than tendencies to aggregate, to colloidify, to incorporate, to grow, to multiply, and so on, with all the involved catalysts, hormones and organizers—I mean a psychical urge, the subjective side of endeavor.

Again he wrote elsewhere,

It is difficult to think of a germ-cell, of a higher animal at least, as being without its psychical aspect. Unless we think of "the mind" as entering in at a later stage in development, the germ-cell must have a dim primordium of the subjective, the promise and potency of mentality.

Is one view of the world less real than the other? The wall may be solid for us and not solid for the radio waves which come through it to my receiver on the desk. Light rays easily pass through a glass window, but the bee which buzzes against it finds himself resisted when he would feast on the honey at the breakfast table. The cells of which man is made up are not more real than the man. And the beauty which we experience in nature is not less real than the physical mechanics which go in to produce it. Nature is seen under different aspects. The sun is round, the sun is hot, the sun is heavy and all the time sacrificing itself as it works. But it is one body with different aspects. So it is with the world, as Spinoza says, "there is not a world of thought opposed to and interfering with a world of things. . . . Nature is One as well as uniform."

The beauty is just as real as the waves which stimulate the rods and cones of the eye and the olfactory nerves in the nose. There is, authentically dwelling in nature a

sense sublime
Of something far more deeply inter-
fused,
Whose dwelling is the light of setting
suns,
And the round ocean and the living
air,
And the blue sky, and in the mind of
man—
A motion and a spirit, which impels
All thinking things, all objects of all
thought,
And rolls through all things.

Before we pass on to the questions and inferences to be made from the moral conscience of mankind, one word needs to be said about beauty. Darwin accentuated the belief that beauty had a survival value in the process of sexual selection, and is therefore a by-product of that process. But this argument falls down when applied to inorganic nature, and the process by which beauty came to survive in the animal world is incidental to the main argument, namely—that beauty is a constituent element in creation.

C. Conscience

Keats called this life "a vale of soul-making." Under conditions of trial, according to him, we are supposed to develop character. Keats was right. In spite of appearances to the contrary, we are impelled to believe in moral purpose, that this life is given us for the development of moral character. "Our wills are ours," says Tennyson, "we know not how, our wills are ours to make them Thine." How did the conception of morality begin? When did man first feel there were some things he *ought* to do?

The history of the rise of the moral sense is very obscure. It may have had rude beginnings. We shall not discredit it because of this, any more than we shall discredit medicine because of the superstitious ideas which prevailed in that field many years ago. Perhaps the selfish instinct of individual preservation was somehow crossed by the group instinct, which is altruistic. We do not know. But we do know that the highest expressions of duty have come from the highest specimens of

our race. Men have loved right because they have felt it is right. "God tested me," says Milton, "to see if I durst stand, and I found that I durst." Wordsworth's "Hymn to Duty" wherein he calls conscience the "stern daughter of the voice of God," evidences a consciousness of man being in the presence of something not himself, an eternal Presence and Power which wills righteousness, and claims his deepest devotion. When this sense of duty comes in conflict with personal interest and when personal interest wins the battle, so strong is the moral conscience that remorse follows the choice of the second best. Remorse is simply a darker name for free will, and free will is the ground of morality. "It is incontestable," says Charles Gore, "that the glory and dignity of humanity depend upon, and are bound up with, the recognition of the supremacy of the moral ideal or law at a point where it has risen above, or distinguished itself from, social exigencies or personal advantages."

We men are "organic to nature." Ours is a "personality producing" universe. Truth, beauty, and goodness, which are qualities in the very nature of things in themselves, bear their counterpart in the reason, in the sense of beauty, and in the moral conscience. Let us suppose that all began in a "fire-mist and a planet," and in a "jelly-fish and a saurian"—in the slime and mist primeval. Even then the whole process of creation must be judged in light of its endings, not in light of its beginnings. Aristotle rightly discerned that the essence or real meaning of anything is only manifest when it has reached its full growth.

Said the Scientist to the protoplasm,
"Twixt you and me there is a mighty
chasm,

We represent extremes, my friend,
You the beginning,—I the end."

The protoplasm made reply,
As he winked his embryonic eye,
"Well, when I look at you, old man,
I'm rather sorry I began."

You must judge the beginning in light of the end, not the end in light of the beginning. "I see," says Bergson, "in the whole evolution of life on our planet a crossing of matter by a creative consciousness, an effort to set free, by force of ingenuity and invention, something which in the animal, still remains imprisoned, and is only finally released when we reach man." Science bids us contemplate an age-long process of evolution which began in some but dimly perceived elements and conditions. Emerson sums it up thus:

The book of nature is the book of fate. She turns the gigantic pages, leaf after leaf, never re-turning one. One leaf she lays down, a floor of granite; a thousand ages, and a bed of slate; a thousand ages, and a measure of coal; a thousand ages, and a layer of marl and mud; vegetable forms appear; her first misshapen animals, zoöphyte, trilobium, fish; then saurians,—rude forms, in which she has only blocked her future statue, concealing under these unwieldy monsters the fine type of her coming king. The face of the planet cools and dries, the races meliorate, and man is born.

Suppose all this is true; shall we interpret the spirit in terms of the material? Shall we say that the mind and spirit of man is nothing more than material force and chemical change? Is it not rather that the fruit and flower of nature disclose the secret of the seed? Must we not rather say that the ends and purposes of creation center in personality with its spiritual, mental, moral, and aesthetic aspects? Other spheres there may be beyond our ken, inhabited perhaps by spiritual beings of a higher order and existing in different dimensions from our own. Science knows nothing of them, neither can know. But within the sphere of science, taking into account what it does know and having regard to the areas in which it must frame its conceptions, it is in man and in man only that nature finds its interpretation. As Protagoras says, "Man is the measure of all things." Man finds in nature a meaning and a content in co-opera-

tion with which he gains power. Man finds in his own nature tendency towards an ideal for which "the whole creation groaneth" and believes that if he can intelligently co-operate with Great Nature he can in some measure be blessed thereby. "Nature never did betray the heart that loved her."

The reason in us responds to the order in the universe. The glory of nature kindles a sense of beauty; and we discover ourselves in the presence of an eternal righteousness. Truth, beauty, and goodness are thus disclosed as qualities of the created order about us, and although the line of reasoning here pursued is pursued but very briefly, it is, we believe, sound.

III. LIMITATIONS OF HIGHER PANTHEISM

The poets, philosophers, artists, and men of moral vision open our eyes to the evidences of God in nature, and the "natural" religion thus disclosed to us, we can, with their help, make our own. We have reached the "Higher Pantheism" and seen that it is reasonable. But it leaves many questions unanswered. Thus:

(1) Is the "Spirit of the universe" personal? Is God a person? Is beauty, truth, and goodness merely the resultant of inscrutable forces beyond our poor reach of mind, like the "idle froth amid the bounding main"? Or are these qualities the impressions left upon His handiwork by the Creator? If the latter, then can God enter into personal communion with each man? Can he hear and answer my prayers?

(2) Is God dependent upon the world for expression and realization of himself? Is the universe the body of God, or did he exist prior to and apart from it? Is Emily Bronte right when she says,

Though earth and man were gone,
And suns and Universes ceased to be
And Thou wert left alone,
Every existence would exist in Thee?

Or, is the universe a special kind

of a machine which goes by itself, thus making God simply the world as "viewed from within"?

(3) Is the universe friendly? Is it good? The vast bulk (if we are any judge of size) seems to be utterly indifferent to our welfare, it is neither good nor bad. What assurance is there that right will eventually triumph and God is good?

(4) Kant remarked that there were two things which filled him with "ever-increasing admiration and awe," the "starry heavens above" and the "moral law within." The first, he said, was presented to him through his senses. The second he perceived was within him, a constitutional necessity. He discovered it by self-analysis. As we think about this world within, we might well ask, "Is the sense of freedom, of agency, and the right of choice *real*, or is it an illusion? And, should my sense of freedom be real, am I in the image of God? Is God a free creative Spirit?"

(5) As we think about how the spiritual life in us seems so dependent upon the body, and the relation intimate which exists between soul and body, the one affecting the other so profoundly, the question we ask is, "If a man die shall he live again?" Is immortality possible or is it certain? The natural religion which we have been discussing and the grounds for which we have so briefly outlined here leave us without any comfort. We hope; desperately do we hope, but have no assurance.

These five cardinal questions then, seem to remain unanswered by the "Higher Pantheism," and leave us unsatisfied. Of course, if we could be certain that God is a person, and that he had revealed himself in the world of man and nature to give us assurance on these importunate questions, all would be well. But we shall have to seek an answer to that.

The Inadequacy of Philosophy

Apart from the answer Christian-

ity has given to the question of divine revelation does philosophy satisfy us on these problems raised by the "Higher Pantheism"? Philosophy had its rise in ancient Greece, but according to Professor Haldane, the Greeks did not take sufficient account "of the infinite value of human personality, humble as well as great. That was where it laid itself open to the criticism of Christianity, a criticism which subsequent reflection by degrees assimilated and found justified." In Greece there was no acknowledgment of the unity of nature. The philosophers of ancient Greece, like those of modern times, were content to think of "God" as an object of intellectual contemplation rather than a person to be loved, sought after, and responded to. When Greek philosophy declined, Christian thinking took the field, and tended to reason a priori from a revelation "once delivered." But when the abuses of the church drove men to again reason for themselves, "profane" philosophy had a renaissance. Descartes "proved" the existence of God as a personal creator, apart and distinct from all his creatures, but Spinoza who was greater than Descartes affirmed that the universe was one substance. He was charged with atheism by his Jewish contemporaries and expelled from the company—and not without some show of reason, since he denied in effect the transcendence of God as existing in his own proper person prior to and apart from creation. To Spinoza, matter and spirit are two aspects of the same substance or reality, and God could not be God and be personal in the sense of the term as we understand it. Even modern theists believe that the idea of God as perfect, necessarily excludes by him all particular choice of things or persons. He may love men in the mass, but not individually. It will at once be seen that this conception rules out the idea of a miraculous self-revelation of God either for the race or for individuals in the race.

Philosophers who are not necessarily in the Christian tradition cannot give us any clear hold on a transcendent personal God. Neither do they have to offer any assurance about the character of God. The world, according to them, is a mixture of good and evil, necessarily so; and there is no assurance of the ultimate triumph of right or of personal immortality.

This is as Paul long ago perceived. "The world," he said, "by its wisdom [or by its philosophy] knew not God, and so it pleased him by the foolishness [foolishness to them] of preaching to save them that believe." Men were put here according to the great apostle, to seek God that haply they "might



What Is My Sea?

Jesus walked upon the stormy waves
And only by faith could that be,
So what I'm asking myself today
Is, "Just what is my sea?"

I try to be faithful to the right I know,
But I wonder if maybe I fail
To see that I'm sinking beneath the
crest
When up on the top I could sail.

What keeps pulling me down is what
I must know
Before I can walk above.
Do I shirk my duties? In others find
fault?
Or is it a lack of love?

Am I too impatient? Not kind enough?
Have I an unforgiving heart?
Do I harbor grudges? Am I often
cross?
I wonder just where I should start.

I'm afraid that a little of each of these
Prevents my being what I might
So I pray for the strength and the
courage
To walk on the Sea of Right.

Then if, like Peter, I start to doubting
That my footing is secure
I'll reach for the ready hand of my
Saviour
And then of success I'll be sure.

—Mary Ellen Johnson.

find him," and his eternal power and "godhead were plainly visible, clearly being perceived through the things that are made." Even after Nature has testified to us *that* God is, it is reserved to him through a special self-revelation, to assure us as to *what* He is.

This revelation the preacher apprehends. He does not create it by philosophy. He does not "think it up" and "prove it" by logic or induction or argument. He causes men to "believe" the message by testifying about what he has experienced. Many years ago Job observed that we cannot "by searching" find out God. "It is," says another, "the glory of God to conceal a thing." He conceals himself in the very act of disclosing his nature in creation, that mankind might seek him the more diligently and be led thereby to anticipate the greater self-disclosure made in Christ.

This does not mean that reason must be set aside and revelation presented to us as opposed to reason. Rather it means that revelation will supplement our best efforts and come in quietness and expansive power saying, "this Spirit of the universe, known through my work as beauty, truth and goodness, is gathered up and made perfect in me." What baffles us when we run into the moral ambiguity of nature is resolved in the revelation given through Christ. But this will have to wait for further exposition.

We may sum up this study in the prayer of the German poet, who after expressing gratitude for the multifarious beauties of nature as manifesting aspects of the creative artistry, says:

Through the World, great God, I
trace
Wonders of thy Power and Grace.
Write more deeply on my heart,
What I am, and what Thou art.

This prayer comes instinctively to our lips and braces our minds for the inquiry which follows: "Has God given any special revelation of himself apart from, or other than that given in nature?"

A New Temperance Front

THE TEMPERANCE MOVEMENT in Missouri has had its face lifted.

The operation was performed by a score of dry leaders summoned to the capital city of the state on February 4. Good teamwork and dynamic leadership set in motion a movement that ended by putting the many dry organizations of the state under a single head for the purpose of bringing about legislation known as "Home Rule." "United Drys" they called themselves.

After choosing the Reverend Doctor Harvey Throop of St. Louis as president, the group set themselves to the task of completing their organization and determining their legislative course for the current legislature. Besides the Missouri Council of Churches, the W.C.T.U. and the Anti-Saloon League were represented. Several of the legislators from various counties were present also.

This was not a gathering of anemic supporters. Carrie Nation may have possessed much of red, fighting blood in her day but a similar type of fluid seems to have been in the veins of these pioneers last week even though it found expression in entirely different ways. Numerous points of interest were discussed. Latter Day Saints, while perhaps being as dry a people as there is anywhere, have also done about as little by way of organized temperance work as any similar organization that you can name. Here are a few of the more important things to be considered.

1. There is need of an entirely new approach to the temperance question. A new name with new purposes and new and dynamic leadership is necessary to meet the need. The growing threat of the liquor traffic in Missouri to young and old alike, both at home and on the highway, challenges the best that everyone has.

2. Much of the so-called temper-

By **WARD A. HOUGAS**

ance work of the past has been good for its day, but its day has passed. Many good, dry people almost rebel at the tactics of some organizations even though they pray for their success. Archaic, super-sentimental and exaggerated attacks on the liquor traffic are worse than fruitless. Approaches today must be sound, sensible, and appealing to good people.

3. Legislation must begin where it can get started. The desire of most drys is that of national prohibition. Many give no support to anything less than that. In many ways we are of the same frame of mind toward the liquor business that we are towards Zion. We want Zion. We pray for Zion. We talk about Zion. But it never occurs to us that between here and Zion is a long road filled with a lot of little turnings. We don't like to be bothered with these small things, so we just go on clamoring for the thing that is impossible until we do take an interest in the lesser things.

National prohibition, if properly supported, would be a fine ideal. State option would be good, too. County option is the least that most people will think about. Yet in the state of Missouri a county option bill, as supported by the Anti-Saloon League and others, has failed for three years to even get reported out of the committee. Now comes this new movement asking for "Home Rule." By this method, local groups will be enabled to vote on the matter of whether or not liquor should be sold. Townships, precincts, etc., make up the unit of determination. Not as good as a larger unit would be of course—if the larger unit could be had. However, under this plan a number of States have been able to make the greater portion of their areas dry. Oklahoma, Ohio, Kentucky, and



WARD A. HOUGAS

About the Author . . .

The writer was one of four ministers of the state called in to represent the Missouri Council of Churches at the organizational meeting of the "United Drys." Of the score of men and women who met in the First Baptist Church in Jefferson City on Tuesday, February 4, representation was about evenly divided among the Missouri Council of Churches, W. C. T. U., Anti-Saloon League, state legislators, and state church leaders of various denominations. Specific plans were made to keep in touch with the present legislative program of the State Legislature. Future meetings are planned and dates tentatively set. In church circles, the author is President of Central Missouri Stake.

Texas are outstanding examples. "Home Rule" seems to be the logical starting point.

4. Any legislation must be backed by good educational processes, else it will fail for lack of administration. Churches especially carry the moral responsibility of furthering this education among its members. Other organizations can and do do much to help out. The lack of any liquor consciousness on the part of many parents is accountable for much of the delinquency. The fatalistic attitude that the task is so great there is nothing that we can do as a church or as individuals plays directly into the hands of the liquor interests.

5. There is need of active support of legislative efforts. When a bill is coming up for consideration, it needs support—not just moral sup-

port but active support. When a bill comes before a committee or the legislative assembly, the liquor interests send in the best men that money can hire. No stone is left unturned to defeat the measure. Oftentimes the dries refuse even to write their senators or representatives about it. Mimeographed cards, form letters, and general petitions are of doubtful value. Personal letters, telegrams, phone calls, etc., do play an important part. We need to know our legislators and to see to it that they know us.

6. The movement will be financed primarily by freewill offerings from congregations, individuals, and other organizations. Not much is expected by way of large donations to the cause.

7. In the creation of "United Dries" in Missouri, the dry interests are simply getting in line with a movement that has already proved itself in many other States. Younger leadership, carefully chosen from among prominent, professional, and business men and women, assure the movement of a new front, that, if properly supported by the God-fearing dries of the many communities of the state, will bring results.

"United Dries" will be heard from in Missouri. Latter Day Saints, many of whom are members of the W. C. T. U. and the Anti-Saloon League and other organizations, should remember that this is the united voice of all dry organizations pleading for support for the sake of not only the present but also the future generations of the race.

When the representative of the liquor traffic in Hollywood asks a producer not to mention Bourbon or Scotch or rye when the drink is to be followed by crime, he serves his retainer well.

The cocktail-holding mannequin in the store window tends to increase drinking and consequently, alcoholism.

MINUTE MUSINGS

By NORMA ANNE KIRKENDALL

—1—

H. V. Morton is one of my favorite writers, a man whose books are based on his own experiences. He tells the story of happening upon an old man sitting on his doorstep in a small village in England. The patriarch was carving out lovely wooden bowls, but the process was quite a tedious one. Mr. Morton asked, "How much money do you make at this business?" The old man looked up and calmly answered, "I am not making money, I am making bowls."

Our church is like that. Often we become impatient when we fail to see a great progress. But our job is the saving of souls—and like making bowls, it is a very slow process.

—2—

I dreamed a strange dream. I was in a huge furniture store. The tables, chairs, and other items were arranged in an attractive display, but I sensed that something was wrong. Then I looked at the price tags. A tiny lamp was labeled \$900.00; an easy chair was marked 25c; and a large divan was priced at 2c. Obviously this was not correct. Other labels were as sadly mixed. All the values were wrong.

I believe this is what has happened in our world today. The values we have placed on things do not tally with God's values on those same things. It all goes back to the proposition of placing first things first. I know people who place a far higher value on a card game than on a prayer meeting. Others would rather dance than pray. I'll not now go into the old debate as to the right or wrong of smoking, drinking, dancing, or the other so-called vices. However, just stop and think, have those activities assumed an overvalue in your life?

—3—

A certain church school class was having a discussion on the subject, "Why Go to Church?" This provoked an unusual amount of interest and everyone excitedly expressed his opinion in a loud voice. Then the teacher suddenly remembered one member of the class who was deaf and dumb, and he wrote out the same question and handed it to the man. The whole class hushed and waited for his answer. These are the words he wrote: "To show which side I'm on."

If by coming to church we silently say, "I choose to be on God's side"; then by staying at home you, even more loudly, proclaim, "I choose *not* to be on God's side."

"The play's the thing"—
principles and methods of
using drama in the church

Conscience On Stage

Harold Ehrensperger

PEOPLE have an inborn love of drama, and the church can and should develop it as a part of religious living, believes Harold Ehrensperger, a leader in religious activities of students who is also an authority on drama. In this book he sets a high ideal of purposeful drama and explains the methods for attaining or at least approaching it. He shows how the average church can best use available assets, both human and material, in producing drama that grips participants and spectators alike with the recognition of truth. \$2.00

HERALD PUBLISHING HOUSE

103 South Osage Street
Independence, Missouri

"A Service Institution"

OUR TRUE HERITAGE

By *Allen J. Breckenridge*

Missionary, Southern Indiana District

“AND I, GOD, said, unto mine Only Begotten, which was with me from the beginning, Let us make man in our image, after our likeness, and it was so. And I, God, said, Let them have dominion over the fishes of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them.”—Genesis 1: 27-29 Inspired Version.

Sometime ago a man unexpectedly fell heir to a fabulous sum of money. Needless to say he was surprised and greatly pleased. We can only anticipate or imagine our delight in such a circumstance. And yet is it possible that we have overlooked our own inheritance? Let us in a time of quiet meditation permit our minds to rest upon the awe-inspiring truth: “created in the likeness of God.” This is our true inheritance.

In the moment of recognizing this basic truth, we also perceive another, unless we are unmitigated egoists: we are living far below or have not yet obtained this inheritance. It is not difficult for us to ascertain what we might be, for it is in Christ that we see the relationship God desires with man. Christ exemplifies what we may be in spiritual power, “unblemished purity,” and “never failing love,” as well as how rich may be our heritage in abundant life.

Be honest! We have all, like the prodigal son, gone astray (Luke 15: 11-24). Having taken the heritage that God has given us, we have more or less willingly lived beneath

our best possibilities. Like a true Father he must permit us to live our own lives in order to develop independence of spirit even though it may break his heart and wreck our lives. He awaits with divine passion the day, when motivated by the best that is in us and the best that he can give us, we as the prodigal son “come to ourselves,” arise and move toward him who holds within himself our heritage.

You will note that I say, more or less willingly live beneath our possibilities. It is not alone our own fault, for we are a result of everything our ancestors passed on to us as well as our environment. This does not leave us with legitimate excuse, for only as we build upon what is ours to start with can we hope for personal redemption and for the world social redemption, the kingdom of God. Don't be afraid! Move out with faith to take these three steps in your life.

First, let us look at our pattern. This man Christ is the fullness of what we may be. It is to his way of life that he is directing us when he says, “Be ye therefore perfect even as your Father which is in heaven is perfect.”—Matthew 5: 48.

Peter puts it very aptly, “Christ also suffered for us, leaving us an example, that ye should follow his steps.”—I Peter 2: 21. It is only as we pledge ourselves to his likeness that we can ever hope to inherit our rightful relationship with God. So again, I repeat, our first step is to so pledge ourselves to his way of life.

Our second step is to be found illustrated in one of the very beautiful and thought-provoking parables of Jesus: the parable of the talents.—Matthew 25: 14-31. Jesus recog-

nized that we do not inherit the same things from our forebears. Some are inclined to be tall, others short, some homely, others attractive, some intelligent, others feeble-minded, some inclined toward righteousness, others indifferent or negative minded in this regard. What the Lord requires is a building upon that which was ours at birth. At the time of judgment, the question will be asked, Have you built upon and improved your inheritance? Yes, even we average one-talent people are expected to improve upon and use our lives for God. The second step is not hard. It just calls for honest evaluation of our lives. Be honest! Admit your weaknesses as well as your abilities. Determine to do something about them both.

Finally, everyone has a duty to mankind. Our greatest obligation is to pass on to our progeny a better heritage than we obtained from our ancestors. In this way eventually all mankind will stand in the perfect likeness of the Only Begotten of the Father—their true heritage.

CONGRATULATIONS to Brother A. W. Sheehy, London, Ontario, who is to make the commencement address at the Port Huron, Michigan, High School. It also speaks much for our standing in Michigan.

From London, Ontario, Church Bulletin:

ERIE BEACH REUNION GROUNDS

London and Chatham Districts are “collaborating” on a new venture. At a cost of \$18,800 we have decided to buy the Erie Beach Reunion Grounds. In all, this extends over 11 acres and includes the pavilion which is already erected. In addition to being used as the reunion grounds, it is planned to make this the site of week-end retreats and summer youth camps. Some far-sighted plans also indicate that future Ontario Youth Conventions will be held at Erie Beach instead of in London. From all reports it would appear that this will be a worth-while addition to the real estate holdings of the church in western Ontario.

Israel A. Smith.

General Officers in Missions Abroad

In harmony with discussions which have been held over an extended period, representatives of the presiding quorums are to visit the missions outside the land of America following the General Conference of 1947, with a view to the formulation of long-time policies for firmly establishing the work in these lands and for extending the work of the church into new fields from the bases already established.

The most immediately pressing need is in Europe, where some excellent work has already been done but where further investigation and administrative direction are necessary in order to re-establish the nuclei where our work was flourishing before the war, to build stable foundations for the future, and to administer such relief as will meet the physical needs of the Saints. With this in view Brother McConley has already been assigned to Europe, and he and Sister McConley will sail from New York on the morning of February 20. It has now been agreed that Elders F. Henry Edwards, of the First Presidency, E. J. Gleazer, of the Quorum of Twelve, and G. Leslie DeLapp, of the Presiding Bishopric, will join Brother McConley in Europe sometime in June.

The work in the Australasian field has not been disrupted by the war as it has in Europe, but there is, nevertheless, urgent need for the ministry of representatives of the Presidency and Presiding Bishopric to supplement the good work recently done under the direction of Apostle Mesley. It is therefore anticipated that Elders J. F. Garver, of the First Presidency, and Walter N. Johnson, of the Presiding Bishopric, will visit Australasia late in 1947. The brethren will probably sail sometime in September, and will visit the Hawaiian Saints en

route and, if shipping arrangements permit, will call on the South Sea Island Saints on their return journey.

The brethren have accepted their assignments to these missions with sobriety and with deep concern for the important responsibilities thus committed to their care. This feeling is shared by the general authorities most intimately concerned. We feel that the revival and strengthening of our missions abroad are major concerns of the church. With this in mind we are announcing the foregoing appointments and are asking the prayers and the support of the Saints in every land.

THE FIRST PRESIDENCY,
By Israel A. Smith

BOOKS

THE RIVER, by Rumer Godden. Little, Brown, 1946. 176 pages. \$2.00.

Rumer Godden is an English novelist who writes with a fine sense of feeling. The way she tells her stories is charming and delightful as is shown throughout her books. This is outstanding in that she does not use cheapness to gain her effect. She has a tender way of telling the story that is much what the child is thinking but still is not sentimental. Her writing is keen, and there is magic and life in her words.

This is a story about Harriet, a girl about 13 years of age, living with her family along the edge of a river in India. It could be any family. But to Harriet, life is a wonderful thing, something she feels so deeply, something that she sees her sister is not feeling, something she sees other people do not feel, or maybe she catches a glimpse of what they feel and think and that makes her a little more special to them. Her understanding is keen, and she wants to become great because she feels it is within her. She likes to write.

"During a brief Indian winter, as inevitably as the river that flowed past the house of her family in Bengal, Harriet knew death, birth, cruelty, kindness, retribution, and the shadow of love."

There is the garden, the corkwood tree

that is Harriet's own, to which she goes with her sorrows, her joys, and her poems. Captain John, the wounded soldier, becomes such a friend of Harriet because at times her understanding of life is fully as great as his, and they feel the same about a good many things. Her family includes: Bea, her sister whose beauty will cause her to miss out on a great deal of life; Bogey, her little brother, who is so quiet and lives within himself so much of the time; and mother, who is so wonderful, who understands so much and is able to give life to a baby; and father; then there is Nan, the old nurse who feels deeply anything that is happening in this family that she loves and has been with so long, and Victoria, the little sister that is so matter-of-fact and honest. Then, the river, that flows so steadily past the house, the cobra, the hurt in people's lives, and the people who don't care.

The River is a deeply moving book as well as an exquisitely written one.

REVIEWED BY SARAH VAN FLEET.

Niemöller in Concentration Camp

DACHAU SERMONS, by Martin Niemöller, translated by Robert H. Pfeiffer. Harper, 1946. 97 pages. \$1.50.

Martin Niemöller is well known as the German U-boat captain in the First World War, who became a minister afterward, a strong leader of his people, and a courageous opponent of Hitler, who threw him into Dachau concentration camp, where he was barely given the means to remain alive. Even in prison, he remained a powerful spiritual force in Germany.

All over the world interest is keen in this man of iron courage. His sermons, therefore, will speak to Christians of all lands.

Helping Yourself

WHY WE ACT THAT WAY, by John Homer Miller. Abingdon-Cokesbury, 1946. 222 pages. \$1.75.

This is a "help yourself" book with an urban viewpoint and a university and literary background. The chapter titles are provocative, and honestly indicative of the quality and merit of the book: Some of them follow: "What You Want Most of All," "Don't Be Ashamed of Yourself," "It's All in the Way You Look at Life," "Making Yourself Fit to Live With," "Don't Belittle Your Dreams," "You Can Have Power to Burn," "Winning the War Inside Yourself," and "How to Behave in a Crisis." Appeals to thoughtful "white-collar" people.

ORDER BLANK
HERALD PUBLISHING HOUSE
 103 SOUTH OSAGE • INDEPENDENCE, MO.

Date....., 1947

Gentlemen:
 Kindly send me the following:

- Conscience on Stage
- The Wind-Swept Harp
- Ministers Manual
- Towards Christian Democracy
- On Being Fit to Live With
- The Fallow Land
- Journal From My Cell
- On Final Ground
- Last Reprieve
- A Crowded Church
- The Public Worship of God
- Heralds of God
- How to Read the Bible
- The World's Great Scriptures
- The Story of Jesus in the World's Literature
- Why We Act That Way
- The Way
- And the Prophets
- The Genius of the Prophets
- Preaching Without Notes
- Start Where You Are
- Successful Letters for Churches
- Guiding Intermediates in Worship
- Worship Services for Youth
- The Jubilant Year
- Stewardship Stories
- The Society Kit
- Junior Hi Kit
- Visual Aids in the Church
- Vesper Dramas
- The Birds of America
- A Commentary on the Doctrine and Covenants
- Priesthood Study Outlines
- Handbook of the Financial Law
- The Inspired Version, Compared With Other Bible Versions

CHARGE MY ACCOUNT. I ENCLOSE PAYMENT.

My Book Steward.....

My Name.....

Address.....

City..... Zone..... State.....

USE YOUR BOOK STEWARD

LET HIM ORDER DIRECT

FROM

HERALD PUBLISHING HOUSE

"A Service Institution of Your Church?"

A COMPENDIUM of FAITH and DOCTRINE

Edited by A. B. Phillips

The need of a thorough, compact reference work on the faith and doctrine of the church is now fulfilled in this volume with the best scholarship that the church has so far been able to produce. Begun many years ago, it has been revised a number of times and republished, each time improving and enlarging the work. Now, once more edited with the greatest possible care, it comes in a new form. With the best of the old contents and much that is new, it becomes the third volume of the Priesthood Library Series.

PUBLICATION DATE • **MARCH 17, 1947**

A COMMENTARY on the Doctrine and Covenants

F. H. Edwards

You will find this Commentary an important help in your study of the Book of Doctrine and Covenants. The book is suitable as well for group and class study, or for private work. It is especially designed for the priesthood, whose duty it is to understand that they may properly guide, instruct, and lead the people of the church. Single copy \$2.00 in quantities of 5 or more to same address \$1.65 each

PRIESTHOOD STUDY OUTLINES

Published for use in priesthood study groups of the church, these outlines were used at the Institute for General Church Appointees in the early fall of 1946. \$1.00

HANDBOOK OF THE FINANCIAL LAW • By the Presiding Bishopric 15c

THE INSPIRED VERSION COMPARED WITH OTHER BIBLE VERSIONS •

Edited, Arranged, and Revised by A. B. Phillips

Written to help you compare the different Biblical versions found in the world today. 35c

THE PASTORAL HANDBOOK FOR 1947

... for all pastors and supervising officers related to the pastoral ministry of the church. In this handbook are found suggestions for special days and seasons, for sermon topics, prayer meeting themes, Communion talks, and remarks appropriate to the receiving of the oblation.

Additional copies are now available at fifty cents.

HERALD PUBLISHING HOUSE

BOOK SUPPLEMENT

"Good Reading for 1947"

Start Where You Are • Lewis L. Dunnington

These twenty-two life-centered sermons lead the reader from fear, worry, and inner conflict to the attainment of poise, power, and fullness of personality. The author knows how to relate worship and preaching to needy human life. \$1.75

Why We Act That Way • John Homer Miller

Practical aids for happier living. This practical book will help every reader to live fully, satisfactorily, and harmoniously. One who reads this book will feel that his life has been opened up before him. \$1.75

The Way • E. Stanley Jones

This book was written for those who WANT to walk the Christian Way. Step by step it shows them how. \$1.00

Journal From My Cell • Roland De Pury

A record of the spiritual struggle of a pastor during his Nazi imprisonment. His discoveries in prison are related to our freedom, for every sensitive person is in the struggle between hope and despair. \$1.50

On Final Ground • Harold A. Bosley

A discussion of the gravest spiritual problems of our age is found in this new book of sermons. \$2.00

Last Reprieve • Edwin McNeill Poterat

The author says: "We need a fresh access of spiritual power that can be transmuted into moral action. This may be the way into a new discovery, the fruits of which will . . . be happiness and hope." \$1.00

Towards Christian Democracy • Sir Stafford Cripps

This book deals with the practical application of Christian principles to the great world problem, which is the task of peoples getting along with themselves and their neighbors. Good reading! \$2.00

On Being Fit to Live With • Harry Emerson Fosdick

These 25 sermons have been selected from among those heard during the two-and-one-half years which capped the author's active ministry. During this war-period, Dr. Fosdick's sermons were steadily insisting upon and illustrating a mature, practical, and triumphant religion. Only those messages which seem to speak to all time have been included in the book. \$2.00

The Public Worship of God • Henry Sloane Coffin

A source book for leaders of worship services; it tells of the reformed tradition of free and nonliturgical worship, its theology and order, with an interpretation of its spirit and practice. \$2.00

Worship Services for Youth • Alice A. Bays

34 worship services which aid in making religion a living reality to young people, but also emphasize numerous ways of applying Christian principles to everyday life. \$2.00

The Society Kit • Volume 4

Programs and topics for young people.

Dependable and new each year, the Society Kit, Volume 4, needs no introduction to users of Volumes 1, 2, and 3—it's a "must" for the program committee of your young people's groups. Also designed as a general source book for the total youth program, the Kit provides mental, spiritual, and social stimulus for any forward looking, alert young people's organization. \$2.50

In Volume 4 of the Society Kit there are—Projects which have been tested by actual groups and proved successful. A section on building worship services and developing the devotional life of young people accompanied by helps on the meaning of worship. New ideas for special day programs. An enlarged section on recreation with four parties worked out in detail and a list of ideas which your group can work out for itself. An especially fine Easter pageant suitable for any age group inserted separately.

Junior Hi Kit • Number 3

A complete year's program for junior high young people. There is also help for leaders.

THE SPONSOR'S MANUAL, which points up the job of the adult adviser and shows how junior-high groups fit into the total program of the church. There is a wealth of new plans and ideas as well as a section of material for those who want to work out their own suggestions. \$2.00

Guiding Intermediates in Worship

• Estelle Blanton Barber

Methods and plans, with 37 complete sample programs, for leading intermediates into the life-giving values inherent in worship. \$1.75

THE INTERSEMINARY SERIES

A four-volume appraisal by 33 Christian leaders of the problems and opportunities facing Christendom. "It is the intellectual foundation of a movement which should be much in the minds of thinking people."—*Christian Century*.

\$1.50 per Volume \$5.00 per Set

TO GENERAL CONFERENCE

will bring you all the news . . .

IF YOU DO ATTEND

IT WILL BE A LASTING RECORD . . .

Conscience on Stage • Harold Ehrensperger

A handbook to religious drama, portions of this book offer hard-to-find information, both historical and contemporary, and of value in drama outside the church. It is written for professional directors as well as students of drama. Drama offers the church a powerful instrument for teaching life values, fostering moral and spiritual growth, and stimulating experiences of worship. Its possibilities and the means for achieving them on a high level are revealed here by one uniquely trained.

\$2.00

Vesper Dramas • Marcus Bach

Here are ten little dramas, each religious in the deepest sense, each characterized by skilled craftsmanship, a theme of universal appeal, and a distinct religious message. They can be made an integral part of worship services. The settings, ancient and modern, are all simple.

\$2.50

Visual Aids in the Church • Rogers and Vieth

This book was written primarily for those who want a better understanding of visual aids and their place in the educational program of the church. It is presented as a book on the "philosophy and practice" of visual education. The authors do not limit themselves to projected visual aids but include a discussion of flat pictures, models, drama, and field trips among others. There are concrete suggestions about the use of pictures, the training of workers, making your own visual aids, and building the church program. This book is the best yet written in this field and will be of value to those who wish to get visual education programs started on a sound basis.

\$2.00

Stewardship Stories • Guy L. Morrill

Here is a source-book for leaders and church school teachers and others looking for suggestive materials and helps to use in teaching stewardship to various groups. The stories, selected, adapted, and arranged by the author, will help children understand Christ's idea of stewardship.

\$1.00

Doran's 1947 Edition

Ministers Manual • Hallock and Heicher

This 22nd issue contains the same wealth of material which has earned for it the reputation of being a standard source and reference book. It includes sermon outlines, prayers, poems, hymns, illustrations, texts and subjects, in addition to a wide variety of information for year-round use.

\$2.50

Heralds of God • James S. Stewart

Here is a practical book on preaching, helping those of the ministry to pick out what results to aim for and what to avoid if their preaching is to be more effective. The book is direct, it is simple, it will inspire and strike fire in the reader.

\$2.50

Preaching Without Notes • Clarence E. McCartney

In this book those who stand in the pulpit from Sunday to Sunday have the opportunity of benefiting by the experience in preaching and sermon preparation of this great preacher.

\$1.75

Successful Letters for Churches • Stewart Harral

How you can write letters that will create loyalty, promote stewardship, build up attendance, and win converts to the kingdom. This book gives specific directions on how to proceed at every step, from the original idea, to the mailing, and offers scores of tested letters by pastors outstandingly successful in building support for their churches.

\$2.00

A Crowded Church • Eugene Dinsmore Dolloff, S. T. D.

This book tells the earnest and ambitious minister how he can draw people into his congregation and hold them, how he can keep his church in the forefront of community life, how he may gain and retain the interest of youth: truly a book of "modern methods for modern needs."

\$1.50

And the Prophets • Clovis G. Chappell

In these eighteen vital biographical sermons Old Testament prophets are pictured as very human men who might belong to our day as easily as to their own.

\$1.75

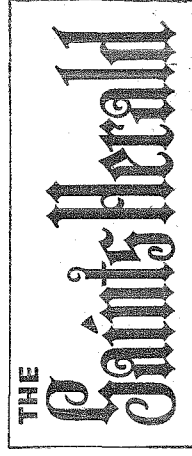
The Genius of the Prophets • W. Arthur Faus

Old Testament prophecy made unforgettable by glimpses of how life backgrounds molded its thought and shaped its literary forms.

\$1.75

(The book reflects keen scholarship. It is written with the thought that the alert church school teacher and discussion leader as well as the minister will find it stimulating and useful.)

IF YOU CANNOT COME



THE CHALLENGE OF OUR CULTURE • Edited by Clarence Tucker Craig
THE CHURCH AND ORGANIZED MOVEMENTS • Edited by Randolph Crump Miller
THE GOSPEL, THE CHURCH AND THE WORLD • Edited by Kenneth Scott Lafourette
TOWARD WORLD-WIDE CHRISTIANITY • Edited by O. Frederick Nolde



The JUBILANT YEAR

● CHESTER WARREN QUMBY

This volume was written from sheer delight. The author, from his firm conviction that "the whole earth is full of His glory," never ceases to marvel at nature's forms. To begin his chapters on each of the 12 months, he talks about the elements of nature which that month particularly suggests. He shares with the reader the beauty of the element and discusses something of its scientific background. He then turns to the Bible to see how the element appears there. Quotation and illustration are skillfully used to emphasize the spiritual qualities to be found in nature. \$2.00

The Wind-Swept Harp ● Grace Noll Crowell

A new volume of Crowell poetry touching common things with new beauty, yet never profound but easily understood. \$1.00

The Fallow Land ● Constancio C. Vigil

Here is a book which contains bits of wisdom that so often seem to be needed to sustain and animate the human spirit; a book of parables, proverbs, epigrams and short meditations, originally appearing in Spanish, by a prominent South American philosopher. \$2.50

The Story of Jesus in the World's Literature

● Edward Wagenknecht, Editor with illustrations by Fritz Kredel

Imagine a fine editor who has the opportunity to select from the greatest writers of all countries and ages their best work on the greatest subject in human history.

The result is such a book as this. Big, beautiful, and perfectly organized here are the stories and fiction, the poems and plays—all the literary forms through which the great masters of literature have expressed themselves on the life, the work and the influence of Christ since He walked the earth almost 2000 years ago.

The book is divided into nine sections: His Coming, The Hidden Years, Legends, His Work on Earth, The Social Gospel, The Passion Drama, Christ as Redeemer and Saviour, Afterwards, and Christ Universal. These sections are in turn divided into chapters, all of which fit into the compiler's plan to give the story logical continuity.

Thus, the volume is unique. Designed for the sheer delight of reading, its appeal is universal and timeless. \$5.00

The BIRDS of AMERICA

● JOHN JAMES AUDUBON

Introduction and Descriptive Text by William Vogt.

Audubon was probably the greatest of American naturalists and undoubtedly the greatest of all bird painters. During the major part of his life he traveled through the then frontier country of America painting birds in their native habitats. Now, over a hundred years after their original publication, these superb illustrations are reproduced in a single volume and at a new low price. 435 full page illustrations. \$6.95



The World's Great Scriptures ● Lewis Browne

Here at last is an anthology of the world's holy literature so arranged and presented that the average reader can share a delight confined until now almost entirely to scholars. This is an ageless book because it contains the richest treasures of all the ages, and the reader will find it an inexhaustible mine of truth, solace, and inspiration.

The emphasis throughout is on the ethical rather than the theological or ritual scriptures, for as the editor explains: "What we need now more than ever is a keener awareness of the kinship between all religions. . . . Men may differ grossly in what and how they worship, but not in why or how they should behave." \$5.00



How to Read The Bible

● EDGAR J. GOODSPEED

If you read the Bible regularly, you will find new spiritual enlightenment and beauty in your reading with this book as your guide. Read it yourself and give it to others for whom you wish the same richness and understanding you will find in it yourself. \$2.50

IMPORTANT: Returned merchandise must first be okeyed by the Adjustment Department. Before mailing any book back to us you must write a letter asking permission and stating the reason for its return. A self-addressed label will be sent you. This is to be used on your package. Unless this label appears on returned merchandise the package cannot be accepted and your account cannot be credited. —Herald Publishing House.

Across the Desk

(Continued from page 4.)

We were fortunate to have High Priest Adolphus Loving of Brisbane to organize the priesthood attending the reunion for camp ministry. Tent-visiting, personal evangelism, stimulation to attend class sessions, and a personal example in attendance and punctuality at all services contributed much to the success of the reunion. The prayer services each morning for the four age groups, adult, young adult, young people and seniors, all reached high levels of participation and spiritual experience. On a number of occasions messages of consolation, counsel, approval, warning, instruction, and guidance for the future were given to individuals and the congregation as a whole. Attendances were higher than ever.

Classwork was a source of gratification to the leaders this year. Attendances were very high in relation to the number in each age group, and the response to the urge for organization of tent and camp life and work to enable all to attend, was pleasing. "Sunset Reflections," "Evening Preaching," and "Even song" still draw the same large attendances as usual and the high standard of previous years was maintained. A new evening feature this year was a special service at the preaching hour for children. At this session, lantern lectures and other extremely interesting activities were arranged by Elder Frater.

Not only were we amply repaid for planning the late Tiona Reunion well ahead, but the leadership given by the priesthood and responsible young people of both sexes made it one of the most orderly and self-disciplined we have experienced. We feel that this year has been one of the quietest and most peaceful in camp life and conduct. Even nonmembers visiting with us for years past have remarked on it.

While I have personally carried the responsibility of the spiritual administration, High Priest D. A. Alberts has been responsible for the efficient and smooth running of the physical side of the reunion. He supervised everything from the organization of working bees, to the regular supplies of food, light, water, etc., as well as cared for the work of the Bishop's department. He is a capable organizer and one to be depended upon at all times and in any emergency.

We are happy to have the unstinted support of an increasing number of local men and women who have achieved prominence in the field of education, music, arts, etc., in various centers, and look forward to their future contribution

raising the general status of the church work.

We appreciated the arrival of greetings to the reunion both from your department and also from Apostle Mesley, in time to be read at the last session on New Year's Eve. It was a real climax because your wishes and prayers for God's blessing and an outstanding spiritual uplift had been realized. Tiona 1946-1947 will be long remembered by those present.

Letter From Germany

A LETTER received by the Presidency and addressed to the church, has been received from Germany, and will be of general interest:

With the writing of today, I would like to give you a report of our little branch here at Elmshorn.

Of our five members which gathered here together to learn of the word of God, I was the youngest one. As we had no ordained man among us, we were forced to go to Uetersen in order to get the Communion. We used to leave here on Saturday evening and come back home Sunday nights. But as later they stopped running the trains, we went on foot for two and one-half hours to get the Lord's Supper. During the week we had our devotional and study periods in our home. In the year 1944, I took a position in the automobile center. It was here where I met Sister Meta Sass who hired me. One day as I listened to one of her telephone conversations I recognized her deep faith in God. With this I saw my opportunity to tell her about the true gospel. Through her I then got acquainted with Alexander Sissojew, who is a Russian and resided here with his father and mother and also worked in this automobile center. Alexander, who is only twenty years old, also showed a great faith in God and separated himself from the things of the world. He is quite a talented boy and speaks different languages—especially a very good German. He could do what very few men could do, that is love his enemies in spite of the hate and trials he had to pass through. Since at that time we were not allowed in private life to mingle with foreigners after the slogan, "Enemy stays enemy," so we had to meet in secrecy. A whole year I worked with these two people which brought to me great strife but also great joy. The hours I spent with them were indeed marvelous so that many times we could not even be disturbed by the alarms which were sounded when we were attacked by airplanes. We were so happy in our faith and trusted in our Heavenly Father, and on March 30

and April 3, 1945, both were baptized at Uetersen. In May, 1945, Alexander had to return to Russia with his parents, but shortly before he left he was ordained an elder in the church. He now wants to translate the Book of Mormon into the Russian language. May God bless him to complete his work; I ask your prayers in his behalf. Wouldn't it be wonderful if some day we were permitted to hear of a branch being established in Russia? At the beginning of 1946, Brother Albert Semmelhaack returned from three years as a war prisoner and soon was ordained to be a priest. He is twenty-eight years old and indeed a true servant of the Lord. Soon after Easter we had the privilege of baptizing two more. So you see the Lord blesses our little branch and we are united in deep love and harmony. I am so glad that since we have an ordained man here I don't have to lead our discussions any more but can listen to our beloved Brother Albert who is teaching us now. My husband has also returned after three years as a war prisoner in a camp in Illinois, U. S. A. He used to be quite active in politics but, through the grace of our Heavenly Father, came also to the knowledge of the truth. So all my work was not in vain and today we are permitted to go the way of truth together. He was baptized on September 29, 1946, and is now a teacher in our branch. Today we are fifteen members here who rejoice in the gospel. We rejoice in the faith and hope of the great redemption of our Lord, for we are sure that the promises of the Lord shall be fulfilled. We have one shepherd who is watching over us and who never forsakes his own and if it gets unbearable, he takes us home or brings us over to you loved ones in Zion. But we still have a lot of work here to do and, with God's help, we shall endure. We want to be patient as members of his body for his is all the power and might.

In true love do I send you this report of our little branch. EMMA LENTFER. Elmshorn, Germany.

(Translated by Henry Schaefer.)

EASTER WORSHIP

*inspiring to all
with*

CHURCH-CRAFT
.....
Pictures

Colorful • Dramatic • Gripping

Write or telephone for the beautifully colored Church-Craft folder giving a complete list of the Easter Story set and other Church-Craft Bible Slides for your visual educational library.

HERALD PUBLISHING HOUSE
Independence, Missouri

The Brotherhood Relation of Man to God

By J. A. Koehler

Number 25 in a series of radio addresses on the subject:
"The Social Philosophy of the Modern Prophet"

WHEN I SPOKE last Sunday of the father-relation of God to man I said, incidentally only, that man is related to God as objects of his loving care. Today I wish to speak of the "brotherhood" relation of man to God. And, as you know, the suffix "hood" here means the condition of being a family of brothers, just as motherhood means the condition of being a mother.

One of the facts of human nature is its gregariousness, its need of association. The first proclamation of the truth that human life cannot be lived except as men live it together—the first proclamation recorded in the Bible, that is—is found in the second chapter of Genesis. There it is said that God said, "It is not good [it is bad, that is] that man should live alone." So the story goes on to say that God said, "I will make him [the man whom he had created] an help meet for him." And that "meet for him" means an help suited to his nature and kind. That means that man is a gregarious animal. His nature is such that its requirements cannot be satisfied except in and through association.

The kind of association which the prophets of the Bible say man was made for is called "the brotherhood of man." And, from one point of view, that brotherhood is the theme of the message of the prophets. Beginning with the first commandments of God to man—the commandment to "Be fruitful, and multiply and replenish the earth and

subdue it; and have dominion"—the crux of the prophetic message is the duty of man under God to live together on this earth aright. To live together as brothers.

In the early days of the human race, as in the days of Abram, the days of household economy, that brotherhood question was very simple. But you do not need to be told that in these days it is bewilderingly complex. It is so baffling that we have mussed up the whole business of industry and government in particular. Because we have made a mess of that business, a great calamity has come upon the whole race. And our hearts fail us for fear of the greater calamity that seems to be in the making—all because man has not related himself to God as a brotherhood.

We say—the Church in particular says—a great deal about brotherhood. But we do not seem to mean what we say. And one of the reasons we do not seem to mean what we say is, in part, that we do not even know what it is we intend to say. If we were pressed for a blueprint of the brotherhood relation which man must sustain to God, to promote the well-being of his soul, few would know how to draw the first line of that pattern of human society. Much less would they know how to complete the drawing. Their heads would be in a worse whirl than they are when they try to depict the administration of the affairs of our nation.

I have made a blueprint of the brotherhood relation proclaimed by

the modern prophet, as I understand it. And when I think the time is ripe, I intend to speak very specifically about that plan of human society. But in this talk my only aim is to say what I believe to be the essence of that brotherhood relation.

In one of our societies much is said about "How good and how pleasant it is for men to dwell together in unity! . . . for there the Lord commanded the blessing, even life forevermore." There are few passages in the Bible which state the essence of the brotherhood relation so well as this. For brotherhood means precisely that: dwelling together in unity.

When we wish to give an example of that way of life we usually refer to the manner in which the affairs of a domestic household are conducted. I mean a household in which love is the motivation and common interests the solidifying force. We give, that is, the best example of a life of mutual aid. A life in which the interests of persons are not in opposition. A life in which the whole business of living together is ordered with judgment and established with justice. A life in which justice is tempered with mercy. A manner of life which we know by actual test commands the blessing of God. When I say "we," I mean the persons who have actually put the law of human life to the test. The rest of us may have the knowledge only of the looker-on.

If there is one passage in the message of the modern prophet which portrays the brotherhood relation more than any other isolated proclamation, it may be this (I paraphrase to conform the language to the pattern of this talk; but I state the principles involved truthfully); this is the proclamation:

You are to be equal. In other words, you are to have equal claims on the common properties of the household for the purpose of performing your several functions in the family. Your several claims shall be based both on your wants and your needs, provided that your

wants are just. And all this that the whole family or household may prosper. As a family you shall honor these rights of all the members so that each may have opportunity to improve his talents and make his maximum contribution to the increase of the total. And now I quote verbatim: "Every man seeking the interest of his neighbor [or of the other members of the household] and doing all things with an eye single to the glory of God." That is dwelling together in unity. That is the principle of brotherhood applied to the family—as it is intended to be applied to the community.

The brotherhood relation, then, from the point of view of the prophet, is a relationship of corporate implementers of the will of God in the institutions of human society. The brotherhood relation means, in the language of the modern prophet, "Using the things of this world in the manner designed of God." And that means to govern industry aright as a responsibility under God and in honor of him; as the only means of promoting the welfare of the soul; as the only means of promoting the prosperity and happiness of all and of ushering in the reign of peace.

There are some elements of brotherhood even in our present world situation. There are some circumstances in which one person or people or nation does not seek to have the advantage of others. In some circumstances there is some sacrificing by some for the good of others. But so long as we fuss eternally about prices and wages and taxes and political controls and many more things—so long as that state of affairs exists, we know we have some fundamental changes to make in the constitution of human society before we shall have even approximated the brotherhood relation of man to God.

The essence of the brotherhood relation of man to God is comparable to the relation of a symphony orchestra to a great composer, whose mind is revealed in the score of a

musical composition. The brotherhood relation of man to God is a social symphony performed by the persons who compose the community. It is men living together "in unity."

The brotherhood relation of man to God is nothing more nor less than the Kingdom of God, which is peoples doing the will of God—the will of God as it respects the vital affairs of all peoples, especially the affairs of economic life. The brotherhood relation of man to God is peoples ordering their government with judgment, as the Prophet Isaiah put it, and establishing it with justice. The essence of the brotherhood relation of man to God is "The City" out of which our God shall shine in process of building. The essence of the brotherhood relation of man to God, as the modern prophet put it, is a people bringing forth and establishing the cause of Zion. And that means conforming economic life to the moral order of the universe.

The brotherhood relation of man to God, then, is grounded in a social philosophy which represents the will of God respecting the constitution of human society. No people can promote the brotherhood relation of man to God, unless it is a master of that social philosophy. For any concept of rightly constituted human society, any conviction with respect to the manner in which human relations ought to be ordered, any plan or pattern of a family of social institutions, any blueprint of the business of human living together, represents of necessity a social philosophy. And if we know that, we should know why, in this time of trouble, the essence of the message of the prophetic genius, especially in these modern times, is a social philosophy.

Anonymity

Somebody writes ye editor a long screed, making numerous unfounded statements, and finishes by charging us with cowardice. And refuses to sign the letter! Think of that for an example of forthrightness! Israel A. Smith.

Tithed, Not Burned

By James F. Keir

This statement in Doctrine and Covenants 64: 5, "He that is tithed shall not be burned, [at his coming]," might to some people seem threatening and hard to reconcile with the fact that God is a God of love.

It is not a threat, for God does not solicit obedience born of fear. He invites, "Come unto me all ye that are weary and heavy laden and I will give you rest."

He sets before us the better way and asks us to make a choice. Deuteronomy 11: 26, 28, "Behold I set before you this day a blessing and a curse; a blessing if ye obey . . . a curse if ye will not obey." He is merciful in pointing out the consequences of neglect or willful disobedience, but he has made it clear that acceptable obedience is sought on the basis of willingness on our part and not because of the fear of consequences.

"And whosoever will, let him take the water of life freely."—Revelation 22: 17.

"For if there be first a willing mind, it is accepted according to that a man hath."—II Corinthians 8: 12.

We find equally strong language used by the Saviour in pointing out the importance of his claim as the Son of God. John 3: 18, "He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

Such statements should be considered, not as threats but as statements of fact. They are reminders that point out the price of neglect.

It is doubtful that the burning is literal, for these words follow the text, "This is speaking after the manner of the Lord." Mental anguish, shame, and sorrow caused either by misdeeds or our failure to improve our opportunities causes

The Laurel Club's Forty Years

By Mrs. J. A. Holsworth

Laurel Club Historian

ON MAY 10, 1906, six young women met at the home of Mrs. John D. White to organize the Laurel Club. Those in attendance were Miss Eva Bailey (later Mrs. Ellis Short), Mrs. John D. White, Mrs. M. T. Short, Mrs. William Pitt, Mrs. Reese Wells, and Mrs. R. Etzenhouser. These ladies are now deceased, with the exception of Mrs. Etzenhouser who has not been associated with the club for many years. The purpose of the Laurel Club at the time of its organization was to raise money for the Independence Sanitarium and the Children's Home in Lamoni, Iowa. Large sums were given directly to the Sanitarium funds. The entire equipment of the dining room and kitchen, including furniture, curtains, linens, dishes, silver, and cooking utensils, was purchased by the Laurel Club. A patient's room was also furnished. When pledges were requested, there was always a good response; on two occasions over \$900 were contributed. The records are not complete, but there is a notation that from June, 1906, to December, 1908, more than \$1,200 was donated in cash to the Sanitarium fund.

WAYS OF RAISING MONEY IN EARLY TIMES

Many social evenings were sponsored at the homes of Laurel Club members. Each woman brought her share of the refreshments, and an admission fee was charged. George Washington and St. Patrick's Day parties were held annually. Early members owned Martha Washington costumes. Rummage and bake sales were held frequently. At the regular meetings, articles were made for sale at

suffering equal to any physical suffering that might be inflicted.

Every law, whether human or divine, has its penalty. How unfortunate it would be for us if God had not made clear to us the penalty of neglect.

Obedience to every requirement of the law of God is the pathway of safety, the way of increased peace and joy, the gateway to eternal life.

the annual bazaar, which was usually held in December along with an oyster supper. These were held in the old dining hall, now known as the Stone Church annex. Booths were erected on both sides of the hall and trimmed for the occasion; prizes were awarded the most artistic booths. In the "good old days," local merchants donated cartons of canned goods, vegetables and fruits; this merchandise constituted the "country store," which was one of the busiest of all booths. Mrs. Jennie Campbell and Mrs. Charles Koehler were in charge of this project.

CONFERENCE MUSICALE

One evening during General Conference the Laurel Club used to entertain the delegates and visitors with a musicale, which was usually held in the home of Mr. and Mrs. Ralph Smith. Although the Smith home was spacious, it was necessary to send out invitations to limit the number of guests. Refreshments were always served at the close of the entertainment.

PLAYS

One of the most interesting means of raising money was the plays sponsored by the Laurel Club. The cast was selected from members of the club.

On November 21, 1912, "The Old Maid's Convention" convened in the dining hall, and was repeated by request on November 26. The long exhortation delivered by Mrs. Guinard on that occasion was an outstanding piece of oratory. The "Deestrick Skule" was presented in 1913.

STONE CHURCH

At the June meeting in 1911, the Laurel Club voted to work entirely for the Stone Church with the aim of freeing it of debt and providing necessary equipment. A total of \$650 was given to the Bishop; \$5 for lights; \$503.75 for carpets and mats; \$25 for branch expenses; and \$600 for the dining hall. In 1912, the club allotted \$150 to the church budget, and in 1925 contributed \$100.

COMMUNION SERVICE

In 1915 a committee from the Stone Church congregation was selected to

provide individual Communion glasses. The club donated \$125 for the first Communion service, and purchased all additional trays and glasses for several years afterward.

SARCOPHAGUS

The Laurel Club contributed \$500 from club funds to be used in purchasing a sarcophagus for the late President Joseph Smith at the time of his death. Once the fund was started, contributions were received from other groups; \$2,400 were eventually collected for this purpose.

LIBRARY

Mrs. M. T. Short was serving as librarian in 1918 when the need for a set of *International Encyclopedia* arose. The Laurel Club purchased the set, and for many years financed the year book at a cost of \$7 a year. In addition to this, other donations were made to the library.

WORLD WAR I ACTIVITIES

During the first World War, members of the Laurel Club assisted in Belgian relief work, knitted for the soldiers, and helped in Red Cross projects.

BEAUTIFICATION OF INDEPENDENCE

A general movement was made in 1923 to beautify Independence. The Laurel Club was divided into groups, and each group assigned a specific location to develop. Assisted by the Independence Chamber of Commerce, the women supervised the landscaping of Triangle Park. In 1932, they contributed to the improvement of the Auditorium grounds.

CAMPUS BUILDING

By 1917, the Laurel Club had outgrown the accommodations of private homes and was meeting in the Women's Building located at the northeast corner of West Walnut and River. Large sums of money were spent for furniture, dishes, stoves, rugs, and other necessary equipment.

The "campus" had been purchased by the church in the meantime, and in 1924 the Laurel Club moved from the Women's Building to the institute building. Again it was necessary to purchase furnishings for the new meeting place. All money raised from projects given here was turned in to Bishop J. A. Becker. The "konference karnival" was sponsored by the club in April, 1926; \$401 were cleared from it. In June of the same year, the women conducted a "trip around the world." Starting at Union Station (Stone Church), travelers

were taken to Spain (Watkin's home), then to Holland (George Gould home), Ireland (James' home), Japan (Yingling home), and back to America (the campus) where a pageant was the featured entertainment. Refreshments were served in each "country." A total of \$137.96 was obtained from this project and given to the Bishop.

On July 4, 1923, the Laurel Club sponsored a fair at the campus. The local Chamber of Commerce co-operated by collecting \$300 from the merchants to purchase fireworks. Fifteen thousand persons attended; net proceeds from the fair amounted to \$564.71.

GRACELAND COLLEGE ENDOWMENT FUND

When the Graceland College Endowment Fund was started in 1925, the Laurel Club members contributed \$500.

INDEPENDENCE CENTENNIAL

The centennial celebration in 1927 is also recorded in the Laurel Club history. The women were in charge of "Old Settlers' Day" and entered a float, "Service," in the parade.

HARVEST HOME FESTIVAL

For several years the harvest home festival was an annual event at the Auditorium. During the celebrations, the Laurel Club served meals and refreshments. Most of the income from these projects was used to assist needy families in the community.

PORTRAITS

No refreshments were served in 1925. The money that would have been used for this purpose (\$250) was spent for oil paintings of Presidents Joseph and Frederick M. Smith.

SPECIAL CONTRIBUTIONS

In 1931-32, \$3,500 were contributed by the Laurel Club to the General Church. A notation in the records shows that \$100 was given to the consecration fund and \$100 as Christmas offering. Smaller amounts were contributed to other funds.

BRICK WORK AT AUDITORIUM

At the suggestion of church officials in February, 1938, the front and wings of the Auditorium were filled in with bricks from the old Columbian School. This made possible the completion of more offices. The cost of this improvement (\$4,500) was handled entirely by the Laurel Club. Part of this money was raised through the sale of Jello, silver polish, stain remover, and game boards.

PERMANENT QUARTERS AT AUDITORIUM

On February 16, 1926, a committee from the Laurel Club was appointed to confer with the building committee at the Auditorium about establishing permanent quarters for the club in the Auditorium. The present spacious dining hall and all equipment has been paid for by the club and represents an investment of many thousands of dollars. Six hundred persons may now be served at one time in the dining hall.

PLAYS AT THE AUDITORIUM

In 1927, the play, "Restoration," was presented by the Laurel Club; proceeds totaled \$755.69. A Book of Mormon pageant, "Remember Cumorah," was financed by the club and produced by the White Masque players; net proceeds of \$184.24 were divided by the two organizations. In 1928, the same arrangement was worked out by the club and players in presenting "The Glory of 1830." This play cleared \$449.83 for the two groups. Part of the money was given to the Bishop.

TITHING

Until recently tithing has been paid to the Bishop at the end of each year.

PRESIDENTS

The following presidents have directed the Laurel Club activities through the past forty years: Mrs. Eva Bailey Short, Mrs. Reese Wells, Mrs. William Bartholomew, Mrs. Arthur Crenshaw, Mrs. Joseph Sturges, Mrs. T. J. Watkins, Mrs. Hazel Criley, Mrs. Reginald Loosemore, Mrs. D. O. Cato, and Mrs. Flo Burton, present presiding officer. Most of these women served only a short while; Mrs. Sturges, however, was president for twelve years and Mrs. Watkins for nine years.

RECENT PROJECTS

In 1945, the club purchased large deep freeze units and electric refrigerators. In 1946, \$500 was donated to the Stone Church organ fund and \$300 for the furnishing of a patient's room at the Independence Sanitarium. Fluorescent lights have been installed in the dining hall at a cost of \$350, and the balance on the cost of enlarging the hall has been paid. The establishing of a permanent dining room has been selected as the project for 1947. Much money is expended yearly for the replacement of equipment.

SPECIAL DATES

Several dates are of special significance to members of the Laurel Club. These

are: Organization Day, May 10 (1906), Founder's Day, May 13 (1924), and the annual feast, January 21, (instituted in 1931). The latter event was celebrated for several years as President Frederick M. Smith's birthday party. He was always guest of honor at the dinner and was presented a gift each year.

TWENTY-FIVE YEAR SERVICE GROUP

Thirteen of the present members have been active workers in the Laurel Club for twenty-five or more years. They are Mrs. Jennie Campbell, Mrs. C. Ed Miller, Mrs. Myra Brackenbury, Mrs. Fred Dunne, Mrs. Nell Goodrich, Mrs. Hazel Criley, Mrs. J. A. Holsworth, Miss Della Criley, Mrs. Alvin Knisley, Mrs. Ida and Mrs. Anna Williamson, Mrs. J. A. Becker, and Mrs. R. V. Hopkins.

Golden Wedding Anniversary

Mr. and Mrs. Daniel L. Jones celebrated their fiftieth wedding anniversary on October 13 in South Pasadena, California. Elder Lewis B. Shippy officiated at the ceremony in which Mr. and Mrs. Jones repeated their wedding vows. Mrs. Jones was attended by her daughter, Mrs. June Hicker, and was escorted to the altar by her son, Morgan. Two other sons, Edwin and Theodore, served as attendants for their father. Barry Jones, a grandson, played two violin selections during the ceremony, accompanied by his mother, Iona Jones. Curtis Condit of North Hollywood sang "I Love You Truly" and "At Dawning." A three-tier wedding cake was served by the women of the church following the ceremony. Mrs. Jones is the former Anna Laura Wyatt; Mr. Jones is the son of Elder Albert Jones, who lived in Stewartville, Missouri, at the time of the Reorganization.

Golden Wedding Anniversary

Mr. and Mrs. Charles Nirk of Lamoni, Iowa, celebrated their fiftieth wedding anniversary at their home on Sunday, January 19. They received many cards, gifts, and cash remembrances from their friends and relatives. They held open house from 2 until 5 p.m.; over 100 guests attended.

The Nirks came to Lamoni in 1922, but lived in Newton from 1936 until last year when they returned to Lamoni. While in Newton, Mr. Nirk served as assistant pastor of the branch. They have three daughters: Mrs. W. E. Poague of St. Joseph, Missouri; Mrs. Albert Marshall and Mrs. Thomas Mitchell of Lamoni. They also have eight grandchildren and one great-grandchild.

Religious Education at General Conference Pre-view*

Theme: TRANSLATING OUR PROGRAM INTO ACTION

Sections:

Worship and Inspiration
Sectional Meetings
Special Workshops
Youth Assembly
General Zion's League Council

Daily Program Schedule

April 7-12, 1947

WORSHIP AND INSPIRATION

Theme: *As the Master Taught*
7:30-8:15 Daily

MONDAY—The Message: Christ, the Leader

TUESDAY—The Message: Christ, the Student

WEDNESDAY—The Message: Christ, the Shepherd

THURSDAY—The Message: Christ, the Steward

FRIDAY—The Message: Christ, the Saviour

SATURDAY—The Message: Christ, the Prophet

ZION'S LEAGUE ASSEMBLY

For Zion's League members and their leaders.

Theme: *These Things We Share.*
8:30-9:30 Daily

MORE AND BETTER TEACHING IN CHURCH SCHOOLS

8:30-9:30 Sectional Meetings
(three sections, each meeting daily)

1. More and Better Teaching of Children
2. More and Better Teaching of Young People
3. More and Better Teaching of Adults

IMPROVING OUR CRAFTSMANSHIP

9:45-10:45 Special Workshops
(6 class-workshops, each meeting daily)

1. Standardizing Our Church Schools
2. The "God and Country" Award Program for Boys
3. The "Light of Life" Award Program for Girls
4. Our Camping Program
5. Summer Vacation Schools and Children's Work at Reunions
6. Leadership Training in Practice

GENERAL ZION'S LEAGUE COUNCIL

11:00 Daily

(For certified delegates representing the various stakes and districts.)

Project: Building a Zion's League Program for 1947-48. The Department of Religious Education will be happy to arrange for time to counsel with you on your problems.

*Why not discuss your needs with your workers, select your courses, and plan the distribution of your representatives among the classes. Do this now, then there will be no lost motion or wasted hours when you arrive in Independence.

LETTERS

A True Experience

In the year 1890, when I was twenty-one years old, my brother and I were living in a boarding house in St. Joseph, Missouri, while my father was away on a mission. During this time, I contracted typhoid fever. After I had been ill for several weeks, I had a wonderful experience. I saw a ray of light come through the ceiling of my room. I went up in this ray of light and could look down on my body upon the bed. I ascended in the ray to three different strata; then the ascension stopped, but I tried to go on. I heard a voice say, "Not yet. There is a work for you to do." My spirit then returned to my body, and I remember catching my breath. The next morning my brother said he was certain I had been dead, that for twenty minutes I did not breathe.

J. L. BEAR.

Suite 301, Ballinger Building
St. Joseph 4, Missouri

The Shining Light

Though I am isolated from church privileges, the *Herald* enables me to keep close to the church, its work, its design, its purposes. The many inspiring articles have been a real inspiration to me. Best wishes to you that this may be a prosperous year for you and the church. And may this light continue to shine brighter and brighter that many who are now walking in darkness may find this light shining for them.

GEORGE F. ABBOTT.

Arcata, California

Has Heralds to Give Away

I am an isolated Saint and seldom get to attend my own church. I do enjoy reading the *Herald*, especially the letter section. I was touched by the tribute Leonard Lea paid his wife and by the letter from Alice Skinner in the January 26 issue. I was left alone on August 19 when my companion died and was resentful because I could not see why he should be taken from me. Now I ask only that He show me what to do and give me the faith and courage to do it. I am praying that I may find another woman to share my home with me, as it is hard for me to live alone.

I try to help my church by sharing the *Heralds*. I have copies of some of the 1943, '44, '45, and '46 issues I will be glad to send to anyone desiring them.

Mrs. Jennie Gebard.

Route 1

Breckenridge, Michigan

Healed Through Administration

I was baptized a member of the Reorganized Church in 1922 by Elder John R. Grice. Although I have not had the opportunity of attending church as I would like, God has permitted me to receive spiritual blessings in reading my Bible and the *Saints' Herald*.

Two years ago I was told by my doctor that I would need an operation. I had faith, however, that I could be healed without surgery, so I called for Elder Tennyson Summers of Port Huron, Michigan, to administer to me. I was greatly relieved, and the doctor recognized the improvement in my health. The second time Elder Summers administered to me I was healed instantly. I shall never forget the feeling of peace and joy that came over me with that administration.

I have had many trials but have always found comfort in my patriarchal blessing. I am glad to belong to a church in which Christ's Spirit is still present. Pray for me; my prayer is that God will bless his people everywhere.

MRS. JOHN A. CARNAHAN.

4591 Ravenwood Road
Port Huron, Michigan

Correction

The dates in the letter written by Mrs. Mary Honeywell which appeared in the January 11 issue of the *Herald*, page 8; should be 1834 and 1837 rather than 1934 and 1937.

Alcohol is absorbed directly from the stomach and the intestinal tract, without digestion, which explains its quick effect.

News Briefs

Los Angeles, California

Central Congregation

Pastor, Garland E. Tickemyer

Apostle John Rushton and District President L. J. Ostertag presided over the semi-annual business meeting on December 18. Officers for the new year are as follows: G. E. Tickemyer, pastor; Laurina Bedford, branch clerk; A. V. Ballard, treasurer; Opal Page, financial secretary; Helen Davis, recorder; Luella Wight, supervisor of choral work; W. I. Meador, co-ordinator of service arrangements; Harry K. Waylett, church school director; Ramona Seeley, junior church leader; Herbert Saunders, supervisor of young people; Izetta Sletto, women's leader; Ray Knowlton, auditor; Bertha Austin, dramatic director; Lorene Smith, *Herald* correspondent; Phyllis Richardson, bulletin clerk; Joseph Inman, book steward; Mary Miller, supervisor of storehouse materials; Laura Ball, flower chairman; Mabel Jensen, historian; Ray Knowlton, Earl Page, Joseph Roby, Martin Ahlstrom, A. V. Ballard, and G. E. Tickemyer, managerial board; A. V. Ballard, W. I. Meador, W. W. Powers, Benjamin Budworth, Ira Benton, and Opal Page, bishop's agents. Members of the priesthood were elected counselors to the pastor. Budget appropriations of \$6,590 were approved by the congregation.

Pastor Tickemyer, assisted by the various departmental leaders, prepared a twelve-point program for 1947. Emphasis is being given to the expansion of missionary endeavor. A school in evangelism, taught by Seventy George Njeim and Pastor Tickemyer, was conducted every evening from January 1 to 11. The first period was devoted to the use of visual aids, and the second to demonstrating cottage-meeting methods. Plans are now being made for a weekly missionary "workshop." Cottage meetings are to be conducted soon by those taking this training in evangelism.

Handel's *The Messiah*, directed by Luella Wight, was presented on December 29 to 532 listeners. Soloists were Pearl Shirk, soprano; June Christianson and Mildred Knowlton, contraltos; Garland Tickemyer, tenor; and Curtis Condit, bass. Pastor Tickemyer was also a soloist in the presentation of *The Messiah* given by the Vermont Square Methodist Church on December 22.

The children's department presented a program and white gift offering during the church school hour on December 22. A Christmas pageant was given in the evening under the direction of Bertha Austin. Choral numbers were supplied by Central Choir; soloists were Victor Hill, Stella Hodges, and G. E. Tickemyer. Apostle John Rushton delivered the Christmas sermon. Other recent guest speakers have been Seventy George Njeim, Blaine Bender, Lynn E. Smith, and Professor J. R. Janeway of the Spanish-American Baptist seminary.

The annual Christmas party was held at the church on the evening of December 23. Santa presided at the Christmas tree with treats for the children. Pastor and Mrs. Tickemyer were presented a gift of money and home-canned fruits and jellies by members of the congregation. The Fidelis Club held a formal Christmas party at the church on December 17, at which time "secret pals" were revealed. Secret pals of the Thursday Study Class were identified at a luncheon on December 19. Leaguers held their Christmas party at the church on December 20. Home

from Graceland for the holidays were Marilyn Benton, Bob Michener, Betty Ballard, and Bob Sheetz.

Many of the women from Central attended the district meeting at Santa Ana on January 12. In the first money-raising project of the year, sixty-five women served luncheon at Helm's Bakery, netting a profit of \$32.50.

Approximately fifty young adults enjoyed a potluck supper at the church on January 26; this was sponsored by Glen Davis' class. Jack Forsythe was the speaker. Glen McDole has been elected Zion's League president as successor to Herbert Saunders, now young people's supervisor. A new League is being formed of young people from thirteen to eighteen years of age; they will meet on Friday nights with the Senior Leaguers to share in the recreational program.

The Southern California District Conference will be held at Central Church on February 8 and 9.

—Lorene Smith, reporter.

Independence, Missouri

Stone Church Congregation

Pastor, Glaude A. Smith

The Daughters of Zion of all congregations attended a luncheon at Liberty Street Church on January 15. In addition to musical entertainment, Mrs. Oliver McKeivitt conducted a devotional; Elder Glaude A. Smith instructed the class. Following the luncheon, which was prepared by the women of Spring Branch Church and division 1-A of Stone Church, Dr. Leonard Harrington gave an address.

Sharon Lynn, infant daughter of Mr. and Mrs. Ernest F. Rauh, was blessed January 19 by High Priest W. Blair McClain and Elder Alma Fairbanks.

Religious leadership classes have now completed one half the course, and total class registration has increased from 280 to 314 registrants.

Preceding the Sunday afternoon prayer service on January 19, Mrs. Theodore Elledge, her daughter, Carol Ann, and Joseph Julian Lewis were baptized by Elder Glaude A. Smith.

The women's department met in the lower auditorium to honor President Israel Smith who will celebrate his birthday February 2. The meeting began with a prayer service, after which President Smith talked on "Spirituality in the Home." Table decorations were in the official church colors. One candle topped the beautiful white and gold cake representative of Brother Smith's first year as president. A short talk was given by Elder Charles Graham, paying tribute to President Smith.

Bishop G. Leslie DeLapp spoke at both the 8 and 11 o'clock services Sunday morning, January 26, using as a theme, "Our Stewardship for 1947."

On January 26, members of the Zion's League met in the lower auditorium for an archaeological study of Old Mexico. Jack Vincent presented a commentary in slides with pictures he had taken during a recent visit to that country.

A conference in Zion was held January 27 for the election of delegates to General Conference and to approve the 1947 church budget.

—May Dean Carter, reporter.

Liberty Street Congregation

Pastor, Howard C. Timm

The proposed budget for the year, \$2,804, was more than reached. Total receipts, including building funds, amounted to \$3,215.66, so that the members actually raised \$411.66 more than the budget called for.

Members of the Zion's League were in charge of the evening service on January 26;

R. V. Hopkins was the speaker. Special music was furnished by the Clematis Chorus and Mildred Minton, who played several selections on the marimba. Other recent speakers have been Howard Timm, Gomer T. Griffiths, Cecil Walker, L. F. P. Curry, and Charles Graham.

Each Monday night the Leaguers meet at the home of their leaders, Mr. and Mrs. Carl Holsworth, for fellowship and study. Missionary experiences was the theme for January and two recent Sunday evening services. Speakers were Frederick A. Smith, Gomer T. Griffiths, and Hubert Case.

The junior department has organized a "knowledge club" so that the children will learn more about the Bible and church doctrine. Members are required to memorize certain Bible verses and to know the principles of the gospel, the church sacraments, and many other things. Prizes are offered to make the study more interesting. The 11 o'clock hour of one Sunday each month, in addition to a fifteen-minute period every other week, is set apart for this project.

—Ethel Hart, reporter.

Southern Nebraska District

Grand Island Mission

Pastor, Paul E. Goodrich

The Southern Nebraska District Conference was held at the Grand Island Church on October 12 and 13. Guest speakers for the conference were Apostle Paul M. Hanson and Elder Charles Fry of Tabor, Iowa. A confirmation service was held on Sunday morning for Claire Prucha and Grayce Schwartz who were baptized a few days prior to conference; officiating at this service were Apostle Hanson, Elders Charles Fry and B. M. Anderson. Approximately 135 persons attended the conference.

Blanche E. Preston, district supervisor of religious education, Elder Harry E. Neihaus, Mrs. Edith Neihaus, district women's leader, and Wayne F. Smith, district League director, were present on January 26. Elder Neihaus, who is also bishop's agent, spoke at the morning service. A double duet, "Come Close to the Savior," was sung by four members of the Grand Island group. The afternoon services were in charge of Blanche Preston, Edith Neihaus, and Wayne Smith.

—Mrs. H. E. Long, reporter.

New Haven, Connecticut

Pastor, Calvin E. Sears

The theme for Easter Sunday was "Do you want to follow Jesus?" Elder Harold Garfield was the speaker on April 28; he gave a resume' of activities at General Conference. A special program was given on Mother's Day; David Crowell read, "Golden Rules for Mother's Day," and Dorothy Menz sang the solo, "Mother." Pastor Calvin Sears' sermon title was, "The choice of Mary, mother of Jesus."

Elder Herman Chelline of Providence was guest speaker on May 26. Helen Liska and Robert Griffith were baptized by Pastor Sears on June 16. Betty Munroe and Lloyd Williams were baptized at Onset Reunion; District President Reed Holmes and Priest Donald Crowell were the officiating ministers.

Several Saints from New Haven attended the annual rally day services held at Norwalk Church on October 20; Bishop Donald Chesworth was guest speaker.

A "gospel team" composed of Leaguers presented the Graceland Day program; the

girls' choir provided special music for the occasion. Barbara Sears, a former Graceland student, and Edward Garfield, who recently visited Graceland, gave talks; Priscilla Crowell read selections from the *Bell Tower's Eye*.

Pastor Calvin Sears was in charge of the white Christmas service. He began by reading the names of all members who had died during the year, listing their contributions to the church during their lives. Then each member of the congregation presented his offering in a white envelope and gave a brief testimony of thankfulness for blessings received from God. The children gave a Christmas program during the church school hour; each child was given a box of candy and gifts were distributed.

On January 12, District President Reed Holmes was the morning speaker. Bishop Donald Chesworth spoke in the evening on stewardship.

Eight young people from New Haven attended the annual youth convention held in Boston.

Branch officers elected for the present year are Calvin Sears, pastor; Edward Garfield, secretary and publicity agent; Leslie Garfield, treasurer; Donald Crowell, church school director; Priscilla Crowell, primary supervisor; Anna Munro, women's leader; Barbara Sears, director of music and young people's leader; Harold Garfield, solicitor; Anna Munro and Muriel Garfield, auditors. The finance committee is composed of Calvin Sears, Leslie Garfield, Bertha Menz, Donald Crowell, and Daniel Munro.

—Edward Garfield, reporter.

Flint, Michigan

Pastor, Harry J. Simons

The women of Flint Branch held their annual bazaar on Friday, December 6, at the Newell Street Church. Each of the four groups had a display booth; the Tuesday Club and Zion's League were also represented. Lunch was served cafeteria style, and a dinner was served in the evening. The women's department has contributed \$600 to the building fund so far this year; the ultimate goal is \$1,000.

Members of the Flint and Clio congregations met together for the series of lectures given in December by Bishop C. A. Skinner of Independence; he talked on money management, budgeting, and stewardship. He also addressed the adult and young people's classes at the Baltimore Boulevard Church and preached at the Newell Street Church.

Clara Ellen Hawks, Clara Mae Foote, Pearl Francis Ferris, and Juanita Rosamond Bailey were baptized on December 8 by Elder Theo Bush. The confirmation service was held in the evening. Lynn Douglas Sutton, William Bert Hough, and Jack Lawrence Smith were blessed on December 15.

Members of the Senior Zion's League and their leader, Earnest Wecker, caroled at the homes of shut-ins on December 22; they were served refreshments by Mr. and Mrs. Arthur Sears. The Junior Leaguers, under the leadership of Hattie Joplin, went caroling on the evening of December 23. The choir, directed by Allen Pohly, has contributed special music at recent services.

Andy Scott, formerly of New Zealand and now a student at Graceland, spoke on December 29 at the Newell Street Church. Four former Gracelanders assisted in the services at the Baltimore Boulevard Church. Dick Derenzv gave the 11 o'clock sermon assisted by Clyde Youngs and Hubert Baker. Members of the Zion's League were in charge of the evening service and furnished the music for

it; Lester Lannon was the speaker.

A party was held at the Newell Street Church on New Year's Eve. Games, singing, and refreshments preceded the 11 o'clock fellowship service in the main auditorium. Pastor and Mrs. Harry Simons held open house at their home on New Year's Day from 3 to 6 p.m.

January 19 was financial observance day at both churches. Elder Joe Muir of Port Huron preached at Newell Street and Elder Clyde Youngs at the Baltimore Boulevard Church. Thirty-four financial statements were turned in during the day.

—Mrs. Etta Youngs, reporter.

Sandusky, Michigan

Pastor, James C. Phillips

Members of the Zion's League of the Eastern Michigan District met at Sandusky on November 9 and 10. A semi-formal banquet was held on Saturday evening; Elder John Rogers of Owendale was toastmaster, and Elder Merle Howard, pastor of Midland Church, was guest speaker. The meal was served by the ladies of Sandusky Branch. Sunday's activities included a 9:30 a.m. prayer service, a sermon by Elder Howard at 11, a youth forum in the afternoon, and a candle-light vesper service in the evening.

On Friday night, November 22, Elder John Booth, former pastor of Sandusky, and his family were given a farewell party; surrounding branches joined in the entertainment. Elder and Mrs. Booth were presented a purse of money by each branch; Howard and Sandra also received gifts.

The church school Christmas program was held Friday, December 20, at 8 p.m. It consisted of a pageant, directed by Fannie Vatter and Mary Diem, and a visit from Santa.

An all-day meeting was held January 19. Seventy Percy Farrow of Toronto, Ontario, conducted the 9:45 devotional. Elder James Phillips was installed as pastor of the Sandusky congregation and president of the Eastern Michigan District at 11 o'clock. The two district counselors, Elders John Rogers and Audrey Murray, were in charge. Brother Farrow gave the installation address. Dinner was served at noon in the lower auditorium of the church. Elder Phillips talked to the women in the afternoon, and gave the evening sermon. Brother Farrow conducted a priesthood meeting at 2 p.m.

The women have selected helping needy families as their project for the year. They meet every two weeks and are studying *Famous Bible Women*.

—Greeta C. Jess, reporter.

Chicago, Illinois, District

District President, J. E. Baldwin

Gracelanders home for the holidays joined the alumni in a supper at the Terrace Restaurant; a theater party was held afterward. The young people of the district attended Sonja Henie's ice revue at Chicago Stadium on New Year's Eve.

The various women's groups of the district met at Kimball Hall on the afternoon of January 5 for a concert. Mrs. Naomi West, a member of the West Pullman congregation, was recitalist; she sang arias from *The Barber of Seville*, *Lakme*, and *The Dead City*. Group leaders of the district sold tickets to the concert.

All congregations of the district met for the first district prayer service of the year at West Pullman Church on the afternoon of January 12. District President J. E. Baldwin was in charge, assisted by Roy Smith and Lyman Jones; David Weissen played hymn meditations at the beginning of the service.

Publicity agents and book stewards held a meeting immediately after the prayer service to discuss procedure problems and ways of extending their work during the year.

Mrs. Hattie K. Bell, district director of religious education, arranged an evening institute for church school leaders and workers on January 14. Dr. Peter Person, executive secretary of the Mission Covenant Church National Board of Christian Education, lectured on "Teacher Methods and Loyalties." Mrs. Lydia Wight, now a resident of Chicago, spoke on the purpose and use of the Department of Religious Education's year book. A social hour concluded the evening's activities. Mrs. Bell was recently awarded the highest teaching merit, a third certificate of progress, by the International Council of Religious Education.

The young people of Chicago District held their second youth assembly on the afternoon of January 19 in Central Church. The program was directed by District Leader Melvin Fowler and Pastor Tom Beil. Ten-minute talks were given by branch leaders at the beginning of a panel discussion on "Youth Works in the Church." The meeting closed with a buffet supper and song fest.

Hearne, Texas

Pastor, C. M. Mitchell

The Christmas program was presented under the direction of Leola Belcher. Following the program, gifts were distributed to all in attendance.

The church building is nearly completed; the main auditorium and four church school rooms have been finished, but must be furnished and decorated.

The adult class is studying *Introductory Study of the Book of Mormon* during the church school hour each Sunday.

Brother Winegar conducted a series of meetings in Hearne recently. Mr. and Mrs. Odom of Bryan are a welcome addition to the congregation.

—Aline Dotson, reporter.

Des Moines, Iowa

Pastor, Frank A. Fry

Recent social activities have been the family night entertainment held in November; a roast beef and turkey dinner prepared under the direction of Zula Dalbey, and a program by Marion Pease; and the Men's Club dinner on November 19 at which Apostle Arthur Oakman spoke.

The choir presented Handel's *The Messiah* at the 11 o'clock service on December 22, Wilbur Chandler directing. Soloists were Helen Harrington, Shirley Mason, Wilbur Chandler and Ralph Dunlap. The children's Christmas service was directed by Mrs. Robert Morgan. A feature of the service was songs by the junior choir. This choir is composed of thirty-five children; they sing Sunday morning at the church school devotional.

A moving picture of the life of Christ was shown following a worship service arranged by Florence Freberg on Christmas Eve. Sister Freberg also plans the church school devotionals. The infant daughter of Mr. and Mrs. Don Harvey was blessed at the close of the service.

Members of the priesthood have outlined an active visiting program; on the second and fourth Tuesday evenings of every month they meet at the church to receive assignments and then go in groups of two to visit the homes.

On January 10, district officers and pastors of branches in the district met in Des Moines to plan a two-year priesthood training course. Classes are held the second Sunday of each month in Des Moines.

Apostle Arthur Oakman and Bishop Henry Livingston visited the students at Iowa State College in Ames on January 11 and 12. Apostle Oakman addressed the Saints at Des Moines on Sunday evening, January 12. Pastor Frank Fry has based his sermons for the past two months on "values"; they have provided much inspiration and food for thought.

A banquet for members of the priesthood, church workers, and their wives opened the activities of the annual financial observance period on Saturday evening, January 18. President John Garver, Bishop Leslie DeLapp, Bishop Robinson, and Pastor Frank Fry were speakers. Services on Sunday included a 9 o'clock prayer meeting, an inventory service at 10:50, a sermon by Bishop DeLapp at 2:30 p.m., and a sermon by President Garver in the evening. A basket dinner was served at noon.

The church heating system has been converted to gas, and the building has been insulated. Because of the increased attendance at the young married people's class taught by Harold Cackler, the balcony has been inclosed with removable panels to form a classroom. Attendance at the midweek prayer services is increasing also.

Classes for study and discussion are held every two weeks by the various groups in the women's department. A bazaar and rummage sale were held recently; one group meets at the church each Thursday to sew.

Henry Kreuger, director of the Iowa Poll and Research for the *Des Moines Register*, spoke at the January meeting of the Men's Club. This meeting marked the second anniversary of the organization of the club.

—Maxine Allison, reporter.

Sinking Spring, Ohio

Highland Branch

Pastor, Carol Rhoads

The following officers were elected at the annual business meeting on November 3: Carol Rhoads, pastor; Charles M. Garman, associate pastor; Nina Crum, secretary-treasurer; Blanche Garman, statistician and intermediate teacher; Velma Rhoads, publicity agent and adult teacher; Arnetta Woods, pianist; Opal Woods, librarian; Roberta Treber, chorister and teacher of the older young people's class; Eugene Crum, church school director; and Viola Crum, primary teacher.

Rita Sue, infant daughter of Mr. and Mrs. Roy Puckett, was blessed by her grandfather, Elder Carol Rhoads, and Heber Woods on November 3.

A miscellaneous shower was given in the church basement recently for Dorothy Collier Frye and her husband. A Christmas pageant and program was presented on the evening of December 22 at the church. Members of the Zion's League held a party on Christmas Eve.

The Willing Workers hold a meeting the first Tuesday in each month; Anna Deardoff is their leader.

—Velma L. Rhoads, reporter.

Marion, Illinois

Pastor, Lindolph Casey

Officers elected at the annual branch business meeting are Lindolph Casey, pastor; O. P. Allen and E. W. McKinney, counselors; Orin Hill, church school director; Jimmy Hill, church school secretary; Wilma Simmons, chorister; Nola Radford, young adult supervisor; Lee Cogdill, Zion's League supervisor; Glenna Jackson, children's supervisor; Winnie Cavitt, women's leader; Ollie Jack, branch clerk; Glenna Jackson, publicity agent; and Ernest Burklow, treasurer. The installation service held in October was one of the most impressive services of the year. Other activities

have been a Halloween party, a supper and bazaar sponsored by the women's department, and various Christmas parties. The Christmas program was presented by the children and young married people. Carl Lynne, infant son of Clarence and Geraldine Kobler, was blessed January 5 by Elders O. P. Allen and Lindolph Casey.

The women meet each week for a potluck lunch and classwork; they also do quilting. Their project for the year is a new church floor.

—Glenna Jackson, reporter.

Owen Sound, Ontario

Almer Sheehy, pastor of London Branch, was guest speaker on anniversary day, November 25. The choir, under the direction of George T. Furness, provided special music for the occasion. A basket lunch was served at noon.

A bazaar and tea were held in the lower auditorium of the church on Tuesday, November 27. Mrs. W. Vance was hostess; Mabel Turner and Coral Smith were in charge of sales. Refreshments were served from four tables decorated to represent the seasons; servers were Mrs. Benson Belrose, Mrs. Clifford Elliott, Gertrude Davey, Mrs. Daisie Houghton, Marion Houghton, Edith Rydall, Mrs. Lloyd Clifford, Mrs. Elmer Rydall, Mrs. Max White, Mrs. Lucy Lyons, Mrs. Clifton McNeil, and Betty Lyons. Mrs. Leslie Silverthorne was at the organ; a program of music and readings was also presented.

The young people enjoyed a crokinole party in November.

A pageant, "The Light on the Hills," was presented by the choir on December 22. George Furness was the director and Mrs. Leslie Silverthorne, the pianist. All participating in the pageant were entertained by the women's department after the performance. The church school Christmas concert was given on December 23 under the direction of William Crawford and Mrs. Perry White. The children were rewarded by a visit from Santa at the close of the program.

Mr. and Mrs. George Furness gave a party at their home on January 9 for members of the choir. Games and refreshments were features of the party. The young people held a watch service on New Year's Eve; Aubrey Mason of Wiarton was the guest speaker.

—Helen Belrose, reporter.

Port Huron, Michigan

Pastor, E. E. Smith

Contributing to the success of the Armistice Day service were Mrs. E. Brown and Mrs. J. R. Grice who sang, and Ralph Fetting, who presented the story of America. A tribute to the servicemen was given by Wallace Jackson. After a trumpet duet by Lavern Phillips and Louis McAuley, Mrs. Annie Paton, gold star mother, was presented a flag by Elder J. A. Pray.

Elder E. E. Smith succeeds Elder Pray as branch president; Elder Pray has been assigned to Chatham District.

President Israel A. Smith was present on Thursday, November 21. On Sunday evening, November 24, the Zion's League choir, orchestra, and junior high girls presented a Thanksgiving program.

The women held a rummage sale in November and sponsored a bazaar and bake sale in December; Clarissa Loeding was in charge. Over \$350 were cleared from these projects. At their regular meeting on December 5, the women were given a lesson in "art in nature" by Leila Muir. Catherine Koehler was in charge of the Christmas party which was held at the church on December 19.

The young matrons gave a farewell party for Helen Pray who will leave soon for Chatham with her husband. On December 16 they sponsored a Christmas party at the Gratiot Memorial Home. Following the program, gifts were presented to the elderly ladies at the home. On December 23, they held a similar program at the Stoutenberg Home for elderly people.

Russell Loeding talked to the Leaguers on "Baptism" at a recent meeting. On Christmas Eve they went caroling at the homes of shut-ins, and on New Year's Eve they had a skating party, after which they returned to the church for games and refreshments. Mary Lou Dumas and Richard Whitford, Jr., were in charge of the evening's entertainment.

Bishop C. A. Skinner taught a series of classes on budgeting recently.

The Christmas program for the church school was directed by Mrs. Raymond Smith, assisted by Mrs. Clare Agnew, Shirley Bankson, and George Wade. Gift bags were provided by the Zion's League.

On Sunday evening, December 22, the choir presented the annual Christmas cantata under the direction of Richard Whitford.

Mrs. J. A. Pray and Mrs. Wilma Record were guests of the Fidelis Girls' Christmas party held at the home of Mrs. Grace Clark. A dinner followed the exchange of gifts.

—Delores Breckon, reporter.

Escatawpa, Mississippi

Pastor, A. N. Barnes

The Christmas program was presented by the children and young people under the direction of Mildred Thomas, children's leader; Gordon Gibson, young people's supervisor; and Hildred Thomas, church school director. Fruit and candy were distributed at the close of the program.

The infant daughter of Mr. and Mrs. William Ehlers was blessed at a recent service by Elders A. N. Barnes and J. L. Barlow. The junior choir sang for this service.

A. N. Barnes, J. L. Barlow, and Hildred Thomas attended the priesthood institute held in Mobile on December 29. Members of the priesthood are making fifteen-minute talks each Sunday at the 11 o'clock service.

Judy Sharon, adopted daughter of Mr. and Mrs. Bruno Rogers, was blessed by Elders R. L. Booker and J. L. Barlow on January 19. The junior girls' choir sang for this occasion.

R. L. Booker, district church school director, Seventy Maurice Draper, Elder A. Orlin Crownover, J. L. Barlow, Hildred Thomas, and A. N. Barnes have been recent speakers. Mrs. A. O. Crownover was guest speaker at a meeting of the Baptist, Methodist, and Latter Day Saint women's groups.

—Mildred Thomas, reporter.

Chillicothe, Ohio

Pastor, E. K. Caldwell

The Southern Ohio District Youth Conference was held in Chillicothe on January 18 and 19 under the direction of Dr. Margaret Barker of Columbus. Apostle Blair Jensen and Elder John Booth were guest speakers.

February 23 will be observed as "Financial Law Day." Members of the Zion's League are preparing a forum discussion and worship program on this theme. March 23 will be Zion's League rally day, at which time the young people of Jackson Branch are invited to be the guests of the Chillicothe League. Elder Orval Mapes will be guest speaker.

—C. W. Parker, reporter.

Now What

By **BERNIE FLEEHARTY**

Every Christian individual has recently passed through a period of time in which he has commemorated the birth of Christ. All did not celebrate in the same way, but each emphasized the part of the holiday season which appeared to him to be the significant. Some endowed institutions with great sums of money. Others gave expensive gifts to those they love and admire, or have made personal sacrifices, or have spent hours of time and patience making something to be presented to his neighbor, friend, or relative. Many spent the holidays in concentrated formal worship and thanksgiving. A few were able to do creative work; they planned services in order that others might receive the Spirit of Christ. Each year the same attempt has been made to start anew with a life more characteristic of Christ's life. This is altogether fitting and proper, but NOW WHAT?

Having passed through the period of rekindling and thanksgiving, what shall be our contribution to the rest of the year? Christ showed his gratitude for the privilege of birth by excelling in a life of service. What better way is there to appreciate both the birth and life of Christ—which is the perfect example—and your own life? We, as Latter Day Saints, are commanded to excel. We must accept the challenge which society gives us. We must excel in personalities and characters. We must excel in homemaking, for to homemakers is entrusted the destiny of tomorrow's church. We must excel in each of our particular posi-

tions and professions, for the eyes of the world are waiting to be shown the way to Zion. We must study more, think deeper, appear neater, and work more efficiently, for to us is given the continuation of Zion-building. We *must* make a worthy contribution.

No two of us have risen to the same heights in maturity, nor do we think alike. Therefore, we must first determine for ourselves where we stand on the ladder of life, then say to ourselves, fairly, "I have accomplished this, and this, and this, to my satisfaction, NOW WHAT?"

In thinking out this question, we may wish to start with an evaluation of our inheritance. How rich has been that inheritance! The very act of being born entitles us to the use of millions of miles of pavement on which we may travel to places of interest, beauty, historic importance, and the homes of persons we care to be with. For this there is asked no fee. We may wish to travel by train. If so, we have inherited miles and miles of railway tracks also. Think of the conveniences of the radio and the telephone—another part of our rich inheritance. It has been a source of reverence to me as I have walked into the quietude of large libraries and have observed people earnestly appreciating and benefiting from the stacks of books and magazines which have been placed there for them. All this would not have been possible except that individuals have yearned to make a contribution in their lives to their posterity. Former generations have been good to us. We have vast opportunities today because of it. We too have done some things during our generation which will call out moods of appreciation from generations to come, but NOW WHAT?

Do we know how best to use our inheritance? I made a rather interesting observation a few months ago which I should like to share with you. I entered a small city bus en route home one evening after work and unconsciously seated myself opposite a young mother with a small boy. The boy appeared to be about two years of age. To him had been given his first double-dip chocolate ice-cream cone. The way he handled the cone would indicate to me that he had managed single dip cones before but this was a special treat. He finally finished the cone, but not before every lady on the bus had contributed her last cleansing tissue to the cause. The small boy was literally covered with chocolate ice cream. He had been given something which was too large for him to cope with. This experience had a lesson in it for me. I began to see how individuals may or may not be big enough to handle their inheritance. I saw too that, while society would say the small boy made a complete failure in his attempt to eat his cone, he enjoyed it thoroughly and was successful, in his opinion, because the cone diminished in his hand and it was very tasty. But, what is more important, he had gone beyond his immediate accomplishments and had had his first double-dip ice-cream cone. His mother was dreadfully embarrassed.

Our first attempts to push back the horizons of our experience may prove embarrassing to others, also, but to us is given the encouragement to try. We had no fear when small, and collectively we have no fear now. Especially do we have no fear when we hear on every hand, almost in an audible voice, the younger generation looking to us and saying, "Our inheritance is great, God has given us life, Christ gave us a pat-



tern for a happy life, latter-day generations have given us a church, and the books of the church, together with a promise of Zion. What is going to be your contribution to our society?" Many of us today are ignoring the challenge thrown at us—that of establishing Zion—but our ignoring it does not lessen the challenge.

We must realize that beyond our immediate environment—in politics, in religion, in economics, in industry, in medicine, in homemaking and branch strengthening, there lies untold riches. We need only to push back the horizons of immediacy and discover our own potentialities, along with our weaknesses; discover God's complete plan for a more abundant life, using the experiences of subsequent generations; discover new plans, new ideas, new al-

legiances, new abilities, new talents, new concepts, and new personalities.

Do things, even though you may find yourself covered with chocolate ice cream at your first attempt; you will have started your learning process. Work diligently and untiringly. Tackle the things which now seem too large. Stumble and fall, if necessary, but get up and start over again with a new determination. Make your influence felt in your work, your home, your community, your nation, your church, and in the world. Then look into the eyes of the younger generation and say, "Here is my contribution." Be sure you are able to say with God, "It is good." Then, to the youth, say, "What will be your contribution? It must be better than mine. It must be of a quality to assure a growing Zion, or you will disap-

Here Is the Writer . . .

Bernie Fleeharty is a native of Indianapolis, Indiana. Before attending Graceland, she worked for several years as an accountant in her home town. At college she was business manager of the "Acacia," treasurer of the student council, Crescent secretary, and a member of the Lambda Delta Sigma. Since graduation, she has worked as medical secretary in the Grabske-Link office in Independence, where she is known as "Miss Bernie."



point your forerunners in this important project for which we have given a greater portion of our lives."

To this challenge they *will* respond, because we shall have handed down to them the torch of enthusiasm, wisdom, and promise which our forefathers handed to us.

The Trouble-Shooter

Fine Points of Tithing

QUESTION: There are several points on this matter of tithing that are not quite clear to me. For example, why should gifts given to other people be tithed when they are not an increase? Why should a savings account be tithed when very possibly the money will be used for necessary living expenses? And why should one's home be tithed when it is a just want and need. Money spent for rent is not tithable.

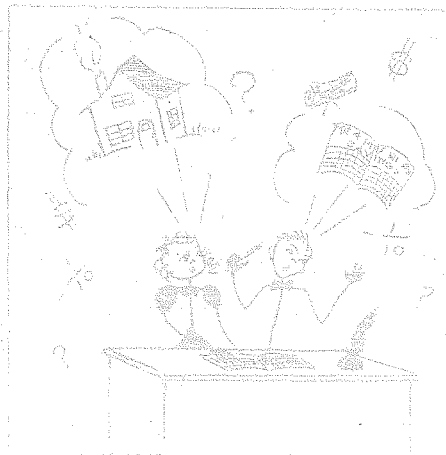
I'm not trying to find a way to "beat the Lord," but these particular issues have me puzzled.

ANSWER: By Bishop H. L. Livingston

"Why should gifts given to other people be tithed when they are not increase?"

Because gifts are purchased out of increase, it is necessary to understand how increase is determined in order to see why it includes gifts given to other people. Increase is the amount left after deducting necessary living expenses

from income for the year. It is not necessarily actual cash on hand at the time of accounting but is the difference between the annual income and the deductible expenses which are necessary living expenses. Naturally, gifts, which



are not considered deductible expenditures, accordingly are part of the increase subject to tithing.

"Why should a savings account be tithed when very possibly the money will be used for necessary living expenses?"

The Lord, by his law, provides for an annual accounting of one's stewardship. The intent of this provision is quite clear that our responsibility to the church is periodic and according to the prosperity we have enjoyed; otherwise, the church would not have a regular income to meet its operating costs. If in the course of a year's time we have been blessed with increase, we owe tithing to the Lord, but if in that period we have not enjoyed an increase, we do not owe tithing. It does not mean, however, that if we have not had increase we cannot help the church, for we can make an offering. Savings, therefore, which are a part of our increase would be subject to tithing at the accounting date. However, there may be instances where people save for specific needs and at the accounting time may have not as yet made the purchase. It would seem to us, in this event, that the matter of tithepaying would largely depend upon the desires of the individual. In these cases where only a matter of days is involved and the intent of the contributor is clear, we are inclined to give the contributor the benefit of any doubt. On the other hand, the accumulation of money in a savings account without a specific need would represent increase and be subject to tithing.

"Why should one's home be tithed

ber 3, 1931; and *Saints' Heralds* for October 17, 1917; February 9, 1921; November 11, 1931; and August 17, 1932.

Change of Address

Gomer T. Griffiths
919 West Kansas
Independence, Missouri

Requests for Prayers

J. C. McConaughy, 57 Elmwood Street, Barberton, Ohio, writes that he is in his ninetieth year, is suffering from various afflictions, including arthritis and cataracts. He desires the prayers of the church members, "if it is the Lord's will that he will spare me sufficient sight to see to go about."

Prayers are requested for Mrs. J. W. Adams of Independence, Missouri. Mrs. Adams, an invalid, recently lost her husband.

Emma Cooper, Castleberry, Alabama, requests the prayers of the Saints that she might be healed of her affliction.

Prayers are requested for Elmer Lindley of Rock Island, Illinois, who is ill in the hospital.

Prayers are requested for Carrie Deller Nafus of Eldorado Springs, Missouri. She has been seriously ill for several weeks.

Correction

The name Eugene Victor Linmer appearing on page 16 of the February 1 issue of the *Herald* should be Eugene Victor Immer.

WEDDINGS

King-Carlson

Florence Carlson, daughter of Mr. and Mrs. B. Carlson, and Bennie King, son of Mr. and Mrs. Ambrose King, both of Victoria, Illinois, were married July 31, 1946, at the Reorganized Church in Dahinda, Illinois, the groom's father officiating.

Jurik-Grazzini

Dolores Grazzini, daughter of Mr. and Mrs. Adolph Grazzini of Donora, Pennsylvania, and Louis Jurik, son of Mr. and Mrs. John Jurik of Roscoe, Pennsylvania, were married on November 26 at Winchester, Virginia. They will make their home in Donora.

Mowery-Aultman

Marjorie June Aultman and Harvey Mowery of Tampa, Florida, were married at the North Tampa Civic Club in Tampa on January 13.

Constance-Ruoff

Twila Jean Ruoff, daughter of Mr. and Mrs. Chris Ruoff of Industrial City, Missouri, and Duane Keith Constance, son of Mr. and Mrs. Archie Constance of Stewartsville, Missouri, were married at the First Reorganized Church in St. Joseph, Missouri, on January 24. High Priest Robert S. Farnham of Lamoni, Iowa, performed the double-ring ceremony. The couple will make their home in Lamoni; both are students at Graceland.

Short-Schuster

Virginia Schuster and Orville Short were married February 9 at the Reorganized Church in Rock Island, Illinois. Elder Victor J. Witte performed the double-ring ceremony. Mr. and Mrs. Short will make their home in Moline.

Purgahn-Hunter

Thelma Jane Hunter, daughter of Mrs. Cora Hunter of St. Charles, Missouri, and Kenneth E. Purgahn, son of Mr. and Mrs. Preston Purgahn of St. Charles, were married January 18 at the St. Charles Reorganized Church. Pastor F. F. O'Bryan performed the double-ring ceremony. The couple will make their home in St. Charles.

Shimel-Foster

Vida Hosler, daughter of Mr. and Mrs. Willard Hosler, and John Alva Shimel, both of Mansfield, Missouri, were married November 16 at the bride's home. Elder James W. Davis performed the ceremony.

Powers-Durey

Margaret Durey, daughter of Mr. and Mrs. F. A. Durey of Fayette, Iowa, and Norman W. Powers, son of Mr. and Mrs. J. L. Powers of Oelwein, Iowa, were married January 12 at the First Baptist Church in Oelwein. The Reverend C. F. Perron performed the double-ring ceremony.

Shipley-McCord

Gloria McCord, daughter of Cecil and Ruth McCord, and George Willis Shipley, both of Omaha, Nebraska, were married January 10 at the Reorganized Church in Omaha, Pastor John Blackmore officiating.

Moore-Wolfe

Evelyne Wolfe, daughter of Mr. and Mrs. Iver C. Wolfe of Columbus, Nebraska, and Russell A. Moore, son of Mr. and Mrs. Clifford L. Moore of Carroll, Iowa, were married September 21 by Elder Albert Livingston at his home in Omaha, Nebraska. They are residing in Carroll. Mrs. Moore is a graduate of Graceland College, class of '42.

Darmon-Metcalf

Beatrice Metcalf, daughter of Mr. and Mrs. Clive Metcalf of Arkansas, Wisconsin, and Robert Darmon, son of Mr. Edd Darmon of Independence, Missouri, were married December 21 at the Reorganized Church in Arkansas. The bride's father officiated.

Munjak-Lundquist

Reva Ardella Lundquist, daughter of Mr. and Mrs. David Lundquist of Independence, Missouri, and Frank Joseph Munjak of Kansas City, Missouri, were married at the Liberty Street Church in Independence on September 7. The double-ring ceremony was performed by the bride's uncle, Elder O. W. Okerlind. Mr. and Mrs. Munjak are living in Independence.

Lundquist-McClarnon

Savilla Lou McClarnon of Drexler, Missouri, and Duane Reginald Lundquist, son of Mr. and Mrs. David Lundquist of Independence, Missouri, were married February 2 at the Walnut Park Church in Independence. The double-ring ceremony was performed by the bridegroom's uncle, Elder O. W. Okerlind. The couple will make their home in Independence.

Berry-German

Caroline German and Robert Berry, both of Springfield, Missouri, were married December 20 in Springfield.

Laudie-Ensley

The marriage of Mildred Pearl Ensley, daughter of Mrs. Agnes Ensley of Sacramento, California, and Robert Charles Laudie of Amsterdam, Missouri, was solemnized at the Reorganized Church in Sacramento on December 22. The double-ring ceremony was performed by Elder Laurence MacDonaid.

Foynter-Brock

Ivy Rose Brock, daughter of Mr. H. L. Brock of Whiting, Indiana, and Clarence K. Poynter of Maitland, Missouri, were married February 2 at the home of Dr. and Mrs. John Blumenschein at Columbia, Missouri. Dr. Blumenschein, brother-in-law of the bride, officiated at the double-ring ceremony. The couple will make their home near Maitland.

Lee-Peer

Ruth Evangeline Peer, daughter of Mr. and Mrs. Elmer C. Peer of Independence, Missouri, and Daniel Edward Lee, son of Mr. and Mrs. Wesley E. Lee of Blue Springs, Missouri, were united in marriage at the Reorganized Church in Atherton on February 7. The double-ring ceremony was read by Elder D. R. Hughes, assisted by Pastor Wendell Van Tuij.

Howard-Sanford

Shirley Sanford, daughter of Mr. and Mrs. Walter E. Sanford of Ft. Madison, Iowa, became the bride of Lewis L. Howard of Shenandoah, Iowa, on January 5 at the Reorganized Church in Ft. Madison. Harold D. Smith, uncle of the bride, performed the ceremony. The Howards are making their home in Ft. Madison; Mr. Howard is owner of the Ft. Madison Flying Service.

Births

A daughter, Melva Mirie Elaina, was born to Leading Seaman and Mrs. Melvona R. Dods at Grace Hospital in Halifax, Nova Scotia, on October 11.

Mr. and Mrs. Paul L. Beyer of Pittsburgh, Pennsylvania, announce the birth of a daughter, Linda Dell, born October 21. Mrs. Beyer is the former Zota Madge Shinn.

A son, Peter, was born to Mr. and Mrs. William Manship of Hamden, Connecticut, on August 7.

Mr. and Mrs. Julian Lewis of Forreston, Illinois, announce the birth of a daughter, Judith Kay, born December 25. Mrs. Lewis is the former Lorraine Hewitt of Ladysmith, Wisconsin.

Invitation to Ohio Saints

All Saints in or near Sandusky, Ohio, are invited to attend Sunday evening services at the Edwin Shump home, 919 West Monroe Street, Sandusky.

Northern Michigan District Business Meeting

A special business meeting of the Northern Michigan District will be held at the church in Gaylord on February 23 at 11:30 a.m. Delegates to General Conference will be elected at this time.

ALLEN SCHREUR,
District President.

Minnesota District Conference

The spring conference of the Minnesota District will be held in the Minneapolis Church, Fifth and Queen Avenues North, on February 22 and 23. The conference program will consist of prayer services, classwork, preaching, a business meeting, and other special activities. General church representatives will be present.

Those planning to attend are requested to notify Mr. H. Champion, Wayzata, Minnesota, or District President H. W. Keairnes, giving the number and age of members in party so that sleeping accommodations can be arranged. Meals will be served at the church at a nominal cost.

H. W. KEAIRNES,
District President.

New Westminster Young People's Institute

A young people's institute and drama festival will be held on March 7, 8, and 9 in the New Westminster Church, corner of Tenth and London Streets. All young people of the district are asked to attend, and a cordial invitation is also extended the youth of Seattle and Washington. Seventy E. Ledsworth is to be in attendance. Plays will be presented by the various Leagues of the district.

JACK BLAIR, JR.,
District Young People's President.

Heralds Wanted

Edith Eaton, 601 West South Avenue, Independence, Missouri, wants *Heralds* printed in the 1930's, and January, 1940, to May, 1944, for missionary work, reference, and as lending material for shut-ins.

Books Wanted

Margaret M. Elliott, 1206 West Maple, Independence, Missouri, would like to secure copies of *Birds of a Feather* and *In the Shelter of the Little Brown Cottage*.

Church Publications Wanted

C. W. Clark, 1021 South Park Street, Independence, Missouri, would appreciate copies of the following: *Zion's Ensign* for Septem-

when it is a just want and need?"

Tithing is payable on the increase of net worth arising out of the payments on the purchase of a home because there is an actual increase of one's resources. Rent paid, on the other hand, does not increase assets. Tithing, of course, would not be due on the interest or taxes included in home payments.

Mr. and Mrs. Herbert C. Lively of Lamoni, Iowa, announce the birth of a daughter, Judith Anne, born January 10. Mrs. Lively is the former Mary Ellen Skinner.

Mr. and Mrs. H. L. Carroll, Jr., announce the birth of a daughter, Corless Ann, born January 24 at Emory Hospital, Atlanta, Georgia. Mrs. Carroll is the former Ann Haggerty, daughter of Dr. and Mrs. A. L. Haggerty of Augusta, Georgia.

Mr. and Mrs. Edmund D. Allen of Independence, Missouri, announce the birth of a daughter, Rebecca Rae, born October 3. She was blessed on November 10 at Enoch Hill Church by her grandfather, Elder Amos E. Allen, and Elder Everett J. West.

Mr. and Mrs. Howard I. Albro, Jr., of Hoxie, Rhode Island, announce the birth of a daughter, Barbara Ann, born December 17.

Mr. and Mrs. Orville G. Goodwin of Tulsa, Oklahoma, announce the birth of a son, William Evan, born October 11. Mrs. Goodwin is the former Lois Bailey.

A son, Richard Alfred, was born to Mr. and Mrs. Alfred W. Henderson of Fort William, Ontario, on October 13.

Mr. and Mrs. Loraine M. Bartlüt of Fort William, Ontario, announce the birth of a daughter, Alice Louisa, born December 7.

A son, Michael Bartlüt, was born to Lt. Col. and Mrs. W. W. Brown on December 22 in Vienna, Austria, where Lt. Col. Brown is stationed with the American Air Force. Mrs. Brown is the former Eloise Bartlüt.

Mr. and Mrs. W. Dean Truog of Mallard, Iowa, announce the birth of a son, Wilbur Dean, Jr., born January 27. Mrs. Truog is the former Clara May Weatherford of Latta, South Carolina.

Mr. and Mrs. George Leigh of Des Moines, Iowa, announce the birth of a son, Bryan Hunter, born February 11. Mrs. Leigh is the former Rae Hunter.

A son, Ronald Michael, was born February 1 to Mr. and Mrs. Robert Beckner of Oelwein, Iowa.

A daughter, Joyce Elaine, was born to Mr. and Mrs. W. E. Rook of Donora, Pennsylvania, on January 3. Mrs. Rook is the former Isabelle Eaton.

Mr. and Mrs. Edwin Frankowski of Donora, Pennsylvania, announce the birth of a daughter, Kathryn Ann, born January 19. Mrs. Frankowski was formerly Laura Mae Eaton.

Mr. and Mrs. B. C. McFadden announce the birth of a son, William Bruce, born November 23 at the Independence Sanitarium. Mrs. McFadden is the former Earlene Dobbins.

A daughter, Susan Gay, was born to Mr. and Mrs. George Santos of Sacramento, California, on December 15.

A daughter, Dianne Darlene, was born on December 3 to Mr. and Mrs. William Max Grice of Willow Run, Michigan. Mrs. Grice is the former Vesta Darlene Spriggle of Uniontown, Ohio. Mr. Grice is attending college at Ann Arbor.

A daughter, Linda Kaye, was born to M/Sgt. and Mrs. Charles E. Cockcroft of Crestview, Florida, on February 4. Before her marriage, Mrs. Cockcroft was Lillian Donlevy.

Mr. and Mrs. Floyd Francis of Ft. Madison, Iowa, announce the birth of a daughter, Janice Kay, born October 16. Mrs. Francis is the former Thelma Gunn, a graduate of Graceland College.

A son, David Eugene, was born October 19 to Mr. and Mrs. Dewey Rosenbaum of Kansas City, Missouri. Mrs. Rosenbaum is the former Wilma Gunn, a graduate nurse of the Independence Sanitarium.

Mr. and Mrs. Robert Karle of Ft. Madison, Iowa, have adopted a daughter; they have named her Joyce Ellen. She was blessed on February 2 by Pastor W. H. Gunn at Ft. Madison.

A daughter, Linda Kaye, was born to Mr. and Mrs. Harold Smith of Ft. Madison, Iowa, on September 3.

DEATHS

LOOMIS.—Squire William, was born March 18, 1884, at Sultons Bay, Michigan, and died January 25, 1947, in Los Angeles, California. He is survived by his wife, Mary Loomis;

two daughters; Jean Murdock and Billie Barker; two sisters; Minnie Doane and Pearl Verderman; and one brother, John Loomis. Funeral services were held January 30 at the Downtown Mortuary, Elder Garland E. Tickmeyer officiating. Interment was in the Pomona cemetery.

ROGERS.—Slay, son of Simon E. and Mahale Rogers, was born December 4, 1916, at Vanceave, Mississippi, and died November 23, 1946. On February 7, 1941, he was married to Hazel Argo; two children, Kenneth and Sherron, were born to this marriage. He leaves his wife, son and daughter, four brothers, and six sisters. Elder A. H. Miller was in charge of the funeral service held at Vanceave Church. Burial was in the Evergreen Cemetery.

LOPER.—Emma J., daughter of William and Lydia Phipps, was born February 16, 1866, near Salt Lake City, Utah, and died January 27, 1947. She spent her girlhood days in Page County, Iowa, moving in 1900 with her family to Lamoni. She was baptized a member of the Reorganized Church early in life. She was married to Howard W. Loper in Lamoni; five children were born to this union; Mrs. Verden Forman of Lamoni, Mrs. Herbert Kelley and Mrs. Frank Dietrich of Los Angeles, California; William Loper of Villisca, Iowa, and Maurice Loper of Greenfield, Iowa. She is also survived by ten grandchildren, and ten great-grandchildren. Mr. Loper died on July 4, 1942. Funeral services were held in the chapel at Lamoni, Seventy L. G. Holloway and Elder Charles E. Harpe officiating. Burial was in the Rose Hill Cemetery.

MARTIN.—Ethel Louisa, Earll, wife of Robert John Martin, died January 9, 1947, at her home in Derby Township, Ontario. She was an active member of the Owen Sound Reorganized Church. Besides her husband, she leaves four foster sons: Ralph, Ronald, William, and Harold. Funeral services were held at the church in Owen Sound, Evangelist Benson Belrose and Elder F. B. Belrose officiating. Interment was in Greenwood Cemetery.

RAUCH.—Graceland Marcine, daughter of Frank and Ruth Bradfield, was born January 5, 1897, at Lamoni, Iowa, and died January 24, 1947, at the home of her daughter in Des Moines, Iowa. She was married to Henry C. Rauch on January 9, 1914, at Mt. Ayr, Iowa; two children were born to this union. Mrs. Rauch received her education in the Lamoni Public Schools and Graceland College. With the exception of a few years which she spent in Missouri and California, she lived her entire life in Iowa. She joined the Reorganized Church as a child, and was also a member of the Pythian Sisters and other neighborhood organizations.

She is survived by her husband, Henry; a daughter, Mrs. Geraldine Parsons, and son, Donald Rauch, both of Des Moines; her father and mother; an aged grandmother; one brother, Philip, of Des Moines; a sister, Celia Kinney of Glendale, California, and two grandchildren.

KELLEY.—Howard Winfred, son of Winfred Bishop and Alberta Dancer Kelley, was born on February 24, 1905, in Leon, Iowa. In 1907 the family moved to Independence, Missouri, where Howard lived until May, 1946, when he went to the sanitarium at Mt. Vernon, Missouri. He passed away there on February 7, 1947. He was a graduate of William Chrisman High School and attended Graceland College. Later he was graduated from the Kansas City School of Law. From boyhood he was associated with the Jackson County Title Company, of which his father, W. B. Kelley, was president. After the death of his father on October 7, 1944, Howard became president. He was a member of the Chamber of Commerce and the Men's Club. At the age of eight years, he was baptized into the Reorganized Church. On June 15, 1937, he was united in marriage to Henrietta Wright.

He is survived by his wife; two sons: Kenneth Howard and David Michael; his mother, Mrs. Alberta Kelley; and two brothers: Harold E. and W. Wendell, all of the home. Funeral services were held at the Stahl Funeral Home, Evan A. Fry officiating.

JOHNSON.—Leander Oxley, son of Henry A. and Elizabeth Ralston Johnson, was born at Williamsdale, Nova Scotia, on September 1, 1871, and died February 6 at the Independence Sanitarium. On October 30, 1901, he was united in marriage to Lois Allen Graham; in 1938 they moved to Independence, Missouri. On May 16, 1895, he was baptized a member of the Reorganized Church by Elder H. J. Davidson and on June 27, 1908, he was ordained to the office of priest, which office he held until his passing. Besides his wife, he leaves one brother,

Boyd Johnson of Amherst, Nova Scotia, and several nieces and nephews. Elder Amos T. Higdon was in charge of the funeral services and Elder Glaude A. Smith preached the sermon. Interment was in Mound Grove Cemetery.

HAMMER.—Maggie, daughter of Mr. and Mrs. William Davis, was born July 3, 1875, in Manona County, Iowa, and died at her home in Mondamin, Iowa, on February 1. She had been a resident of Mondamin for seventy years. On July 3, 1892, she was married to Charles Hammer; eight children were born to this union. Mr. Hammer and two daughters, Edna and Ina, preceded her in death. She was a faithful member of the Reorganized Church throughout her life.

Surviving are her mother, Mrs. Jane Davis of Sioux City, Iowa; four sons: William of Sioux City; Harold of Norfolk, Nebraska; Leslie and Roy of Mondamin; two daughters: Mrs. Otto Nelson and Mrs. Joe Niles of Mondamin; seventeen grandchildren, and four great-grandchildren. Funeral services were held at the Methodist Church on February 3, Elder Mark Hutchinson officiating. Burial was in the Magnolia Cemetery.

ARMOR.—Rebecca Mantle, was born September 26, 1865, in Osage County, Missouri, and was burned to death at the home of her son, William Kemple, at Linn, Missouri, on January 22, 1947. She was a devout member of the Reorganized Church.

She is survived by three brothers: Charles, Joe, and John Mantle of Linn; three sisters: Mary Huot, Elston, Missouri; Priscilla Litton, Sunset, Texas; and Lucinda Sieg, Peoria, Illinois. Funeral services were held at the Linn Methodist Church, Elder A. H. Wintermeyer of Jefferson City officiating. Interment was in the Linn cemetery.

KEMPLE.—William Kemple, was born January 15, 1895, at Linn, Missouri, and died in a fire at his home in Linn on January 22, 1947. He is survived by his wife, Vesta, and two children, Dorothy Jean and Billy Eugene. Funeral services were held at the Methodist Church in Linn, Elder A. H. Wintermeyer of Jefferson City, Missouri, officiating. Interment was in the new Latter Day Cemetery at Linn.

WICKS.—Fred F., was born February 21, 1881, at Walkerville, Michigan, and died unexpectedly on January 12, 1947, at his home near Hersey, Michigan. He had been a member of the Reorganized Church since November 27, 1903. On January 11, 1911, he was married to Susie E. Weable of Lamoni, Iowa.

He leaves his wife; one daughter, Mrs. Leonard Augst of Reed City, Michigan, and two sons, Jerrrie and Fred. Services were held at the McDowell Funeral Parlor in Reed City, Michigan, Elder A. R. Ellis officiating. Burial was in the Hersey cemetery.

ANDERSEN.—Edward Franklin, was born July 15, 1883, at Ames, Iowa, and died February 2, 1947, at Doctors' Hospital in Omaha, Nebraska, after a long illness. On January 1, 1908, he was married to Nettie Pearl Epperson in Mills County, Iowa; one daughter was born to this union. Mr. Andersen was baptized a member of the Reorganized Church on November 27, 1921, by Apostle J. F. Curtis.

He is survived by his wife, Nettie; a daughter, Mrs. Claude E. Turner of Council Bluffs; two sisters: Mrs. James Brown of Modale, Iowa, and Mrs. Anna Murecek of Portland, Oregon; and one grandchild. Funeral services were held at the Woodring Funeral Home in Council Bluffs with Elder V. D. Ruch and the Reverend L. H. Athey of the Methodist Church in charge. Burial was in Memorial Cemetery in Council Bluffs.

OLSEN.—Hans Kristinius, was born in Ulefos, Norway, on September 11, 1867, and died January 21, 1947, at the home of his son in Colorado Springs, Colorado. Most of his youth was spent in Norway. In 1897, he was married to Johanna Kristoffersen; six children were born to this union. Mr. Olsen, his wife, and daughter, Adele, came to America in 1905, living for a short while in Logan, Utah, then moving to Independence, Missouri, and from there to Goodland, Kansas. Before retirement, Mr. Olsen was an employee of the Rock Island Railroad Company. In 1929, he became a member of the Reorganized Church. Mrs. Olsen and four of the children preceded him in death.

He leaves his son, George, of Colorado Springs; a daughter, Adele Law of Chappell, Nebraska; and six grandchildren. Services were held in the Sage Funeral Home, Elders J. R. Graybill and Kenneth Ingram officiating. Burial was in the Goodland cemetery.

Donald E. Harvey
1368 E. 13th St.
Des Moines, Iowa

M
h

CARSON.—Ruby, daughter of Mr. and Mrs. Isaac Milton Kirkland, was born September 27, 1890, in Parker County, Kansas, and died at her home in Hominy, Oklahoma, on November 15, 1946. On October 31, 1909, she was married to Charles Thomas Carson; two children were born to this union. One son, Otto Frank, died in infancy. Mrs. Carson was baptized a member of the Reorganized Church in 1928.

She is survived by her husband, Charles; a son, Charles T., Jr.; one grandchild; a niece, Mrs. W. R. Power of Dallas, Texas, whom she reared from childhood; two sisters: Mrs. W. H. Swart of Los Angeles, California, and Mrs. T. L. Norris of Sanger, California. Services were held at the Hominy, Oklahoma, funeral home, Elders Jess Davis and Ellis Rathburn officiating. Burial was in the Hominy cemetery.

AXEL.—Lillian Violet, daughter of Mr. and Mrs. Martin Evenson, was born August 31, 1902, at North Bay, Wisconsin, and died at Woodlawn Hospital in Chicago, Illinois. She attended elementary and high school in Ephraim, and then entered nurses' training at Finley Hospital in Dubuque. She was married to Oscar Axel on March 29, 1933. On October 12, 1941, she was baptized a member of the Reorganized Church. She was in failing health for several years preceding her death.

She is survived by her husband, Oscar; two sisters: Eva Ipsen of Cuba City, Wisconsin, and Nancy Pantar of Ephraim, Wisconsin; two brothers: Milton Evenson of Independence, Iowa, and Alfred Evensen of Sturgeon Bay, Wisconsin. Services were held at the Carlson Funeral Home in Cuba City. Elders Joseph Baldwin and Stephen Lester, Jr., were in charge.

ANDERSON.—Theodore, son of John and Eva Anderson, was born July 25, 1880, near Byrd's Creek, Wisconsin. In 1898, he moved with his family to a farm near Excelsior. On March 1, 1903, he was married to Wilma Slade, who preceded him in death on April 9, 1943. Mr. Anderson was baptized into the Reorganized Church on September 22, 1907. He died on December 28, 1946.

He is survived by his mother, Eva Anderson of Excelsior; five sons: Elmer of Livingston; Archie of Helena, Montana; Gerald of Blue River; Ivan of Steuben; and John of Garnaville, Iowa; three daughters: Dellie of Gays Mills; Mrs. Eva McCullick of Steuben; and Mrs. Helen Kast of Beloit; a brother, William, of Rock Falls, Illinois; one sister, Mrs. Phoebe Harwood of Excelsior; and seventeen grandchildren. Funeral services were conducted by Elder Philip Davenport, Jr., assisted by Reverend Randall. Interment was in Glenwood Cemetery.

STEPHENSON.—Carrie O. Shepard, was born October 20, 1876, at Magnolia, Iowa, and died January 19, 1947, at Winters, California. She became a member of the Reorganized Church early in life and was ever faithful to its teachings. Her parents were both members of the church and her father served as an elder for many years.

She leaves her husband, Joseph, of Dixon, California; three sons: Leon Hilsinger of Des Moines, Iowa; Forest and Everett Verman of Laramie, Wyoming; one daughter, Mrs. Ima Murry of Centralia, Missouri; a

brother, Harve C. Shepard, Oceanside, California; and a sister, Harriet E. Corbin, Houston, Texas. Funeral services were conducted in Dixon, California, by Elder Myron Reed Schall of Sacramento. Interment was in the Dixon cemetery.

JACK.—Ollie, was born near Tunnel Hill, Illinois, on March 9, 1885, and died at her home in Marion, Illinois, on December 7, 1946. She was baptized into the Reorganized Church on November 2, 1902, and was a charter member of the Marion Branch. On April 24, 1903, she was married to Newton Jack.

She is survived by her husband; one daughter, Mrs. Mildred Atwood, one son, Otis Parmley; and two grandchildren. Services were conducted at the Mitchell Funeral Home; Elder Eugene A. Theys, assisted by Elders

O. P. Allen and E. W. McKinney, officiated. Interment was in the Webb Cemetery in Johnson County.

SKINNER.—Robert, son of Pinkney and Mary Skinner, was born August 11, 1875, at Cameron, Texas, and died January 15, 1947, in Frederick Hospital, Frederick, Oklahoma. He was baptized a member of the Reorganized Church in June, 1897.

He is survived by his wife, Lula; four brothers: Jonah and Roy of Davidson, Oklahoma; Ira of Oklaunion, Texas; and Ernest of Lincoln, Nebraska; three sisters: Mattie Oheigley of Houston, Texas; Mrs. B. F. Renfro and Mrs. R. J. Parker of Davidson. Elder Lester Dykes of Eagle City was in charge of the funeral service. Burial was in the Davidson cemetery.

Announcing

Increased Book Prices

Effective March 1, 1947

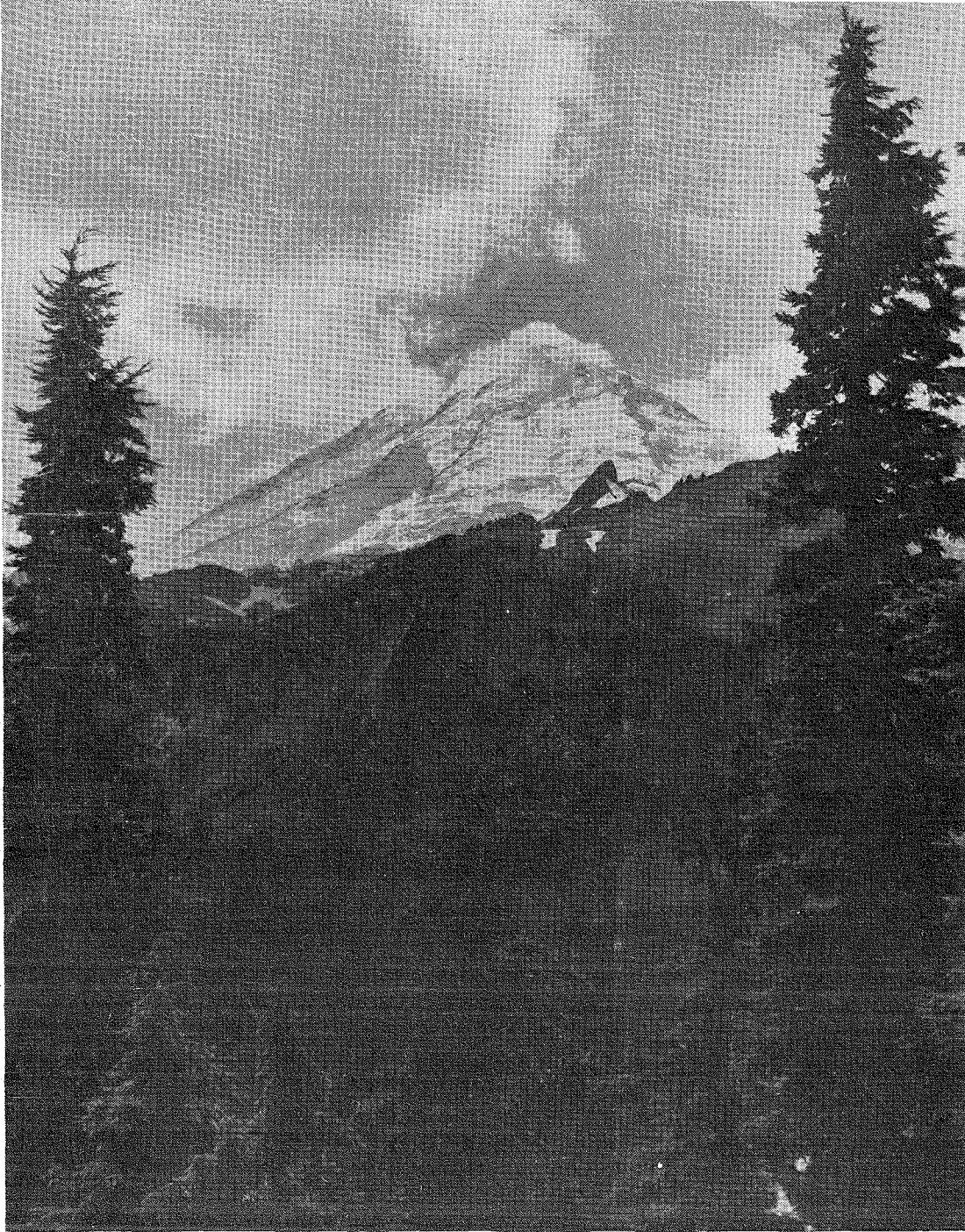
	Present Price	New Price
Angel Message Tract Book (cloth).....	.75	\$1.00
Angel Message Tract Book (paper).....	.30	.50
Between the Covers of Book of Mormon.....	1.00	1.25
Bible in Everyday Living.....	1.50	2.00 \$1.65/5*
Bible Studies (paper).....	.75	1.00
Bible Studies (cloth).....	1.25	1.50
Book of Mormon (cloth).....	1.25	1.50
Book of Mormon—large type.....	4.00	4.75
Call at Evening.....	1.00	1.25
Doctrinal References20	.25
The Enduring Word.....	1.50	2.00
Family Income and Expense Record Book.....	.20	.25
God Our Help.....	1.50	1.75 1.50/5*
Handbook of Financial Law.....	.15	.25
Inspired Version Compared.....	.35	.50
(New Edition) Jesus Christ Among Ancient Americans.....	2.50	2.75
Joseph's City Beautiful.....	1.25	1.50
Restoration: A Study in Prophecy.....	1.50	1.75 1.50/5*
The Scouting Program.....	.25	.35
Solid Rock	1.50	1.75
Story of the Church.....	2.50	3.00
Studies in Life and Ministry of Jesus.....	1.50	1.75 1.50/5*
Youth Income and Expense Record Book.....	.20	.25
Zion's League Handbook.....	1.00	1.25

*5 or more copies to the same address

HERALD PUBLISHING HOUSE

103 South Osage Street • Independence, Missouri

(This space for Address Label.)



M T. B A K E R
WASHINGTON STATE

Photograph by Marvin M. McDole

THE
Saints Herald

VOLUME 94

MARCH 1, 1947

NUMBER 9

www.LatterDayTruth.org

The Man Who - - Was Always Wrong

P. S.

From my early youth there comes back to me today the memory of a remarkable personage—the Man Who Was Always Wrong.

No matter what question came up, he would get on the wrong side of it. He opposed the whole world with an intuitive personal irrationality that never failed him.

A man can be wrong *most* of the time and win no fame. He is just one of millions, an average dunderhead, barely saved by the intelligence of an irate wife. But to be *always* wrong—that approaches genius; in reverse, of course. He was unique. I never met another who could equal his record. But there have been many times when other people have made me remember him.

How could he do it? The cause was his theory of life, his philosophy of the universe. If you admitted his basic assumptions, all the rest was logical, systematic, inevitable. But if you were a normal person, his foundations were preposterous, an insult to intelligence, a phantasmagoria, an illusion concocted in some neon-lit corner of perdition for the deception of fools.

In every business, church, group, or organization, there is someone who is often wrong. He outtalks everybody, wins the arguments by sheer stubbornness and unreasonableness. The minutes of societies are cluttered with his resolutions, put there against the will of a sane but less determined minority.

How careful we must be of our basic philosophy. How we should strive to know the truth. If our foundation is wrong, our whole structure of life is in danger when the dark waters come flooding up around it, bringing ruin. If our foundation is right, we have a chance of survival no matter how fierce the storm.

We must often ask ourselves, "Am I wrong?"

L. J. L.

* Spring

The March wind grabs my skirt
And tugs until I follow willingly.
He beckons 'round the corner of the house
Like some small boy with a secret knowing.
And now I see—
Two carved-white crocus cups
Present their spikes of gold dust to the sun.
I kneel to worship beauty
As young wind, secret shared,
Runs off to play.

Evelyn Palmer Maples.

* Australian Visitors

Independence members of the Stone Church had the pleasure of meeting a distinguished member of the church from Australia Sunday morning, February 16. Elder Perce E. Judd, Sister Judd, and three children, Brian, Perce R., and Beryl, were met by Apostle C. G. Mesley. Numerous members shook hands with them after the service. The previous Sunday they had worshiped at the Balmain Church in Australia. They left on Wednesday and arrived Saturday, proving the world to be very small. Brother Judd has left for New York, where he will be International Commodities Exchange Officer for the United Nations Organization. He is a graduate of the University of Adelaide, has been a university professor for some years, and has served his government at the capital at Canberra.

* A Convert

You may remember a little item in this column (January 4) entitled "The Coffee War," in which we said, "If this causes one person to change, we should like to hear from him or her." The volume of correspondence indicates that "The Coffee War" is still going on merrily. But, believe it or not, that little item won a convert. As usual, it was a lady who came out ahead of the gentlemen. Sister Hazel R. Pumphrey, 629 S. W. 24, Oklahoma City, writes: "I haven't touched a cup of coffee since I read your article. Before that I drank from two to three cups a day. I wanted you to know you can put one person on your list that quit." . . . Many thanks for reporting. You will be rewarded with pleasant sleep and steady nerves, a more comfortable feeling in the stomach, and a conscience free because now the Word of Wisdom means something more in your life than a page in a book.

* Books

"These modernistic bookcases that put the books down close to the floor would be all right," says Uncle Joe, "if a man could have a swivel in his spine."

* Sometimes the difference between success and failure is the ability to make just a little more effort.

C O N T E N T S

EDITORIAL:	
A Good Report.....	3
Across the Desk.....	4
OFFICIAL:	
Tentative Report of Income for the Year 1946.....	4
ARTICLES:	
The Means of Survival, by Apostle E. J. Gleazer.....	5
Zion's League Tenth Anniversary, by F. M. McDowell.....	10
Who Are These Junior Highs—Part One	11
Tips for Travelers, by Frances Ullman....	12
Communion in "Other" Churches, by Evan A. Fry.....	13
News Briefs	14
Bulletin Board	16

Saints Herald

Volume 94 March 1, 1947 Number 9

EDITORS:
The First Presidency
Israel A. Smith
John F. Garver
F. Henry Edwards

ASSISTANTS:
Leonard J. Lea, Managing Editor
Kenneth L. Graham, Business Manager

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The

Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 per year and \$1.15 for six months in advance in the U. S. A., its territories and possessions; Canada \$2.50 per year and \$1.30 for six months; other countries, \$3.25 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

This publication is made possible by devoted volunteers who wish to help in the literary work of the church, and all manuscripts are gladly received for examination. As many as possible will be used. No payment for manuscripts is possible at the present time.

A Good Report

You may belong to that vast throng of people who have only a vague comprehension of figures and hate statistics. Regardless of that, you will like the Presiding Bishop's "Tentative Report of Income for the Year 1946" which is contained in this issue. Compare all items with the same items for the year 1945, and you will probably draw some favorable implications regarding the church and its people.

People will contribute to a succeeding cause. "Nothing succeeds like success," says an old proverb. We like to belong to a "going concern." Beginning with a splendid performance in the liquidation of the church debt, our church fiscal officers have gone on to an equally good record in the building of reserves and resources for the future of the church.

It is natural for people to give under these circumstances. They know that the use made of the money will be good, that the management will be competent, and that the funds will be at work for years to come instead of being dissipated immediately. The church is benefiting by receiving interest on its money instead of paying interest. That is, accumulated resources are working for us. People like that sort of thing, and as long as we go ahead in this way, we can expect increasing confidence, devotion, and generosity.

Do not worry that the money will be idle. In due time the church will have a program ready in which it will be given proper employment.

Church Needs

The following significant note was received in a report to the First Presidency by Bishop D. O. Chesworth, who eight months ago entered upon an intensive new career for the church:

Standing out above everything is not what we have achieved, but our great problem and need of more full-time missionaries and pastors, particularly those who have had several years of pastoral experience before accepting appointment, with some maturity in their decisions. . . . As I travel and see the great need of pastoral ministry, I long and pray that the church will call more men to this gigantic task of ministering to hungry souls.

Brother Chesworth himself made a splendid record in pastoral, administrative, and supervisory work. He is one who knows what he reports.

Surely the call of needy humanity will find a response in the minds and hearts of many young men and women of the church, who will devote some of their time not only to preparing for careers, but who will desire to consecrate their lives to the work of Christ, and who will show their sincerity by using their own time and means to prepare themselves for church service.

The General Conference

This month the church turns its attention to the coming General Conference. It should be discussed in sermons and made the subject of petitions in our prayers, both private and public. The General Conference is the heart of the church organization. So much of our welfare and progress depend upon its actions, decisions, and feeling. Because many of those who come to participate in the work are located in places remote from headquarters, and so are not always closely in touch with affairs, more than human wisdom is needed to direct the sessions. No conference could possibly succeed in its work without prayer, and without the presence and assistance of the divine Spirit.

Our people therefore are requested to remember the General Conference, the church leaders, and all concerned in their prayers. Please remember also last week's official

announcement which appointed March 30 as a day of fasting, in which members are to omit the morning meal and offer special prayers for the conference.

U. S. Responsibility

Some great nation has always taken the lead in organizing world politics, giving civilization its character, keeping belligerent parties under control, directing international relationships, throwing its influence in one direction or another in all general problems and situations. Some advantages accrue to such a leading nation, beneficial to its commerce, military position, and cultural influence. Smaller nations learn to speak the language of the great nation, read its books, trade with it, visit it. Responsibilities also develop, and there are expenses too. Terrible wars are fought to challenge or maintain this leadership.

American journals are making considerable comment on the decline of the power of Great Britain in the fields of international politics and commerce. Our role heretofore has not been so good. The *United States News* for February 21, says:

It's been wonderful for the last 100 years or so to let Britain try to keep order in the world, to sit back in U. S. with a small Army, a smug feeling and a free license to indulge in armchair sharpshooting at British imperialism. . . . Troubles in Britain are beginning to force U. S. to recast its policy in relation to the outside world. . . . To the extent that Great Britain is forced by events to give up her old role of world leader, U. S. is to be forced to assume that role, unless willing to let it fall by default to Russia.

There you have it. Do you want to live in the kind of world that Stalin wants to make of it? If not, we must do something with our strength besides enjoy it; and we'd better be intelligent about it, too.

The decline of Britain would

Editorial

mean the loss of a great and powerful friend of America. The British Commonwealth of Nations may be able to resurrect the great strength once enjoyed by the Empire, but nobody can be sure of this. We have faith in this great group of peoples, and they need our help now.

The United States has made many mistakes in isolationism. Hitler Germany could have been controlled, and the Second World War prevented. We were selling oil, scrap iron, and pacifism, clipping our coupons and enjoying life. So Hitler took charge of the world. Would you like to let Stalin do the same thing? He is embarked upon the same route.

Sometime, this country ought to grow up. Now seems to be the time for it. Now we have a great need of statesmanship instead of politics, of world leadership instead of world exploitation, of intelligence instead of selfishness and profit-taking.

The United States can only become great as its individual citizens become better informed, achieve higher ethical standards, sympathize with the needs of other peoples, and take up their responsibilities for world leadership.

L. J. L.

Across the Desk

FOLLOWING THE good work done over a period of several years by Apostles D. T. Williams, Charles R. Hield, and M. A. McConley, the church in the Southern Mission has grown steadily until this has become one of our most promising missionary areas. There are many opportunities for extending the work in the South, building new churches, assigning new missionaries, and making a stable contribution to a growing number of communities.

Elder Ray Whiting, of the Order of Evangelists, has just returned from a brief mission in the South, and he reports enthusiastically on

OFFICIAL

Tentative Report of Income for the Year 1946

While we are in process of closing our books, we think that it will be of interest to the Saints to know the amount of income received in 1946, as compared with 1945. The following statement shows that our income held up remarkably well.

	1946	1945	Increase over 1945
Tithes	\$ 971,805.63	\$ 950,818.52	\$20,987.11
Offerings	23,504.34	26,295.05	2,790.71*
Christmas Offering	49,855.50	49,654.19	201.31
Total General Fund	\$1,045,165.47	\$1,026,767.76	\$18,397.71

In addition to the General Funds listed above, a comparative statement of Special Funds is submitted:

	1946	1945	Increase over 1945
Oblation	\$ 80,667.02	\$ 73,636.77	\$ 7,030.25
Bequests	17,736.74	11,924.35	5,812.39
College Day Offering	20,697.01	3,607.77	17,089.24
Men's Dormitory, Graceland	562.06	10,036.77	9,474.71*
Independence San. & Hosp.	1,241.21	10,425.68	9,184.47*

It should be noted that the College Day Offerings for 1946 amount to \$20,697.01; this should be compared with the combined figures of \$3,607.77 and \$10,036.77 for the

College Day Offerings and Men's Dormitory contributions for the year 1945, as two offerings were taken up in 1945 for the purposes mentioned.

In 1945 a special effort was made to raise money for equipment for

The Independence Sanitarium and Hospital; a similar effort was not made in 1946.

Respectfully submitted,
THE PRESIDING BISHOPRIC
By G. L. DeLapp.

(*—Decrease.)

the prospects opening before us. During Brother Whiting's trip, baptisms were secured in various centers, a rather large number of patriarchal blessings were given, and the work was strengthened in many ways. After a brief rest in Independence, Brother Whiting is to leave for Ohio where he expects to be busy until General Conference.

F. H. E.

ELDER FRANK A. FRY, pastor at Des Moines, writes in his monthly report:

A four-week missionary effort was just concluded at Boone last Sunday. Three persons were baptized as the result of the effort of Brethren Daugherty and Conway, and it is felt that the next effort, contemplated for early fall, will produce much better results in the number of baptisms.

If I discern correctly, there is a fine spirit of expectancy and devotion prevailing among the Saints of this area,

and I feel that progress is being made.

While we are happy to receive information concerning baptisms, we are particularly impressed with Brother Fry's statement concerning the "fine spirit of expectancy and devotion" prevailing among their people. This is a first-class combination.

Saints' Herald

By SUE SMITH

It comes into our homes each week,
A banquet table spread
With food for hungry, seeking souls;
And multitudes are fed.

It reaches out to scattered sheep;
To some without the fold;
Bringing to all the Bread of Life,
Its value more than gold.

And so for those who nobly serve
Let's offer up a prayer,
And share our heartfelt gratitude,
By doing each our share.

Versailles Route
Camdenton, Missouri

THE MEANS OF SURVIVAL

By *Apostle E. J. Gleazer*

A sermon delivered at the Stone Church, Independence, Missouri, January 5, 1947

INTRODUCTION

Last Sunday morning, with many of you, we listened to Brother Oakman talking on the theme, "Prophets of Gloom." I was stimulated by that service—not that we rejoiced in the message, not that we could say that we enjoyed it—but it confirmed in the mind of your speaker the truth of the great Restoration Movement. Brother Oakman did not deny that this is an hour of crisis; he was not denouncing a message of warning; but he did bring to our attention that while we have heard from time to time warnings of the great calamities that are now on the earth, and of those which are yet to come, still he attempted to bring to us that there is another side to this question. He did not have time last Sunday morning to do that.

I am not attempting to supplement his message, but use this opportunity as a means of carrying on and sharing with you some of the ideas that he stimulated in my mind during that service.

It is very difficult for me to name a subject, because I find from time to time that I have a change of mind; and as I attempted to give consideration to the message of this hour, I found there were other thoughts that impressed themselves upon me. If I do not say too much regarding "The Means of Survival," it grows out of the fact that I want to discuss also with you something of this period of judgment that is now upon the earth.

I WISH TO INTRODUCE first several verses of Scriptures from the third and fourth chapters of Malachi. I think Latter Day Saints should give special attention to this prophet, for you will recall that in the very dawn of this great Restoration Movement the angel of God gave reference to this Scripture. You might refresh your minds by reading the history of that event when God, speaking to the young man, Joseph Smith, through an angel, informed him regarding this day and this period. In the third chapter of Malachi, beginning with the first verse, we have this language:

Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts.

But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap. (Inspired Version)

"Who may abide the day of his coming?" I believe that question should challenge everyone of us who has been baptized into this church; and if there are those present who are not yet members of this organization, they, too, should be challenged. Great emphasis was placed upon the second coming of Christ when this Restoration Movement was first initiated. There have been periods in our history when we have seemed to overlook that great event. I think that has been a sad mistake. It is definitely related to the hour in which you and I now live. It is certainly associated with this great work of preparation; and that is why the gospel was restored and this church established, that this period of preparation should take place. A people must be prepared for Christ's coming.

There are many prophecies that may come to your minds which indicate a great light should be made manifest during this dispensation of time; and if there are any of us who have ever doubted the divinity of this work and the words of the Latter Day prophets, we certainly should be confirmed in that which has been transpiring in the fields of science and invention. No wonder the prophet, Malachi, inspired by the Spirit of God, cried out, "Who may abide the day?" I join with the prophets of gloom in this point of agreement that "The old world is a thing of the past." Men cannot live as they lived twenty-five years ago, or fifty years ago, or seventy-five years ago. A new situation has



arisen; a new way of life must be found.

MALACHI WAS NOT only concerned about the wickedness that should be made manifest previous to the coming of Christ, but he was greatly concerned in the new life that would be made manifest. Who could abide this new way of life? Who would be capable of making the adjustment? For unless we adjust, we perish. Brother Oakman brought to our attention last Sunday that the way of survival was that of adaptation, that all nature reveals that it must adapt or perish. However, if one adapts himself to an unwholesome environment, he perishes with that environment; Brother Oakman, if he had continued his discourse, would have brought that to your attention. He made it clear that with the ushering in of the kingdom of God (the only kingdom that could abide this day and hour), man, adapting himself to God's way of life would survive, while those who refuse to correspond with that way of life would perish; and, of course, *perishing*, all they could see would be what they experienced, and what they experienced would be disaster.

Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap.

I have given considerable attention to the reference "refiner's fire and fullers' soap." It is really a simple reference, and yet it is language that most of us are not in a position to comprehend. We have often heard the reference to "refiner's fire"—we used to sing a hymn in this church, "Through the furnace, through the heat, there beneath the hammer's beat," and so on, which suggested only the dross would be burned or destroyed. Who may abide this period of refinement? Who shall be capable of passing through the refiner's fire?

If that which is within us is representative of God, if that which is within us be refined, we have no reason to fear any experience such as passing through a refiner's fire. Of course, I am not speaking literally; this is a symbol; this is symbolic, but I am satisfied that you can appreciate that we can have experiences in our life similar to that which transpires as metal experiences the processes of refinement through fire.

Most of us know something about soap. We were very "soap-conscientious" a little while ago when it became scarce. The only ones who rejoiced were the little boys who hesitate to wash their faces. It was difficult to secure, but we know that soap is utilized to cleanse, to make clean; and hence this great prophet, touched by the divine Spirit, brings to our attention that there shall be a period previous to the coming of our Lord, Jesus Christ, when we shall be purged or cleansed, as we use soap to cleanse our garments and our bodies.

"He shall be like a refiner's fire, and like fullers' soap." Have you ever been embarrassed by finding yourself out of place? Most of us have had that experience. Maybe we have not been dressed for the occasion, and we have not enjoyed the meal because we are conscious of the fact that it is a formal affair. I have never had that experience very often, but know people who have; they did not enjoy that which

was prepared for them, for they felt they were out of place. It is an embarrassing situation to be incapable of adjusting oneself to the right environment. I am putting my emphasis on the word *right*. It is an embarrassing situation not to be able to adjust oneself to the right environment either by behavior or appearance, and unless we are accustomed to adjusting ourselves, it will require a struggle; and when we are struggling for adaptation or adjustment, we are not going to enjoy ourselves.

Well did the prophet assert that previous to the coming of Christ there was going to be a period of refinement, a period of cleansing; those willing to be cleansed would survive, but those who would not submit themselves would surely perish. These are the people who see nothing but gloom and destruction. In other words, we are to have a period of judgment before the coming of Jesus Christ. I know that most of us postpone judgment until after physical death and resurrection. Judgment is a principle of life. You can take my word for it, *this is the hour of judgment* referred to by the angel recorded in the 14th and 18th chapters of Revelation. There are other references which can be used to understand this period in which we now live.

In the fourth chapter of Malachi, this hour of judgment is characterized by these words:

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

Here again is simple language—very, very descriptive: "Behold the day cometh that shall burn as an oven." Again, I am not thinking of a literal burning of your body and mine. There is an up-to-date way of saying it, perhaps a slang expression; you hear it when someone is greatly upset or disturbed or tem-

porarily out of place. You hear the expression, "That burns me up." You can rest assured that this day of judgment previous to the coming of Christ, or the period of judgment, is going to be of such a character that folk who insist on going their own way and living their own manner of life, who disregard God and his purposes, are going to be "burned up." They are not going to like the changes that are taking place; they are not going to be comfortable, for the old world (the world they knew—the world wherein they waxed fat by virtue of their wickedness) is passing, and a new environment is coming into view. They are going to find it difficult to adjust themselves to the new. They are going to be "burned up."

Don't let anyone try to tell you to "take your ease." Don't let anyone suggest that we should not be concerned, for this burning up is going to do more than merely cause us to be mentally or physically disturbed, for the individual who fails to adjust himself to the new way of life is literally going to his destruction.

I heard, incidentally, on the radio, a talk by a professor of Yale University, in which he was discussing the question of trying to control the use of alcohol. He mentioned the fate of three million souls, and he was not talking about individuals who occasionally indulge, for he took the conservative attitude; he did not take the attitude of total abstinence, such as we do, but this man was not a Latter Day Saint, and he was thinking of individuals who have lost all self-control, who are slaves of alcohol. He was a sociologist, not a minister, but one who has an interest in society. He was pointing out that society ought to do something because of the tremendous cost involved in the loss of life in these three million souls, and all the problems that center in these people because of their over-indulgence in alcoholic beverages. This man was concerned by what was happening to three million; I am wondering what is our concern now, when we

recognize that not only are men and women losing their souls, "bodies and spirits" in over-indulgence in alcohol; but we could add to that disease many others that are known to us, growing out of the fact that men and women have not learned to submit their ways to their Lord. I am confident that we should have a great concern in what is happening to individuals who are disregarding the way of life. Are we going to think about these people seriously? If all that we see is the results of evil, then we, too, shall become prophets of gloom, and I am afraid the same evil will happen to us; we may become victims of that type and kind of environment.

I HAVE OBSERVED in our own organization, where men who have meant well have been compelled to engage so frequently in dealing with people who are lost in sin, who are becoming castaways and departing from the truth, that sometimes these individuals have permitted themselves to respond to the same environment, and they, too, have been lost.

I am not for a moment saying we should gather our spiritual garments around us lest we become contaminated by individuals who are indulging in wicked practices. If it is necessary to go down into the depths of sin and despair in order to raise some soul out of that condition, you had better not stay there too long, neglecting the source of your spiritual strength and power; even the Son of God found it necessary from time to time to seek communion alone with his Father, and to seek communion with those who were so closely identified with him in this great work of reclaiming those who were lost. I think some of us who profess the name of Christ sometimes permit ourselves to linger too long on those levels of life not conducive to our own spiritual growth and development. If all we can see is the results of sin, then we too shall become despondent, and we shall feel that God has failed. And our next conclusion would be:

"There is no God."

But if you will notice, these Scriptures I have read to you suggest another picture. They not only reveal that which has been described by the so-called prophets of gloom; they not only indicate the destruction which comes as a result of sin and transgression; but they also indicate the way of righteousness and the survival of those willing to abide the law of life.

In the second verse of the fourth chapter of Malachi we read this promise: "But unto you that fear my name, shall the Sun of righteousness arise." Now I think we should look upon that word *fear* for a moment. It does not mean we should fear him as cowards, but we should have respect for that name, we should have regard for that name, we should rightly regard it, recognizing the name of Christ as an authority.

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings.

We must not overlook this. Haven't you witnessed that in your own organization? I reverently thank my God that I have been an eye-witness to the power of the gospel of Jesus Christ in bringing to pass regeneration in the lives of men and women that I have been privileged to observe. I can truthfully say, with many of you, that this gospel works—that it is the power of God unto salvation, for I have witnessed its power in the transformation of human life where men and women, exercising their agency, which is their right under God, have chosen to heed the counsel of God and to walk in his ways and observe his statutes; these individuals have demonstrated the power of this gospel.

I WISH THAT the hour were here when we could give a larger demonstration than that to which I have referred, and I am hoping as our church moves out into wider fields of missionary endeavor, which your Joint Council is proposing to do,

that we shall be in a position in one or more communities to demonstrate that the gospel of Jesus Christ not only makes itself manifest in the individual lives of men and women, but collectively—in our collective life, in our social life, in our community life—that same power can be observed; and I believe that this is even now possible within the church.

"Unto you that fear my name"—who have respect for God's name, who have confidence in his name, who have a belief that in that name can salvation really come—"shall the Sun of righteousness arise with healing in his wings," with this great promise—"and ye shall go forth, and grow up as calves of the stall." Some of these illustrations may mean more to you than they do to me. I have spent a very few hours on a farm; I don't know too much about it. Some of you may differ from me, but I am of the opinion that the calves of the stall have an opportunity to be healthier than those which may be born out on the prairie who have not had the same attention and care as those under more favorable environment. ". . . and ye shall go forth, and grow up as calves of the stall."

Referring again to the third chapter of Malachi and continue reading there with the third verse. While speaking of the coming of our blessed Lord, and the work that should precede his coming, this great work of preparation (and if this church is anything else, I don't know what it is; it is the means of preparing a people for living with him) we talk about building a temple, and many people are wondering why we don't build one. I regard a temple as a means to an end, and I think the temple will play a part in preparing people for Christ; but the temple that you and I should be concerned about is the temple of purified and sanctified souls of men and women, a place where Jesus Christ can be at home, a society through which Christ can express himself to the nations of this earth.

And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

WE TALK about an authorized priesthood, we talk about a divine call. I know, and you know, that God has called men in these last days to represent him, and these men have authority to speak in his name and to administer before his altars. I recognize that, and with Brother Oakman I am confessing something else; I am confessing that in addition to this legal authority there must come a greater authority in personal righteousness. There must come an authority of a life that will make itself manifest in our ministrations. I hope the days are here when this is taking place. As one minister in this church, I want to yield myself to this kind of work; I want to submit myself to this refining power that I may become a greater authority for God. I am not satisfied with any power that has been bestowed upon me by a divine call or by an official ordination. Our brother who offered the invocation did not know I was going to talk about it, but in his prayer he prayed that in addition to this authority there would come the authority of the Spirit. This is the authority we need in this ministry. I am not alone in that great need. Listen!

He shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi.

I am not going to enter into any argument. Some may say that refers to the Levites, et cetera. I am of the opinion that some of us are Levites in that respect, for we are doing the work of the Levitical priesthood.

... he shall purify the sons of Levi, and purge them as gold and silver.

LET US pause there for a moment. Your Presiding Bishop recognized that something must be done for the Aaronic priesthood in the

Center Place, and he and his associates have been having classes, lectures, and other activities. Our bishops sense that unless this priesthood becomes more effective in going into the homes of the people and helping them in developing lives of Christian virtue, that we could sing and talk about Zion to the end of time and never realize it. I think Bishop DeLapp is engaged in a good work. Most of the time when we think of Bishop DeLapp, we think of him in connection with the material work of the church. Thank God he has concern in giving leadership to the Aaronic priesthood so that they in turn, going into the homes of the people may fit and qualify these people to render unto God an offering of righteousness. That need is not limited or restricted to those of the Aaronic order. Without any exception, Presidency, Twelve, High Priests, Seventies—everyone of us needs to be better qualified, needs to have greater powers spiritually if we are to preserve and keep our people from the destructive forces that are now sweeping this world.

Let me put it affirmatively: If we are to assist our people to make their adjustment to the new way of life, or adapt themselves to the Christ environment that is coming, as surely as you and I are in this church now a preparation is needed. I believe that already this work of preparation by God and by spiritual forces is taking place in the ministry of this church, and I am anticipating as a consequence of this work that you shall see greater power manifest through your ministers than you have ever witnessed before. And that is the kind of authority that is going to count in preparing men and women to live as God would have them live. That is the kind of authority that is going to call sinners to repentance. That is the kind of authority that is going to reveal the righteousness of God.

He shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and

silver, that they may offer unto the Lord an offering in righteousness.

What do you think that "offering in righteousness" is going to be? If it is anything else than a righteous people, I confess I do not understand the Scripture. Again let me say, the whole purpose of this Restoration Movement is to prepare a righteous people for the coming of the Lord, Jesus Christ. That is why a church organized after the divine pattern, that is why our ordinances and doctrine, that is why this legal authority of priesthood. Note this beautiful promise:

Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old.

And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

What a significant verse. "I will come near to you to judgment." After this work of preparation, when righteousness is made manifest in the lives of those to whom he ministered, when there shall be a people on the face of the earth who have adapted themselves to the Lord's way of life, "I will come to you to judgment and I will be a swift witness."

How are you going to reveal who is telling the truth and who is telling fables—merely by proclaiming against it? There has been a tendency in our own church because certain individuals speak in the name of God, when they have not been moved upon to speak in his name, to suggest this solution: Let us keep the people from getting into that attitude where the gifts are made manifest lest we be deceived. I think the way to distinguish between false and true gifts is to see to it that the voice of God is heard, and any sensible person will be able to distinguish between the false and the true.

All the power that is necessary to guide your life and mine is made available through this church, if we

live in harmony with the law of God, we will receive that power for our guidance when we are determined to use it for his purpose. But when are we going to reveal the false? When we manifest the truth.

We would not be confronted with the divorce evil in this church if we had more of the power of God, and if ministers for Jesus Christ utilized that power of Jesus Christ on behalf of our people. The members would be capable of making more adjustments in their homes and in their family lives that they are not capable of making without the power of God; and they could make wise choices under this power that they are not capable of making without the power. When are we going to stand out as swift witnesses against divorce and the evils of divorce? Only when we reveal in our society that men and women can live in the holy bonds of matrimony, in that blessed union, throughout their entire lives. That is as it should be in the church of the living God.

When shall we speak up with power against the adulterer? I listened to Brother Sorden's radio address, on the ten commandments. How are we going to make such teaching effective? Merely by preaching on the ten commandments? We not only should be preaching about them, but should be doing something else. We should be able to reveal in our experience that virtue pays. We have heard a great deal said that crime doesn't pay and sin doesn't pay. For God's sake and for the world's sake, when are we going to reveal in practice that virtue pays dividends?

When are we going to learn something of the sanctity of the human soul, the worth-whileness of man himself? We must demonstrate that it is God's business and his purpose to promote the welfare of mankind and all else must be used as a means to that end. What an opportunity this church has to reveal to labor God's way of life. What an opportunity this church has to reveal

to men of industry, who are sick and tired of strikes, sick and tired of disorder, who must in their heart of hearts be afraid of a day of violence what an opportunity we have to point out to these great industrial heads God's way of conducting business.

I believe that God has given me additional time in this world and I have made a new resolve in my soul that regardless of what others think or believe, I am going to do my best, both by example and precept, to bring to pass the purposes of my God in the land of the living.

I was hoping a number of us would be so impressed regarding the sermon on "The Prophets of Gloom" that we would not go back and take our ease. I am glad our brother prayed that I would not merely bring you comfort. I want to say to you that this church faces its hour of judgment. This church is passing through a period of judgment, and this church must demonstrate the very purpose of its birth. This church is going to survive.

Last night I dreamed I was preaching (not this sermon). I was calling attention to the captives in Babylon who wept when they remembered Zion and who "hung their harps on the willows." I was trying to tell our people, "Don't do that. We haven't accomplished what God wants us to accomplish yet, but this is the only church under heaven that is capable of bringing to pass the purposes of God." I said to that people last night even in that dream, "This is the means God has instituted to bring to pass the establishment of righteousness on the earth." I not only dreamed that, I believe it.

I have taken my ease more or less. I have looked too much on this other side of life. I, too, have wondered what we could do about it, and I am going to try to do something about it. I know we have men and women in this church who are going to do something about it. I don't mean they are going to be fanatics. We don't need to be fanatics. It is not our business to

point out gloom; it is not our business to show the results of sin and destruction. It is your business and mine to proclaim that the hour of the Lord has come. This is your opportunity, my opportunity, God's opportunity. It is your business and my business to declare the way of the Lord. It is your opportunity and my opportunity to demonstrate the way of life, the means of our survival is our adaptation to God's way of life.

Brother Oakman called your attention last Sunday to this statement of the Lord:

"My people will I preserve."

Let me read what goes with that. This conversation took place between Enoch and God.

Wilt thou not come again upon the earth? for inasmuch as thou art God, and I know thee, and thou hast sworn unto me, and commanded me that I should ask in the name of thine Only Begotten; thou hast made me, and given me a right to thy throne, and not of myself, but through thine own grace; wherefore I ask thee if thou wilt not come again on the earth?

And the Lord said unto Enoch, As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfill the oath which I made unto you concerning the children of Noah. And the day shall come that the earth shall rest. But before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth. And great tribulations shall be among the children of men, but my people will I preserve: and righteousness will I send down out of heaven, and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead.

The day of judgment is a day of gloom for those who know not the Lord. The day of judgment is a day of opportunity for those of us who know the Lord and are desirous of seeing his way of life made manifest.

May God bless us that we may be faithful to our calling and hold up the ensign of right living to the distressed nations of the earth is my prayer.

Zion's League Tenth Anniversary, 1937-47

By F. M. McDowell

ZION'S LEAGUE was born during the Youth Conference of June, 1937, held at Lamoni, Iowa. Its birth by no means marks the beginnings of youth work in the church. According to the official handbook, these have several interesting chapters in this story:

A youth society organized at Nauvoo in 1843.

Zion's Religio Literary Society organized in 1893.

Title changed to department of recreation and expression in 1925.

Unified program of religious education set up in 1930 with provision for young people's division.

Due to the depression with its curtailment of man power and depleted budgets, branches and districts were left largely to themselves in planning youth work.

Accordingly various local or regional organizations were set up, i. e., O. B. K.'s and O. T. Z.'s.

Demand for a unified, enlarged, and expanded youth program became articulate at General Conference, 1936.

On May 5, 1936, the First Presidency made provision for the general supervision of a church-wide youth program.

In 1937 at the youth conference in Lamoni, Iowa, this general youth movement was christened "Zion's League."

The General Conference of 1947 therefore provides an opportunity which must not be overlooked or neglected. Indeed we propose to celebrate. But—

HOW SHALL WE CELEBRATE AN ANNIVERSARY?

Once I read of a remarkable creature known as the Wang-Wang bird. It seems that this bird always flies backwards because it is more interested in where it has been than where it is going. In celebrating, we are often tempted to do just that.

But there is also the Bird of Promise which always flies forward because it is more interested in where it is going than where it has been. Here then is the clue for our anniversary celebration.

HERE'S HOW

Instead of one great mass meet-

ing, more noisy and glamorous than helpful, we propose a week of earnest thought and prayer devoted to a frank and realistic appraisal of the first ten years of Zion's League and to the acquiring of that open-eyed vision and genuine courage essential to the planning and building of a more fruitful decade of work for Zion's League.

THE GENERAL LEAGUE COUNCIL

Accordingly each stake and district in the church has been asked to appoint from two to six delegates (according to its membership) to constitute the General Zion's League Council. This council will meet daily during the coming General Conference. Composed of representative youth leaders and young people and representative of every conceivable size and kind of branch and district, the council will face frankly and realistically such problems as:

- (1) Merits, points of strength, and successes of the Zion's League organization and program during the past 10 years.
- (2) Limitations, points of weakness, and failures of the Zion's League organization and program during the past 10 years.
- (3) Unique experiments and experiences which should be capitalized upon in improving the organization and program of the Zion's League.
- (4) Lines of improvement:
 - a. Improvement in organization of the League.
 - b. Improvement in administrative relationships—better integration with the total local and general church program.
 - c. Improvement in program-planning and promotion.
 - d. Improvement in materials made available to assist League workers.
- (5) Presentation of tentative program plans for 1947-1948.
 - a. Critical evaluation of proposed program.
 - b. Suggested improvements, additions, and deletions from the proposed program.
 - c. Suggested methods of procedure and the distribution and use of such program materials.
 - d. Suggested essential supplementary materials which should be available to youth leaders and workers.

MATCHED AGAINST THIS HOUR

Zion's League, "The Youth of the Church United in Action for Christ," is seeking to live and to function within the church of God and thus to fulfill its purpose in what is undoubtedly one of the most challenging hours in the history of mankind.

Such an organization or program as the League proposes should be continually evaluated in terms of the purposes of God and the needs of men. It will not content itself with childish purposes and procedures or with slipshod methods. Members of the League are first of all members of the church of today. Joining with their elders, they are building the church of tomorrow—indeed the kingdom of God of tomorrow. League members will desire, expect, yes, demand a rich fellowship of work and of play, of worship, of study, of service, of sharing. A fellowship which while enjoyed to the full contributes to the growth of each potential citizen of the kingdom of God. The strength of the church awaits the quality of men and women which can and must be developed through an improved, greatly enriched, and far more effectively functioning Zion's League.

We urge the delegates appointed to the League council to give serious thought individually and collectively to the problems and purposes, the successes and failures of the League. When and as they do so, they will not need to be urged to pray most earnestly to the end that in this our day Zion's League shall not be rec-
reant to its trust.

PART ONE - WHO ARE THESE JUNIOR HIGHS?

The Adolescent and His Needs

"This group includes roughly the boys and girls of ages 12, 13, 14, and 15. In grade school this runs about seventh through ninth. At first glance we see biological maturity taking place. But social growth is also happening. A larger social world brings conflicting standards, social complexity, insistency of group loyalties—a host of influences that are enough to tax the strongest. There are decisions to be made in a score of fields: associations, recreations, expenditures, vocations, etc. It is a time of adventure and activity. Sometimes it appears to be an age of revolution and reversion to barbarian independence.

"Yet this is an age of need. Branch leaders need to see these boys and girls sympathetically, not with feigned interest, but with friendly concern. Co-operative living, companionship, imagination, and activity are essential. Those who work with this age must not be depressed by cynicism, whimsical ideas and notions of big adventure. They must see topics of conversation and questions in the important light in which the adolescent views them. On the face of it, leadership sounds exacting. Frankly, it is, in both time and energy. But that leadership must be forthcoming if our branches are to survive. Our men must live with our boys, our women with our girls. The returns pay for the effort."

—"Branch of Today and Tomorrow."

Pages 54, 55

Consider How They Grow

PHYSICAL GROWTH

"The most striking and early observed characteristics of this age have to do with physical growth and changes—this causes unco-ordinated movements and clumsiness of the junior high child. Appetites become irregular to the point of causing parental concern.

SEX EDUCATION:

"The adolescent should be instructed in the nature and function of reproduction and should be interested in adequate terminology in this field.

BEHAVIOR PATTERNS:

"The early adolescent is not very self-responsible and is likely to form an inconsistent behavior pattern. This causes discipline problems.

MENTAL DEVELOPMENT:

"This is an age in which children begin to find themselves mentally, and divergences in mental development become a distinct problem—it is important that they be given adequate guidance in this field.

SOCIAL RELATIONSHIPS:

"Probably the most trying development to both the parent and child is the keen desire for freedom of action and emancipation from home controls—the early adolescent needs to begin to live his own life and make his own choices. At this period, friends of the same age and sex count for much. Frequent shifting from one friend to another is common. The early adolescent is constantly comparing himself with others of his own age—they are easily pained by minor social hurts. It is the age of greatest differences between the sexes—active antagonism between them. Adventure is the keynote of the period. Early adolescents are gregarious—gang tendencies find themselves expressed in the activities of the boys especially—most misdemeanors and mischief of this age result from a desire for excitement and are nonmoral. Behavior problems are likely to reach their peak of aggressive behavior, disobedience, daydreaming, failure in school, and failure to cooperate."

—Summarized from "The Child Grows Up in Home and Church."

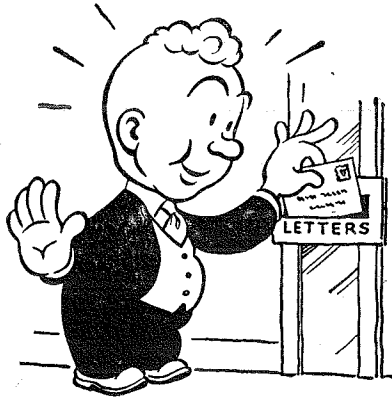
We Try To Understand

He is old enough to begin to understand his own bodily functions and to look ahead to safeguard his own health through hygienic living.

EMOTIONS:

"At no time in life is the child more suggestible and more anxious for social approval than during adolescence. He is subject to profound emotional experiences. These center primarily in social situations. Though attachments between the sexes in adolescence are rare, this is an age of "crushes" between those of the same sex and hero worship on the part of the child for an older person.

This Little Man . . .



. . . is putting his contribution to *New Horizons* into the mailbox. That's why his face is beaming brightly. In two or three days, that letter will lie in the editor's basket . . . then the editor's face will beam brightly. Then the editor will knit her brows, read it carefully, make changes and send it to the printer.

The printer will set the article into type, and later in the week it will go into the pressroom and be run off the press. Out will come the "*Herald*," with *New Horizons*, and then your faces will be beaming brightly. So all is sunshine.

Then the article will be thought about, and another young person or two or three will say, "That gives me an idea. Maybe it's been said before. Maybe the editor won't think my idea is any good. Maybe she'll send it back, but I can try. Because if this person's ideas helped me, my ideas may help someone else. Maybe I can start a thought train chugging, too."

Then more articles will come into the desk of the *New Horizons*' editor, more church young people will have benefited—from reading and from writing and so from thinking—and eventually the church will benefit because thinking people make a thinking, growing church. So, all is sunshine.

Tips for Travelers

When a person gets into an automobile, he usually has a destination in mind. A successful trip must be planned carefully. The operator of the vehicle must have an adequate knowledge of the machine he is using. From his past experiences, he knows he must watch for flat tires and blowouts. He knows there will be other vehicles on the road, and out of consideration for them, he will keep to his side. In the course of his journey, he will plan for an occasional checkup. He may find it necessary also to detour or alter his formerly planned journey.

The journey through life should be even more carefully planned and executed. Proper preparation saves untold losses and disappointment. We are the operators of our respective vehicles, and for adequate management of them, we shall need a fundamental knowledge concerning their operation. This body and mind we have to take us through life are the gifts of God. It is part of our preliminary preparation to evaluate our physical and mental capabilities in relation to our aims

By **FRANCES ULTICAN**

and desires. Unless we can recognize these and live up to them, we cannot reach the full measure of our creation. One responsibility will be for us to keep them fueled with healthful material—and this applies to the mind as well as the body.

We must be constantly on the lookout for a flat tire, but we shouldn't become discouraged if, at first, we lack sufficient knowledge to change it. Too often we say, "Oh, what's the use!" and pull to the side of the road where the rubber rots and the engine rusts.

As well as needing an occasional checkup "under the hood," we should take a look at the outer man, too. Sometimes we need a "wash job" to reveal what the inner fellow is like. This is apparent in our social relationships—perhaps we aren't giving the other members of society a chance to see the other side of us. We get so "splashed up" and concerned with the little things

along the way, we spend our time worrying about getting stuck and how we'll make it through the day ahead of us.

Perhaps we decide to change our destination. This necessitates a re-interpretation and re-evaluation of our goal in the light of past achievements and a possible alteration of our ideas and attitudes. As we make progress, we come to think in different terms; our ideas and attitudes differ, and we get a new conception of what we are working toward. This is the time to ask, "Is this goal worthy of my best efforts? Is my physical and mental equipment adequate to attain this goal? Am I on the right road for the accomplishment of my purpose? Is my preparation sufficient?"

We live in a world governed by orderly forces; we need, therefore, to plan our lives in a regulated manner. A lot of us live haphazardly because it seems the easiest thing to do. It is only, however, when we live by an orderly plan that life becomes easy and purposeful. The church gives us such a pattern to follow. It is our duty to live by it and help others to discover it. If we are as concerned as we should be about those we meet along the road, we will take every opportunity to inform them of this unique way of life. This contact with our fellow travelers gives us added strength, but we need to keep in touch with God, too.

As we proceed on our journey, we

Here Is the Writer . . .

Frances Ultican is a modest person and prefers to say little about herself. This much we do know, however: she is from Idaho, she

is a sophomore at Graceland, and she plans to continue her education, either in the field of English or social studies.



must try to achieve an identity which is distinctive and representative of what we are working toward. We can progress quickly only if we keep our eyes on the road ahead. It is easy to have a collision, take the wrong road, or run into telephone

poles if we lose sight of our destination.

—And remember, keep traveling. Don't stop in the middle of the road. Take time out for an occasional checkup and a look at the map . . . then get going.

ister of another church gives public acknowledgment that you regard that church's sacraments and ordinances as valid.

If you continue in this relationship, both you and your children are some day going to be invited and urged to join in full fellowship with this other church. What will your answer be, and how will you explain to your children that you do not believe their baptism is valid, when your acts have expressed acceptance and approval of their authority to administer in the other ordinances of Christ's church?

If I were in your situation, I believe that I would go to the minister of the church I had chosen to attend, and in a kindly and frank and friendly way explain my position, so that there need be no misunderstanding. I would assure him of my willingness to participate in all the activities of his church which did not necessitate a compromise with my beliefs, and also of my willingness to assume my share of the burdens—financial and otherwise—which my enjoyment of these church privileges entailed. I should keep constantly before my children the attitude that we owed first allegiance to our own church, though we had much in common with the one where circumstances forced us to worship.

To make sure that your children are trained in Latter Day Saint philosophy and tradition, and that they know the differences between their own church and others, I suggest that you have a weekly class of your own at home, in addition to your church and Sunday school attendance. Perhaps you could invite some of the neighbor children who are friends of your own children to join you in such a class. We have many branches—now flourishing—which were started with just such an activity as this. With the blessing of God you might be able to convert first some children, and then their parents; and then with the help of a good missionary, establish a branch where you could worship as you desired.

To my mind, this would be a far superior course to assuming the protective coloring of the crowd by which you are surrounded. Show your true colors; stand by your beliefs that matter; make friends with as many as you can and let your life be an example to them; and God may use you as a humble instrument to spread his kingdom, and bring many others to greater light and truth.

The Trouble-Shooter

Communion in "Other" Churches

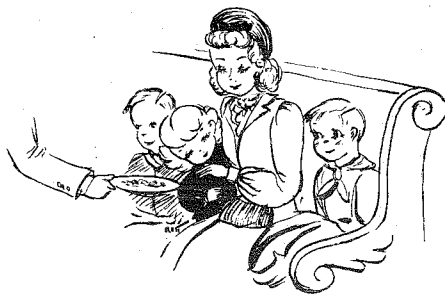
QUESTION: I am married and the mother of three children. We recently moved to a city where there is no Reorganized Church. Because I feel that the children should continue serving and worshiping God in his house—especially on Sunday—we have been attending another church.

Communion is observed in this church once every two months. Everyone who attends the adult service partakes of the bread and wine. Is there any reason why the children and I (who have all been baptized) should not accept the emblems in churches other than our own?

ANSWER: By Evan A. Fry

Your problem is one which confronts a great many members who are isolated from the church. They desire to be friendly and co-operative with their Christian neighbors; they feel the need of the church and its ordinances for themselves and their children. They fear that refusal to join in the Lord's Supper will bring charges of narrowness and self-righteousness, which may alienate them from those they would like to know as friends.

I fear that it would be difficult for adults, and impossible for children, to partake of the Lord's Supper in another church without growing into the belief—or at least the attitude—that one church is as good as another. And that, no true Latter Day Saint is prepared to admit. We



need not be disagreeably superior, or self-righteous, or smug about it; we simply believe that the authority of the priesthood to function in God's name was lost in the apostasy, and restored again through Joseph Smith exclusively to this church. We need not disparage or belittle the good that other ministers and other churches are trying to do when we affirm our belief. It is stated in Doctrine and Covenants 83: 3, that "in the ordinances thereof [of the priesthood] the power of godliness is manifest; and without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh." The acts of even godly, learned, wise, and good men have no validity without authority. The judge, the postmaster, the notary public, and the governor must be commissioned and have authority, or their acts have no validity, regardless of how good or wise or well prepared to function in that office they may be. Yet your acceptance of the sacrament of the Lord's Supper from a min-



New Horizons

News Briefs

Chicago, Illinois, District

District President, Joseph E. Baldwin

Plans for an Easter musical service were discussed by the district choir director and singers on January 25. Thirty members are now registered in the district choir and rehearse each Saturday evening at Central Church. The cantata, "From Olivet to Calvary," will be presented April 3.

District priesthood meetings are held monthly in the different branches. The January 27 meeting, held at Central Church, was preceded by a dinner. Pastor Tom Beil conducted the devotional, assisted by David Weissen at the piano. Forum topics emphasized were worthiness, pureness of heart, and willingness of mind. District President Joseph Baldwin and Counselor Lyman Jones are responsible for these meetings.

A district church school workers' assembly was called by Hattie K. Bell, district director, on February 3 at First Church. A twelve-weeks' pre-baptismal course recently prepared by Mrs. Evaline Webb, children's division supervisor of Maywood Branch, was reviewed. Group findings were tabulated by Mrs. Bell and Mrs. Lydia Wight; these will be forwarded to the Department of Religious Education for examination.

The council of pastors and district officers met at the home of District President Joseph Baldwin on the evening of February 10 for a quarterly review of objectives and achievements during the past quarter. Reports were given by each officer and an outline of goals for the coming quarter presented.

Pastors, district counselors, and their wives were guests at the Baldwin home on the evening of February 14. Following a buffet supper, valentine games were played. Plans for General Conference were also discussed.

—Ruth I. Dickens, reporter.

First Chicago Congregation

Pastor, H. T. McCaig

The theme for the month of January was "Reaching Those Unreached." Pastor H. T. McCaig was in charge of the Communion service, assisted by A. O. Skinner. D. M. Wiesen gave the Communion message and J. W. Petterson, the pastoral address. Other speakers for the month were Bishop Walter Johnson and Elder H. T. McCaig, Jr. Special music for the services was provided by the choir, D. M. Wiesen, and Donald Mee.

The North Side Study Class met at the Wiesen and Jones homes during January. Pauline Jones was hostess to the Ssenippah Guild. The North Side Circle met with Mrs. Elizabeth O'Reilly and also held a potluck luncheon at the church with Mrs. Myrtle Gauthier and Velva E. Castins as hostesses. Mrs. Judith Schmidt and Mrs. Fred Johnson entertained the Friendship Guild.

The branch council meeting on January 21 was well attended.

—Velva E. Castins, reporter.

Central Congregation

Pastor, T. R. Beil

The Christmas season was celebrated with two special services. The children presented an evening program and the adults, a Christmas vesper service.

The January 5 Communion service began the activities of the new year. Speakers for

the month were J. E. Baldwin, F. Henry Edwards, and H. A. Morris. Special music was provided by Mrs. Milton LaMaster, Mrs. Wilford Winholtz, Mrs. Robert Brackenbury, Mrs. Thomas Beil, Wayne Hall, John Wight, and T. R. Beil.

A week-end institute for university students was held January 18 and 19. Bishop Walter N. Johnson and President F. Henry Edwards conducted classes on church policy and administration.

—Erma J. Beil, reporter.

West Pullman Congregation

Pastor, Stephen Lester, Jr.

Officers elected at the annual business meeting are Stephen Lester, Jr., pastor; Kenneth Lusha, associate; Lynton Lusha, church school director; Lavon Lusha, chorister; Edna Lester, women's leader; Clinton Dickens, treasurer; Richard Keir, clerk; and Faye Keir, correspondent. An installation service was held October 27 with Elder Kenneth Lusha in charge.

Graceland Day was observed on October 20; a collection of \$40.60 was taken for the proposed student center. An all-branch social was held on Halloween.

Following an 8 o'clock prayer service on Thanksgiving morning, a breakfast of waffles and sausage was served at the church. District President Joseph Baldwin and Elder Jack Wight were present.

The women recently sponsored two rummage sales and a bazaar. Nearly \$300 were cleared from these activities. The women meet every other week to study Elbert Smith's *Restoration*; Luther Troyer is the teacher.

A change in the order of services was initiated on Sunday, December 1. In the children's department, the opening worship has been cut to a minimum allowing more time for classwork. A devotional for both children and adults precedes the 11 o'clock service. A "junior sermonette" is a regular part of these devotionals. After the offering, a musical interlude permits all to leave who wish to.

A Christmas program was presented by the church school under the direction of Hattie K. Bell. Pictures of the nativity were shown while the children's choir, directed by Lavon Lusha, sang carols. The congregation joined the choir in singing at appropriate intervals. A party was held in the lower auditorium following the program.

Recent speakers have been Joseph Baldwin, Luther Troyer, Jack Wight, Harley Morris, Kenneth Lusha, Clinton Dickens, and Stephen Lester, Jr.; Lavon and Betty Lusha are in charge of the music.

—Faye Keir, reporter.

Gary, Indiana

Pastor, D. H. Smith

D. H. Smith was the speaker on Sunday morning, January 5. The Communion service and evening meeting were postponed because many members were unable to attend due to illness. Communion was served the following Sunday; Elder Paul Frisbee gave the talk. Elder R. W. Smith of Hammond was the evening speaker.

Elder Jack Wight gave the 11 o'clock sermon on January 19; Vida Rhodes and Ruby Angus sang "Dear to the Heart of the Shepherd." District President Joseph Baldwin gave an illustrated lecture on "I Will Build My Church" at the evening service. This lecture was presented at the request of Hattie K. Bell of the Bible Study Class.

A. O. Skinner, bishop's agent from Chicago, and Pastor D. H. Smith were the speakers on Sunday, January 24. Alma Darter, church school director, has returned to Gary and is continuing her services.

Vida Rhodes and Ruby Angus were hostesses to the women of the branch on Tuesday evening, January 28. Features of the evening were a talk by Pastor Smith and a shower in honor of Mrs. Lois Wolff.

—Ida Kidd, reporter.

Independence, Missouri

East Independence Congregation

Pastor, Will N. Inman

The women's department held a bazaar and chicken dinner at the Women's Center on the evening of December 6. On December 30, at the Liberty Street Church, they served a city-wide banquet to camp leaders and Director Floyd M. McDowell. Proceeds from these projects were contributed to the building fund.

The December family night featured a New Year's Eve watch party at the church. Mrs. Victor Talcott told the story of the picture, "Light of the World," by Holman Hunt, and Mrs. Virleen Carver was in charge of the program preceding the prayer service. Refreshments were served at 11:30, after which all joined in welcoming the new year. On January 28, an "old fashioned party" was held at the home of Mr. and Mrs. Raymond Carver. Mrs. Van Talcott was in charge of the program which consisted of old songs, a spelling bee, and games.

Mrs. Victor Talcott has been selected to succeed Mrs. Virleen Carver as women's leader; Mrs. Carver resigned.

The Daughters of Zion and their families met recently at the home of Mr. and Mrs. Raymond Carver for dinner and an afternoon of fellowship. Thirty-four adults and thirty-two children were present. Family meetings such as this will be held each month.

On February 7, the Zion's League sponsored a box social in the church annex with Dick Butler as auctioneer. A total of \$30.41 was cleared from this project and applied to the building fund. The League is in charge of the 7:30 service every third Sunday of each month; recent speakers have been Iven Clothier, Kenneth Green, and Charles V. Graham. A League choir has also been organized under the direction of Mrs. Virleen Carver.

The interior of the church has been repainted by T. W. Thatcher.

Elder Will N. Inman has been chosen as pastor to succeed Elder Wynne Jones, who has resigned to continue his schooling.

Speakers for the past few months have been Raymond Carver, Ralph Case, Ralph Crabb, Victor Talcott, Paul Clements, James Stowell, Lyndon Wagener, Walter N. Johnson, Gomer T. Griffiths, and C. Ed. Miller.

—Naomi Gault, reporter.

Englewood Congregation

Pastor, Sanford Downs

The first meeting in the new church was held January 19. Following an 8 o'clock prayer service, President Israel A. Smith addressed the congregation at 11. Pastor Sanford Downs was the evening speaker. The formal dedication of the building will not take place until April or May when the new pews and organ will be installed. Chairs have been obtained for temporary use in the meantime. Members of the choir, through the sale of cards, a book review, a dinner, and personal contributions, have acquired nearly enough money to purchase robes. The women's department has sponsored several projects to raise funds for new equipment for the kitchen.

A Christmas gift service was held December 22 at the morning hour; the pageant, "The First Christmas," was presented under the direction of Bea McNamara. Sacrifice offerings were placed in a large urn at the altar.

A New Year's watch party followed the

prayer and confirmation service at the church on Tuesday evening, December 31.

Kenneth Fowler, Robert Wakeman, and Joseph Bay were ordained to the office of priest on November 17. Recent blessings include Barbara Carol Lentell, Thomas Lee Lentell, Reginald David Wakeman, and Tonya Mae Watson. Carol Ann Norris, Loretta Rae Darling, Sharon Ann Lackey, Seymour E. Watson, and Marjorie V. Smith have been baptized in the past two months.

Speakers for January, in addition to President Smith and Pastor Downs, were President F. Henry Edwards, W. E. Wakeman, C. Ed. Miller, and R. E. Jones.

Walter Baldwin has been appointed bishop's agent to succeed Floyd Karlstrom who has resigned.

—Mrs. Esther Vining, reporter.

Gudgell Park Congregation

Pastor, Ralph G. Smith

A housewarming was given for Mr. and Mrs. John Soper on January 1 by the Saints of their neighborhood. This elderly couple recently moved into the new apartment completed for them on King's Highway.

On January 5, Elder John A. Robinson began a series of sermons on the Book of Mormon which continued until February 9. Sunday morning speakers for the new year have been Frank Minton, Lawrence Martin, Loyd Hawkins, Roy Thutchley, Elmo Boos, and E. E. Moorman.

Family night on January 20 featured a candlelight program of musical numbers and readings; Mrs. Joseph Neill was in charge. Young and old participated, including five-year-old Stanley Mengel, and John Soper, who is past eighty.

Money has been raised for the building fund through rummage sales and a spaghetti supper.

A bridal shower was given for Rose Marie Bowers on the evening of February 13 at the Joseph Neill home. Mrs. Clarence Martin was the hostess. Miss Bowers was married on February 15 to Christopher Smalley of Niagara Falls, New York.

—Hallie M. Gould, reporter.

Grand Rapids, Michigan

Pastor, A. F. Shotwell

In the past year, the Zion's League has contributed \$175 and the Zion's Home Builders' Club, \$250 to the building fund. On October 24 and January 31, the women sponsored a penny-round-up and mile-o-pennies drive, netting over \$200.

On December 19, a Christmas dinner was held at the Cherrie Inn by the Men's Club; thirty-four attended. Chaplain Lester Doerr was the guest speaker. On Sunday, December 22, the club sponsored a pageant, "Why the Chimes Rang"; it was presented at the Grand Rapids Women's Club building. At the conclusion of the pageant, \$650 were contributed for the building fund. A total of \$5,400 was raised by all departments of the branch during the year. The basement church was sold last spring to the American Legion. A choice site of three corner lots has been purchased in a strictly residential area. The former owner of the lots canvassed the neighborhood to see if the residents wanted a church built there; the result was most encouraging. An amount of \$14,000 cash was paid for the lots.

The main congregation is meeting at the Grand Rapids Women's Club building on Sunday mornings only; all other services are held with the Galewood Mission group.

—Mrs. Fred Curtiss, reporter.

Easter Program Materials

The Answer of the Cross

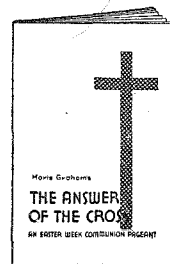
A Pageant for Easter Week

By Marie Graham

An Easter Pageant which may, or may not, be used in connection with the observance of the Communion service.

The action, which is simple, but tremendously effective, is centered around the cross. Seven characters from varied conditions of life bring their troubles to the cross and find in the "seven last words of Christ" an adequate solution. The script and music reveal the intensity of each episode. For this reason the small congregation, where there may not be a profusion of dramatic talent, will find it as suitable as the large church.

Price 10c each; \$1 a dozen



Pageants and Plays

The Risen Lord

By Walter Russell Bowie

Two scenes, 17 men, 3 women, reader and angel. This pageant of the Easter story is designed to be given in the church itself, the text read by the minister or some appointed person.

Price 25c

The Children Hear About Easter

Sixteen children, nine to fourteen years, and one sixteen-year-old boy can present this simple drama which is a collection of the New Testament stories dramatized in the manner a group of children playing together and expressing themselves in their own way, would naturally do it. Six rehearsals will be sufficient.

Price 35c

The Easter Pilgrims

By Madeleine S. Miller

Three parts. Cast indefinite. The Easter story with historic and modern application.

Price 20c

The Broken Seal

By Edward T. Kirkley

This full-length pageant is here offered separately, but it is also included in the *Standard Easter Book No. 2*. It is based on the resurrection story and is divided into five parts and eight scenes. Hymns and Scripture readings are suggested to complete an entire morning or evening program. There are full instructions as to stage settings, lighting, and costumes for the twenty-three characters (8 young ladies and 15 young men). 45 minutes.

Price 10c each; \$1 a dozen

When the Sun Was Risen

By James A. Kestle

One act, two scenes. Two men. A conversation, written in blank verse, between Peter and John about events of Jesus' life, crucifixion and resurrection.

Price 15c

The Way of Life

By Martha Bayly

One act, 2 men, 3 women, and a group of young people. The story of one of the Roman soldiers who cast lots for Jesus' clothes at the foot of the cross and the subsequent effect of the event on his life and that of his two sisters. Play.

Price 30c each; \$3 a dozen

Programs

Easter Program Builder No. 2

The latest in Easter program suggestions may be found in this builder which contains new recitations, exercises, readings, choral and musical readings, playlets and songs which have been carefully classified into age-group sections. Also included are some suggestions for decorations suitable for small and large churches.

Price 35c

Easter Program Builder No. 1

This builder contains recitations, exercises, readings, choral, and musical readings, playlets and songs which have been carefully classified into 6 sections. Departmental supervisors will welcome this grouping plan.

Price 35c

Standard Easter Book No. 2

Do you want a full-length Easter pageant? Suggestions for Easter music? Recitations? Short playlets, drills, exercises, acrostics? *Standard Easter Book No. 2* has 48 pages of such material including the pageant, *The Broken Seal*.

It can be used to furnish a complete Easter program or as a source book to keep. The program committee can find here complete programs ready to produce, or can build its own program from the materials the book contains.

Price 35c

Standard Easter Book No. 1

This book is divided into Parts I and II. Part I consists of the 16-page pageant, *The Risen Christ*, by M. M. Sturgis, described below.

Part II begins with a beautiful poem, "Sunrise," followed by an Easter acrostic and tableau. Then a pageant containing three songs; a poem, "Easter Morning"; a short dialogue, "Easter Lilies"; a playlet, "Why We Believe We Live Forever," and a pageant, *From Darkness to Light*.

Price 35c

The Risen Christ

By M. M. Sturgis

The characters are taken from the Scriptures and the play presents Mary Magdalene, Mary the mother of Jesus, her sister, the wife of Cleophas, John and other disciples, soldiers, chief priests and a young lad.

Price 8c each; 35c a dozen

Eureka Easter Recitations No. 4

By Mattie B. Shannon

Program material for kindergartners, primaries, juniors, and junior highs. Pantomimes, plays, songs, and special features.

Price 25c

Church School Services

Complete service materials for church school needs, including responsive readings, songs, recitations, and acrostics.

Light on the Hills

Wonderful Morning

Easter Bells

Glorious Easter

Price 10c each—Quantity prices on the above 4 service programs: \$1 a dozen

Cantatas

Radiant Morning

For mixed voices, simple yet qualitative music that can be easily worked up by the small or inexperienced group of singers. Has dignity and real beauty.

Price 40c

The Living Redeemer

This cantata provides for a narrator whose reading supplies the desired continuity. It is not beyond the ability of the average volunteer choir, but will require more rehearsal time than others of its type. With song and story this cantata builds upon the dramatic events leading to the crucifixion, concluding with the thrilling choral number, "Immanuel Victorious."

Price 40c

The First Easter

An effective instrumental prelude and choral number precedes the story which alternates with vocal selections through the cantata. The reading of the story may be omitted at the option of the director.

Price 20c

The Victorious Christ

In song and story, this tuneful cantata portrays the occurrences of the resurrection and is not difficult nor lengthy—only 8 vocal numbers in all consisting of solos, duets, quartets, and four-part chorus numbers, yet it conveys a complete Easter message.

Price 20c each; \$2 a dozen

Immanuel Victorious

An Easter cantata for women's voices plus a narrator. Beautiful in its simplicity.

Price 20c

HERALD PUBLISHING HOUSE

103 South Osage St., Independence, Mo.

Donald E. Harvey
1368 E. 13th St.
Des Moines, Iowa

M
h

BULLETIN BOARD

Independence Women's Meeting

A mass meeting for all women of Independence will be held Monday, March 10, at 1:30 p.m. in the main auditorium of Stone Church. If the organ is being installed at that time, the meeting will be held in the annex.

Apostle George Mesley will speak on the need of personal preparation for General Conference and ways of making this preparation.

MRS. JAY McCORMICK,
Supervisor of Women in Zion.

Kentucky-Tennessee District Conference

The Kentucky-Tennessee District Conference will be held in the Paris, Tennessee, Church, 202 South Market Street, on March 8 and 9. Missionary Allen Breckenridge and the district officers are to be in charge.

Saturday's activities will include a prayer service at 10 a.m., sermon at 11, business meeting at 2 p.m., and preaching in the evening. Sunday will begin with church school at 9:45, followed by preaching at 11, a priesthood meeting at 2 p.m., and a sermon at 7:30 in the evening.

All district officers and pastors are requested to submit their reports immediately to Mrs. C. B. Gallimore, district secretary, Box 264, Paris, Tennessee. Reservations may be made with E. Y. Bumpas, 1202 South Dunlap Street, Paris. Reports from the reunion committee will be given and delegates to General Conference elected. Seventy Roscoe Davey is expected to be present.

MYRTLE SUTTON,
District Publicity Agent.

Central Missouri Stake Conference

The Central Missouri Stake Conference will be held March 7, 8, and 9 at the Market Street Church in Warrensburg. Dr. Roy Cheville will be the guest speaker and conduct the classwork. The business meeting is scheduled for 10 a.m. Saturday; an ordination service will be held on Sunday afternoon. Free accommodations for visitors. Arrange for sleeping accommodations with Ward A. Hougas, Box 355, Warrensburg, Missouri.

WARD A. HOUGAS,
Stake President.

Northwestern Iowa District Meeting

A two-day meeting will be held at Missouri Valley, Iowa, on March 1 and 2. Apostle

(This space for Address Label.)

Arthur Oakman and High Priest Leonard Lea will conduct classes and assist in the service. Saturday's activities will be for all the priesthood of the district and include a 10 a.m. prayer service, classwork from 2:30 to 4:30 p.m., and 7 to 9 p.m. Sunday's services will be for the entire membership beginning with a 9:30 fellowship and preaching at 10:45 a.m. Classwork will be held from 2 until 4 in the afternoon. The last meeting of the day will be a short service of dedication at 4 o'clock.

RUBY ADAMS,
District Secretary.

Northwestern Ohio District Conference

The semi-annual conference of the Northwestern Ohio District will be held at St. Marys, Ohio, on March 1 and 2. The business meeting is scheduled for Saturday at 4 p.m.; a young people's service will be held in the evening at 7:30. Sunday's activities will include a 9 a.m. Communion service; an 11 o'clock sermon; and classwork for both men and women at 1:30 in the afternoon. Delegates to General Conference will be elected at this time. Apostles E. J. Gleazer and D. Blair Jensen are to be in attendance.

HARRY RIES, *District Secretary.*

Announcing

Increased Book Prices

Effective March 1, 1947

	Present Price	New Price	
Angel Message Tract Book (cloth).....	.75	\$1.00	
Angel Message Tract Book (paper).....	.30	.50	
Between the Covers of Book of Mormon.....	1.00	1.25	
Bible in Everyday Living.....	1.50	2.00	\$1.65/5*
Bible Studies (paper).....	.75	1.00	
Bible Studies (cloth).....	1.25	1.50	
Book of Mormon (cloth).....	1.25	1.50	
Book of Mormon—large type.....	4.00	4.75	
Call at Evening.....	1.00	1.25	
Doctrinal References.....	.20	.25	
The Enduring Word.....	1.50	2.00	1.65/5*
Family Income and Expense Record Book.....	.20	.25	
God Our Help.....	1.50	1.75	1.50/5*
Handbook of Financial Law.....	.15	.25	
Inspired Version Compared.....	.35	.50	
Jesus Christ Among Ancient Americans (New Edition).....	2.50	2.75	
Joseph's City Beautiful.....	1.25	1.50	
Restoration: A Study in Prophecy.....	1.50	1.75	1.50/5*
The Scouting Program.....	.25	.35	
Solid Rock.....	1.50	1.75	
Story of the Church.....	2.50	3.00	2.50/5*
Studies in Life and Ministry of Jesus.....	1.50	1.75	1.50/5*
Youth Income and Expense Record Book.....	.20	.25	
Zion's League Handbook.....	1.00	1.25	

*5 or more copies to the same address

HERALD PUBLISHING HOUSE

103 South Osage Street • Independence, Missouri



Mt. Popocatepetl

MEXICO

THE
Saints Herald

VOLUME 94

MARCH 8, 1947

NUMBER 10

www.LatterDayTruth.org

The Open Mind

By Evan A. Fry

P. S.

Nearly all of us will grant the necessity of keeping an open mind. But all too few of us *have* an open mind. We *think* we have. Laziness, lethargy, inertia, comfortable habits, the fear of social ostracism, and the jeering of the people who know it all already—all these help to intimidate us into keeping our minds closed when they should be open.

But even with open minds, there are two dangers. One is the danger of having a mind open at both ends, so that nothing sticks on the way through. Such minds can read and read, learn and learn, and take in prodigious quantities of information, but they never change. Nothing makes any impression. Nothing is ever mentally digested or assimilated.

The second danger is that some open minds are open to anything. There is no process of selection, no proving, no testing, no screening out of the poisonous or the dangerous or the useless trashy ideas; no attempt to discern error and truth. It is just in this screening of selective process that we must often *close* our minds, however. We prejudge according to our prejudices. We screen out and select without open-minded examination. Let us receive with readiness of mind, proving all things, and holding fast that which is good.

—From "The Open Mind," Morning Devotional, KMBC.

* Wasted Space

Some of our readers have written their regret of the wasted space on the back page of our publication. An explanation may help. We are still working to transfer from the old stencil addressing system to the new Addressograph system. Some of our lists are on the new system, some still on the old one. Our workers are making the new plates as rapidly as they can, but it takes time. When the job is finished, the space at the lower left will be eliminated.

* Good-by, Goldy!

Goldy's nine lives were not enough to save him when a speeding car crushed his beautiful little body. He lay on a blanket, breathing heavily and crying in pain for twenty minutes before he passed away. It is strange and wonderful how deeply a little creature can become involved in the affections, how one learns to understand their simple language, their desires and moods. And when they are gone, what a vacuum there is in the atmosphere of the home. It is then so easy to decide, "I'll never let myself love another cat. I don't want to be hurt that way again!"

But yesterday was chilly, and there was a small derelict on the doorstep—cold, hungry, and in need of a friend. He needed me, and I needed him. Loved ones may go, but the need to love something remains forever. Nature had played a mean trick on him, for he was ugly as sin, and the less attractive things of the earth have a very hard time winning friends and influencing people. He did not know he was ugly, and he lapped up the warm milk gratefully. Then he purred nicely as any pretty cat, and his little body curved upward to a gentle touch. Who knows? Perhaps we shall be very good friends.

Beauty, it seems, is not essential to love. It helps, but you can get along without it. And here is a lesson of life: you may lose some things you love very dearly, but you can keep the capacity for loving things that need you until the very end.

* A LITTLE OIL goes a long way. Put some on the bearings, and it makes things run well; spread it too far, and it gets in everything else. . . . There was sleet and soft snow today, and the big city bus sat at the stop, wheels spinning, trying to get in motion. Around it, smaller cars spun in dizzy circles trying to apply their brakes. It takes a little grit to make traction. . . . When you begin spreading oil to ease up human relations, remember it is a lubricant, not a paint.

* KINDNESS is never lost. Its reward may be long in coming, but it is sure. The April rains do not bring the flowers until May and June.

* There is one thing worse than having a button fall off your coat. It is having half a button fall off.

* "You wouldn't understand" is the alibi of those who are not competent to explain.

* ANY MARRIAGE is a failure, if a wife can't wheedle a little information out of an unwilling husband. And after she gets it, they both feel a little better.

Many a person has experienced a complete change of life from the reading of some single great book. Seek and read such books. They will change you.

Buying a thing is only a part of the cost. After you get it, you begin putting some of your life into it. Do not devote your life to inferior things.

Saints Herald

Volume 94 March 8, 1947 Number 10

EDITORS:

The First Presidency
Israel A. Smith
John F. Garver
F. Henry Edwards

ASSISTANTS:

Leonard J. Lea, Managing Editor
Kenneth L. Graham, Business Manager

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 per year and \$1.15 for six months in advance in the U. S. A., its territories and possessions; Canada \$2.50 per year and \$1.30 for six months; other countries, \$3.25 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

This publication is made possible by devoted volunteers who wish to help in the literary work of the church, and all manuscripts are gladly received for examination. As many as possible will be used. No payment for manuscripts is possible at the present time.

Contents

EDITORIAL:

Participating in General Conference Legislation	3
Approach to General Conference.....	3
Across the Desk.....	5

OFFICIAL:

Architects and Professional Engineers....	4
Appointment of Bishop's Agent, Eastern Colorado District.....	4
Sanitarium Needs Today.....	4

ARTICLES:

Independence Music Club Contest Winners	5
The Will of God, by Apostle Charles R. Hield	6
Accommodations at General Conference	11
Apostle and Sister M. A. McConley Sail to Europe.....	11
On a Visit to Rosary Chapel (poem), by Norma Anne Kirkendall.....	11
Evolution in Religious Conception, by J. A. Koehler.....	12
Spiritual Reality, by Maurice L. Draper	14
We and They, by Ward A. Hougas.....	16
Overcoming Grief, by Hazel Napier.....	18
Worship Suggestions for April, by Iola Tordoff.....	20
The Unforgivable Sin, by Josephine Skelton.....	28
"Must Haves" for Mission Teachers, by President F. Henry Edwards.....	29
News Briefs	22
Bulletin Board	30

Participation in General Conference Legislation

Deep concern has been felt during recent years over the lack of participation from the floor in the business sessions of General Conference. This concern has been shared by both general officers and members of the body, although the reasons for their concern have been widely different.

The general officers know from experience that mere legislating is not enough. To fulfill its purpose, legislation must lead to vigorous action, and unless the delegates and ex officios have a sense of participation in the business of the General Conference, their voting is likely to be perfunctory and to fail to commit them to vigorous and enthusiastic action in the branches and districts.

Some of the ex officios and delegates, on the other hand, are concerned in the working of democracy in the business sessions of General Conference because they feel so many matters are "cut and dried" before they come to the attention of the body and that, once they are there, these matters tend to be "railroaded" through to a vote. This concern is not satisfied by pointing out that the presiding officers make a special point of waiting for those desiring to speak to claim the floor, or that—in the nature of things—the Conference has a right to expect the leadership of the general quorums in fields where the general officers have special experience and responsibility, or that extended and repetitive debate itself tends to destroy the rights of the body. Despite all explanation, there still remains a feeling that members of the body should share more freely in the shaping of legislation than they now do and, fundamentally, this is right.

What can we do?

(1) The enactment of General Conference legislation is a joint problem. The general officers responsible, especially the members of the Presidency, must see to it that the clearest possible explanation of proposed legislation is made available to the body, and that ample opportunity for discussion is afforded. And members of the body must give careful attention to the Conference reports and other information available to them, with a view to making any necessary contribution of which they are capable, and they must see to it that this contribution is actually made.

(2) The simple fact that recommendations are presented by the Presidency or the Joint Council gives these recommendations great weight in the Conference. This is as it should be. But such recommendations should not be received and approved as a mere matter of loyalty to the general authorities. Our loyalty is to God, to the Church, and to the best interests of the Church, before it is to any quorum or group of general officers in their official status. Conference members opposed to recommended legislation should therefore express their views freely, and presiding officers should and intend to be especially alert to recognize any who seek the floor and whose questions or contrasting points of view may lead to wiser or better-informed action.

(3) It is not always possible to give advance notice of impending legislation, but where this is done, it is quite in order for members of the legislative body to give to the presiding officers prior notice of their desire to be heard in regard to any action. Members of the Presidency will welcome such cooperation.

(4) Sometimes a question is much more helpful than a speech.

(5) We are all brothers and sisters in Christ. No one should hesitate to express before the family of Christ his deliberate judgment in matters of concern to the family. And, certainly, no member of the family should be scornful or derisive when a brother fails to express himself well because of inexperience or stage fright.

(6) The affairs of the Conference are important to the whole church, but especially important to those who take their Sainly duties seriously. The best preparation for constructive participation in the General Conference business sessions is constructive participation in branch and district affairs.

The First Presidency
by F. Henry Edwards

Approach to General Conference

Here at church headquarters a spirit of hope and good will seems to prevail as we consider the approach of the General Conference in April. This is not something that can be made the subject of statistics, of course. But, in its way, it is the background out of which statistics will later emerge. While the church is unified in a spirit of hope and good will, we may be sure that there is a favorable atmosphere in which all church goals become more easily accessible, and toward which it is possible for all church activities to move more readily. This is the general feeling, the mood, the morale of the body.

There are problems before the church, "it is true; but we have the confidence to believe that, as time goes on, the means of solving them

(Continued on page 11.)

Editorial

OFFICIAL

Architects and Professional Engineers

Church Architect Henry C. Smith desires to meet all of these professions who attend General Conference. Please take notice and contact Brother Smith, by calling his home telephone, Independence, and he will arrange for a joint meeting.

ISRAEL A. SMITH

Appointment of Bishop's Agent, Eastern Colorado District

February 19, 1947

Notice is hereby given of the appointment of Brother Floyd H. Engstrom, 1221 E. Boulder Street, Colorado Springs, Colorado, as Bishop's Agent of the Eastern Colorado District succeeding Brother George M. Krahl, whose resignation has been received. Solicitors are hereby notified to send their reports for the month of February and each succeeding month thereafter to Brother Engstrom at the above address.

We take this opportunity of expressing our appreciation to Brother Krahl for the service that he has rendered in this office.

We have also appreciated the support given by the Saints to Brother Krahl during the period of his service, and take this opportunity for commending Brother Engstrom to the Saints for their favorable consideration and support.

THE PRESIDING BISHOPRIC,
By W. N. Johnson

Approved
THE FIRST PRESIDENCY,
By J. F. Garver

Mother

You can buy houses and mansions with
the material things that belong
But you can't buy the smile she gives
nor pay for the lullaby song.

You can gather her the most beautiful
flowers
and weave a garland gay
But you can't buy the touch of her hand
or the love she gives away.

You can search for pearls and rubies
and pay to the highest extent
But her love and her smile and the
touch of her hand
will never cost you a cent.

—MARGARET SIMMONS.

Sanitarium Needs Today!

Once more we ask the people of the church to help the Independence Sanitarium and Hospital. An appeal in behalf of this church institution is an appeal in behalf of our sick, our missionaries and their families, local citizens, and the many members who come here from distant places to receive medical care under conditions that give them faith in the final results.

We have not asked the help of our people in vain heretofore. They have always responded. Sometimes they could not go as far as we had hoped; but they have always gone as far as they could. We have the fullest trust that they will do so now.

This time, skilled, trained help is needed. Somewhere among our membership there may be the kind of workers that are needed. If readers do not possess these qualifications themselves, or cannot come, they may know of others who should apply. It would be a service to bring this need to the attention of those who meet the requirements.

F. HENRY EDWARDS.

In the article below, Miss Gertrude Copeland, R. N., the superintendent, gives a specific statement of personnel needs.

Have you ever thought how many people it takes to keep a hospital functioning for the best good of the most important individual therein—the patient? Most hospitals have a ratio of one employee to each patient. At present the Independence Sanitarium and Hospital, our church institution, at Independence, Missouri, filled to its capacity of 173 patients, including babies, most of the time, employs 160 people besides its 86 student nurses. In addition to this, the hospital has an active medical staff of 34 competent physicians and surgeons to diagnose and treat these patients.

Right now the hospital is in desperate need of a Registered Hospital Dietitian and a Registered Medical Technologist to facilitate service to the patients. Any person qualified in either of these spheres and interested in serving in the church hospital, should communicate with Miss

Gertrude E. Copeland, R.N., Superintendent, Independence Sanitarium and Hospital, Independence, Missouri.

Frequent publicity has been given to the opportunity for nurse education through the combined facilities of Graceland College, Lamoni, Iowa, and the Sanitarium School of Nursing. At the present time there are offerings in other health fields open to interested young people of the church through a similar arrangement. They are listed below:

SUGGESTED COURSES TO BE TAKEN AT GRACELAND COLLEGE:

X-RAY TECHNICIAN—1 Year—Physics, Chemistry, Biology (Anatomy).

MEDICAL TECHNOLOGIST—2 Years—Chemistry, Physics, Biology.

RECORD LIBRARIAN—2 Years—Typing, Shorthand, Medical Shorthand, Dictaphone, Medical Terminology, Biology.

HOSPITAL DIETITIAN—1 to 2 Years—Physics, Chemistry, Biology, Foods and Nutrition, Hygiene, Purchasing.

EDUCATION AFTER GRACELAND COLLEGE

X-RAY TECHNICIAN—1 year at hospital in x-ray department under recognized Radiologist.

MEDICAL TECHNOLOGIST—Courses in Anatomy and Physiology, Bacteriology, Parasitology at some college or university. 1-1½ years in a hospital pathological laboratory under a recognized Pathologist.

RECORD LIBRARIAN—3-5 years in the record department of an Approved Hospital or 1 year in an Accredited Record Librarians' School. Courses of Study in Anatomy and Physiology, Microbiology, Medical and Surgical Diseases.

HOSPITAL DIETITIAN—Complete work for a B.S. degree in hospital dietetics at some university. Experience in commercial purchasing. 1 year's internship in an accredited hospital diet kitchen.

NECESSARY EXAMINATIONS:

National Examinations of the Registry of—

X RAY—American Board of X-Ray Technicians to become a Registered Technician (R.T.)

LABORATORY—Examinations by the Board of Registry of Medical Technologists to become a Registered Medical Technologist (R.M.T.).

RECORDS—Examination by the Registry of American Association of Record Librarians to become a Registered Medical Librarian (R.M.L.).

DIET—Credentials examined by the American Dietetic Association to become a Certified Hospital Dietitian.

These fields are open to men and women of good character and high ideals. There is great opportunity for personal advancement, humanitarian service, and good salary. The prospects are that these provinces will not be overcrowded for years to come. In all of these phases of

health work there is chance for vocational contact with sick folk and with the medical and nursing professions, as well as other hospital personnel. Any one of the above health openings offers pleasant work in the hospital environment, requiring special education and knowledge as well as technical skills. The fields are continually expanding along with the development and growth of medical science.

The church hospital desires to help educate enthusiastic young church people to carry on in the health field and to employ them after such education is completed.

Across the Desk

Wandell Leadership College

Named in memory of Charles Wesley Wandell, pioneer missionary to Australia for both the early church and the Reorganization, Wandell Leadership College held its first sessions at Newcastle, Australia, in 1946. Wandell expresses the aspirations of Australian youth to train for church leadership. Its ten days of class instruction, worship, and fellowship now are scheduled annually at the mission cottage in Newcastle. The majority of the students live together for the period, the young men camping on the grounds, and the ladies using the home for a dormitory. High Priest C. A. Davies, Conference appointee pastor, is organizer and principal of the school.

The 1947 sessions, under the mission Department of Religious Education, co-operated in planning the studies which were offered for credit.

On the faculty of Wandell for 1947 were:

Keith McLaughlin, M.A., who is taking classes on (a) History of the Christian Church from A.D. 1-1800; (b) "History of L. D. S. Church," A.D. 1800-1947.

Edith McLaughlin, B.A., "Comparative Religions."

John Magennis, B.A., "Child Psychology."

A. S. Frater, accredited schoolteacher and full-time missionary in charge of Department of Religious Education, (a) "Worship"; (b) "Teaching Methods."

C. A. Davies, accredited schoolteacher and one-time High School House Master, "Christian Personality."

Herman Peisker, Minister in charge, "Philosophy of Church Doctrine and Social Teachings."

Elder Herman Peisker wrote recently: "We have 21 students resident and catered for in the Mission Home here. They have come from three of the five Australian States, also New Zealand. All of the students live in, but five work in the daytime and are only able to take the

night lectures. We feel that in association with the work of the Department of Religious Education, we are beginning to lay the foundations of a more stable and consistent leadership in this mission in coming years."

Junior Young People's camps in Victoria, Nairne, in South Australia, and Morningside in New Zealand are youth camps with somewhat similar objectives for a younger age group.

Flowers in February

My neighbor brought them to me today. I was busy with the Saturday's work, my mind and hands occupied with the endless tasks and duties of a homemaker, and I somehow hadn't had time to think of anything else. But when she came bringing a lovely bouquet of flowers, the room came alive with their beauty, and I felt a thrill of gratitude. The babies admired them, too, and sniffed the fragrant carnations delightfully.

There were white carnations and lovely pink snapdragons; and small clusters of tiny yellow blossoms to fill in. Combined with the varying shades of green in the foliage, the colors stand out vividly. A fresh, lovely bouquet to gladden the heart any day of the year!

How blessed we are to live in a world in which our Heavenly Father has planned so thoroughly for our happiness. He has provided beauty in such abundance and in so many varied forms, that we would have to blind ourselves entirely if we failed to respond to it. And especially am I fortunate that my neighbor's appreciation of beauty is such that she is inspired to share it with others. We truly felt refreshed and uplifted by the flowers in February and the thoughtfulness of our neighbor who brought them.

MERVA BIRD.

Deceased

Mrs. John L. Cooper, mother of Marion and John Cooper of Chicago, and only surviving sister of Bishop James F. Keir, passed away on the morning of February 23.

Elder Thomas Newton of Independence, 87 years of age, was killed by a motor car while attempting to cross a traffic artery here on Sunday evening, February 23. He was a well-known and widely loved missionary. He suffered ill health for a considerable time during his latter years. Many people will remember his gracious manner and kindly spirit, and will regret the accident that cost his life.

Details will be expected for our use in obituaries to be published later.

Independence Music Club Contest Winners

After many inconveniences trials, and tribulations—including months of illness and hospitalization for part of the committee—the judges have completed their examinations of all hymns. A just and fair decision has been reached and we are very happy to announce the winners.

Manuscripts came from eighteen states in the United States and from England, Australia, and Canada.

MUSIC

First Prize, "St. Hylda," by William C. Butler, Enfield, (London) England, \$50.00.

Second Prize, "Praise," by Gertrude Sessions, San Jose, California, \$25.00.

WORDS

First Prize, "Communion," by Ruth Kirby, Battle Creek, Michigan, \$50.00.

Second Prize, "The Voice of God," by A. B. Phillips, Independence, Missouri, \$25.00.

While numerous manuscripts turned in showed ability and talent, the judges felt the following were of such outstanding merit as to deserve Honorable Mention:

MUSIC

Honorable Mention, "Blessing of Children," by Mrs. Ola Savage, Independence, Missouri.

Honorable Mention, "Palm Sunday," by Mrs. Ola Savage, Independence, Missouri.

Honorable Mention, "A Prayer Response," by La Verne Wintermeyer, Jefferson City, Missouri.

Honorable Mention, "A Hymn For Baptism," by Alice McConley Johnson, Tulsa, Oklahoma.

Honorable Mention, "Melrose," by William C. Butler, Enfield, England.

WORDS

Honorable Mention, "God's Holy Spirit," by Mrs. Darlene Bowden, Mercedes, Texas.

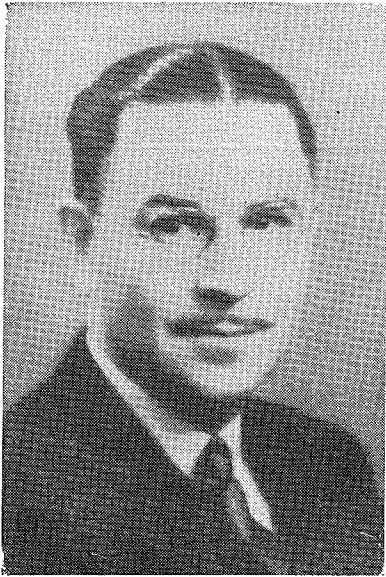
Honorable Mention, "Fulfillment," by Elvin Baughman, Dow City, Iowa.

Honorable Mention, "Ordination Hymn," by Naomi Russell, Independence, Missouri.

Honorable Mention, "Establish Zion," by Joseph Frederick Pinson, Independence, Missouri.

The Independence Music Club wishes to thank all contestants.

THE INDEPENDENCE MUSIC CLUB,
Mrs. John O. Isaacks, President,
Mrs. Mark Holman, Corres. Sec.



It is not the will of your Father which is in heaven, that one of these little ones should perish.—Matthew 18: 14.

IN A TIME OF WAR as well as in our present reconstruction period, many people are asking the question, *What is the will of God?*

Most of us watched very carefully the news of Sergeant Jim Newman of New Mexico. He was a prisoner of the Japanese and on the Bataan death march. Finally he was rescued and brought back to the United States in a dying condition. The United States government and its medical authorities did everything possible to save Sergeant Jim's life, but he died, and the nation bowed its head and seemed to say, "God, thy will be done." I am wondering if it is God's will that men die in war. Or we might better say, is it God's will in the first place that we have war, or is it not rather his desire and will that we solve our problems by peaceful methods?

A small child was killed recently in Kansas City. The mother was backing her car out of the garage, and the little girl in the back seat opened the door and fell out, and the automobile ran over and killed her. Are we to say that that was God's will, or should parents learn to watch over their children and

THE WILL

By Apostle Charles R. Hield

prevent such accidents? Safety councils assure us that practically all accidents can be prevented.

Today many die of disease, yet not nearly as many as used to die from this cause. We think of the Black Plague in Europe years ago, and the smallpox scourge which killed so many. In recent years doctors have learned to vaccinate people and have quite largely overcome many of the dreadful epidemics of diphtheria, as well as pneumonia, etc. In 1800 the average life span was thirty-eight years; in 1945 it was sixty-six years.

GOD'S WAY may be divided into three phases:

First, his primary or intentional will, hopes, and desires for us.

Second, his will when his creations refuse to obey his laws and violate eternal principles.

Third, the ultimate purposes or will of God in the long run can never be frustrated.

God's purpose is to win men's allegiance. The whole work of God and his Son, the Christ, is to bring to pass the immortality and eternal life of man.

There are several facts that are obvious as God seeks by his intelligence to win us to his ways:

First: God allows the laws of the universe to operate, century after century, unchanged. The laws of gravity, the laws of fire, the laws of electricity, the laws of aerodynamics; in fact all of the laws, as far as man knows, have always been in existence and always will be as long as the world lasts. Alexander the Great or the Caesars could have used radar and the atomic bomb had their scientists discovered the meth-

ods. Due to our belief in the unchangeability of God's laws, we buy automobiles, feeling confident that the laws of nature will continue to operate and our car will run next week, next month, and we hope for years to come. Likewise we purchase refrigerators, radios, and have plumbing installed in our homes in the belief that the laws of God which are functioning today will function down through the years of the future.

Being a Christian does not excuse one from obeying the laws of God. A true Christian should so well understand the rules of eternal living that he does not even attempt to violate eternal principles. I knew a pastor of a large congregation who almost cut his thumb off in an accident as he was constructing a cross to be placed back of the altar for Easter. It was to be made of frosted glass with hidden electric lights and was to be surrounded by flowers. Some thought that God should have protected their pastor who was fashioning an Easter Cross. Even ministers must obey the laws.

Second: God has decreed that man shall have his agency, his own free will. He may choose to obey, or not to obey the pleadings and the commands and desires of God. It was Satan who offered to come to the earth and teach men eternal principles. He would have been a dictator and made us his slaves and puppets. We probably would have been like so many automobiles coming off an assembly line, all alike; or all mechanical robots, run with electric buttons, phonograph records, electric tubes, etc. But God refused the plan of Satan and accepted the offer of his Son, who

OF GOD

*A transcript of a sermon at the
Stone Church, Independence, Missouri*

agreed to come to the earth and try to teach men to understand the *intelligence* of eternal living. God could have made us like so many bottles, sitting out in the rain, each bottle even a little different than the others, some white, some black, some yellow, perhaps some tall ones, some short ones, some longnecked ones, perhaps some pot-bellied ones—but bottles. Thus we could not gossip about each other, we could not steal from each other, we could not go to war against each other, we could not break another's heart. But God does not want robots around him in the hereafter. How uninteresting that would be! He wants throbbing, pulsating personalities. Therefore he leaves us our agency.

Third: God has decreed that he will allow men to live together. That is dangerous, because then they can hurt each other. God has decreed, therefore, that we must learn to co-operate and to harmonize our likes and dislikes and understand the intelligence of stewardship and the economic laws of living together. When we do that, he knows that we will develop a superior type of personality. Animals live quite largely by instinct, but God has granted man reason, and he hopes that men will learn to acquire knowledge and wisely use this knowledge for the benefit of world brotherhood. Trees and stones, typewriters, rocks, etc., seem unable to co-operate with each other, or to have any affection one for the other. God has allowed man to commingle—a very dangerous privilege.

WITH THESE THREE things in mind, we must realize that man has considerable to learn. In proportion as he learns the intelligence of God's laws and co-operates with these laws, does he live har-

moniously and without trouble and accident.

Our newspapers are full of accounts of people who are violating the laws of God, some intentionally, others ignorantly. Huge hotel fires in Chicago and San Francisco are examples. Almost every day we hear of fatal accidents in the home; or of a child who gets burned playing with fire, or scalded by boiling water. One thousand five hundred children are unintentionally smothered to death every year. Many die because of accidental electrocution. Our medical profession and psychoanalysts are telling us that much of our illness is due to sin, worry, hatred, resentment, fear, a feeling of guilt, etc.

I cannot believe that our Heavenly Father is desirous that our lives be snuffed out by wrongdoing, whether death comes intentionally or unintentionally. War is the result of our wrong living. We have wanted things that we cannot have without war. I feel sure God would much rather have the world learn its lessons in more peaceful ways, such as mutual co-operation in love and justice. His hope for us is that we develop a society where equality and good will may be had among communities, as well as the nations.

IT SEEMS CLEAR that God knew that the Christ would be crucified. There are passages in the Old Testament which seem to indicate a foreknowledge that the Son would go to the Cross and die for the sins of the world. I cannot believe, however, that God *forced* his Son to suffer crucifixion—that it was God's primary and intentional wish and hope that our sinful world should kill his Son. The Christ was well trained, however, in the intelligence of eternal living. Knowing the Son as he did, God knew what the Christ

would do when he ran up against the hateful ways, prejudices, and lies of the religious and political leaders of his time. I think God the Father, loves much like an earthly father.

I have seen parents, during the war, at the railroad station as they came to say good-by to their son as he went away to war. The mother sometimes would cry, but the father generally would be quite stoical. Often I have noticed him embrace his son in a final farewell, telling the boy that he is proud of him; the nation has given all citizens protection and the right of freedom, labor, etc., and that it is his duty to go and fight for his country. I think you all will agree with me, however, that it was not the primary wish, or desire, or intention of these parents when that boy was born, and during his early formative years, that when he grew up he should go to war and be killed. Their *original* wish and hope for him was that he would grow up to be a doctor like his father, or a farmer, perhaps a storekeeper, perhaps a laborer in the steel industry, or on a cattle ranch, a builder, or a manager of fruit groves. But under the circumstances of war, when mad leaders seek to force their wills upon peaceful civilizations, it is the honorable thing for the boy to go to war. Most fathers can foretell almost exactly what their sons will do if they are confronted with emergencies upon some of the far-flung battlefields of the world. Many a parent is proud of his son even though that son lost his life; for the boy was true to his early teachings and when confronted with danger and even death, he did his duty. As a member of the team, he fought and died with the hope in his heart that his home, his parents, his rela-

tives, and his civilization might be spared.

I THINK THAT, more or less, too, is the mind of God the Father. I cannot believe that God *forced* his Son to die, nailed to the Cross. God knew that his Son, trained as he was, being whom he was, and knowing what he knew, when confronted with willful sin, would meet it in the heroic and sacrificial way he did. During the war many gold stars were placed on the service flags in the windows of homes where a son or a daughter had lost his life in service to his country. If God were to have a service flag in his window, it, too, would have a gold star, for God lost a son in a war against evil, killed by the enemies of heaven. I think that God was "well pleased" with that courageous sacrifice, although he was grief-stricken and would much rather have had it another way. Christ came to the earth with the hope and the intention that men would follow him, not kill him. It was man's sin which created the emergency which made necessary his sacrifice. By killing Jesus, men frustrated temporarily the will of God, that is true. But only for a short time. In the long run God can bring progress even out of momentarily frustrated events.

Can we so sharply condemn Judas for betraying the Christ if he was doing the foreordained wishes of God? Are we to blame Pilate and the scribes and Pharisees for bringing the Christ to trial and condemning him if they were fulfilling the will of the Heavenly Father? No, the Christ came here with the hope that people would follow, not crucify him. Yet, I repeat, I think that God foresaw the sinfulness of men and that they would kill his son when he came to assist them. God knew the response Joseph would make in the prison in Egypt. Our Creator no doubt was sure that Moses, having been taught the laws of his ancestors by his mother,

would give up the throne of Egypt in order to help the children of Israel. God could depend upon Daniel in the lion's den not to deny him. He could be sure that the Apostle Paul, even though he was beaten, stoned, shipwrecked, and finally beheaded, until the end would remain firm in his testimony of the intelligence of divine ways. And so God could be sure, because of the training and the personality and character of the Christ, that even though people would not accept his teachings, the Christ would die in that attempt.

God refused to stop the laws from operating even for his Son. Every act of Christ's was in accordance with divine laws, and yet the Father refused to take away man's agency or set aside the functioning of natural laws even to protect his Only Begotten at the time of his persecution and death. Judas was allowed to betray Christ. The rope which bound our Lord's wrists was allowed to hold. The whip was permitted to raise red and bleeding welts upon the back of the Christ. The thorns pierced his brow, and the blood ran down his face. The nails, under the blows of the hammer, pierced his hands and his feet. The blazing sun, pain, and thirst tormented him as he hung upon the Cross.

SIN IS THE misuse of good. It is God's will that everything be used for a good purpose, and it can be so, if we would learn that purpose and obey God's will. Sin, therefore, is a challenge to the divine will.

Some seem to think that the will of God is frustrated by war. No, not for long. All wars may cause a momentary frustration and stoppage of the progress in the development of man. In the long run, we generally learn something from war, and a wiser civilization emerges. We are like little children playing in the streets. We dam up the flow of the water during a rainstorm with a small dirt construction, but soon the water washes out the dam, and

the drainage continues as before.

We can but marvel at the patience of God as he looks upon his people who grow so slowly spiritually. Yet we parents, too, have a similar patience with our children. They may seem to defeat temporarily our will for them, but we, too, learn that as the years pass they will grow and overcome many of the things that caused us concern while they were young. We all have seen a small child carry his food to his mouth with his hands, even though the parents try to teach him to make use of a spoon and later a knife and fork. At times you have observed, as I have, a child not content with feeding itself with its hands, but with fingers covered with food, run those fingers through its hair or wipe them upon its clothes. I presume all children write upon the walls of their homes. But as the years pass, parents learn that their children improve this method. Finally they learn to play ball, to sew, to play the piano, to build radios and bridges, or drive huge flying fortresses. Then we are proud of their development and accomplishments.

GOD HAS A great deal of hope for us and our future, too, even indicating that he has many things to say to us but that we cannot bear them now. (John 16: 12.)

It is difficult for us to understand, sometimes, the working of the divine mind, as I presume it is very difficult for some children to understand the working of the parental mind. I well recall my boy, who came home one day with a thorn in his foot. In spite of the tender pleadings of his mother and the more stern orders of the father, the boy still refused to remain quiet so that the thorn could be removed. Finally, I had to take the boy down on the floor and sit on him while his mother removed the festering thorn from his foot. Now, many years later, he understands the reasonableness of the wish of his parents to have that thorn removed. It was a case of different perspective.

So often we do not have the same perspective as God.

It is God's will to win us to *his* way of thinking. We may reject his pleading, we may be headstrong, we may frustrate momentarily his will, but being the loving God that he is, he persists. I like to believe he will win us in the end, whether it be in this life, or down through the years, centuries, or the eons of time in eternity. Some may not agree with this continued patience of God, but I like to think of God, somehow, winning at least a huge majority of his creations to his way of existence.

WE ALL HAVE seen the pictures of the terrible prison camps in Germany during the war. Trenches filled with starved bodies. Piles of little baby shoes taken off their victims before their bodies were cremated. Can we maintain God desired such horror? Can we believe that it is God's will that thousands of our airplane crews lose their lives over Germany, Africa, Italy, and the islands of the Pacific? Is it God's will that thousands and thousands of people starve to death in Greece, Poland, India, and China? The newspapers told us recently that one hundred seventy-five French children had been killed by hidden mines left by the Germans on the beaches of France. A larger number of Dutch children have been blown to bits, also, by hidden mines and booby traps placed in their streets and fields by the Central Powers, hoping to defend these areas from Allied invasion. Are we to believe that the children of the United States are entitled to play, to eat, to laugh, to have fresh air and sunshine and plenty of food, and that it is God's will that the children in other parts of the world die such horrible deaths? Let me read for you again the text: "It is *not* the will of your father which is in heaven that *one* of these little ones should perish."

This passage would seem to indicate that it is not God's *primary* will, not his *original* intention, not his hope or wish that we create a society

which breeds war. It is, I repeat, a dangerous thing for God always to allow the laws of the universe to function and allow men to have their agency; for man so often chooses individual and mass greed, pride, selfishness, etc. People choose to kill and disregard the sacredness of personality and race.

God would much prefer, it would be his wish and desire, that we always use fire to bless mankind, not to destroy homes or wipe out cities with the atomic bomb. We have learned many of the laws of aerodynamics and to fly at tremendous speeds in jet-propelled planes. We have developed sulphur drugs and penicillin, D.D.T., etc., to protect us from dangerous bacteria and insects. We have learned to man boats under the water. Our fields produce food in abundance. It would be God's wish that we use all money, all property, all intelligence, and all talent to live together in harmony, in peace, in justice, in righteousness, and equality. But if we will not, God *still* decrees that these laws shall function. He *still* grants us our agency and allows us to choose.

I cannot believe that disease and sickness are the primary will of God. Is cholera and starvation in India the primary will of God? Last summer we had an epidemic of polio in the United States, and many of our cities were forced to close their theaters, their schools, and prohibit all public gatherings. It is God's will that we *understand the laws* of hygiene, diet, and the laws of friendliness, kindness, and brotherhood which would save us from so many of the epidemics which we suffer. There is the case of a child who choked to death on a marble. Friends called a doctor but he arrived too late, the child had died. The doctor, however, shook the body of the child by the heels and the marble fell from its obstructing position. The mother was grief-stricken, of course, and through her tears she sobbed: "Oh, if the doctor had only come a few minutes earlier

he could have saved my baby." If it *was* God's will that this child should die that way, it is not sacrilegious for the mother to say that the doctor could have frustrated the will of God by coming earlier? I believe God expects mothers to keep marbles away from the mouths of babies!

Christ always fought disease as a part of the philosophy of the kingdom of evil. It was to the woman who had been sick eighteen years that he said, "This woman whom Satan hath bound, lo, these eighteen years." (Luke 13: 16.)

WE ARE SO SLOW to learn God's will and follow it! Man pays a terrible price for his indifference to God, and his disregard of divine pleadings. We see the result of man's disobedience and his refusal of eternal principles in our slums, in war, dishonesty, race hatred, immorality, pride, modern slavery, poverty, drunkenness, greed, selfishness, exploitation, etc. Christ fought these sins, yet the only thing that he could do and leave our personality sacred, was to demonstrate the perfect way, and keep on loving us, hoping that someday we would understand better the will of his Father and obey his laws. Eternal life is more a quality of life than a duration of time.

Christ healed people, restored sight to the blind, raised the dead, cured them of leprosy, etc. Are we to believe that Christ, in performing these miracles was frustrating the will of God? I cannot subscribe to the theory, therefore, that sickness, hardships, war, and hunger are necessary punishments which God wills that we suffer in order to make us better people. Suffering does not always make a person better—very often it makes one bitter. It may, however, reveal the capacity which we have, for courage and perseverance. No one would maintain that God will have to have evil, war, hunger, sickness, and heartaches in heaven in order to keep people there

righteous. If sickness is good for people, the Christ should have gone around cursing people with cancer, blindness, twisted backs, and widowhood. Man can rise above sickness and infirmities. Many people have the personality and the courage (and some receive divine help) to surmount these obstacles and do succeed in developing a godlike personality. This is in spite of handicaps such as disease and pain, not because of them. Certainly we cannot say that Christ would have been more righteous had he learned his lessons by being lame, diabetic, or tubercular!

In the conquest of the great Northwest, we read of how the wolf packs or a bear would come out of the forests to kill a child and carry it away. The danger of wild animals still terrifies many parts of India and Africa. The adult citizens generally organize and seek to capture this killer in order that future raids may not be made upon their homes. No one would say that it is the will of God that these wild animals kill people. Neither would having their agency.

God expects and depends upon us Christians to build a righteous kingdom here upon the earth. Christ taught us so to pray: "... thy kingdom come, *thy will be done on earth, as it is done in heaven.*" Evidently the Christ and God anticipated the growth of a Christian people who so understand the will of the Father that they gladly devote their lives to divine principles: a people who, with the Christ, are sure that *God's way is the only way.*

Heaven is a place where the people have learned of their own free will and choice to obey the intelligent, beneficent, yet challenging ways of eternal living. There they no longer are indifferent, headstrong, and rebellious. Today Christianity comes to you and to me and urges us to learn these laws *here* upon the earth, that a kingdom of godly people may be built *similar*

to the one which we anticipate living in in the hereafter.

Christ *pleads* with us to obey his Father's will. We are happy to note that thousands and millions of people are wholeheartedly responding to that call. They see the *intelligence* of eternal living, and the utter stupidity of trying to resist and frustrate the laws of God in the universe. They realize that we can only have peace and harmony by obeying the laws of the Prince of Peace. I am hoping that the time will soon come when Christians will not merely bow their heads at catastrophe like a whipped dog and murmur, "God, thy will be done," but that the words "Thy will, O God, be done!" will be a *battle cry* of all Christian peoples. These words could well be placed upon our church flags. With head high, we say, today, that when our health authorities organize to stop the raids of the deadly germs of polio and tuberculosis that we are frustrating the will of God.

During the war a mother came to me deeply concerned over the safety of her soldier son. I understood her anguish because at the time, her son was in grave danger in the Battle of the Bulge. With the anguish which only a mother can have, she cried, "Why can't God stop the war?" I had to assure here that I was positive God had it within his power to stop the war if he wanted to, but always allowing the laws of the world to function and never denying us our agency, he would not stop the war. If he were to stop the war, he would have to take our agency away from us. That he will not do! He wants us to be, I repeat, throbbing, pulsating personalities, and he sent us the Christ to teach us the ways of peace, love, unity, and helpfulness, the ways of brotherhood and justice.

Christ grieves over the disobedience of his creations. It was the hope of Christ that people would listen to his teachings and follow the laws which he gave them from his Father. One time he looked out

upon a whole city and wept: "O Jerusalem, Jerusalem . . . how often *would* I have gathered thy children together, even as a hen gathereth her chickens under her wings, and *ye would not!*" (Matthew 23: 37, 38.) This would indicate to us that the Christ would have liked the people to have responded to his teachings. It would have been to his liking, it would have been his will, it would have been his wish; but they would not. With firm step, with resolute minds and hearts, with Christ as our Leader, we must move forward to build a society where God's will will be done on earth *as* it is done in heaven. It is the greatest challenge of this age.

Hello, Morning!

Hello, morning!
The dew still clings reluctantly
Like tears you shed
For yesterday's regrets.
But soon the sun will bid them go.
A new day's here,
New opportunities as well—
And new horizons wait.

—Louise



Colorful • Dramatic • Gripping

The Easter Story portrayed in all its glory... with full-color Church-Craft Bible Slides that inspire young and old beyond the power of word or tongue. Sunday Schools and Churches cherish the Church-Craft Easter Story for their Easter worship program. Write or telephone for the beautifully colored Church-Craft folder giving a complete list of the Easter Story set and other Church-Craft Bible Slides for your visual education library.

HERALD PUBLISHING HOUSE
103 South Osage Street
Independence, Missouri
"A Service Institution"

Editorial

(Continued from page 3.)

will come to us. We are growing stronger, not weaker, as we exercise our strength and put forth our efforts. The work that the church is doing now is like the training of an athlete for a race, not like the progressive exhaustion of a swimmer in a heavy sea.

We believe that there is beginning to emerge in the church a nearer approach to unity of understanding concerning our mission and our responsibility. We believe that the church is supporting and will continue to support the emphasis on missionary activity, both domestic and foreign. We believe that the establishment of a Zion character of community living is becoming better understood, and that when church people see alike on it, harmony of action will be assured.

To one who has been here, actively associated with the work of a number of conferences, the spirit of hope and good will seems very real. We are grateful for this condition that promises so much in the way of unity and harmony for the coming General Conference.

L. J. L.

Accommodations at General Conference

(Repeat Announcement)

The Housing Committee requests that all visitors to Independence during the General Conference who can make private arrangements for rooms do so as early as possible. This will assist the Housing Committee and will avoid much correspondence. Those who desire the Housing Committee to make arrangements for rooms should mail their letters to the Housing Committee, The Auditorium, Independence, Missouri.

The following details are required:

1. Number in party, and name of each one.
2. Rooms required.
3. Day of arrival, and whether by train, bus, or auto.
4. Length of stay in Independence.
5. If alone, whether willing to share a room, and age of each individual.
6. Whether a delegate to the Conference.

As a word of caution, may we suggest that persons arriving for Conference without reservations for sleeping accommodations will find it difficult to secure rooms in or near Independence.

General Conference Housing Committee.

Apostle and Sister M. A. McConley Sail to Europe

A prophecy of the mission of this church was fulfilled in the farewell gathering of Saints held at the Brooklyn Church on the occasion of the departure of Apostle Myron A. McConley and Sister McConley for their European mission. Since it was their last evening in the United States, it was considered appropriate by Pastor LeRoy Squire of the Brooklyn Church to hold a farewell prayer service at which Apostle McConley would speak. It proved to be a very fine experience for all who attended.

The mission of the church is to gather from all nations those who would hear the message of Christ. At this farewell prayer service, there were represented the following nationalities, either native sons or those descended from these nations—four Germans, six Australians, one Chinese-Hawaiian, two Italians, Canadians, and many Americans. The Americans represented the deep South, Michigan, California, Missouri, Iowa, Connecticut, New Jersey, New York, and other States. It was truly an

international service which brought together in the fellowship of Christ these many different peoples. How truly "the tie that binds" was made more significant as in testimony different ones pledged their total support to the work of the church abroad as well as at home. The meeting presaged the anticipations of success of the McConleys and of the church as one and all move out to accomplish the task that belongs to him in the building up of the kingdom of God on earth.

A small group of Saints (some had come from as far as Philadelphia) went to the vessel, the "Queen Elizabeth," and saw the McConleys comfortably settled in their cabin, ready to sail at dawn next morning.

Thus begins, with their sailing, not a new, but a continued chapter in the work of the church as it takes up the responsibilities of ministering to the peoples abroad. May God bless the work to which we now give ourselves.

Apostle George G. Lewis

On a Visit to Rosary Chapel

(One of oldest in Mexico)

The cherubim fly clumsily across the vaulted dome;

An ancient master painted well,
His works hang dusty but robust,
What lusty stories they could tell.

The sunlight seeps through windows there aloft;

Deep, vibrant mystery fills the air.
This is not my usual worship spot,
And yet I, somehow, deeply care.

A Puebla lawyer, a ragged, barefoot Indian lad,

Each enters silently and genuflects now,

A kindred faith, serene and deep,
And then I humbly make my vow.

I need no rosary, no outward, open sign;

I need a faith, a hope untrod.
No dusty past my cathedral door,
Where I am—there is my God!

—Norma Anne Kirkendall.

Evolution in

RELIGIOUS CONCEPTION

By J. A. Koehler

Number 26 in a series of radio addresses on the subject:
"The Social Philosophy of the Modern Prophet"

UNTIL RECENT YEARS the Darwinian theory of evolution was very unpopular in religious circles. Fully as unpopular was the idea of an evolution in religious conception. Still it is recorded in the gospel according to St. John that Jesus said to the first apostles, "I have yet many things to say unto you, but ye cannot bear them now." For the present, or in the circumstances, they are beyond the reach of your minds. Howbeit, said Jesus, "When the spirit of truth is come, he will *guide* you into all truth." In other words, said Jesus, You will go places in your thinking; for nothing can be guided that is not going places. And going places in religious thinking is evolution of religious conception.

Within a few years after Jesus said that, there occurred a conspicuous evolution in religious conception. In the first days of his ministry, Jesus said that "God so loved *the world*, that he gave his only begotten Son, that *whosoever* believeth in him shall not perish, but have everlasting life." And in the last days of his ministry, he said "Go ye into *all the world* and preach the gospel to *every creature*. He that believeth [or "whosoever" believeth, as he said in the first instance] and is baptized, shall be saved."

IF YOU ARE A student of the Bible, you know that the truth expressed in those words did not carry over. It was not until one extraordinary thing happened in the

house of Cornelius, and another on the housetop where Peter was praying; that the truth which Jesus sought to teach his disciples was unfolded to their understanding. It was only then that (in respect to "who may be saved") St. Peter went places in his thinking. That is a conspicuous, a classical instance, of evolution of religious conception.

Evolution of religious conception has been going on throughout the ages. From the idea that if a burnt offering is to be acceptable to God the lamb must be without blemish, Israel went on (at least the prophets of Israel did) to the idea that "a broken and a contrite heart, O God, thou wilt not despise," even though the white lamb on the altar is only a black sheep.

From the idea that "Jehovah is God," believers in the Almighty went on to the idea that "God is love." And since medieval times in particular, the idea of "God is love" has come to have a much richer meaning. We begin to see what "God is love" means in terms of economic relations in particular. There is evolution in our religious conception.

THERE HAS BEEN in the past, and there is even today, in respect to some religious truth, also *devolution*. There have been and still are perversions in religious doctrines. To illustrate: Seven centuries before Christ, Pythagoras perceived that the earth hung in space, and that it revolved around a central fire. He saw that the moon was lighted by

reflection. Pythagoras and a few other geniuses apprehended a physical world truth.

But ere long that truth was lost to the race. There was devolution of astronomical conception. After *Christ*, Ptolemy came along and, before he went away, he did the world all the damage he could. He said that the earth stands still; and, that instead of the earth revolving around the sun, the sun and even the stars revolved around the earth. Aristotle said that, too. And everyone believed Aristotle. That was devolution of conception. And that illustrates what happened in religion.

MOSES AND the other great Kingdom prophets apprehended the truth that man may rise to God only through his own mastery of the business of human-living-together. Moses especially apprehended the truth that to govern that business aright is man's business under God; he apprehended the truth that man must work out his own salvation through learning to conduct that business aright. But Jesus, who sought to underlay that truth with another truth that is even more elemental—the truth that that business cannot be conducted aright unless the spirit in man is holy—Jesus, I say, had been gone but a few years until Christendom lost its grip on that truth (if it had ever gripped it). It perverted that truth; it changed it into a lie. That is religious-conception-*devolution*. That is a darkening instead of an enlightening of the religious mind. It is a backward instead of a forward movement of religious thought.

VERY FEW MEN have capacity for new thought movement or for creative vision in any field, especially in religion. Even after basic religious truths are brought to light, as in the careers of Moses and Jesus, the religious mind, instead of being activated so as to unfold their implications, tends to become stagnated; or, what is worse, it sometimes tends to retrogression.

The principal obstacles to the un-

foldment, or development, of religious truths, or to the evolution of religious conception, are mental laziness—contentment to accept religious ideas secondhand without critical examination; a belief that there is “no more beyond” or belief in the finality of religious inspiration; a propensity to preserve traditions that serve almost no purpose but to glorify the past; unholy emotional attachments; bigotry; fear of the consequences of intellectual adventure; and reliance upon what is called “faith” so as to banish reason. In a word, thought movement in religion is sluggish because man is not a disinterested, hungry searcher after religious truth.

IN ONE OF HIS communications to the Church, the modern prophet gave a new version of the prophecy of Jesus recorded in the 24th chapter of Matthew. In that recital he represents Jesus as having said to his disciples that, in this day of warfare and human misery, “a light shall break forth . . . and it shall be the fulness of my gospel.” He said, in other words, that this would be a day of evolution in religious conception. And in saying that, he mentioned that which was characteristic of him in the first part of his career. For the modern prophet had an insatiable appetite for the refinement of old religious concepts and the discovery of new.

One is hard put to find a religious leader in whom the conviction was more deeply ingrained—the conviction that it is not only possible, it is necessary to go places in religious thinking. The idea of *coming to* an understanding of the revealed truths of religion through experience, through faith, and through study, is everywhere to be seen in the messages of his early ministry. It seems that the idea of a religious conception *ne plus ultra* was to him almost a curse.

THE GREAT PROPHETS of the Bible were concerned primarily or principally with the needs of their times, notwithstanding all looked

forward to the Kingdom of the future. The need of our time, which is the meaning of the recent emergence of “the social gospel” in the thinking of the Protestant world, is a new social philosophy; a social philosophy grounded in “religious” truths or principles. The need of today is a new concept of the “righteousness” of economic affairs in particular, rather than another surge of industrial “goodness.” And to provide that social philosophy was the avowed mission of the modern prophet.

Latter Day Saints think it should be noted, it is highly significant, that the message of Restoration, which is the message of the modern prophet, is both a recovery and a correlation of the basic truths revealed in the ministry of Moses and Jesus—whose messages were designedly complementary. The modern prophet combined the Mosaic concept of “the Kingdom” with the Messianic concept of the only foundation upon which it may be built. And the product of that combining is to us the “light” which Jesus said should break forth in the day of universal warfare and tribulation. Of course, Restoration represents that truth revealed through Moses in its *modern*, not in its ancient, application.

I said that to reach out for new light is a characteristic of Kingdom-building prophets. I wish I could say in truth that it is a characteristic of those who call themselves Kingdom-building peoples. But we know it is not. For the common run of church men have appetites, if not for the commonplace only, then for something that is merely different and as a rule, very superficial. In truth, the “sheep,” the whole flock, may be that way for the very reason that “shepherds” of flocks try to make novelty and variety substitutes for progression—both conceptual and institutional progression. And that is something which, actually, no one can possibly do.

No celebration of any kind, no pulpit-trumpeting, no surface-skimming in study classes, no mulling of

old dogmas, no confirmations of old convictions, no anything that does not lead to institutional progress—not in our church at any rate—can by any possibility be made a substitute for evolution in religious conception.

A Thought

By Wilber C. Hewitt

Once it was said, “Don’t say it. Write it.”

An idea or a thought, contemplated, is very good; but if it is written, how much more valuable it is.

When it is written, someone else may read it, but if it is only said, it is very likely to be forgotten and the wind blows it away. If you only think it yourself, no one else but you knows anything about it.

One has said, “Thoughts are things.”

A thought is like the wind. It happened; so did the wind. If we have a good thought, we should write it, then we could see it again and maybe add something to it. If we only say it then we might hear of it again. If we only think it or it comes into our mind and we don’t write it or say it, it is very often forgotten never to be heard of again.

If we have a good thought and write it down, we get another thought; by so doing we enlarge our intelligence.

When you have a good thought, don’t only say it; write it; that will make it more valuable.

Idle thoughts are like idle moments; they never amount to anything.

You can use your brain to good advantage or you can let it rest. If you let it rest, nothing has been accomplished. If you use it to good advantage, no one knows what may be accomplished within yourself.

Remember good thoughts and make the best of them. Try it.

A thought is like a wave on the water; it comes and goes. Very often that thought is gone forever. But, like the wave, there are many others coming to take its place. A wave is no good, but a thought may be worth an untold amount.

Think of a large city. How many thoughts and ideas have been taken to build it, not by one person, but by many people. Many buildings, many people, many thoughts. To build Chicago or New York, at the rate of one thought or working day at a time, would take a time as endless as eternity.

Everything we do is thought of first, and then put into action. It takes a great deal of thought to accomplish a great thing.

Spiritual Reality

By Maurice L. Draper
President of Seventy

A radio talk on Station WALA, Mobile, Alabama

IT IS QUITE popular nowadays to take the attitude that religion is for old men, women, and children. There has come about an unfortunate attitude that a young man, whose life is full of adventure, work, and he-man living just doesn't have time for religion and spiritual things. As a result, many men in their twenties and thirties, during the prime of their physical lives, and approaching the peak of their intellectual maturity, are turned aside from faith, and place their trust for achievement in the arm of flesh, only to find in later years that there are some things that the flesh cannot provide—that there are some achievements which are possible only by the exercise of an abiding faith in God and in his eternal purposes of lifting men above their selfishness and mean pettiness to a level of spiritual brotherhood.

Perhaps one of the reasons why so many men in the period of their greatest capacity for productive living feel inclined to ignore spiritual things is the fault of a popular religious fallacy. There appears to be widespread support in the religious world for the idea that we must draw a line down through our lives, separating secular affairs from religion. On the one side of the line we have prayers, sermons, hymns, spiritual ideals, and on the other side we find our business practices and ethics, our politics, recreation, social expressions, community and civic life; and only in the vaguest way do we permit any association between the two phases of our experience. Religion, we say, has little to do with our margins of profit,

our elections and policies of government. Recreation, social life, community planning, if they are touched by religion at all, are affected only vaguely through the borrowing of ideas, and certainly not by the suggestion of specific forms of behavior in these fields of experience. On the other hand, much religion has not concerned *itself* with the other aspects of life either, for isn't religion designed to offer us comfort in our sorrows, encouragement in our tribulations, and to save us in heaven when we die? People think that religion is supposed to do these things, but when such thoughts are suggested, I often think of a statement by one of our prominent church leaders: "Jesus came to the world, not only to save the child from drowning, but to teach it how to swim." These are simple, but eloquent words. Jesus came not only to save us from sorrows, distress, and death, but to teach us how to live in such a way that these difficulties would not occur in the first place. And this idea was not new at the time of Jesus. As we read the Scriptures, we learn that this was apparently the aim of God from the very beginning. If we can once grasp this thought, we can see that religion dare not back away from the world because of fear that it will become contaminated by sordidness of life. Religion is life, life as it is intended by our Heavenly Father, and as it was revealed in the experiences of Jesus Christ, his Son.

In the first chapter of Genesis, we read the story of creation. Then in the second chapter, we read that creation was not complete, that God was not satisfied until his purposes

had been worked out in the physical world. Thus, we read that he created every plant of the field before it grew, and every herb before it was in the earth, and even man, before he was made of clay, to have the breath of life breathed into his physical tabernacle. It was not until man was given a physical body that God finally pronounced him a "living soul." So far as God is concerned, therefore, spiritual ideas are incomplete and incapable of proper expression until they are clothed with physical substance.

Even before he became a physical being, man was commissioned to achieve certain ends. Another way of saying this is what God intended in the beginning of his work concerning the earth and man, that men should be created for certain purposes, and be directed to achieve certain goals. Thus God said, "Be fruitful and multiply, and replenish the earth; and subdue it; and obtain dominion over the fish of the sea and the fowl of the air, and over every living thing that creepeth upon the earth." Note the spiritual purpose behind this great commission. Man, a spiritual being clothed in physical substance, is ordered to obtain control over all other physical creations. Man is made to subdue the earth—that is to learn how to control its resources, its iron, coal, oil, copper, gold, its rivers and oceans, the tides and winds, its electrical forces, the powers and processes of chemistry, and *all things*. Further, the intelligence of man should be used to direct the use of all other forms of life. Now, this is not a modern business man or scientist speaking. These are the words of God, spoken even before man became a physical being.

Against the background of these ideas, what happens to the popular belief that religion is only to save us when we are dead? What happens to the weak and colorless faith of the philosophy which withholds itself from life because it is fearful of contamination? The greatest of all utterances of the spiritual pur-

poses of God are concerned not with the afterlife, but with this life. They are concerned not so much with the vague, mystical concepts of religion apart from life, but with life in the raw, the use of forces and powers of natural origin, the control of beasts, and the wresting of the secrets of its existence from the heart of the earth itself.

God said to let man obtain dominion over and subdue the earth. Does this sound like waiting until life after death for the achievement of salvation? NO! Salvation after death is the natural consequence of discovering and obeying the spiritual realities of this life. And by the same token, eternal damnation is simply the natural result of denying the reality of the spiritual purpose in the present life of food and clothing, lands and houses.

The words of the latter-day prophet, Joseph Smith, sounded a ringing challenge to the manhood of today when he said, "Behold, *all* things unto me are spiritual, saith the Lord, and not at any time have I given unto you a law which was temporal, nor carnal, nor sensual. All things unto me are spiritual." God does not give us laws of property, of financial adjustments, of personal relationships, which are separate and apart from his eternal purposes. *But* the laws he does give us are not weak, powerless ideas about suffering in silence the slings and arrows of outrageous fortune, but of taking up arms against the causes of outrageous fortune, and by waging war against the sin which gives it life, thus destroy it.

This, then, is at least a part of the meaning of the terms used in the original commission to man, to obtain dominion over and subdue the earth. This is the great spiritual purpose, but to obtain its full benefits, we must discard the out-worn idea that religion and daily life will not mix. We need to catch the significance of the revelation of modern times through the modern prophetic ministry of the church, that God is concerned with business

and industry. He has an interest in the wages of the laborers, in the conditions under which they work. He is interested in the profits of the management of business. He has our problems of housing, of crop production, of international welfare upon his heart. He wants us to be great astronomers, great chemists, progressive farmers, intelligent workmen. He wants this, because only by achieving these goals can we accomplish his purpose in our creation.

But we cannot do this unless we are willing to recognize the reality of spiritual truth. It is real because it has to do with real things. The doctrines of Christ are not imaginary, dealing with mystical or unreal situations, but they are the very real principles by which we live, or by which, if we ignore them, we die.

Man is incomplete without his body; it takes both body and spirit for him to be a "living soul." So does the whole achievement of the purpose of God depend upon the physical expression of His spiritual ideas. He has commanded us, after creating us in His own image, to obtain control over material things, and to use them by our intelligence to grow into his likeness. This means that material things are but the expression of the spiritual purpose of God in terms of substance, and are sacred to the achievement of his eternal purpose. Let us, therefore, sanctify our physical and material possessions by consecrating them to the achievement of the kingdom of God.

Grateful for Gospel

(Editor's Note: The following letter was received from J. W. Blume of Denmark. It is the translation of a letter sent him by Meta Lass, a member of the Elmsborn group in Germany.)

You don't know how much joy your letter from Denmark brought to us here. Right from my heart I thank you for it. I must admit that I cannot quite read it. I have received many letters from America because my letter to the *Herald* was published. But I am sorry that I could answer them only in German.

Now I will first tell you about our church. Here in Elmsborn we are only fifteen members, but we are united in a heartfelt love and so beautiful a harmony so we think it could never be better than among us. Our priest, Brother Lemmelhaack, is twenty-eight years of age. He comes to us every Sunday from Neumunster. His faith is so strong, and it is good to belong to his congregation. We meet every Sunday and Wednesday in a sister's home. It is glorious hours we have in this fellowship. How great and richly has God blessed us when he gave us his beautiful gospel. It makes us happy to feel the deep sympathy and love which speaks out of all the letters. All want to help and comfort us, and therefore we do not feel our sufferings so bad. We see, hear, learn, and know that all which His word promises us will surely be given. Therefore, our hearts are not filled with worries about the future, but with a happy certainty and joy because our salvation is near. What does it matter if the body shall suffer here on earth a short time? An eternal life in joy and glory is coming to us if we stand faithful and true to the end. What a grace of God that he gave us this certainty. We can already, here in Babylon, taste the peace and happiness in him. We will work in these latter days and exercise love more and more so that we may be prepared for Christ's coming. May God give us power to do all that is good and his love tie us firmly together.

Now a little about myself. I am forty-six and not married. I work as a bookkeeper in the Elmsborn Automobile Centrale. In March, 1945, I was baptized. In April, 1945, I lost my parents and my home in an air attack. My heart was not sorry but full of praise and thanks to the Almighty who took my beloved ones to his glory. Father and Mother were at any time ready to leave this world. It is wonderful to know that they are in God's good care.

In the home of relatives I have a small room upstairs. I am so overflowingly happy in the Lord as a person could be. To you and your wife and all sisters and brothers I send greetings. Praise, honor, and thanks to our Heavenly Father for all his mercy.
Meta Lass.

Flemweg 58
Elmsborn, Holstein
Germany, British Zone 24

Do your Neighbors take the Herald?

We and They

Our Place in Civic Life and Service

By Ward A Hougas

President of Central Missouri Stake

EACH YEAR at Christmas time we generally dig out a few stock texts for the occasion and talk about peace and good will as though they were something that could be found on the bargain counter at any department store. Perhaps the choice text from the lot is that one which reads, "Glory to God in the highest, and on earth peace, good will to men."

The text readily suggests that it offers implications that reach far beyond just a good feeling or something of a superficial atmosphere created for special seasons or occasions. Peace and good will depend on actual relationships. It is one thing to talk about peace and good will and quite another thing to so live that peace and good will become the natural result of what we have done.

It is not at all uncommon in many areas to find that our church influence is almost entirely neutralized by the activities of one or two individuals or families. It is difficult to build up church influence in the face of short checks, poor fences, short days of work, unreasonable charges for work done or services rendered, merchandise prices that are out of line, unneighborly acts, slovenly housekeeping, ill-timed statements, careless personal appearances, poorly kept properties, unpainted churches, etc. In your community the peace and good will that the church is to enjoy depends on YOU.

A few years ago we had the privilege of visiting a well-known colony

of people who had attempted to build some sort of Utopia. They had failed because they had not realized the importance of building good relationships among themselves as well as with their neighbors. Their unpainted buildings and aloofness from others still stand as mute testimony to their radicalism and their narrow-mindedness.

Emerson is credited with the suggestion that what we are speaks so loudly that no one can hear what we say. Yet it is our specific task to "warn our neighbor" and to "bear witness as we go."

AS CHURCH MEMBERS, what is our relationship to the community? In the light of what has been written, what do we owe the community? This is not just an abstract question. It is a personal question that has its effect on every church and church family in the world. When we speak of our relationship to the community, it simply means how are we going to act towards our neighbors, business associates, customers, friends, relatives, enemies—in fact everyone is included within the scope of its influence.

The Apostle Paul made a suggestion or two while writing to the Roman saints. "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law," he said on one occasion. A little later he added this suggestion, "Let everyone of us please his neighbor for his good to edification." He apparently was deeply concerned as to how the newly won saints were going to fit into the community of which they were a part.

In discussing this same matter with the founder of our church, the Lord gave considerable help in Section 128 of the Doctrine and Covenants. After having discussed the relationship at some length, the Lord said, "They cannot withdraw themselves so completely from a qualified dependence upon their Gentile neighbors surrounding them as to be entirely free from intercommunication with them. . . . Yet it is incumbent upon the Saints . . . to so conduct themselves . . . as to be in the world but not of it, living and acting honestly and honorably before God and in the sight of men, using the things of this world in the manner designed of God, that the places where they occupy may shine as Zion, the redeemed of the Lord."

When I discuss with people what they think about when we talk of Zion or Zionic communities, I find a variety of ideas. Two extremes generally stand out with about as many varying degrees between the two poles as there are people to answer. First we find those who look to Zion as a "place of safety" and with but little of other good qualifications. Such often wish but little from the world and prefer isolation in some very primitive manner, living on food and wearing clothing such as marked life several centuries ago. The outgrowth of such a situation seems to be a sense of sacrificial living and rejection of the world.

On the other end of the arc we find the spirit of consociationism which rapidly gives way to the idea of a glorified modern community. No aspect of segregation is to be found in this life. A full and complete utilization of any and all utilities, services, and advantages of the community is demanded. No attempt is made to grow into any type of life which might be called distinctive or essentially different. The difference, if there is any, must be found in the hearts of men as they look upon their own acts and possessions.

Section 128 does say something

about the Gentiles assisting in rebuilding the waste places of Zion and this is interpreted as meaning that we should become and remain a definite part of their economy.

IF WE "cannot withdraw so completely," or if we cannot be "entirely free from intercommunication" there must be some measure of withdrawal. Yet that withdrawal must be limited at present at least so that we will be "in" the world and yet so live that we will not be partakers "of" it.

Perhaps the keynote is to be found in the two suggestions made in the latter part of the section which reads, "Living and acting honestly and honorably," and the further suggestion, "using the things of this world in the manner designed of God." That's why we suggested the relationship of short checks, poor fences, slovenly house-keeping, uncouth personal appearances, etc., to the matter of building good will. As we face our responsibility to "warn our neighbor," we are made to realize that we do not convert those who don't like us. An analysis of many baptisms confirms the suggestion that a prospect first becomes a friend then a member. How many people in your community are you closing the door on because you deprive them of the friendship that should be theirs because of the way you live or the things you do or say?

We do have a debt to the world. Practically everything that I possess not only in real or personal property but in education as well, I have received from the gentile world. The clothes I wear, the typewriter I use, the light by which I read, the office in which I work, the car which takes me around my field of ministry, the years of college which I enjoyed, most of the literature that I read—in fact most every thing that I possess either tangible or intangible is the product of gentile hands. Does "living and acting honestly and honorably" allow me to walk out on this responsibility entirely? Do I not owe for the goods that I receive?

ON THE OTHER hand I owe an allegiance to my church. This is not merely an ethical allegiance. I really owe it something. I have received from it and therefore am in debt to it. I received my baptism from it and that baptism demands a response on my part. I was baptized physically as well as mentally. It is so easy for me to overestimate the value of my mental "yes," forgetting that "Faith without works is dead." And yet when I begin to respond to the church in the physical field, I find that I have made so many mental reservations that my physical response often becomes a mere token response.

There must be a spiritual response to my church also. This spiritual response is based on the six principles. My response will have value just to that degree that these principles find place in my pattern of life. We need to place our religion on this basis of principles. Whenever good is being accomplished, it is because of the operation of these principles. Whether in or out of the church, in the community or in a foreign land, peace and good will are generated by the operation of these fundamental principles. Sometimes I am tempted to base my religion on the gifts so-called. This I can do, but if I overlook the operation of the principles, I find that I can enjoy a false sense of security in the name of religion and yet live so carelessly that I create anything but peace and good will among my friends and neighbors.

THE GENTILE world is using the fundamental principles as a standard by which to live. Just to the extent to which they apply them to life, to that extent do peace and good will exist. That's why we sometimes fail to raise the standard of a community when we move in. That's why we sometimes actually lower the standard of a community by our presence.

The solidarity of the gentile movement depends for its permanent stabilization upon the leaven that the church should be able to

offer. It may sound prosaic to say that the fate of democracy hinges upon our ability to grapple with this community relationship successfully. Prosaic or not, it is still true. And if we fail not only will the gentile civilization crumble but the followers of the kingdom of God way of life will also fail. This is true simply because it *is* true.

Our relationship to the nation and to our more closely related units of government is such that we are foolish to feel that we can ignore it. Occasionally some misguided, but well-meaning soul suggests that we would be better off without our government, etc. Careful thinking reveals that God has been a long time in the process of building governmental protection for us. According to our own books, this parental care went back long before the days of Columbus. It found expression in his activities and continued in the personnel of those raised to build the Constitution. In other words these communities of which we are a part represent, to some extent, at least, the best that God has been able to do for us so far in the matter of our neighbors. Why not, then, recognize them as such and look well to our relationships with them?

WITHOUT QUESTION our first relationship to the community that we should check is that of personal living. "Honestly and honorably," said Divinity. Any wise man or woman can interpret that in terms of living and not miss the little details. Here again every minor thing that enters into our relationship with the world is up for consideration. If the operation of the fundamental principles in my life won't challenge me in this field, it won't help much to speak to me in tongues and tell me to keep my chickens off my neighbor's garden.

As individuals and as an organization, we owe a measure of allegiance and support to what might be termed the "uplift movements." Community hospitals, our local

schools, scouting, civic clubs, peace movements, temperance activities, and many others represent a field to which we owe something and in which we find many opportunities to further the work of our own institution.

As members of a community, we have no moral right to turn our backs on any legitimate forward-looking movement. True it is, there must be maintained a proper balance in the division of our contributions. Some tend to lose themselves so completely in some local movement—which in itself is probably good—that they have nothing left for more important challenges such as come directly from the church. As a part of the community, we do owe a debt to our school system, to our elections, and other governmental needs. Scouts, teen-ville, adult education, community services each have a right to our proper attention. We have no moral right to absorb from all of these institutions and then to withdraw ourselves so completely as to give nothing in return.

WHAT DOES THIS all mean? It means that our baptisms once more are made alive and functioning, self-expressing, bearing witness of the rebirth that has actually been ours. It means further that our confirmations are bearing record in the patterns of our lives. I have always been rather puzzled by the claim of one protestant church that baptism is not essential to salvation but is essential to church membership. Is it possible that we too do some things merely for the sake of our church membership and not because it is of eternal quality and directly related to our salvation?

You *are* a part of your home community. Does your presence and the presence of your home and property build good will and peace? Are you actually "in" your community in such a way that you are benefiting it because of your presence? And do you maintain such a high

Overcoming Grief

By HAZEL NAPIER

NOTHING OCCASIONS AS much sadness as the loss of one dearly loved. To overcome such grief, you must overcome self, for though sorrow has its roots in love, it is nourished by self-centeredness. When you eradicate thoughts of self, you attain victory over distress.

This has been my experience. When my infant daughter died, I grieved to the extent that the doctor feared for my life. "She is taking it too hard," he told my husband, "it may kill her."

One day I went to bed with the desire never to get up again. I forgot the work I could do in the church, my young son, my husband, my friends—everything but my sorrow. Frightened by my appearance, my husband rubbed my hands and face and called my name until he roused me from this dangerous lethargy. Later, he told me about a bereaved mother who made no effort to overcome her grief. As a result, her mind became deranged. With the spark of sanity left to her, she realized what was happening. Making a valiant effort, she slowly emerged from the darkness of her condition. Although she no longer grieved for her dead children, she was never happy. The rest of her life was wasted on selfish grief.

standard of life (remember, everything from runaway pigs to unpainted houses) that you are not "of" it but that others look to you as an example of the expression of the principles of faith, repentance, etc?

And are you "using the things of this world in the manner designed of God?" Community relationships are a responsibility. They are also a privilege. "That the places where they occupy may shine as Zion, the redeemed of the Lord."

THAT STORY REMINDED me of Anna Doyle, a young pianist who was so talented that she might have had a career in music had she so desired. Her music and the man she was to marry were so inseparably linked in her life that one without the other was unthinkable and unbearable. When her fiance died, she closed her piano and vowed never to play again.

"It is selfish of you not to play for us any more," a child who loved music told her one day. That evening Anna played as she had never played before. As the music soared in great swelling chords depicting victory over struggle, the neighbors listened with tears in their eyes. They knew that though Anna's heart would be sad and heavy for a time, by giving joy to others through her music, she would find happiness.

From Anna my thoughts went to an elderly couple who live in a nearby town. About fifteen years ago six of their seven children were killed in an accident so terrible that their bodies could not be identified. Nevertheless, these parents are sweet and unembittered. They are happy and busy in the work of the church and have reared their son to be a minister of the gospel.

"If others can be victorious, so can I," I said with determination. Today, seven months after my baby's death, with God's help I have gained mastery of myself and am well on the way to happiness. Let me give you the benefit of my experience.

THE FIRST REQUIREMENT is the dedication—or rededication of your life to God and your fellow men. If you have musical ability, use it to benefit others and glorify God. One woman not only offered

her services to the church but also gave free music lessons to poor children. If your talent is writing, use it to comfort, strengthen, and uplift others. Any talent can be put to this good use.

As you serve, your interest in people, especially the unfortunate, will grow. Thinking of their problems, you will forget your own. By work or deed, try to make life more pleasant for those about you. Make "I live for others" your motto, and you will be living for God.

Read, study, listen to the best radio has to offer, memorize or write down thoughts of value. When you meditate, enlarge upon those thoughts and clothe them in your own words. The importance of meditation cannot be over-emphasized. It restores calmness, rebuilds the sense of the rightness and fitness of things, and aids the inner development. Concentrate a few minutes each day on the beauty that is in the world and in the hearts of men. Dwell on thoughts of courage, truth, immortality, and divine love. Never let your thoughts be of yourself. Think, rather, on the meaning and glory of life. You can gain control of your mind by discarding the undesirable and uninspiring—by inviting and assimilating the constructive and beautiful. On the wings of pure thought, you can ascend to the proximity of God's throne.

EQUALLY AS IMPORTANT as meditation is physical exertion. Never nurse your sorrow in silent apathy. When the ominous cloud of lethargy hangs over you, dispel it with activity. Try washing windows. Pretend that the glass is your life and that you are rubbing away the smudges of woe that prevent the brilliance of the sun from shining through. Take a walk every day. Walk fast and hard, imagining that your sorrow is under your feet and you are stamping it clear through the sidewalk. When you return home, you may be tired, but you will be easier in mind, and happier.

Be out-of-doors as much as possible. This induces tranquility of mind. You can find alleviation from sorrow in the sights and sounds of nature—in the music of the birds and wind-stirred trees and rock-filled streams. There is beauty in leaf and petal, in the star-bright nights and dewey-fresh mornings. Regardless of time, season, or place, there is always something beautiful to behold. It rests the soul to walk in a wooded park, to stand still in the sun, to touch the fragile softness of a flower.

HUMAN CONTACT will give you rest also. If, for some reason, your friends do not visit you, go to them if you are able or talk to them over the telephone. Seek the company of happy people who love life. Above all, attend church regularly. It is comforting and restful to worship with people you love.

You need, also, a daily worship period alone or with your family. You should tell God your troubles, but not during this service. Let praise, not supplication, fall from your lips—praise God for his goodness, mercy, and might. Thank him for his blessings, for the spirit that upholds you, for the love that envelops you like a glowing mantle. Since hallelujahs and lamentations cannot proceed simultaneously from the heart, you will forget self in praising your Creator, your Father, and Friend.

As you conquer self, you will find joy in the knowledge that your lost loved one is safe. When tears come, they will be born of tenderness and undying love, not sorrow. Once your grief is overcome, you will find yourself better and stronger, the possessor of priceless peace.

Note of Thanks

I wish to thank all who wrote to me. I am sorry I cannot answer each letter individually. May God bless and heal all who are in need of him is my prayer.

STANLEY STAUTENBURG.
Rural Route No. 2
Ravenna, Ontario

Letter of Commendation

I am thankful for the *Herald* and am strengthened in spirit by its uplifting contents. I was impressed by the articles "A Talk With God," and "The Fruits of the Spirit," which appeared in a recent issue. I also enjoyed the report of Silver Lake Reunion—truly, it was a spiritual feast. These mountain peaks of spiritual experience cause us to desire to strive more diligently to do God's will and help in the establishing of Zion.

At the first prayer service of General Conference last year, the Spirit rested on me in power, and I knew I must bear testimony of a statement that had been made several years ago by a young sister. She said her brother long ago heard Israel Smith spoken to in prophecy and told that the time would come when he would lead the church to victory. This occurred at Graceland College.

We were happy to hear of the advancement of Edmund Gleazer, Jr., to the position of president of Graceland. We shall always remember the reunions at which his father, Apostle Gleazer, presided.

I was baptized a member of the Reorganized Church over thirty-five years ago. I was told during my confirmation that as I had received a little ray of light, I would rejoice as never before in Christ, my Saviour. At that time I did not comprehend the full meaning of the statement, but now I can say in all sincerity, "There's peace and contentment in serving the Lord."

DR. DAISY OLIVER CHRISTIANSEN.
434 Harvard Avenue North
Seattle 2, Washington

Thankful for Gospel

I have found great satisfaction in being a part of the latter-day work. I was born a Catholic, but became dissatisfied with my faith and began investigating other religions. I fasted and prayed about the matter after I heard of the Reorganized Church and was told three times by a divine voice to be baptized for the remission of sin; the following day I became a member.

God has helped me through many trials. It is my one desire to adjust myself to his will and be able to honestly say, "Thy will, not mine, be done." President Edward's book, *God, Our Help*, has been a real inspiration to me.

Last August I moved to Independence. Here I have heard many wonderful prayers and testimonies and challenging sermons. I am truly happy to be here.

ELMA TUCK.
721 South Willis
Independence, Missouri

WORSHIP SUGGESTIONS

APRIL 13, 1947

(Final Day of General Conference)

Theme for the Month: New Life Through Jesus

By Iola Tordoff

APRIL 6, 1947

Theme: THE RESURRECTION

Call to Worship:

Sing, soul of mine, this day of days,
The Lord is risen!
Toward the sun-rising set thy face,
The Lord is risen!
Behold he giveth strength and grace
For darkness, light; for mourning, praise;
For sin, his holiness; for conflict, peace.

Rise, O soul, this Easter Day!
Forget the tomb of yesterday,
For thou from bondage art set free,
Thou sharest in his victory,
And life eternal is for thee
Because the Lord is risen.

—Author Unknown.

Quartet: "I Know That My Redeemer Lives,"
Saints' Hymnal, No. 256.

Suggested Scriptures:

"I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."—John 11: 25, 26.

"He came into the world, even Jesus to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness; that through him all might be saved."—Doctrine and Covenants 76: 4. (Other portions of this section may be used also.)

Theme Talk: (May be based on some of the following thoughts.)

The story of the resurrection according to Matthew 28, showing that as a result of this resurrection, we must teach the gospel to others. A deep conviction calls for positive action, with no negative shadows.

This is a testimony given by J. A. Koehler, Easter, 1930: "I saw Jesus—not Jesus the man but Jesus the Way, the Truth, and the Life crucified upon a cross of gold. I saw Jesus lying in a tomb of acquisitive customs. I saw the sepulcher closed with the stone of selfishness and sealed with the authority of private interests. I saw Saints turning their faces to the world and their backs to the kingdom, saddened, grief-stricken, and dismayed, for this Jesus had been to them the hope of their salvation.

"And I saw a great commotion among the men of the church, and I saw the angel of God, in the person of men of the church, come to the tomb and roll away the stone of selfishness. And I saw Jesus re-embodied with the authority of the priesthood in institutions of mutual helpfulness and of social justice—I saw the Word made flesh in the city of Zion.

"And I heard the proclamation: 'HE IS RISEN.'

"Some Saints were slow of heart and could not believe. Others hastened to proclaim the tidings of this resurrection.

"And I saw the eyes of the nations turn toward Zion; and, transfixing her towers of glittering truth, beholding her ramparts of justice and marveling at her glory, I heard their hallelujahs saying, 'HE IS RISEN.' And because he lives, we too shall live."

Suggested Poems:

EASTER THOUGHTS

One thinks of mothers on Easter Day,
Of mothers who weep, mothers who pray.
One thinks of the things that sin has done
To mothers since the world was begun.

One thinks of fathers on Easter Day,
Strong, silent fathers who toil and pray.
One thinks of the pain sin caused to One,
When men crucified his own dear Son.

One thinks of our Lord, who loved each one
So much that he gave his own dear son;
And our faith is strong! Our purpose sure!
Right shall yet conquer! Truth shall endure!

—Guide-Lines to Leadership,

April-June, 1943.

EASTER

When Easter sings across the world,
I think that every sea
Reflects the blue that danced upon
The waves of Galilee.
I think that every bit of sky
That holds a hint of shower
Is like the sky that grieved above
Gethsemane in flower!

When Easter sings across the world,
I like to think men build
New dreams in memory of One
Whose dreams were never killed.
I like to think that kinder words
To weary folk are said,
Because Christ toiled up Calvary,
With tired, down-bent head!

—Guide-Lines to Leadership,

January-March, 1944.

Suggested Hymns: (All in *Saints' Hymnal*)
Numbers 164-196; Also, "My Jesus, I
Love Thee," No. 12; "Jesus, the Very
Thought of Thee," No. 283.

Consecration:

THE RISEN CHRIST

Aye, the lilies are pure in their pallor,
The roses are fragrant and sweet,
The music pours out like a sea-wave,
Pulsing in passionate praises,
That Jesus has risen again;
But we look for the signs of his coming
In the hearts of the children of men.

Wherever a mantle of pity
Falls soft on a wound or a woe,
Wherever a peace or a pardon
Springs up to o'ermaster a foe,
Wherever a soft hand of blessing
Outreaches to succor a need,
Wherever springs healing for wounding,
The Master is risen, indeed.

Wherever the soul of a people,
Arising in courage and might,
Burst forth from the errors that shrouded
Its hopes, in the gloom of the night;
Whenever, in sight of God's legions,
The armies of evil recede,
And truth wins a soul or a kingdom,
The Master is risen, indeed.

—Selected.

Theme: THE CHURCH

Call to Worship:

The Church of Christ is calling you
To join the glorious throng
Of those who raised in former years
The Christian marching song.
Within those ranks are myriad youth
With face toward Zion's land,
Of consecrated heart and mind;
Would'st join that chosen band?

The Church of Christ is calling you
To rise up for your day,
Evangelists of a Faith Restored
In God's own primal way.
It offers to the searching youth
A testimony sure
That God is ever working
And his gospel will endure.

The Church of Christ is calling you
Not to some fancied dreams,
But to life of deepening growth,
Led on by All-Truth gleams.
No soul is dwarfed, no talent lost,
On whom the spirit falls;
An open door is waiting you.
Wilt answer to these calls?

—Zion's League Handbook.

Suggested Hymns:

"The Church's One Foundation," No. 359
"Come, Gracious Lord, Descend and Dwell,"
No. 88

"For the Beauty of the Earth," No. 18

Suggested Scripture:

"Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God."—Doctrine and Covenants 85: 36.

Theme Talk:

What kind of a church would this church be, if every member were just like me?

Doubtless you have heard these lines before, but somehow they make us stop and take a look at ourselves and see just what kind it would be. Are we bringing any new life to our church at all—or are we even alive? Everything alive is growing and expanding at all times. Can it be said of us, as it was of Christ, "and the child grew, and waxed strong in spirit, filled with wisdom and the grace of God was upon him." Our physical appearance may remain much the same, but our minds must not remain the same at the close of each day; they must constantly increase and be filled with wisdom, love for our fellow men, and a desire to help them.

There are two short paragraphs in one of Roy Cheville's quarterlies that are as follows:

"Often we refer to men and women as 'pillars of the church.' The next time you hear it, look at the ones mentioned and notice what there is about them that sets them apart from others. You will discover that they are the ones the church would not want to lose. When we think of the church as a building, we think of the supports that hold it up.

... In our own Auditorium are pillars all around the main room. On these rests the great dome. The pillars rest on solid stone—deep down in the earth. They make up the very skeleton of the building. The church has to have pillars, too. What kind of members make the pillars?

"When the church does not seem to be getting along any too well, it may be needing some strength in the pillars."

Poem Help:

If you want to have the kind of a church
Like the kind of a church you like,
You needn't slip your clothes in a grip
And start on a long, long hike.
You'll only find what you left behind,
For there's nothing really new.
It's a knock at yourself when you knock your
church;
It isn't the church—it's you.

When everything seems to be going wrong,
And trouble seems everywhere brewing,
When prayer meeting, young people's meeting,
and all
Seems simmering slowly—stewing,
Just take a look at yourself and say,
"What's the use of being blue?"
Are you doing your bit to make things hit?
It isn't the church—it's you.

It's really strange sometimes, don't you know,
That things go as well as they do,
When we think of the little—the very small
mite—
We add to the work of the few.
We sit, and stand around, and complain of
what's done,
And do very little but fuss.
Are we bearing our share of the burdens to
bear?
It isn't the church—it's us.

So, if you want to have the kind of a church
Like the kind of a church you like,
Put off your guile, and put on your best smile,
And hike, my brother, just hike
To the work in hand that has to be done—
The work of saving a few.
It isn't the church that is wrong, my boy;
It isn't the church—it's you!
—Selected.

Challenge:

"Sometime ago I rode from St. Louis to
Kansas City on the train with one of our
church officers. In the course of our conver-
sation, I questioned him as to whether or not
he felt that the church had made the progress
that it should have over a period of the past
twenty years. For the remainder of the trip
he dwelt on the progress of the church and
pointed to evidence in support of his enthusi-
astic belief that the church was forging ahead.
His enthusiasm was contagious, and when I
stepped off the train, I expanded my chest
just a little and thought to myself, 'It's a won-
derful thing to belong to such a growing
church; we're really going places.' That
taught me a lesson—if you want other people
to be enthusiastic, you've got to be enthusiastic
yourself."—From Pastor's Notes, *Stone Church
Bulletin*, March, 1946.

APRIL 20, 1947

(After General Conference)

Theme: RECONSECRATION

Call to Worship:

Today, dear God, we need you here;
We desire to feel you near.
Our strength, our power comes from thee,
And now thy path we wish to see.

Sometimes the way seems dark and drear;
But with thy light, it must be clear.
And so we wait humbly—with love
Asking instruction from above.

And when direction we receive,
In thy greatness may we believe.
Give us courage to carry through
Thy strength in everything we do.
—Author Unknown.

Quartet: "Lord, Speak to Me, That I May
Speak," No. 215.

Suggested Scriptures:

"I beseech you therefore, brethren, by the
mercies of God, that ye present your bodies a
living sacrifice, holy, acceptable unto God,
which is your reasonable service."—Romans
12: 1.

"He hath showed thee, O man, what is
good; and what doth the Lord require of thee,
but to do justly, and to love mercy, and to
walk humbly with thy God?"—Micah 6: 8.

"Therefore, I say unto you, take no thought
for your life, what ye shall eat, or what ye
shall drink; nor yet for your bodies, what ye
shall put on. Is not the life more than meat,
and the body than raiment? Wherefore, seek
not the things of this world but seek ye first
to build up the kingdom of God, and to estab-
lish his righteousness, and all these things
shall be added unto you."—Matthew 6: 28, 38,
I. V.

"For unto whomsoever much is given, of him
shall much be required; and to whom the Lord
has committed much, of him will men ask the
more."—Luke 12: 57, I. V.

Suggested Hymns:

- "I Am Trusting Thee," No. 235
- "Jesus, Lover of My Soul," No. 250
- "O Jesus, I Have Promised," No. 298
- "Open My Eyes," *Zion's League Handbook*,
No. 101

Theme Talk: (May be based on some of the
following thoughts.)

A minister had been holding a series of
meetings. At its close, a small girl presented
the minister with a large bouquet of lovely
flowers. "Why do you give me these?" he
asked.

"Because I love you," came the quick reply.
"But do you love *Jesus*?" asked the minister.
"Yes, of course I do."
"What do you give him, then?"

The little girl smiled happily and replied,
"I give him myself."

Our reconsecration must be on the same
level. We must give our whole selves, and
not just a part here and there whenever the
notion strikes us.

When a young man is trying to build a
new business, he puts everything back into that
business that he receives, in order that it may
grow and become successful. So it must be
with our investment in our stewardship of our
lives to Christ's *Way* of life.

Poem:

The bread that giveth strength I want to give,
The water pure that bids the thirsty live;
I want to help the fainting day by day:
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and
fears.

Beauty for ashes may I give away.
I'm sure I shall not pass again this way.

I want to give good measure running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away.
I'm sure I shall not pass again this way.

I want to give to others hope and faith,
I want to do all that the Master saith;
I want to live aright from day to day;
I'm sure I shall not pass again this way.
—Ellen H. Underwood.

Consecration:

"And now, because of the covenant which
ye have made, ye shall be called the children
of Christ, his sons, and his daughters: For
behold, this day he hath spiritually begotten
you; for ye say that your hearts are changed

through faith on his name; therefore, ye are
born of him, and have become his sons and
his daughters."—Mosiah 3: 8, 9.

Benediction:

Draw thou my soul, O Christ,
Closer to thine;
Breathe into every wish
Thy will divine.
Raised my low self above,
Won by thy deathless love,
Ever, O Christ, through mine
Let thy life shine.

Lead forth my soul, O Christ,
One with thine own;
Joyful to follow thee
Through paths unknown.
In thee my strength renew;
Give me thy work to do:
Through me thy truth be known,
Thy love made known.

Not for myself alone
May my prayer be;
Lift thou thy world, O Christ,
Closer to thee.
Cleanse from its guilt and wrong,
Teach it salvation's song,
Till earth, as heaven, fulfill
God's holy will.
—Lucy Larcom.

APRIL 27, 1947

Theme: EVANGELISM

Call to Worship:

Poem:

Hold high the torch!
You did not light its glow—
'Twas given you by other hands, you know.
'Tis yours to keep it burning bright,
Yours to pass on when you no more need
light;

For there are other feet that we must guide;
And other forms go marching by our side;
Their eyes are watching every smile and tear
And efforts which we think are not worth-
while,

Are sometimes just the very helps they need,
Actions to which their souls would give most
heed;

So that in turn they'll hold it high
And say, "I watched someone else carry it this
way."

If brighter paths should beckon you to choose,
Would your small gain compare with all
you'd lose?

Hold high the torch!
You did not light its glow—
'Twas given you by other hands, you know.
I think it started down its pathway bright,
The day the Maker said, "Let there be light."
And he once said, who hung on Calvary's
tree—

"Ye are the light of the world." . . . Go!
. . . . Shine—for me.
—Anonymous.

Special Number: "We've a Story to Tell to
the Nations," No. 397.

Suggested Scriptures:

"Then the eleven disciples went away into
Galilee, into a mountain where Jesus had ap-
pointed them. And when they saw him, they
worshipped him; but some doubted. And
Jesus came and spake unto them, saying, All
power is given unto me in heaven and in
earth. Go ye therefore, and teach all nations,
baptizing them in the name of the Father,
and the Son, and of the Holy Ghost; Teaching
them to observe all things whatsoever I have

commanded you; and lo, I am with you always, unto the end of the world."—Matthew 28: 15-19, I. V.

"Verily, verily, I say unto you, I give unto you to be the light of the world; a city that is set on a hill cannot be hid. Behold, do men light a candle and put it under a bushel? Nay, but on a candlestick; and it giveth light to all that are in the house. Therefore, let your light so shine before this world, that they may see your good works, and glorify your Father who is in heaven."—Matthew 5: 16-18, I. V.

"Behold, I speak unto you, and also to all those who have desires to bring forth and establish this work; and no one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care."—Doctrine and Covenants 11: 4.

"Let no man be afraid to lay down his life for my sake; for whoso layeth down his life for my sake, shall find it again, and whoso is not willing to lay down his life for my sake, is not my disciple."—Doctrine and Covenants 100: 6.

Theme Talk: (May be founded on these thoughts.)

Lives are not meant to be hidden, they are meant to be lived for others' benefit. If a candle is lighted, it is not placed where it cannot be seen, but is placed where it will do the most good, "on a candlestick; and it giveth light to all that are in the house." Street lights are placed on the darkest corners and in the dreary in-between places. Have you noticed how dark and uncertain your own familiar street becomes when the street light goes out? So it is with our lives. We must be lights that others may see the way, for if we hide our lights "under a bushel" they will go out from the lack of oxygen. Any flame goes out when it is smothered, as will the gospel of Christ, if we do not spread it to others.

Fires need constant rekindling if they are to burn, for soon the old fuel becomes only ashes, and unless new fuel is constantly added, the flame becomes only glowing coals, then dead and useless ashes. We should be constantly seeking new fuel, for brighter lights.

A program for evangelism must include three general aims, according to the

Zion's League Handbook:

1. To convert to the church those capable of participating in its mission: To ADD members.
2. To develop members through engaging in an evangelistic program. To RETAIN members.
3. To re-enlist members who have lost their zeal or enthusiasm for the church: To RECLAIM members.

Suggested Story:

"The Church of the Lighted Lamps," in *Worship Programs and Stories for Young People*, by Alice Bays.

Poem:

There's a sweet, old story translated for men,
But writ in the long, long ago;
The Gospels according to Mark, Luke, and John,
Of Christ and his mission below.
You are writing a gospel, a chapter each day,
By deeds that you do, by words that you say;
Men read what you write, whether faithless or true;
Say, what is the gospel according to YOU?
You are writing each day a letter to men;
Take care that the writing is true;

News Briefs

Central Missouri Stake

The recent "priesthood roundup" differed from those held in former years in that all previous sessions were conducted by members of the stake presidency and high councilmen. This year Apostle C. G. Mesley met with the various congregations in the stake, talking to members of the priesthood and their wives. Following these general meetings, personal interviews were held. Plans are being made for quarterly joint priesthood meetings in five different branches of the stake during the year.

Approximately 300 Leaguers attended the rally held at Holden on January 25 and 26. Saturday night's activities included a "radio program," talkies, and a worship service. Missionary Loyd Adams was master of ceremonies. Elder Charles V. Graham, supervisor in Zion, was guest speaker on Sunday morning. A dedication service was held in the afternoon in charge of the stake presidency.

Nearly 200 young adults met at Knob Noster on February 9 for a rally. Evan Fry, radio director for the church, was guest speaker. A devotional and panel discussion were held in the morning; John Quick, Levona Sevy, Mrs. Lawrence Shedd, Genevieve Francis, and Stake Director Orville H. Hulmes were the panel speakers. Following a basket lunch, the stake presidency presented the afternoon service. Special services were held for the children during the day so that parents would be free to attend all the activities planned for them.

The semi-annual stake conference is scheduled for March 7, 8, and 9 at Warrensburg. Classwork will be on the general theme, "Preparing for a General Conference." Delegates to the conference will be elected at this time. Dr. Roy Chevillie of Graceland is to be present.

Lexington, Missouri

Pastor, L. M. Payne

All priesthood members and their wives attended the priesthood meeting held at Bates City on January 15; Apostle C. George Mesley and Stake President Ward A. Hougas were the speakers.

The women of the branch sponsored a "clean-up day" at the church on January 23. The lower auditorium has been sealed overhead; the women's department paid for the material used, and the men did the work.

General attendance is increasing; the young adult group, especially, has grown. The young people of Bates City and Lexington recently held a skating party together.

'Tis the only gospel some men will read—
The gospel according to YOU!

—Stone Church Bulletin, March 4, 1945.

Challenge:

Men of God! Go take your stations;
Darkness reigns throughout the earth;
Go, proclaim among all nations,
Joyful news of heavenly birth;
Bear the tidings, Bear the tidings,
Angels brought again to earth.

Of the gospel not ashamed,
As the power of God to save;
Go and let it be proclaimed
To the freeborn and the slave;
Blessed freedom, Blessed freedom,
Such as Zion's Children have,

—Kelly.

Elder Frank Cottrell officiated at the baptism of three new members: Sylvia Cottrell and Mr. and Mrs. Clyde Arnie.

Visiting speakers have been S. E. Mifflin and P. Darnell. J. Lehman visited Lexington on February 2 and assisted in the Communion service.

—Anna M. Howe, reporter.

Buckner, Missouri

Pastor, J. J. Teeter

A total of \$380 was received Sunday morning, December 15, for the building fund; \$150 of this amount was contributed by the women's department. The women are doing quilting in addition to carrying out a full program of study.

A miscellaneous Christmas program was presented by the church school on the evening of December 22. The Zion's League held a Christmas party at the home of W. F. Tichenor. A New Year's party was sponsored by the young adults at the Willis Winfrey home; they sang the old year out and the new year in.

Members of the priesthood continue to hold classes and visit in the homes.

—Martha Shutt, reporter.

Knob Noster, Missouri

Pastor, Felix Hacker

Nelson A. Gard of Warrensburg gave the morning sermon on December 7. Missionary Loyd Adams visited in Knob Noster the following week and on Wednesday evening officiated at the baptism of Evelyn Ginn; he also gave the sermon at the close of the evening.

Alice Mahan died December 15 at the home of her daughter, Mrs. Thomas Ray. Funeral services were held on Tuesday with Elder R. E. Burgess in charge.

Following a short business meeting, the women held a Christmas party on December 19 at the home of Mrs. R. E. Burgess; features of the party were a program, gift exchange, and refreshments.

The Christmas cantata was presented on December 22 under the direction of Mary Yokley; Mrs. Odell Rose was the accompanist. The girls' chorus also sang several numbers.

The regional Christmas party for the Leaguers of the eastern division of Central Missouri Stake was held in the lower auditorium of the church on December 27; young people of Warrensburg, Marshall, and Knob Noster were present.

Funeral services for seventy-year-old Arvilla Bugbee were held January 8, Elder R. E. Burgess officiating.

Stake President Ward A. Hougas and Apostle C. George Mesley conducted a special meeting for members of the priesthood and their wives recently; this was a feature of the annual "priesthood roundup." Other speakers during the month were Elders S. E. Mifflin, Roy Weldon, and Loyd Adams.

The women meet each Thursday at the homes of various members; Mrs. Felix Hacker is supervisor. At present, they are studying Thelona Stevens' *Bible Studies*. Mrs. J. T. Nutt was hostess at the January 30 meeting.

—Nellie Burgess, reporter.

Bates City, Missouri

Pastor, Perry L. Hiles

The annual Christmas dinner was held December 15 at the home of Mr. and Mrs. Clyde Hartman. In the afternoon, a short program was presented with Mrs. John Brown in charge. E. P. Darnell was the speaker.

On December 22, an inspirational morning worship service was presented by Mrs. William Noltensmeyer and her daughter, Myrnetta. The Christmas story, illustrated with flannelgraph pictures, was read. A program

was given in the evening under the direction of Mrs. Leonard Smith and Mrs. Carson E. Spease. The Saints also co-operated in giving the community Christmas program at the Christian Church on Christmas Eve. The Leaguers and young adults went caroling on the night of December 23, later meeting at the Carson Spease home for a social hour.

Apostle George Mesley and Stake President Ward A. Hougas met with priesthood members of Bates City and Lexington at the church in Bates City on January 14.

The young adults of Bates City, Lexington, Blue Springs, Atherton, and Buckner enjoyed a skating party at the Buckner rink on Friday night, January 17.

Sunday, January 19, was observed as inventory day. C. F. Scarcliff of the stake bishopric was the speaker.

Sister Jane Newton, affectionately known as "Grandma" Newton, died January 20; she had been a shut-in for some time.

Newcomers to the branch are Mr. and Mrs. Orville Quick and family, formerly of Blue Springs.

The January meeting of the Laurel Club was held at the home of Mr. and Mrs. John Haas.

—Mrs. Carson E. Spease, reporter.

Grandview, Missouri

Pastor, Lester Bronson

Mr. and Mrs. Woody Rolland of Kansas City presented a marionette show at the December branch night program.

A group of singers went caroling on the evening of December 22 at the homes of shut-ins and elderly people.

The Christmas program was presented at the church to an appreciative audience. Beverly Jean, infant daughter of Wallace and Louise Bronson, was blessed at the close of the program by Pastor Lester Bronson and Charles Pooler. Santa alias Grover Harp distributed treats to the children.

The women met on January 29 and finished organizing the department under the direction of Mrs. G. H. Witzke. Mrs. Lester Bronson is assistant leader and Mrs. L. H. Goddard, secretary-treasurer.

The Saints joined with the members of the Methodist congregation on the evening of January 26 to hear Missionary George Earl, who just recently returned after eight years in India.

Additions to the branch are Alec O'Neils and William Vests.

—Agnis Cockefair, reporter.

Holden, Missouri

Pastor, Robert P. Dillon

The recently-completed lower auditorium was used for the first time in December. Stake President Ward A. Hougas and Howard Blatz, instructor in visual education, presented "An Hour of Magic" at the League-sponsored social evening. On December 2 a supper and program were given in the lower auditorium by the League and dramatic club. Francis Anderson, Keith Chandler, and Richard Marshal of Graceland were present on this occasion.

The Christmas pageant was presented by members of the church school, dramatic club, junior and senior choirs.

The women, under the direction of their leader, Lola A. Johnson, sponsored a bazaar, sales, and dinners, clearing \$230 for the church.

Themes for December and January were "Ideals," "Value of Effort," "Our New Obligations," and "Service." National prayer week was observed by the five protestant congregations in Holden; during the week a service was held in each of the churches. Pastor Robert Dillon was in charge of the first, and

the Reverend Charles Robinson of the Christian Church closed the series.

Recent speakers have been C. F. Scarcliff, R. P. Dillon, C. V. Moody, Ward A. Hougas, T. A. Beck, Orville Hulmes, E. P. Darnell, Charles Graham, and Loyd Adams.

The League rally held in Holden on January 25 and 26 was well attended. Elder Loyd Adams is preparing a series of missionary meetings to be held in the near future.

—Lola A. Johnson, reporter.

Berkeley, California

East Bay Church

Pastor, Alma C. Andrews

John and Frank, infant sons of Mr. and Mrs. John Varvaro of Richmond, were blessed recently. Janet Miller, Barbara and Brenda Gibson, and G. Gordon Boll were baptized in December; Wilbur Hill, David and Eleanor Cole, and Genevieve Turner were baptized in February.

Seventy George Njeim visited in Berkeley for two weeks, holding two and three cottage meetings a day during his stay. His ministry was strengthening, instructive, and inspirational. Seventy and Mrs. Arthur Gibbs spent several days in Berkeley upon their arrival from the Hawaiian Islands.

A young women's group has been organized in the women's department under the leadership of Emma Miller. *The Church and the Home* has been selected by the group as a study course.

Spokane, Washington

Pastor, James N. Kemp

The family night social for January was a farewell party honoring Ted and Kay Beck; Gladys Porter planned the program. A gift was presented the Becks at the close of the evening.

Attendance at the weekly cottage prayer service is increasing. Members of the Marietta Circle are studying the Bible with Olive Harris as teacher. The \$150 cleared by the Proto Club on the sale of birthday calendars will be used for the church nursery.

The district conference held in Spokane on February 8 and 9 was well attended. Apostle D. T. Williams, Elder Phillip Moore, and Bishop Monte E. Lasater were guest speakers. District President Lloyd A. Whiting was in charge.

Young Michael James Walsh was blessed on November 26 by Elders D. A. Coleman and P. F. Klaus. Laurence Allen, son of Mr. and Mrs. Dallas Monicle, was blessed February 2 by Elders D. E. Coleman and James Kemp.

—Millicent Kinney, reporter.

Shenandoah, Iowa

Pastor, L. M. Cottew

District President Nels Johnson was in charge of the annual business meeting held on October 6. A Thanksgiving supper and worship service were held in the church basement on Tuesday evening, November 26. The young people, under the direction of John Topham, sponsored a box social in December; they cleared approximately \$60. Ruth Benedict, church school director, and her assistant, Alta Topham, were in charge of the Christmas program; candy and gifts were given to the children.

Seventy Roscoe Davey conducted a series of meetings in January. Six converts were baptized at the close of the series by Pastor L. M. Cottew; Brother Davey and Earl Pratt were in charge of the service. The new members are Russell, Carl, and Ronald Benedict, Alva

Barrett, Jacob Royer, and Ed Martin. Jessie Walsler, music director, and Alta Topham were in charge of music for the day. During the morning service the infant son of Pastor and Mrs. L. M. Cottew was blessed by Brother Davey and Amos Graybill.

In February, the Saints joined with the other churches in Shenandoah in attending the evangelistic services led by Dr. John R. Rice.

The women meet regularly with their leader, Blanche Hein. Each, in turn, prepares the devotional and presents the lesson. The women are in charge of dinners and other special activities sponsored by the branch.

Shenandoah is represented at Graceland this year by Shirley Pratt and Carroll Martin.

—Marguerite Schneider, reporter.

Philadelphia, Pennsylvania

Pastor, Carl E. Muir

E. J. Gleazer, Jr., president of Graceland College, was the 11 o'clock speaker on January 26. Brother Gleazer was formerly a pastor of Philadelphia Branch.

Under the sponsorship of the Laurel Club, the noted Gimbel Chorus sang at the church on Monday evening, January 27; Mrs. Beryl Benson is the assistant accompanist. After the concert, the singers were served refreshments by the Laurel Club.

Bishop D. O. Chesworth addressed the women on Monday night, February 3. He also spoke at a special service held on Thursday evening in place of the regular prayer meeting.

The women sponsor a family night once each month under the direction of Minnie Piedimonte. Following the social part of the evening, refreshments are served.

Pastor Carl E. Muir spoke on the morning of February 9, taking for his subject, "Blessed Are the Peacemakers." The choir, under the direction of Clara Thumm, is contributing much to the weekly services.

At present, a three-month program of evangelism is being outlined. Church school, fellowship, and preaching services will be directed toward this end. Also assisting in the evangelistic movement are all clubs and groups within the congregation.

Members of the Zion's League are sponsoring swimming parties and basketball games at the Y. M. C. A.

Recent speakers, in addition to those already mentioned, have been Elders A. Piedimonte and W. Edwards, and Priests John Cummings and Thomas Freeland.

—Dora Humes, reporter.

Oakharbor, Ohio

Pastor, Alvin C. Wadsworth

The following officers were elected at the annual business meeting in October: Alvin C. Wadsworth, pastor; Margery Wadsworth, church school director; Edgar Robertson, young people's leader; Deloris Robertson, women's leader; and Myrtle Ryder, secretary-treasurer.

A number of church school workers recently completed the course, "Organization of the Church School," taught by Pastor Wadsworth. Members of the Zion's League, women's department, and church school presented a program on Christmas Eve. Pastor Wadsworth gave the Christmas message at the La Carne Grange and Erie Township school; he was the speaker last year also. On Sunday evenings, he holds services in the Edwin Shump home in Sandusky.

The women of Oakharbor were hosts to all the women of the Northwestern Ohio Dis-

tract at an all-day meeting on January 28. Betty Newton, a radio speaker, gave the 10:30 address, and Elder John Banks of Kirtland Temple spoke in the afternoon. Hazel Smith, district women's leader of Bradner, Ohio, was in charge of the program.

Matthew Liston, district director of music; Clarence Holmes, bishop's agent; and Elder Walter Wirebaugh, pastor of Bradner, recently visited the Saints at Oakharbor and Sandusky.

—E. L. Shump, reporter.

Santa Barbara, California

Pastor, N. T. Chapman

On Sunday, January 26, District President and Mrs. Louis J. Ostertag visited Santa Barbara Branch; Brother Ostertag gave the morning sermon. Lawrence Eugene, infant son of Lawrence and Dorothy Henson, was blessed by Elder C. J. Lant. His was the forty-ninth name to be added to the branch cradle roll; each represents a child who has been blessed.

Elder Harry Pedersen of Long Beach was present for the Communion service on February 2. Brother Pedersen, formerly pastor of Santa Barbara, made the trip to prepare for a future broadcast over station KIST. Pastor N. T. Chapman will give the sermon; Ethel Heth, soprano, Carl Heth, bass, and Sister Younger, pianist, will provide the music.

The young people will sponsor a box social on Valentine's Eve; proceeds will be used to purchase new runners for the aisles of the church. The women meet regularly under the leadership of Margaret Booth.

O. H. Ellis returned recently from Northwestern University in Evanston, Illinois, where he had been awarded a fellowship.

Interest continues to increase in both the church school and regular church services; average attendance is thirty.

—C. J. Lant, reporter.

Flora, Illinois

Pastor, Eddie Colvin

Members of the choir presented a candle-light vesper service on December 22 under the direction of Mrs. Bill Fitzgerald; Mrs. Herbert Henson was the accompanist. Elder D. H. Milner read the Scripture, and several children gave readings.

The women sponsored an oyster and chili supper on December 31 to raise money for the building fund. On January 18, they conducted a bake sale, and on January 24, a rummage sale.

The young people met at Noel Kurtz' workshop on January 23 and made bookcracks for the seats at church.

Recent speakers have been D. H. Milner, W. W. Brown, Harry Henson, and Otto Henson.

—Dorothy Milner, reporter.

Tacoma, Washington

Pastor, Ray Sowers

Evangelist A. C. Martin visited Tacoma on November 10 and gave the 11 o'clock sermon.

Officers of Seattle District met in Tacoma on December 15 to discuss district activities for the coming year. District President Alma Johnson preached in the morning; the council convened in the afternoon. The theme, "Workers Together: My God, My Church, and I," was chosen and a number of regional conventions were planned.

On December 22, the children presented a Christmas program at the morning service and

Pastor Ray Sowers gave the Christmas sermon. A play, "Through Other Eyes," was given in the evening. The day's activities ended with a visit from Santa, who distributed treats, provided by the Marietta Club, to the children. In addition to the treat, the club also purchased flannelgraph material to be used in church school by the children.

During the month of December, the women contributed \$20 to the building fund.

The Zion's League has been divided into two groups; each takes charge of the recreation, entertainment, and worship on alternating Friday evenings.

Paul Miyamoto of Honolulu was the guest speaker on Sunday, January 19.

The first district regional convention was held in Tacoma on January 25 and 26 under the supervision of Alma Johnson. Following the classwork on Saturday afternoon, the Marietta Club served a banquet dinner at 6 o'clock. Sunday's services included classes at 9:45 a.m.; a sermon by Evangelist A. C. Martin at 11 o'clock; a forum, in which speakers and teachers were called upon to answer questions from the congregation, at 2 p.m.; and a fellowship service. The Zion's League was under the supervision of Earl Chappelle and Clark Davis. Eva Lundeen conducted the women's class, and Seventy Ernest Ledsworth, assisted by Elder Wallington, was in charge of the priesthood class.

—Lucille Gilmore, reporter.

Sperry, Oklahoma

Pastor, W. P. Rumsey

Officers elected at the annual branch business meeting are W. P. Rumsey, pastor; W. B. Howard, assistant; Joe Faulk, church school director; and Frances Watkins, clerk. Mr. and Mrs. Howard are in charge of the juniors, a group of boys and girls eight to twelve years of age. They contribute frequently to the musical part of the services; they are also engaged in several projects to raise money for the building fund and to buy a tent to be used at the district reunion. The girls are preparing articles for sale at a bazaar and the boys collect and sell paper.

The young married people of the Zion-Builders League are working on a play to be presented in the near future; proceeds will be applied to the Graceland revolving fund. The women have sponsored a rummage sale, doughnut sale, and served lunch at a farm sale to raise money for the building and missionary funds.

Attendance at the midweek prayer service is increasing due to the efforts of Pastor Rumsey and members of the priesthood.

Evangelist Ray Whiting conducted a series of meetings in November.

—Bertha Watkins, reporter.

Fort Madison, Iowa

Pastor, W. H. Gunn

Members of the Zion's League presented a Christmas cantata by candlelight and a short play on Sunday evening, December 22, under the direction of their leader, Shirley Sanford Howard. On Christmas Eve they went caroling, visiting the homes of various Saints; at the close of the evening, they were served hot cocoa and sandwiches by Lorean Breeze. The Leaguers, under the supervision of Pastor W. H. Gunn, held an early morning prayer service and breakfast on Christmas morning. On Tuesday, January 14, they were guests of the young people of Farmington at the home of Mrs. Ruth Jannings; over thirty were present on this occasion.

A potluck supper honoring Mr. and Mrs. Ralph Bigelow was held in the church basement on January 24. Mr. Bigelow is now at-

tending art school in Kansas City. Mrs. Bigelow is the former Barbara Parker of Fort Madison.

Private Robert Breeze, Jr., son of Mr. and Mrs. George Breeze, was home on a short furlough in January. He is a member of the Marine Guards and is stationed at Mare Island, California. A surprise birthday party was held February 8 at the home of Mr. and Mrs. Valdean French for their son, Calvin.

A skating party was sponsored by Leaguers of the district at Fort Madison on January 28. More than sixty young people from Nauvoo, Burlington, and Fort Madison attended.

Pastor W. H. Gunn and William Pike, Sr., conduct weekly classes at the home of Mrs. Ruth Jannings in Farmington. Since the Farmington Saints have no church, members of Fort Madison Branch assist by "taking the church to them."

John L. Nutgrass, formerly of Fort Madison, is now serving as pastor of the Burlington, Iowa, Branch.

—Betty Sanford, reporter.

Providence, Rhode Island

Pastor, Albert A. Scherer

President F. Henry Edwards and Apostle George Lewis visited Providence on Wednesday, October 9; President Edwards spoke in the evening. Many of the Attleboro Saints attended this service. A priesthood institute was held in Boston on October 12 and 13; in the absence of the men, members of the women's department conducted the morning service under the direction of Gladys Loyd. The district women's institute was held in Providence on October 27. Bishop D. O. Chesworth gave the 11 o'clock address; talks were given in the afternoon by Florence Sinclair, district leader, and the leaders of branches in the district.

"Self-improvement" has been selected by the Marietta Club as the theme for the year; Dr. J. Homer Miller's *Take a Look at Yourself* is being used as a text. The Christmas party was held at the home of Elsie Garlick, president; gifts were exchanged and new "mystery friends" selected.

The program on family night, November 14, included a song fest, selections by an "old maid's" trio, and a play. Pastor Albert Scherer gave a religious reading.

Five children were blessed at a special service on November 17, Marsha Ellen Tift, Paul Dean Maze, Ronald Webster Whorf, Gregory Michael Grange, and Nancy Lee Latham. Pastor Scherer gave a sermonette, "The Child's Appeal," and Dorothy Sinclair sang, "Suffer Little Children."

Pastor Scherer conducted the devotional service on WJAR on November 27; this feature is sponsored by the Rhode Island Council of Churches. Dorothy Sinclair and Muriel Lewis furnished the music.

The Leaguers have organized a "gospel team"; their first visit was to the New Bedford Branch in Massachusetts. Recent social activities include a Halloween party, bowling, Christmas caroling, and a Christmas party held jointly with the Attleboro League. They are studying the Book of Mormon as their year's project.

The Men's Club was organized on December 9; officers are as follows: Albert Bradbury, president; D. F. Joy, Jr., vice-president; R. W. Whorf, secretary-treasurer. They were served dinner by the Zion's League. Meetings are held every second Monday of the month.

The cantata, "Childe Jesus," was given by the choir on Sunday morning, December 22. Pastor Scherer was in charge of the white Christmas service which followed. In the evening, the church school presented a program, and a pageant, "The Nativity," was

given by the Zion's League and choir. At the close of the evening, Santa distributed gifts and treats to the children.

A midnight service was held at the church on New Year's Eve.

—Lila E. Bradbury, reporter.

West Virginia District Conference

The West Virginia District Conference was held at Clarksburg, West Virginia, on February 1 and 2. Theme of the conference was "What the Church Means to Me." District President R. E. Rodgers was in charge. Apostle Blair Jensen was the speaker at the Saturday evening service; the Clarksburg choir, under the direction of Carl Anderson, sang, "Are You Witnessing For Him?"

S. M. Zonker, Louis Zonker, and John Treiber presided over the Sunday morning service. Mrs. Carl Anderson played the piano prelude, and the Wellsburg choir sang the anthem, "Near to the Heart of God," with Lenora Nixon as director. Samuel Martin gave the district financial report at this service, and S. M. Zonker talked on stewardship. R. E. Rodgers was in charge of the 11 o'clock service, assisted by S. M. Zonker; Apostle Jensen gave the sermon. Carl Anderson sang, "Lily of the Valley," accompanied by Mrs. Anderson. After lunch, delegates to General Conference were elected. The day's activities ended with a fellowship service.

—Leona Hanes, reporter.

Sacramento, California

Pastor, Myron R. Schall

Former Pastor J. L. Bussell of Redlands, California, was the morning speaker on December 8.

The Christmas story was the theme of all services on December 22. The church was festive with silvered evergreen boughs, pine cones, and Christmas bells. Carols and readings were features of the church school worship service, and at 11 o'clock the choir presented the cantata, "Prince of Peace," under the direction of Edna Burdick. Soloists were Virginia Winsor, Marjorie Damitz, Laurence MacDonald, and Leroy Burdick; Ella Dawson and Phillipa Gann were the accompanists. Pastor Myron Schall gave the sermonette. In the evening a set of colored slides, "Christmas Blessings," was presented; Mrs. Elizabeth Schall read the narrative, and Elder Myron Schall gave the Scripture reading. Carols and hymns were sung at intervals during the program.

Members of the Zion's League went caroling on the evening of December 21. A Christmas party was held at the church on December 23; after a program by the children, Santa distributed treats. Home for the holidays were Celia Schall and Robert Colville of Graceland College, and Myron Schall, Jr., from the naval aviation training station at Pensacola, Florida.

During the church school hour on December 29, the young people joined the adult class taught by Elder Heman Davis for a discussion of financial matters. Elder Davis also gave the 11 o'clock sermon. A candle-lighting vesper service was held in the evening. Virginia Winsor sang *Cantique de Noel*, and Rose Ida Honeychurch gave several readings.

A watch party was held at the church on New Year's Eve. It began with a devotional service at 8 p.m.; the hours from 9 to 12 were spent in recreational activities.

The women have organized under the name of the Idolas. They meet at 5:30 p.m. on the first Sunday of every month for study. They are using the outline "Growing Together in

Love" by Mrs. V. D. Ruch; Ida Dungan is the teacher. On the second and fourth Thursday afternoons of each month they meet at the homes of various members for a social hour and to work on articles for the Sanitarium and bazaar.

A meeting of the district officers was held in Sacramento on the afternoon of January 19. Pastor Myron Schall, assisted by Elder James Damron of Tulare, was in charge of the morning service; Apostle John Rushton was the speaker. High Priest Alma Andrews of Berkeley gave the evening sermon.

Religious Education Day was observed in the church school on February 2. Elizabeth Schall, director, spoke to the young people's and adult classes, explaining the organization, function, aims, and purposes of the Department of Religious Education. This was also annual filing day for the branch. At the close of the Communion service, after a talk by Bishop E. C. Burdick, the members placed their financial statements on the altar. A motion picture, "The Blind Beggar of Jerusalem," was presented at the evening service.

—Lena Swaney, reporter.

Grand Junction, Colorado

Pastor, Clarence B. Wallis

Seventy Phillip Moore of Boise, Idaho, conducted a series of meetings in Grand Junction from November 17 to December 1.

The midwinter conference of Western Colorado District was held February 1 and 2. Elder Houston Hobart of Denver was guest speaker; music was furnished by the members of Delta Branch. Theme of the conference was "A Mind to Work."

Pastor Clarence Wallis will be glad to meet any Saints visiting Grand Junction at his home, 926 North Ninth Street.

—R. H. Oliver, reporter.

Traverse City, Michigan

Traverse City Branch celebrated its forty-fourth anniversary with a banquet on February 6; Missionary Virgil Billings was the guest speaker. In addition to conducting a six-weeks' series of meetings. Elder Billings will speak on the Morning Devotional Hour, 8:30 a.m., station WTOM, from February 10 to 14. B. S. Lambkin of Holden, Missouri, is spending the winter in Traverse City. His ministry is greatly appreciated by the Saints throughout the Western Michigan District.

—Ray Dick, reporter.

Cheyenne, Wyoming

Pastor, Gene S. Howard

The following officers were elected at the annual business meeting: Gene S. Howard, branch president and solicitor; Dorothea Bass, secretary and historian; Leonard Holloway, treasurer; Gladys Reynolds, chorister and publicity agent; Fred Wages, church school director; Frances Zender, junior department director; Wayne Rodgers, young people's supervisor; Beth Howard, women's leader; and Audrey Rodgers, librarian. Installation and promotion services were held Sunday morning, October 6, with Elder E. C. Judson of Wheatland giving the charge to officers.

Recent social activities include a Zion's League Halloween party, a box social, dinner at the church in November, and a Christmas party held by the women on December 10 at the home of Beth Howard. The first project of the year to be sponsored by the women's department was the purchasing of silverware and dishes for the church; silver service for thirty-five has been bought, and Otto Drube has contributed money for three dozen plates.

Herbert Scott, pastor of the Denver, Colorado, Branch, and Houston Hobart, president of Eastern Colorado District, visited Cheyenne on December 12. A Christmas program portraying the Nativity was presented on Sunday evening, December 22, by the junior department.

A new table has been built for the primary class; painting and other improvements have been made to the lower auditorium. Attendance at church school is increasing, and much interest is being shown in the Sunday evening Book of Mormon class. Prayer services are conducted each Wednesday evening, and staff meetings are held regularly every month.

Preceding the Communion service on Sunday, February 2, Larry Dean, infant son of Mr. and Mrs. Ralph Schunk of Albin, Wyoming, was blessed by Elders Gene Howard and Fred Palmer.

—Mrs. Gladys Reynolds, reporter.

Eastern Montana District

Officers elected at the Eastern Montana District Conference are as follows: Vernon Ditton, district president and publicity agent; Lawrence Brown, secretary; W. R. Hillman, treasurer and bishop's agent; John A. Hentz, director of church school; Myrtle Miller, recreational leader; and Mrs. V. W. Ditton, women's leader. The reunion committee is composed of the district president and missionary in charge. W. R. Hillman and J. F. Curtis were elected General Conference delegates.

—V. W. Ditton, reporter.

Wabash, Ontario

Seventy Harold I. Velt recently completed a three-weeks' series of meetings. He spoke on the principles of the gospel, using slides and charts to illustrate his sermons. Average attendance for the first week was fifty-four; for the last two weeks it was seventy-six; many nonmembers attended. At the close of the series, nine converts were baptized and confirmed. The meetings were characterized by outstanding good will and fellowship. Books and tracts were given to the nonmembers as a follow-up of the services.

—Mrs. C. W. Badder, reporter.

Iowa City, Iowa

The Iowa City University group was privileged to have Apostle Arthur Oakman, Bishop H. L. Livingston, and Missionary Victor Witte meet with them on the week end of January 18-20. A social hour was held on Friday evening followed by classwork and worship services on Saturday and Sunday. The discussion on Saturday evening was held in the home of Dr. Meredith. Apostle Oakman was the 11 o'clock speaker on Sunday; at the close of this service, several members of the group were dinner guests of the girls in Currier Hall.

Election of officers for the new semester was held on Sunday, February 2. Dale Ballantyne was re-elected president, and Cecil Ettinger, vice-president. The present social committee is composed of Pearl Morrison, LaVerne Wintermeyer, and Betty Ettinger. Phil Ferguson is leader of the Book of Mormon class which is held every other Sunday evening.

Dr. Meredith was in charge of the February Communion service; assisting him were Dale Ballantyne and Cecil Ettinger.

The monthly social was held Saturday, February 1.

—Edna Chesworth, reporter.

Kansas City Stake

A meeting of all church school workers of Kansas City Stake was held on the afternoon of January 12 at Central Church. Dr. F. M. McDowell of the Department of Religious Education was the speaker.

Major Te Mei Huang of China gave the address at the February meeting of the stake Men's Club. Major Huang spoke on the religious views and tendencies of the Chinese people.

—Ola Kelly, reporter.

Central Congregation

Pastor, J. C. Stuart

Speakers at Central during the past month, in addition to the pastor, have been Bishop G. L. DeLapp, Elders Ralph Freeman, Charles Graham, and Donald Lents of Independence; Elder L. B. Wolf and Don Graham of Kansas City, Stake President J. D. Anderson and Bishop Wayne Updike. The young men of the congregation have been conducting the Sunday morning devotionals; speakers for the past four months have been Delbert Sears, Lauzon Maxwell, Jason Woodside, and Meredith Mader.

Pulpit flowers were provided on Sunday, January 12, by the Graceland Mother's Club in memory of the birthday of President Frederick M. Smith. The Women's Club sponsored a valentine party at the church on the afternoon of February 6. The Young Matrons are conducting a series of three book reviews during February and March.

Patricia Ann Klamm was blessed on January 12 by Elders J. C. Stuart and Fred Baldwin, and Richard Arthur Reed, son of Mr. and Mrs. Fred Reed, was blessed on February 9 by Elder L. B. Wolf and J. C. Stuart. Members of the Zion's League held a fellowship service on the morning of February 2 preceding the Communion service. Donna Jensen and Leonard Adkins were presented the "Light of Life" and "For God and Country" awards by Pastor J. C. Stuart on February 9.

The Business and Professional Women's Club gave a dinner and program at the church on the evening of February 11. Elder Glaude Smith, pastor of Stone Church, was the speaker.

—Ola Kelly, reporter.

Argentine, Kansas

Pastor, W. W. Strong

The interior of the church has been re-decorated.

Pastor W. W. Strong was in charge of the January Communion service, and Elder R. E. Browne gave the Communion address. C. J. Abbott, Kenneth Howell, and Bobby Hall were baptized on January 5 and confirmed the following Sunday by Elders W. W. Strong, R. E. Browne, and Ralph Gould. Clarence Woodhead, LeRoy Runkle, and Gladys Smith are in charge of the weekly devotional services.

The Zion's League is active under the leadership of Mrs. Iva Keen. Approximately fifteen members are enrolled in the newly-organized League choir which meets once a week. League officers are Preston Phipps, president; David Morris, vice-president; and Martha Morris, secretary-treasurer.

Elder Ralph Gould is instructor of the study class; attendance has been exceptionally good. At present the church history is being used as a study course.

The women meet each week at the church to quilt. They also hold monthly social meetings in the homes of various members.

Guest speakers during January were Charles Howker, Lyle Money maker, Patriarch H. A. Higgins, David White, and former pastor Don L. Graham.

—Lucille Hilt, reporter.

Malvern Hill Congregation

Pastor, Curtis A. Vernon

Officers for the present year are Curtis A. Vernon, pastor; David W. France, associate pastor; Mrs. Lyl Higdon, church school director; Velma Burleson, junior department supervisor; Mrs. Evelyn Wilson, women's leader; Don Rayborne and Al Jenkins, young people's directors; Wayne Simmons, music director; Mrs. Tillie Bootman, bishop's agent; Ivan Bird and Mrs. Irene Turner, secretaries.

Elder Glen Sivits conducted a series of missionary services the week of November 17.

Robert Bradshaw, infant son of Mr. and Mrs. Ivan E. Bird, was blessed November 3 by Elders David W. France and H. R. Higdon. Theodore Raymond, son of Mr. and Mrs. Raymond Bleil, was blessed November 10 by Elders J. O. Worden and H. R. Higdon. Kenneth Edward, son of Mr. and Mrs. Jack V. Yeomans, was blessed on December 1 by Elders H. R. Higdon and C. A. Vernon.

Velma Burleson directed the children in a presentation of the Christmas story in dialogue and song at the adult worship service on December 22. A pageant was given at 11 o'clock under the direction of Al Jenkins, with Carl Mesle as reader. The musical background was provided by Irene Turner, Ruth Ringer, Roy Bleil, and Wayne Simmons; Ruth Ringer was pianist and Margaret Turner, organist.

The women meet every other week for study; Mrs. Edith Higgins is teacher. During the first week of every month, they have a luncheon and social. The stake bazaar was held on November 29, and the local on December 9; Mrs. Ethel France was in charge. A family night dinner was held at the church on January 31. A feature of the evening was "cutting patches from the pastor's shirt"; fifty-eight dollars were raised in this way. At the all-church valentine party on February 13, the women served chili, and the Leaguers were in charge of games and entertainment.

A church school worker's conference was held January 5 with Paul Fraccascia, stake religious education director, as speaker.

Local priesthood meetings are conducted every other Tuesday evening by the pastor and his associate.

—Maurine Higdon, reporter.

Van Brunt Congregation

Pastor, J. E. Cleveland

The following officers were elected at the annual business meeting: J. E. Cleveland, pastor; Milton Kearns and Henry Davis, counselors; Milton Kearns, church school director; Juanita Moad, director of music; Clyde and Dorothy Short, young people's leaders; Beulah Dickens, women's supervisor; Margaret Burgess, *Herald* correspondent; and Homer Porterfield, book steward. League officers are J. W. Middleton, president; Lois Hargis, vice-president; Juanita Moad, secretary; and Dorothy Misner, treasurer. The stake League prayer service was held at Van Brunt Church on January 22, with Patriarch H. A. Higgins in charge; ninety-five young people attended.

Donald Davis, Richard Zuber, Laverne Burgess, Margaret King, Thelma Parsons, Juanita Moad, Daisy Luke, and Kathryn Stewart were baptized recently.

Dorothy Evelyn, infant daughter of Mr. and Mrs. Floyd Young, was blessed by Elders Charles Lewis and E. W. Lloyd. Other blessings include Roy Allen, son of Mr. and Mrs. Claude Collins, who was blessed by Elders

Charles Lewis and Milton Kearns; and Robert Walter Oldham, blessed by Elders Charles Lewis and E. W. Lloyd.

On January 24, the newly-organized young married people's class met at Havenwood, the future home of Mr. and Mrs. Roy Jones, for a wiener roast.

—Margaret Burgess, reporter.

Mt. Washington Congregation

Pastor, W. W. Richards

President Israel A. Smith was the speaker on Sunday morning, January 12.

Apostle and Mrs. George Mesley were guests of honor at a 6 o'clock dinner given at the church on January 26 by the workers of the junior department with Irene Hunter as leader. Music was furnished by a sextet composed of Mr. and Mrs. Grant Parker, Mr. and Mrs. Donald Barnett, Emil Dunagan and Wilma Middleton. Apostle Mesley gave the address of the evening. Other recent speakers have been Blakesley Smith, O. D'Arcy, and W. W. Richards.

On December 21, Michael Lee, infant son of Mr. and Mrs. LeRoy Barnett, was blessed by Elders S. H. Fields and Edward Mader. On February 2, Robert Kent Beeman was blessed by Elders Wilbert Richards and Wayne Eckard.

The women devote one day each month to the Home Economics Club which is sponsored by the county. Home beautification and other helps are discussed. Every Thursday, they meet at the home of Mrs. Magargee for Bible study and quilting.

—Roman Johnson, reporter.

Topeka, Kansas

Pastor, E. Clifford Christensen

A prayer service and watch party were held on New Year's Eve. With the help of the Presiding Bishopric, the Topeka Saints have purchased a lot on which to build their new church. The present church property is being purchased by the state; proceeds will be applied to the building fund. The women's department has contributed much to the fund and to other church expenses.

Guest speakers for January were Elder D. S. White of the stake high council and Elder Meredith Mader of Kansas City. Elder Dickson of St. Louis told some of his experiences as a young missionary at the prayer service on January 15.

Financial observance day on January 26 was a real success.

The young people hold an early morning prayer meeting each month preceding the Communion service. The adult classes are studying the Book of Mormon and Doctrine and Covenants.

—Edythe Macklin, reporter.

Southern California District Conference

The Southern California District Conference was held in Los Angeles on February 8 and 9 at Central Church. The theme of the conference was, "Christ, the Guiding Light."

On Saturday morning, a devotional service was held with two study classes immediately following. District President L. J. Ostertag led the class discussion at 10:15, and Apostle John Rushton was the instructor at 11:15.

The business meeting convened at 2:30 p.m. Apostle Rushton, District President Ostertag, Bishop D. B. Carmichael, Elders Fred A. Cool, and Garland E. Tickemyer were in charge.

District reports were read and forty-four delegates elected for the coming General Conference. The following names were presented with recommendations for ordination: Robert

Hada, elder; George Andrew Johnson, Allen Ralph Thompson, William Nichols Swain, and Charles H. Strader, Jr., priests; George W. Steele, Roland Warren Best, Leslie Allan Dunster, Allen Ingamells, and Norman W. Hada, deacons.

Seventy George A. Njeim spoke in the main auditorium at 8 o'clock Saturday evening. The title of his sermon was "Listen." At the same hour, Apostle Rushton met with all pastors of the district in the junior chapel for instruction.

A devotional at 8:30 Sunday morning began the day's services. Elder Tickemyer, pastor of Central Branch, addressed the Saints at that time. He was also instructor of the adult class.

The concluding service of the conference was a sermon by Apostle Rushton. The combined choirs of the district, under the direction of Luella Wight, added the inspiration of fine music to this closing meeting.

—Mrs. David Carmichael, reporter.

Traverse City, Michigan

Pastor, Harry Doty

A banquet honoring the forty-fourth anniversary of the organization of the church in Traverse City was held on February 6 in the dining room of the church. Dinner was served to over sixty members. In the center of the decorated table was a three-tier cake topped with forty-four candles. Miniature churches were used for place-cards. Following the dinner, a program was given under the direction of Pastor Harry Doty. Musical numbers included a trumpet solo by Edward Puff, accompanied by Alleen Wellman and two flute solos by Mrs. Opal Baker with Helen Brunson as accompanist. Pastor Doty and Missionary Virgil Billings were the speakers.

—Ray Dick, reporter.

Compton, California

Pastor, Carl F. Ruoff

A young people's choir was organized recently under the direction of Lucy Bowser. The Zion's League, with Vicky Cotton as president, is growing rapidly and contributing much to the work of the branch. The women's department, under the leadership of Ethel Rogers, is sponsoring various projects to raise money for the branch treasury. The women have also instituted leadership training classes as a part of their regular meetings. Other leadership training courses are being given in the church school.

Recent special activities include a Halloween party, a carnival and a play given by the women of Lennox. A Christmas tea was held in honor of Madeline Ostertag, district women's leader; she was given a gold wristwatch set with diamonds as a token of appreciation for her work.

On New Year's Eve, members of the branch and their friends went to Pasadena to decorate the Compton float which appeared in the annual Tournament of Roses on New Year's Day; \$300 were cleared from this project.

Rock Island, Illinois

Pastor, Fred C. Bevan

The Christmas program, directed by Winifred and Helen Stiegel, consisted of carols and the Christmas story dramatized by the children of the junior church department. A one-act play, "The Stranger in Bethlehem," was presented by the Zion's League under the direction of Ellen Blake.

Brian James, infant son of Mr. and Mrs. Elmer J. Coussineau, was blessed on December 15 by Elders Leonard Stiegel and Lee White.

The Men's Club has purchased a slide machine for use in the junior church. The Rimoda Credit Union, composed of tri-city Saints, reports a two per cent dividend; Elder E. R. Williams is president.

Elmer Coussineau was ordained a priest, Irwin Gunlock, a teacher, and Dick Sackfield, a deacon, on December 8. Baptismal and confirmation services were held the same day for Henry Steinecke, Stanley Maslowsky, and Gerald Passman.

—Dottie Oberling, reporter.

London, Ontario

Pastor, Almer Sheehy

Leslie Janet, daughter of Fred and Laverne Plewes, was blessed by A. W. Sheehy and W. A. Alford on Sunday, January 12. Four other children were blessed on January 26: Heather Anne and Holly Elizabeth, twin daughters of Floyd and Gertrude Wilson; Edith Marlene, daughter of Mr. and Mrs. Frank Graham; and Sonya Anne, daughter of Fred and Betty Shaw. Officiating ministers were J. E. MacGregor, A. W. Sheehy, and A. G. Hodgson.

The London District Conference was held in London on January 19. The day's activities included a 9:30 a.m. prayer service; a sermon by Apostle E. J. Gleazer at 11 o'clock; a 3 p.m. business session, and a second sermon by Apostle Gleazer in the evening. Fred Heddington was in charge of the music. At the business meeting, delegates to General Conference were elected; Howard Marshall and William Moore were accepted for ordination to the priesthood; and plans for the purchasing of Erie Beach reunion grounds by the Chatham and London Districts were approved.

Howard Marshall was ordained to the office of elder and William Moore to the office of priest on January 26 by J. E. MacGregor and A. W. Sheehy.

A mass meeting of the women's department was held on January 27 at 8 p.m. with Mrs. Betty Underhill, barrister, as speaker; her subject was "Law and the Woman." When fire destroyed the Kenneth Smith home, the women's department, under the direction of Marion Moore, collected clothing for the family.

In conjunction with a missionary movement which is now under way, plans are being formulated for a series of cottage meetings to be held in various homes in the city.

The young people recently repaired the hymnbooks as a League project.

Pastor A. W. Sheehy was guest speaker at a combined meeting of the Optimist and Rotarian Clubs on January 16. He has also been invited to give the commencement address at the Port Huron High School and to speak at a Youth For Christ rally later in the year.

—Josephine Skelton, reporter.

Nebraska City, Nebraska

Pastor, Floyd W. Hirst

The women meet twice each month for a devotional period. Through a series of sales, they have raised sufficient money to remodel and redecorate the church building.

A Zion's League was organized in December; approximately thirty young people are in the group. They presented the Christmas program on Sunday evening, December 22. The small children, under the direction of Mrs. Craig Poling, held a Christmas party on Saturday evening, December 21.

Mr. and Mrs. Amos Hughson and daughter, Alice, were baptized by Elder Claude Carter of Plattsmouth recently. Their young son was blessed on this occasion also. Patriarch R. V. Hopkins was present on October 27 and gave six patriarchal blessings. Apostle Paul Hanson gave the Communion talk on

November 3. Kenneth Fowler of Independence was the speaker on December 1; he had been ordained to the office of priest only a few weeks before and this was his first sermon.

Four of the district officers were present on December 15; Elder W. I. Beckett was the 11 o'clock speaker. Recent additions to the congregation are Mr. and Mrs. Bob Beckett, formerly of California.

—Blanche Preston, reporter.

San Leandro, California

Pastor, William Hall

Meetings are now being held in the women's clubhouse in San Leandro; there are rooms for classes and ample space for the choir.

The Christmas bazaar and food sale was held in December at the home of Nellie MacDougall. Proceeds were applied to the building fund. The women are sponsoring a group of Blue Birds with Rose Anderson as leader.

Seventy George Njeim and Alma Andrews, pastor of the East Bay Church, held cottage meetings in East Oakland and San Leandro in December.

Marsha Diane, infant daughter of Michael and Ella LaVita, was blessed on December 1 by Elders William Hall and Charles Mottashed.

Guest speakers at the mission in recent months have been Alma Andrews, H. W. Savage, Russell Ralston, Will Dawson, and Brother Hartsaugh.

—Mardel Holden, reporter.

Lamoni Stake

Oland Congregation

Pastor, Roy Kopp

Eugene Tabor was in charge of church school and the worship service on Sunday, January 26. Kathryn and Nancy Tabor sang a duet. Brother Whynhorn of Lamoni was the 11 o'clock speaker. A group of Graceland students was in charge of the evening service. Members of the Oland congregation met at the church on Tuesday evening, January 28, for a social hour. A program followed the potluck supper. Ray Blair was in charge of church school on February 2, and Mrs. Roy Kopp prepared the worship service.

—Vera E. Blair, reporter.

Jackson, Ohio

Pastor, O. E. Mapes

The annual branch business meeting was held on January 8. Officers elected for the coming year are as follows: O. E. Mapes, pastor, treasurer, and solicitor; Juanita Mapes, clerk; Jennie Walburn, young people's leader; Zendon Mapes, church school director; Pearl Elias, women's leader; Dorothy Radcliffe, director of music; and Joanne Walburn, publicity agent. Zion's League officers are Lyndal Mapes, president; Jean McDaniel, vice-president; Helen Reed, secretary; Joanne Walburn, treasurer; Zendon Mapes, director of recreation; Dorothy and Marjorie Radcliffe, program-planning committee.

Attendance at both church school and Zion's League has increased. The Leaguers held a surprise party at the home of Dorothy and Marjorie Radcliffe on January 9 in honor of their leader's birthday. Eleven young people attended the youth conference in Chillicothe on January 18 and 19. The young people have charge of the evening service every fourth Sunday of the month.

—Joanne Walburn, reporter.

The Unforgivable Sin

By
Josephine Shelton

Once upon a time, maybe not so long ago, there lived a very good man. His name has slipped my mind just for the moment, but I shall call him Mr. Blanding for the sake of convenience. Perhaps Mr. Blanding lived next door to you or around the corner in that little frame house with the blinds drawn. I know he lived very close to me.

As I said before, Mr. Blanding was a good man. He was very, very good. As a matter of fact, he practiced goodness as a not-so-secret vice. I remember once, when I was a child, I threw a baseball—quite by accident—through one of his windows. He came out immediately, but he wasn't angry. Dear me, no! He came out and looked at me where I stood frozen with terror, on his front lawn.

"You are a wicked little girl," he told me firmly. "Breaking windows is an unforgivable sin. Mark my words now, you will come to a bad end."

That's the kind of man Mr. Blanding was. To him all sins were equally unforgivable. It might be said of him that he spent his life trying to find a forgivable sin, and he died believing that there was no such thing.



It is because of this incident in my own experience with him that I know this story is true.

Mr. Blanding was very rich as well as very good. He used to say that goodness beget riches of the pocket as well as riches of the spirit, but I always felt myself that sharp business acumen had more to do with it than a knowledge of David's Psalms. Yes, he was very rich, but he never gave away any money. After all he had worked hard for it and other people should, too. One day a young girl came to his little frame house in answer to an advertisement for a maid. He could have afforded three maids—but why hire three when one would do? Anyway, this girl, hardly more than a slender, finely-made child, came to apply for the position. Unfortunately, she had committed another one of those unforgivable sins, and her wrong was very apparent. Actually, her only sin lay in that she had not been true to the best in herself. She had made an age-old and disastrous mistake. Mr. Blanding did not hire her, and she went away with drooping shoulders, her young face blank with hopeless despair. Next day they found her in the river wedged in between some blocks under the pier.

"Disgraceful," said Mr. Blanding almost indignantly when he read it in the newspaper. "Taking one's own life is as unforgivable as—well, the other thing."

He never thought of blaming himself.

Mr. Blanding was what the good books call a "pillar of society." He would never dream of shirking jury duty. It was an unpleasant obligation, of course, but if conscientious citizens were not willing to sacrifice a little of their time in order to protect society against criminals, then what was this country coming to? Mr. Blanding always sat down in the jury box with two deep moral convictions firmly fixed in mind. One, everyone accused of a crime was guilty, otherwise what was he doing dragged up in court? Two, if the case was between a white man and Negro, or a Gentile and a Jew, the white man and the Gentile always won. It was clearly a matter of genetics—Mr. Blanding's genetics, that is. Mr. Blanding was an admirable juror and an admirable citizen.

He was a good citizen in many other ways, too, and joined worthy organizations by the dozens. He held office as noble grand protector in the Prevention of Cruelty to the Lowly Earth Worm Society (Local Chapter 77-B), and could talk for hours on the worth of the worms as cultivators of the soil—they burrow holes, it seems. Yet I have known him to put out a plate of poisoned meat for cats who disturbed his sleep, and to shoot dogs who buried bones in his pet petunia patch.

He was active in good works and civic affairs. One spring he canvassed the whole suburb where we lived to get signatures on a petition to the city council, asking to have the water main extended to our neighborhood. Of course it happened only by the merest chance that in the plans, as he proposed it, the main ran right by his own house. He had, we were assured, our welfare at heart.

In addition to all his other interests, (the music club, art club, church group, drama league, and Temperance Union) he was an ardent member of the Literary Guild, serving for twenty years as its intrepid, crusading vice-president in charge of morals. Any book banned in Boston, and many that were not, was sure to be banned by Blanding. The shelves of the local library were full of books about Elsie Dinsmore and Dr. Algernon P. McGillicuddy (missionary to the Ubangi Islands in 1870) and very little else. Yet, he avidly ate up every sensational news story of crime and lust which the daily papers carried in full, gory detail.

Mr. Blanding was a renowned educator. He was chairman of the Board and was secretary of the Home and School Club for years. When I was in the seventh grade, our teacher was a fine and gentle woman with a talent for teaching. We loved her, and, what was more important, we respected her—an unusual and unbeatable combination in scholastic circles. Unfortunately she was also a Catholic. When this regrettable fact became known, Mr. Blanding's tight, little mouth became tighter and his pale eyes gleamed, but he said nothing. Next term we had a new teacher, a raw-boned, horse-faced woman with a heavy hand on the reins.

"Unthinkable," said Mr. Blanding in a loud voice which was as close to anger as he ever allowed himself to get. "A Catholic teaching Protestant children, indeed! Unthinkable."

Mr. Blanding was a good Scotch

Presbyterian, himself—or was it Latter Day Saint? I can't quite remember.

Yes, Mr. Blanding was a good man. He was a good church man. He was a good citizen. When he left this mortal coil several months ago, he planned on going more or less straight to heaven. I feel sure that, at this very moment, waiting for Judgment Day in his own private limbo, he is dreaming confidently of his just reward. Naturally, Mr. Blanding had his own idea of heaven. It is a place where he can go on being foreman of the jury and chairman of the board forever and ever,

(Continued on next page.)

Here Is the Writer . . .

Josephine Skelton, who makes her home at 382 Burwell Street, London, Ontario, is known to her friends as "Little Jo" and "Pixie" (which, she says, probably means something but she wouldn't know what).



Her interests run the gamut from writing poetry—which seldom rhymes, to horseback riding, which she does on the average of once a year. Her favorite sport (she says) is evading all forms of athletic endeavor, and she is happiest when "scribbling." Her idea of heaven is a place where it doesn't matter if she has ink on her fingers.

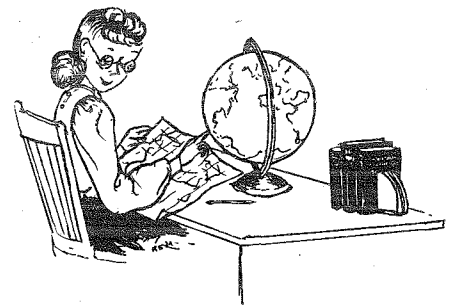
The Trouble-Shooter

"Must Haves" for Mission Teachers

QUESTION: Protestant and Catholic denominations establish schools in foreign lands just shortly after their missionaries have made friendly contacts. I am a young teacher interested in the possibilities of such a program within our own church. If such plans are being considered for the not-too-distant future, how can I best prepare for such a service? What specialized skills will I need other than those I have acquired in my academic training?

ANSWER: By Pres. F. Henry Edwards

In the European field and in Australasia the opportunities for academic training are generally parallel to those available in the United States and Canada. Preparation for service in such a school as is proposed, would therefore be concerned with matters of religious



education and social service over and above your Bachelor's or Master's degrees. Languages might also be of importance, although we expect to draw appointees, so far as possible, from the countries in which we labor.

In Hawaii the situation is very closely akin to that in the United States. This field is important as a jumping-off place for the Orient, but a great deal of work needs to be done before any extension beyond Hawaii is attempted. Our chief

New Horizons

need here, in addition to those elsewhere, centers in the Chinese and Japanese languages and in a knowledge of comparative religions, particularly Buddhism.

In the Pacific Islands, the appropriate languages and fundamental academic training are important and, in addition, a good grounding in hygiene, home nursing, and music.

While the foregoing covers the ground very generally, I suggest that you write to the First Presidency, giving particulars concerning yourself and your preparation and indicating the field or fields in which you might be interested. This letter can then be referred to those able to give you the most specific guidance.

The Unforgivable Sin

(Continued from page 29.)

amen. He fully expects to reign supreme as an archangel of the sun glory, and considers that such recognition is no more than his due.

No doubt it will come as a great shock to him when the High Court of Eternity offers him a position considerably less exalted. I hope he asks why.

The voice of the Supreme Judge will be a little sterner than usual, I think, when he hands down the verdict of the court.

"Your unforgivable sin is—in-tolerance."

Golden Wedding Anniversary

Mr. and Mrs. C. W. Fisher, pioneer residents of Davidson, Oklahoma, celebrated their golden wedding anniversary on Friday evening, February 7, at the Reorganized Church in Davidson. Fifty-one guests registered during the evening. Many who were unable to attend sent congratulatory messages. Two daughters, Mrs. Nellie Hixon and Mrs. J. P. Tucker, and two granddaughters were present.

Mr. and Mrs. Fisher were married in Brazos County, Texas, in 1897. They moved to Davidson in 1906 and have since made their home there.

The program, prepared by their church friends, included choir arrangements of "When You and I Were Young, Maggie," "Old Gray Bonnet," and a solo, "Love's Old, Sweet Song," by Mrs. Peet Landrum; Mrs. Bill Berryman was the accompanist. Pastor Roy Renfroe offered the prayer. Refreshments were served at the close of the evening.

BULLETIN BOARD

Spring River-Rich Hill School of Religious Leadership

Pittsburg, Kansas, March 14-16, will have a school of religious leadership at the Lakeside Junior High School. Registration will be 7:30 p.m. Friday; the fee, \$1.50. Faculty will include Dr. F. M. McDowell, John Darling, and Elva Oakman. The Pittsburg Branch will be host to the school. Those desiring to register please write to William Patterson, 1103 South Noland, Independence, Missouri.

Southwestern Kansas District Conference

The Southwestern Kansas District Conference will be held March 8 and 9 at the church in Wichita, corner of Osie and Water Streets. Dr. F. M. McDowell and A. L. Loving are to be the speakers.

The first meeting will be held at 2:30 p.m. on Saturday; the business session is scheduled for 7:30. Services will be held throughout the day on Sunday.

R. E. WILSON,
District Secretary.

Chatham District Women's Institute

The Chatham District Women's Institute will be held in Chatham, Ontario, on March 9. Ena Slasor, Detroit women's leader, will be present. Activities include a 9:30 a.m. fellowship service, church school (with a special class for women) at 11, potluck lunch, and classwork at 2 and 3 p.m.

GLADYS FERGUSON,
District Secretary.

Requests for Prayers

Prayers are requested for Mrs. S. F. Powell, Route 2, Blytheville, Arkansas, by her brother, J. L. Brien of Benton, Kentucky.

Mrs. Grace Crowley of Addison, Maine, asks the Saints to remember her son in their prayers. He is soon to undergo an operation for the removal of a spinal tumor.

Mrs. Grace L. Lusha, 246 West 115th Street, Chicago (28), Illinois, asks to be remembered in the prayers of the Saints that she may be relieved of her affliction.

Prayers are requested for Elder Edward C. Armstrong of Mt. Vernon, Ohio, who is suffering with arthritis. Brother Armstrong served as pastor to the Mt. Vernon Mission until ill health forced him to resign. His ministry is still vitally needed.

Prayers are requested for Elder J. F. Winegarden of London, Ontario, who is seriously ill. Elder Winegarden is a former president of London District.

Mrs. E. E. Jenkins requests prayers for her brother, Bert Smith of Arnold, Kansas, who is soon to undergo an operation.

Ansel Hoover of Poplar Bluff, Missouri, asks to be remembered in the prayers of the Saints.

ENGAGEMENTS

Zamastil-Griswold

Mr. and Mrs. Floyd Griswold of Madison, Wisconsin, announce the engagement of their daughter, Doral, to Chester B. Zamastil, son of Mrs. Mabel Zamastil of Cedar Rapids, Iowa. The wedding will take place on Easter Sunday.

Whipple-Swanson

Mr. and Mrs. Ralph G. Swanson of Chicago, Illinois, announce the engagement of their daughter, Shirley, of Independence, Missouri, to John L. Whipple, son of Mr. and Mrs. H. T. Whipple of Independence. The wedding will take place in early June.

WEDDINGS

Nutt-Rogers

Shirley V. Rogers of Warrensburg, Missouri, and J. Sidney Nutt, son of Mr. and Mrs. J. T. Nutt of Knob Noster, Missouri, were married recently. They are making their home in San Diego, California, where the

groom, an electrician's mate third class, is stationed.

Frost-Fraccascia

Anna Fraccascia and Henry Frost were united in marriage at the Reorganized Church in Philadelphia, Pennsylvania, on January 25. Elder Paul Fraccascia, brother of the bride, performed the ceremony.

Mellerop-Radmall

Norma Lee Radmall, daughter of Mr. and Mrs. M. G. Radmall of Independence, Missouri, and Kenneth Mellerop, son of Mr. and Mrs. R. G. Mellerop of Omaha, Nebraska, were married December 23 at the Walnut Park Church in Independence. Elder J. E. Vanderwood, uncle of the bride, read the double-ring ceremony, assisted by Ralph Freeman. Mr. and Mrs. Mellerop are attending college in Ames, Iowa.

Beggs-England

Edith England, daughter of Mr. and Mrs. Lawrence England, and Charles E. Beggs, Jr., were married February 7 at Central Church in Kansas City, Missouri. Evangelist H. A. Higgins read the double-ring ceremony.

LaLone-Craig

Helen Craig of Kansas City, Missouri, and Sam LaLone of Joplin, Missouri, were married at the Malvern Hill Church in Kansas City, Kansas, on February 9, Elder C. A. Vernon officiating.

Jones-Mathews

Alice Mathews, daughter of Mr. and Mrs. Milton Mathews of Estacada, Oregon, and Melvin Jones, son of Mrs. Hazel Jones of Fairview, Montana, were married December 27 at Central Eastside Church in Portland. Elder Mark Yeoman officiated at the double-ring ceremony. Both are students at Grace-land.

Van Fleet-Pierce

Marion McKee Pierce of Alta Loma, California, and Nelson Merritt Van Fleet of Upland, California, were married February 12 at the Reorganized Church in San Bernardino, California, Elder George H. Wixom officiating. They will make their home in Upland.

Smalley-Bowers

Rose Marie Bowers of Independence, Missouri, and Christopher Smalley of Niagara Falls, New York, were married on February 15 at the Gudgeal Park Church in Independence, Elder Clarence Martin officiating. They will make their home in Independence.

Pullam-Culver

Geraldine Culver, daughter of Mrs. Lula Wall and Jesse Pullam, son of Mr. and Mrs. Roy Pullam, both of Vancouver, Washington, were married in the Reorganized Church in Vancouver on February 8. Elder Harold Carpenter performed the ceremony.

DEATHS

WILCOX.—Margaret Virginia, was born July 12, 1911, at Barcroft, Virginia, and died January 17, 1947, at Columbia Hospital. Upon graduation from business school, she was employed by the federal government at the Capitol in Washington, D. C. She was baptized into the Reorganized Church in 1919 at Deer Park, Pennsylvania, and was always a faithful and active member, giving generously of her time and talents.

She is survived by her husband, George H. Wilcox; an infant son, John Palmer Wilcox; her mother, Mrs. Rebecca Floyd; and brother, Lawrence W. Floyd. Her father, William Floyd, preceded her in death in 1944. Services were held at the Chambers Funeral Home, Elders Thomas M. Carr and Ray L. Hurst in charge. Interment was in Columbia Gardens, Arlington, Virginia.

VAIL.—John H., son of George H. and Victoria Bell Vail, was born near Palmyra, Missouri, on November 10, 1878, and died on February 3, 1947, at Sawtelle Hospital. Early in life he became a molder, which trade he followed for many years. He enlisted for the Spanish American War and served in the Philippines in the Twentieth U. S. Infantry. He landed under fire when Manila was being taken by Admiral Dewey and assisted in policing the city after the surrender. He enlisted again in 1917 and served with the Army in France. His record was one of meritorious service, and he was decorated by General Joffre. He served in the Department of Justice as a prohibition enforcement officer. He was wounded in both wars, and his health declined in later years.

He is survived by his wife, Ida L., of Los Angeles; two brothers: Lemuel of Los Angeles, and James B. of San Louis Obispo, California; and one sister, Mrs. Mary Souders of Harwood, Missouri. Funeral services were

www.LatterDayTruth.org

conducted from the Sawtelle Chapel on February 6, Elder G. E. Tickemyer officiating.

JOHNSTON.—James Elman, was born in Ireland in 1847, and died at his home in Vancouver, British Columbia, on January 12, 1947. He came to Canada at an early age and served in the Canadian Army in the Boer War. He was baptized a member of the Reorganized Church in 1910 and was ordained to the office of teacher in 1912. Moving to Vancouver in 1914, he assisted in organizing the branch there. In 1915, he was ordained an elder and served as pastor of the Vancouver congregation for many years. His wife, Jenny, preceded him in death.

He is survived by two daughters: Mrs. Munroe and Mrs. E. McAulay; one son, James; a granddaughter, Mrs. Flora Dunn, with whom he made his home; and five brothers. Services were held in the Mount Pleasant Funeral Home, Elders Samuel Clark and Edwin Spargo officiating. Interment was in Ocean View Burial Park.

CHUNING.—Sadie Maud, daughter of John and Annie Cooper, was born June 17, 1867, in Moberly, Missouri, and died February 9, 1947, in Canton, Oklahoma. Her father died when she was small; in 1879, she moved with her mother and brother to Bigelow, Missouri. In July, 1884, she was married to George Douglas Chuning; eleven children were born

to this union. Three sons and Mr. Chuning preceded her in death. She was baptized into the Reorganized Church in 1911; in 1912 she started the church school in Walker School district; it still continues today. During the past six years she made her home with her daughter, Mrs. Cliff Godsey.

She leaves three sons: Isam E., Los Angeles, California; George I. and Russel J., Bigelow; five daughters: Annie M., a missionary in China; Mrs. Jess Mallon, St. Joseph, Missouri; Mrs. John Boyd, Fortescue, Missouri; Mrs. Cliff Godsey, Canton, Oklahoma; and Mrs. Harold McGuire, Denison, Texas; sixteen grandchildren; and six great-grandchildren. Funeral services were held in the Fortescue Church, Elder R. M. Russell officiating. Interment was in the Catron Cemetery.

ROCKETT.—James, son of James and Rachel Taylor Rockett, was born June 26, 1860, in Vanderburg County, Indiana, and died December 23, 1946, in Mt. Vernon, Illinois. He was married to Angeline Taylor on May 1, 1881; nine children were born to this marriage, two of whom preceded their father in death. The Rocketts resided in Hamilton County, Illinois, until January, 1920, when they moved to Mt. Vernon to operate a grocery store. The business will be continued by a grandson, Ralph Rockett. On December 5, 1881, Mr. Rockett became a member of the

Reorganized Church. He was a man highly respected by all who knew him, a devoted husband and father, an upright citizen, and a good neighbor.

Besides his wife, he leaves two sons: Jesse C. of Springerton, and John H. of Mt. Vernon; five daughters: Mrs. Stella Nelson, Springerton; Effie Rockett, Mt. Vernon; Mrs. Maggie Malone, Enfield, Illinois; Mrs. Eva Henson, Decatur, Illinois; and Mrs. Delpha Henson, Flora, Illinois; one sister, Mrs. Nannie Montgomery, Haubstaut, Indiana; forty-three grandchildren, and fifty-three great-grandchildren.

McAULAY.—Malcolm, died at Port Alberni, British Columbia, on November 6, 1946, at the age of thirty-six. He was baptized a member of the Reorganized Church on September 18, 1921. Formerly of Vancouver, he served as a paratrooper with the first Special Service Force overseas.

He is survived by his wife; his mother, Mrs. E. McAulay; and two brothers, John and Colin, of Vancouver. Funeral services were conducted by the Reverend T. Spencer Baynes. Interment was in the Field of Honour, Mountain View Cemetery.

WILCOX.—Ida May, was born May 19, 1872, at Lambsville, Ohio, and died January 29 at her home in Kirtland, Ohio, following a brief illness. She was baptized a member of the Reorganized Church on October 23, 1882, enrolling in Kirtland Branch in 1930. On December 26, 1894, she was married to Charles J. Wilcox; six children were born to this union. Three of the children died in early childhood.

She is survived by her husband, Charles; two sons: Merle C. of Painesville, and William J. of Kirtland; a daughter, Mrs. Mary B. Givens of Kirtland; a brother, Henry Barnes, Bethesda, Ohio; a sister, Mrs. Anna B. Gill, Kirtland; three grandchildren; and one great-grandchild. Funeral services were held at Kirtland Temple, Elder Albert Wouters and Joseph Biggs officiating. Interment was in the South Kirtland Cemetery.

SMITH.—Emma Comelia, was born December 8, 1858, in Pottawattamie County, Iowa, and died at Mercy Hospital in Council Bluffs, Iowa, on February 6, 1947, following a brief illness. She was baptized a member of the Reorganized Church on March 27, 1866.

She leaves a son, Howard L. Smith, and a daughter, Mrs. Clara E. Brownell, both of Council Bluffs; five grandchildren, and twelve great-grandchildren. Services were held at the Woodring Funeral Home in Council Bluffs with Elder V. D. Ruch officiating. Interment was in the Hazel Dell Cemetery near Council Bluffs.

MEGATHLIN.—John Ernest, was born in Harwick on September 21, 1874, and died January 24, 1947, in Brockton, Massachusetts. He was the son of Anthony and Jennie Megathlin. In 1900 he married Sylvia Chase of Dennisport, and in 1907 was baptized a member of the Reorganized Church. He was ordained to the office of elder by Dr. W. A. Sinclair and Herman Chelline in 1927; he served as associate pastor of Brockton Branch from 1927 to 1936, and as pastor from 1936 until his death.

He is survived by his wife, Sylvia; a son, L. Gordon Megathlin; a brother and a sister. Funeral services were conducted by Elders Reed Holmes and Herman Chelline. Interment was in the Melrose Cemetery in Brockton.

WESTON.—W. B., was born February 3, 1854, at Shelby, Michigan, and died at the People's Hospital in Independence, Iowa, on January 20, 1947. He became a member of the Reorganized Church when a young man. On October 11, 1877, he was married to Silena Nedreau; six children were born to this union. For fifty years, Mr. Weston made his home in Lamont; he was ordained to the office of elder and served as president of the Oelwein Branch. During the past year, he lived with his grandson, Earl Weston. Mrs. Weston and four sons preceded him in death.

He is survived by two sons: Joseph of Arlington, Iowa, and Ervie of Oelwein, Iowa. Funeral services were held at the Methodist Church in Lamont, Elder George McFarlane officiating. Burial was in the Lamont cemetery.

CLEMENS.—James Austin, was born in 1863 and died January 1, 1947, in Joplin, Missouri. He united with the Reorganized Church when a young man. His wife, Mary Rebecca Fawble Clemens, preceded him in death in 1941. He is survived by eleven children; a sister, Rose Donaldson of Rich Hill, Missouri; and a twin brother, Josh Clemens of Joplin, Missouri. Mr. Clemens was a retired employee of the Joplin Water Company.

Announcing

Increased Book Prices

Effective March 1, 1947

	Present Price	New Price	
Angel Message Tract Book (cloth).....	.75	\$1.00	
Angel Message Tract Book (paper).....	.30	.50	
Between the Covers of Book of Mormon.....	1.00	1.25	
Bible in Everyday Living.....	1.50	2.00	\$1.65/5*
Bible Studies (paper).....	.75	1.00	
Bible Studies (cloth).....	1.25	1.50	
Book of Mormon (cloth).....	1.25	1.50	
Book of Mormon—large type.....	4.00	4.75	
Call at Evening.....	1.00	1.25	
Doctrinal References.....	.20	.25	
The Enduring Word.....	1.50	2.00	1.65/5*
Family Income and Expense Record Book.....	.20	.25	
God Our Help.....	1.50	1.75	1.50/5*
Handbook of Financial Law.....	.15	.25	
Inspired Version Compared.....	.35	.50	
Jesus Christ Among Ancient Americans (New Edition).....	2.50	2.75	
Joseph's City Beautiful.....	1.25	1.50	
Restoration: A Study in Prophecy.....	1.50	1.75	1.50/5*
The Scouting Program.....	.25	.35	
Solid Rock.....	1.50	1.75	
Story of the Church.....	2.50	3.00	2.50/5*
Studies in Life and Ministry of Jesus.....	1.50	1.75	1.50/5*
Youth Income and Expense Record Book.....	.20	.25	
Zion's League Handbook.....	1.00	1.25	

*5 or more copies to the same address

HERALD PUBLISHING HOUSE

103 South Osage Street • Independence, Missouri

John Banks
RFD #2, c/c Kirtland Temple
Willoughby, Ohio

M-
h Bish.



THE
Saints Herald

WANTS 3000 NEW SUBSCRIBERS

Between Now and March 31

- Your Book Steward or Pastor has special order blanks for the subscription campaign, now in progress.
- You can help him reach church families who do not subscribe to **THE SAINTS' HERALD**.

OUR AIM:



**IN EVERY
CHURCH HOME**



New Subscription Rates Effective April 1, 1947

\$2.50 for One Year Subscription in United States
\$2.75 for One Year Subscription in Canada
\$3.50 for One Year Subscription in all other countries.

A HERALD PUBLISHING HOUSE PERIODICAL

www.LatterDayTruth.org



Photo by Imogene Morse

*Idaho
Woodland
Trail*

THE
Saints Herald

VOLUME 94

MARCH 15, 1947

NUMBER 11

www.LatterDayTruth.org

An Old Letter

P. S.

The editor sometimes goes prowling, between tasks, in the wilderness of the middle drawer of his desk. He finds queer things there—mementos of forgotten incidents, incunabula of a sort, or a reminder of an outworn trouble.

Recently he found an old letter, one that was never sent. It stirred his memory. It was written to answer an angry correspondent, full of defense and vindication, "righteous indignation" (if there is any such thing), and rather short of Christian feeling. Qualms of conscience kept the editor from sending it. He put it away and soon forgot it. Later the trouble was healed. How fortunate the letter never went!

Yesterday there was another unhappy letter in the mail. It contained sharp language, unjust and injurious; but back of it was misunderstanding and a hurt heart. It was only human—too human—to write a bristling reply. But again conscience intervened. So the editor called his assistant to read it. "Please tell me," he said, "if there is anything I should cut out."

"What would happen," she asked, "if you didn't send it at all?"

Clock wheels whirred in the region where an editor is presumed to do his thinking. What would happen? Nothing! Consider the unfortunate things that *wouldn't* happen—the added hurt, the harsh rejoinder, the lost friend, the bad feeling.

Sometimes you cannot help writing an angry letter. But there is no law that requires you to send it.

L. L.

EDITORS:

The First Presidency
Israel A. Smith
John F. Gayer
F. Henry Edwards

ASSISTANTS:

Leonard J. Lea, Managing Editor
Kenneth L. Graham, Business Manager

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 per year and \$1.15 for six months in advance in the U. S. A., its territories and possessions; Canada \$2.50 per year and \$1.30 for six months; other countries, \$3.25 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

This publication is made possible by devoted volunteers who wish to help in the literary work of the church, and all manuscripts are gladly received for examination. As many as possible will be used. No payment for manuscripts is possible at the present time.

Saints Herald

Volume 94 March 15, 1947 Number 11

EDITORIAL:

The Missionary Task..... 3

OFFICIAL:

General Conference Classes..... 4

Priesthood Help Needed..... 4

Ushers Needed 4

ARTICLES:

The King's Ferry,
by President Israel A. Smith..... 5

White Masque Play Contests..... 7

Easter Sunrise Pageant..... 7

Needlecraft 7

The Dominion of God,
by J. A. Koehler..... 8

Our Zion's League, by F. M. McDowell 9

Great Polynesian Voyages,
by Andy Scott..... 12

When You Feel the Urge to Write 13

News Briefs 10

Bulletin Board 14

*** Idaho Woodland Trail**

Thanks to Imogene Morse of Vay, Idaho, for the beautiful cover picture. A good camera, an understanding of composition, an eye for beauty, and the result is beautiful. Is there anything more appealing, even in the snow, than a path leading away through the woods like an invitation to adventure?

Even the stump has its place in the picture. It reminds one of the explanation Paul N. Craig, with the understanding of the true artist, made for one of his paintings: "Death is a part of the cycle of life. You see it everywhere in nature. Each flower has its fallen petal, each forest its stumps, each field its dry grass of a past summer that serves as a bed for the grass of the summer that is here." Nature heals its wounds and goes on with the business of life.

Every good piece of art contains many fine thoughts; if you take the trouble to understand its language, you will find much to learn and enjoy.

*** Do You Want the News?**

Continued scarcity of paper, continued reduction of pages in our publication, have made it difficult to maintain a balanced program of articles. Under the conditions, we have been asked to examine every type of material and consider its usefulness in comparison with other types.

The local branch news has been subjected to more frequent questioning than any other kind of material we publish. Despite its popularity with some readers, we must now face the question as to whether it should be retained or not.

The use of these pages for news has taken space that might have been used for inspirational and informative articles. Which would serve the church best? Which is most desired by our readers?

We would like to hear from our subscribers. The letter need not be long. Simply state whether you would rather see that space devoted to good articles, or to news. And we would appreciate it if a good many of you would write. We depend upon you for this decision. Will you help us, please?

* UNCLE JOE complains that he is having stomach trouble. "I'm always putting too much in it," he says. And, if you read the papers, you come to the conclusion that all the world is having stomach trouble. Here in America we suffer because we put too much in it, while over the rest of the world millions of people have too little to put in it. Remember this when you are asked to give, or to divide up with others.

* A LESSON in international relationships. If you begin by loving your fellowman, your chances of success are improved. If you begin with suspicion or dislike, you have very little chance. All human affairs boil down to something like this.

* VENTURE a pleasant word to a stranger, and the chances are you will be rewarded with a smile. Of course you will meet an occasional determined sourpuss. But most people respond readily to any form of kindness.

* WRITING is measured by column inches in a printer's business. He may appreciate the quality, but his big question is always, "Does it fill the space?" And that's why this paragraph is needed.

* BE CAREFUL with a sharp knife and a sharp tongue. Either of them can cut the person who uses them.

The Missionary Task

Norman Corwin

Whether it is a bad mark on my record, or a good one, I must admit I do not listen much to the radio, and thereby miss many good things as well as mediocre ones. Listening to Morning Devotions is automatic with me; newscasts I take when I remember them in time; for the rest, it is all by impulse.

So it was a most fortunate accident (or does some power of fate intervene occasionally?) that made me turn on the radio at the precise instant that the Norman Corwin program began on the evening of March 4. Corwin is the winner of the first "Wendell Willkie Around-the-World Flight Award," given this year. He took sound recording equipment on his trip, and instead of interviewing leaders as Willkie did, tried to interview the common man. It was a most revealing experience.

Egypt

In Egypt Corwin saw the most pathetic squalor next to examples of luxury. We heard the speech, in halting English, of laborers, one of them sixteen years old and the father of three children, who support families on a wage of sixty cents a day. We heard a man who was going blind from an eye infection that could have been easily cured, say as he pointed to heaven, "If it is the will of Allah that I be blind, why should I try to avoid it?" We heard people talk who didn't know the meaning of "communism," who didn't know the war is over, who didn't know Hitler is dead and think he will win the war. But apparently there are people in both Germany and America who think the same thing, so that should not be surprising. We heard a sick man say, when advised to visit a clinic for his disease, "But that will take money. I have no money." We heard young men say, when questioned about

democracy and freedom, "I take no interest in such things. Why should I take an interest in them? I must think of food and clothing."

India

There was rioting between the Moslems and Hindus in India, as all who know anything of that unhappy land would expect. So it was not possible for Corwin and his group to record statements from the lower or middle class natives there. But he did record an interview with Jawaharlal Nehru, the eminent Indian Nationalist leader. This man saw ahead for the world as well as for India a period of trouble from contending groups based on racial, religious, political, and other divisions. He saw as principal causes of the world conflict, Russia and the United States. "If these two great countries will not reconcile their differences, how can they expect others to do so? You can't ask other people to do what you are not willing to do yourselves," he said. And when something was said of the bitter treatment Hindus and Moslems give each other, he spoke of the treatment of Negroes in the United States, "I cannot see that you are doing any better than we are."

The Meaning for Evangelism

We would be dull indeed if the meaning of all this in relation to a world-wide missionary program should escape our attention. This is the kind of world into which the missionaries of the future will go. They will go into areas where ignorance, prejudice, want and disease are the dominant factors of human existence. They will face situations in which words and ideas will be important, but in which words and ideas alone will accomplish nothing. They will meet people whose physical and economic needs are so great that no attention can be given at first to spiritual and intellectual needs.

They will go among people so poor that, no matter how humbly they come, they will seem like capitalists and plutocrats to the natives; they will realize how a well-fed, well-clothed missionary, no matter how shabby he might appear in America, is an offense to the poor native. They will have no common language of want and suffering, no common experience.

What should be the training and equipment of missionaries to the lands of want and pain, to the underprivileged homes and people? An answer was given in a splendid book by Dr. Mary Cushman, *Missionary Doctor*, who went to Africa to combine the services of a medical practitioner and missionary. This seems to be the most desirable, the most necessary kind of combination. But how many young men and women of America are willing to pay for the long and expensive training required, to turn down pleasant and lucrative practices at home in return for the sacrifice of ministering to disease-ridden and poverty stricken people who can never pay for the help they receive?

And yet, ours will never be the "One World" that Christ demands and that Wendell Willkie imagined, unless hundreds and thousands of young people go forth to do exactly this kind of work. The preaching of the gospel must go along with the application of real remedies to human ills and needs.

But it must never be thought that medical skill alone will redeem the world from suffering. All salvation, all real permanent improvement in human affairs, must begin in the area of mind and spirit, must deal with ideals, motives, purposes and hope. This is the area in which the gospel accomplishes the will of God.

Missionary Fields

Not all missionary fields, of course, will present the problems

Editorial

found in Egypt and India. But even where civilization has lifted people from depressing conditions, war has caused a tragic return of suffering that reminds one of medieval times at their worst. The McConleys going to Europe will encounter many a situation in which human suffering cannot be met by the printed and spoken word alone.

The point is that we cannot and must not wait until we are fully equipped and ready for the full extent of service that will ultimately be required. Missionary work must begin and go forward now, with the personnel and equipment we have at hand. And moreover, experience itself adds to the qualifications of those who serve.

There are many fields, too, where economic and social conditions are fairly near adequate standards. In such fields the missionary who teaches and preaches the gospel can give splendid service. This is a type of work we can carry on while we are preparing for the more extended service in backward lands.

Let us return to the words of the Great Commission which Christ gave to his disciples. The field is "all the world," the object of our labor is "every creature." Nothing less is worthy of the fullness of the gospel of our Lord. This includes the teeming millions of China, the turbulent numbers of India, the sickly populations of Egypt, the war-ridden people of Europe, and even the agnostic multitudes of Communist Russia.

Did not the heart of Jesus go out to all people? So let our hearts and labors be extended to them. If he could die for them, as he died for us, we can at least love them, work for them, and live for them.

L. J. L.

Do your Friends take the Herald?

Subscription price advances April 1. See page 14.

OFFICIAL

General Conference Classes

Melchisedec Priesthood

The usual sessions of the Seventies, High Priests, Bishops, and Evangelists will be held at General Conference. In addition thereto, classes which will be of particular interest to branch presidents and their associates of the Melchisedec Priesthood have been arranged. Classes will be of the seminar type, with a view to securing the freest possible exchange of ideas that have worked. They are divided as follows:

The Small Branch (below 125)—Elder D. T. Williams.

The Established Rural Branch (125-350)—Elder Ward A. Hougas.

The Established Urban Branch (124-350)—Elder Charles R. Hield.

The Large Branch (Above 350)—Elder E. J. Gleazer.

In these classes we will discuss such matters as Long Time Considerations in Setting up the Branch Program; More Immediate Considerations in Setting up the Program; Budgeting, Finances, and Church Building; Preaching; Priesthood Visiting; Departmental Organization and Administration; Prayer Meeting Administration and Worship Planning.

At a later class period, Elder A. A. Oakman will lead the elders in a discussion of "Our Basic Message," and at the final class session of each morning, Elder Glaude A. Smith will lead the discussion on "Our Basic Ministries."

CLASS FOR THOSE INTERESTED IN APPOINTMENTS

Elder George G. Lewis, Secretary of the Quorum of Twelve, will conduct a daily class for those who are interested in possible appointment.

The class will be directed toward the specific needs of those who attend, but it is expected that interests will center in such matters as the spiritual factors in the call to full-time ministry, the financial considerations in appointment, academic preparation before and after appointment, the health of the appointee and his family, the fields of appointee ministry, etc.

VISUAL AIDS

Methods of using Visual Aids in Religious Education will be demonstrated in the various classes under the direction of the Department of Religious Education. A special class in Visual Aids in the field of evangelism will be offered daily under the direction of Elder Maurice L. Draper. In addition to presenting approved materials, Brother Draper will lead the discussion of other materials with a view to determining ways in which we can use visual aids most effectively in furthering our missionary program.

Priesthood Help Needed at General Conference

Priests and elders who expect to be at General Conference and who can be available at the Auditorium, Saturday, April 5, 1947, at 7 p. m., to rehearse for administering the Conference Communion, are requested to send their names and addresses to Henry W. Stahl, The Auditorium, Independence, Missouri.

THE FIRST PRESIDENCY,
By F. Henry Edwards.

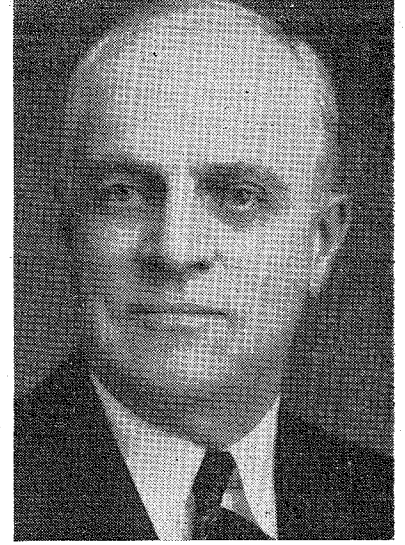
Ushers Needed

Deacons and teachers who will attend the General Conference and would like to assist with ushering at various meetings, are asked to write or register at the Guide Room in the Auditorium, so that assignments can be made as early as possible. Address Secretary of Committee on Ushering, The Auditorium, Independence, Missouri.

THE KING'S FERRY

by President Israel A. Smith

*A consideration of the Christian hope of immortality
for the season of Easter*



THE PASSING of our beloved sister brings to mind two sayings. Both of them are very old, and both are as true as they are old: The first is:

"In the midst of life we are in the midst of death."

And the second is:

"Death loves a shining mark."

As it were almost on yesterday, or the day before, or the day before that, Sister Lea was here, in our midst, going about her numerous activities, with her usual smile and cheerful manner, ministering to her husband and neighbors and friends, and in the "twink of an eye" or "the draft of a breath" she has passed from the height of her intellectual and physical powers into the shadows of death.

How eloquently this speaks warning to all of us ever to be prepared—as we feel she was—to meet our Maker.

As the early evening shadows fell on last Saturday, we learned she was passing through her Gethsemane of physical suffering and pain; yet hope, which "springs eternal in the human breast," denied to Brother Lea and others of us any anticipation of an early dissolution. A few fleeting moments, a hurried call for husband, mother, sister, and her spirit had taken its flight, as if it were impatient of further earth-bound restraint, claiming, at last, the freedom of the angels of her presence.

Sister Lea was a "happy child of God," joyous in her pilgrimage. She drank deeply of the waters of real living. She was very able and ac-

A transcript of the sermon delivered at the funeral service of June Whiting Lea, wife of our Managing Editor, at Walnut Park Church, December 10, 1946

complished, having many talents which she gave freely to the church, to friends, to neighbors, to her husband and home.

We of Group 20, where she has lived so long, will ever hold her in grateful memory for her cheerfulness and her readiness to be of assistance in every worthy cause, and for her devotion to her husband. Fortunate indeed is the man whose companion is a true helpmeet to him; but to us, here was an ideal marriage, a true partnership, each one sharing in the ambitions and aspirations, the labors and studies of the other. Certainly Brother and Sister Lea were the perfectly happy man and wife of the community.

So death has indeed searched out and stricken down, at the height of her powers, a most gracious personality, one whom we could not spare, especially our beloved and esteemed brother.

Some unknown poet has said:

We know when moons shall wane,
When Summer's birds from far shall
cross the sea,
But who shall teach us when to look
for thee,
O Messenger of Death?

IN OLDEN TIME, the Egyptians, whose civilization reached its zenith long ago, and whose culture and refinement flourished, gave evidence of their wisdom, because at every banquet table there always was, at the chief place, a silent

guest: "He neither ate nor drank nor spoke." It was a veiled and shrouded skeleton, ever present to remind the guests that in the "midst of life they were in the midst of death."

And so today, upon the occasion of this tribute of love to our sister, may it not be well to consider briefly death and some of its implications?

We turn to the great philosophers of the world, and we find that from the very earliest of recorded time, men have speculated about life and death—the mystery of life and "the riddle of the universe" asked by Job, Is the soul of men immortal? or as he put it: "If a man die, shall he live again?"

From the "shores of time" it ever has been, and ever will be, unto the shores of eternity, men—millions and millions of them—will wonder, and in the absence of a living faith, never will be satisfied, yet ever consumed with this most natural desire for eternal life.

A world conqueror, dying, said to those with him:

"Do you suppose when I have left you I shall be nowhere and no one? Even when I was with you, you did not see my soul, but knew that it was in this body of mine from what I did."

The greatest of philosophers said it was a "pleasant faith" that "does not believe what it believes, for want of courage to disbelieve it;" and that there were but few men so obstinate in their atheism but when danger

presses will not acknowledge a divine power.

Wordsworth said:

Our birth is but a sleep and a forgetting;
The Soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar.

Emerson turned in thought to the promise of Christ and found that His name had not been so much "written" as "ploughed" into the history of this world.

Burns, the celebrated Scotch poet, said:

The voice of nature loudly cries,
And many a message from the skies,
That something in us never dies.

One of the greatest modern thinkers said there was "no error more powerful in leading feeble minds astray from the straight paths of virtue than the supposition that the soul of brutes is of the same nature with our own."

And Voltaire, whose very name suggests atheism, admitted that "faith commands us to believe the soul to be immortal."

We doubt not that these brief observations and conclusions would appear to our departed sister commonplace and obvious, so assured was she of eternal life, a child of the covenant all her life, an heir of God, and a joint heir with Jesus Christ.

But ever when death strikes down a loved one, we who remain are prone to canvass the idea of immortality—not so much because of devastating doubt as a grasping at something—anything—once again to rescue ourselves, from fears born of our deep love and concern for our departed dead.

And thus we see the wise and great men of the world reach by various processes for what we of the church possess through faith in God and in his promises.

Even the unbeliever, the atheist, the agnostic, in time of trial and sorrow tries to exercise faith. It is

told of Robert Ingersoll, one who scoffed at Christianity, that at his brother's graveside he said that at such a time hope could almost see a star and hear the rustle of an angel's wing.

IN A STORY told long ago in Second Samuel, there is a brief intriguing statement about King David, who had come to the River Jordan:

And there went over a ferry boat to carry over the King's household.

Only a dozen words, but what a message!

Surely, if any among my neighbors and friends could be counted as a part of the King's household, it was this sister whose memory we honor here. We believe our Lord and Master did come for her as one of his household. No craft of human invention or devising could do it. Help must come from the other side, and so the King sent over his ferryboat to transport her to the heavenly shore.

Paul's dissertation on the resurrection comes to mind, and I have a desire to read this classic on the death and resurrection of Jesus.

In no place in Holy Writ has the case of the unreserved believer in the resurrection been better stated than it was by Paul in I Corinthians, chapter 15.

After recounting the testimony that Christ had been resurrected from the dead, he made this "logical marshalling" of those evidences, then his arguments, and then conclusions therefrom:

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures; And after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some have fallen asleep. After that he was seen of James; then of all the apostles.

Now that all was hearsay evidence to Paul—and then—

And last of all he was seen of me also, as of one born out of due time.

For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

And now comes the argument:

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching in vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.

And his final conclusion:

IF IN THIS LIFE ONLY WE HAVE HOPE IN CHRIST, WE ARE OF ALL MEN MOST MISERABLE.

But—the thought unbearable—

But now *is* Christ risen from the dead, and become the first fruits of them that slept For as in Adam all die, even so in Christ shall all be made alive.

—the grandest hope ever held out to mortal man!

Pending this great consummation, what condition?

I should like to present for our consideration what Alma has said in the Book of Mormon, which is inspired Scripture, with respect to the condition of the soul between death and the resurrection, and I quote from Alma, 19th chapter:

Now concerning the state of the soul between death and the resurrection. Behold, it has been made known unto me, by an angel, that the spirits of all men, as soon as they are departed from this mortal body; yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life.

And then shall it come to pass that the spirits of those who are righteous, are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles, and from all care, and sorrow, etc.

That our righteous sister has now been endowed with such an estate

www.LatterDayTruth.org

we confidently believe. We mourn not as those without hope.

I am reminded, too, that the Lord, according to Isaiah, made a similar promise seven hundred fifty years before Christ's appearing:

When thou passest through the waters, I will be with thee; and through the rivers, they will not overflow thee for I am the Lord thy God.

I know it is poorly or hardly consoling—but some of us *know* from experience that Time only can cure the sorrow now crowding upon this stricken family. "It is yet early," and that happens to be the name of a poem by Grace Noll Crowell, from which I quote:

They could not see—the garden was too dim

(Tears are so blinding, grief so hard to bear!)—

Yet, in the shadows that were holding Him,

The Lord was standing there.

Here in the garden of your grief and mine,

It is yet early—long before the day.

There is no sun or moon or star to shine

Across the darkened way.

Yet, O my friends, perhaps for you and me

The dawn will bring some joy we thought long dead,

And that which seems but shadows now, may be

The risen Lord, instead.

And yet we who have lost loved ones, ever and anon, in the words of Tennyson, can but say,

Oh, for the touch of a vanished hand,
The sound of a voice that is still!

Let us take comfort from the many Christian excellencies of our sister. Of whom could we better liken Sister Lea than to the great soul referred to by Bryant in his immortal poem, "Thanatopsis," who

. sustained and soothed

By an unflinching trust, approached his grave

Like one who wraps the drapery of his couch

About him, and lies down to pleasant dreams.

Yes, a bright soul has left us, has gone out into the effulgence of a brighter life, and for us who remain, may I advise, "Sit closer, friends," for has not the King sent "over his ferry boat to carry her of the King's household"?

SCRIPTURE READING AT THE GRAVE

Ecclesiastes 12: 5, 6, 7: Because a man goeth to his long home, and the mourners go about the streets:

Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

Then shall the dust return to the earth as it was;

And the spirit shall return unto God who gave it.

Rev. 14: 13: Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

Now the Christian's task is o'er;

Now the battle day is past;

Now upon the farther shore

Lands the voyager at last.

Father, in Thy gracious keeping

Leave we now our Sister sleeping.

Needlecraft

The church-wide Needlecraft Society in Independence, Missouri, is in receipt of some fine contributions of needlework which will be on display and for sale during General Conference. Room 5 in the basement of the Auditorium has been assigned to this department for its location and exhibit.

If we are to exceed the sum raised last year, we shall need many more contributions, and we feel sure that all local sewing societies or individuals, where it is possible, will want to help increase the missionary fund of the church.

Send donations to Women's Center, 1034 West Lexington Street, Independence, Missouri.

Mrs. D. J. Krahl, *Secretary*

Thank God every morning when you get up that you have something to do which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance, self-control, diligence, strength of will, content, and a hundred other virtues which the idle never know.—Charles Kingsley.

White Masque Play Contest

1946 WINNER

We are happy to announce the winner of the 3-Act Play Writing Contest of 1946:

Mrs. Mabel Williams Crayne, 3625 South Hope, Los Angeles 7, California. Title of winning play, "Peace."

1947 CONTEST

White Masque Players Dramatic Club sponsors play writing contest for 1947, one act plays.

Rules: We suggest that the theme of the play be taken from one of the principles of the gospel, as faith, repentance, baptisms, etc. (Not compulsory.)

Play may be modern religious drama, biblical, poetic drama, fantasy, drama.

Length of play—30 or 40 minutes.

Complete service may be planned around play theme, including songs, solos, scripture readings, etc. The play *only* will be given consideration by the judges.

All entries become property of White Masque Players unless self-addressed stamped envelope is enclosed for their return. Prize winning plays become property of White Masque Players.

Three prizes will be awarded. 1st place, \$15.00; 2nd place, \$10.00; 3rd place, \$5.00.

Contest closes December 31, 1947.

Mail all entries to R. E. Maloney, 1326 South Spring, Independence, Missouri, President, White Masque Players.

Easter Sunrise Pageant

We urge Conference visitors, as well as local members of the church to plan to attend the Floral Hills Easter Sunrise Service. 1947 marks the 14th annual presentation of this beautiful pageant of the resurrection,

"He Is Risen"

By June Whiting Lea

Presented by the White Masque Players; directed by Ralph Freeman. "The Easter Message," by Apostle George Mesley. Floral Hills Memorial Gardens, Blue Ridge at Gregory Blvd., April 6, 1947, 7:00 a. m. Busses will leave the Store Church at 6:20.

The Dominion of God

By J. A. Koehler

Number 27 in a series of radio addresses on the subject:
"The Social Philosophy of the Modern Prophet"

FROM THE very beginning of Bible religion to this very day, God has been regarded by many as the "Almighty" one, who not only has power to do "the impossible," but who personally exercises supreme jurisdiction over everything and everyone at will. God has been and still is regarded as a personal "ruler" who *makes* things go at will as he wishes them to go. So all-inclusive is his dominion believed to be, that men even pray to him to give them clean hearts—which means to possess their souls.

If God has dominion, even over everything "human," and if he wishes that human affairs should be conducted in accordance with his will, how does it happen that they are conducted contrary and even in open opposition to his will? How do people who attribute such dominion to God, and who believe that he is "love," account for the hatred that exists even in the hearts of those who call themselves his people?

The answer may be that he could do it if he would; but he won't. How do they know he could? Well, that is a question which even those who know everything about it cannot answer.

THE MODERN PROPHET, after having drawn a rough verbal picture of the universe, and of the solar system in particular, said that "any man who hath seen any or the least of these, hath seen God moving in his majesty and power." I am sure he did not mean to see the moon with the eye of a cat, but with the eye of human understanding. I

think he meant that whoever sees how the universe works sees at once how God exercises dominion.

Part of the ground of that belief is the preceding statement in the same message that, "All kingdoms have a law given; and there are many kingdoms; for there is no space in which there is no kingdom; and there is no kingdom where there is no space, either a greater or lesser kingdom. *And unto every kingdom is given a law; and unto every law there are certain bounds also, and conditions.*" The substance of that whole proclamation (than which there is no other more profound) is that God exercises dominion through the operation of law. We call it *natural law*.

The Psalmist David, even though he was at a disadvantage in the discussion of the question, seems to have had in mind the truth proclaimed by the modern prophet when he said, "The heavens declare the glory of God; and the firmament showeth forth his handiwork. Day unto day uttereth speech, and night unto night sheweth forth knowledge." And that means what the modern prophet said, does it not? that "any man who hath seen [these things] hath seen *God* moving in his majesty and power," or exercising dominion.

I do not know any more about the coming into existence of the laws of nature than anyone else does—which means that I know precisely nothing about that. All I know is that in the physical world things go precisely as God wishes them to go; or, if you prefer, as in the very nature of things, they must go; or, if you prefer, as God ordained that they should go.

WHEN WE CONTEMPLATE some of the mechanical inventions of our age and observe how they perform certain functions even better than human hands can perform them, we may be seeing something that is comparable in some degree to that which the Almighty did when he created the earth. *We see something that works by law.* On a small scale, we see even man exercising some incidental physical-world dominion within the general scheme of things. We see man doing some of the things he needs to do to work out his "salvation."

But when we do see the mechanical creation of an inventive genius, do we not see that genius itself "moving in his majesty and power"? Surely. We see the implementation, or if you prefer, the extension, of the human mind. In every light bulb in our homes, we may see Edison's creative spirit. We see man exercising physical-world dominion. We may not see something that is "from everlasting to everlasting"; but we do see something which is astounding to some of us while it does last.

God's physical world dominion is eternal. It is absolute. The rotation of the earth on its axis and its movement around the sun goes on "from everlasting to everlasting." And the whole human family can do nothing to limit that dominion. The will of man has nothing to do with God's physical-world dominion. And that is fortunate, isn't it? For some of the smart things man would do, if he could, would upset the whole scheme of things. They would defeat the very purposes of man's existence.

Some men don't like the weather. That is to say, they don't like the way God exercises dominion. They would like to take over and be "the boss" themselves. One infidel said that, if he were exercising physical-world dominion in the place of God, he would make health, instead of disease, catching. I suppose "that would be glory for *me*." Or would it?

THE MODERN PROPHET said, "the glory of God is intelligence." And I think he had reference to the intelligence of man, because he was discussing man. Here is the complete sentence: "The glory of God is intelligence, or, in other words, light and truth; light and truth forsaketh that evil one." Surely that refers, not to God, but to man.

I believe God glories in the attainments, the conquests, the accomplishments of his sons, as certainly as any earthly father glories in the achievements of his sons. I believe that it is the "light and truth" in man—the light and truth that forsakes evil—that is the glory of God.

What development would man ever have made if God's manner of exercising dominion had fixed everything up for man so that even health would be catching? And yet I have seen preachers of what they called "the gospel" get down on their knees in times of drought and plead with God to do a different and better job of exercising dominion.

It is true that the modern prophet said that man should pray over everything, including his crops. But he did not say that man should pray with the idea that he could persuade the Almighty to change his way of having dominion. Man should pray to bring about changes in his own way of exercising dominion. For that is what the whole scheme of things is all about. It is, as the modern prophet said, "To bring to pass the immortality and eternal life of man."

LIFE IS function. It is adjustment. It is correspondence with environment. Human life is willing obedience to the laws—especially the moral laws—of the universe, or the laws which are in force in the very nature of things. We call them the laws of God. When God shall have won man to his way of doing things, when he shall have reconciled man to his dominion, he will have brought to pass the immortality and eternal life of man.

I believe that to pray, "Give us this day our daily bread," in the

light of truth, is to endeavor to become reconciled to God's physical-world dominion. For it is evident that man must answer that prayer himself through conforming his own behavior to the ways of the earth in which alone the supply of "daily bread" is to be found.

I know that in the Bible there are testimonies of occasional exercises of sovereign powers by the Almighty, so that "daily bread" was supplied through acts of providence. I have read the story of Elijah and the ravens, the story of the loaves and fishes, and the story of the manna which was sent from heaven when Israel journeyed through the wilderness. I do not deny God's willingness to do some things for man *on some occasions*; things, however, which do not defeat his purposes in man. Nor do I see in those acts of God any contradiction of the idea that God exercises dominion in the natural world through the force of law. What I see is testimony of a capacity to exercise physical-world dominion which does not reside in man.

But while this discussion involves such questions, they are incidental to my purpose, which is to differentiate the dominion of God from the dominion of man. What I am trying to do today is to lay part of the foundation for what I wish to say in the next article, when my subject will be, "The Dominion of Man."

I believe in the absolute sovereignty of God in all physical world relations. I believe he could decrease the quantity of "loaves and fishes," or "of daily bread," as easily as he can increase it. At the same time I believe there is a sovereignty which is absolutely man's; a dominion which God not only does not take over on any occasion, but which in the very nature of things he cannot take over. And it is of that sovereignty that I shall speak in my next article. And, as you should see, if you are a regular member of this radio audience, that concept of man's sovereignty is the very ground on which rests the social philosophy of the modern prophet.

Our Zion's League

How is it Doing?

By F. M. McDowell

Zion's League represents a most earnest and conscientious attempt to provide for the youth of our church. It is uniquely our youth program. Its central idea and motivating ideals are splendidly summarized in a subtitle which reads:

"THE YOUTH OF THE CHURCH
UNITED IN ACTION FOR
CHRIST"

Zion's League is of, for, and by
YOUTH

Zion's League is of, for, and by
the CHURCH

Zion's League is YOUTH
UNITED

Zion's League is YOUTH IN
ACTION

Zion's League is all of this centered in CHRIST

OUR UNIQUE PROGRAM FOR YOUTH

As set forth in the official *Zion's League Handbook*, Zion's League is more a program than an organization. Organization is provided in the official administrative set-up of the church. The program of the League presupposes young people sharing now, individually and collectively, in the life and work of the church. The League has no worthy purpose or mission separate from the purpose and mission of the church. Apart from the church it has in reality no identity or justifiable reason for existence.

SURVIVES THE WAR

The League is now ten years old. During those ten years occurred the worst war in the history of the world. In that war our young people were, as were youth everywhere, called upon to carry the brunt of its tragic burdens and sacrifices, our

younger young people in the local churches were, year after year, also deprived of adequate leadership and counsel. All of this made any systematic youth work most difficult.

IN EVERY VARIETY OF LOCAL CHURCH

Too, the League has been called upon to adjust itself to an infinite variety of conditions, needs, and problems. It has sought to carry on in branches small and large; branches rural and city; branches with qualified and responsible leadership, and branches almost totally devoid of such; branches with suitable buildings and rooms for the use of young people, and branches without such. All of this is a world which competes for the time, the energy, and the devotion of young people—competes relentlessly for everything they have to give.

EVIDENCES SIGNS OF STRENGTH AND WEAKNESS

We should not be at all surprised, then, to find that a program with such high ideals in such a church as ours, endeavoring to carry on during such difficult and trying years, amidst a variety of conditions—good, bad, and indifferent—evidences many signs of strength and weakness. Indeed, the absence of such evidences would indicate a useless and dying organization rather than a live and vital one. What better time, therefore, than on the tenth anniversary of the League to make an inventory of its assets and liabilities, to mark out new trails, and to establish new goals? What better time to pause for a moment and, looking backward and about us, seek to gain that new vision, new courage, and greater skill essential to what we are determined shall be more productive efforts in the to-morrows.

SO A COUNCIL IS CALLED

To make this review and to face this challenge, there have been

News Briefs

Pittsburgh, Pennsylvania, District Conference

The annual Pittsburgh, Pennsylvania, District Conference was held in Pittsburgh on February 9.

Elder Merle Guthrie was in charge of the opening prayer service, which was followed at 11 o'clock by a sermon by Apostle E. J. Gleazer. Music was provided by the Lock Four Branch choir and Dorothy Raisbeck, who sang a solo. The Pittsburgh women, assisted by members of the Zion's League, served dinner to all who attended the conference.

The afternoon business session was preceded by a piano solo by Janet Cooper. The statistical report showed a gain of one and three-fourths per cent for the year. Officers elected are as follows: Henry M. Winship, district president; T. A. Dershimer and James M. Hough, counselors; Ben Cooper, secretary; C. I. Winship, treasurer; James M. Hough, director of religious education; Grace Holmes, women's leader; John Tenos, Zion's League president; and Margaret Raisbeck, director of music. Delegates to General Conference were also elected.

The conference closed with an ordination service at which Arthur Warner and James Hough were ordained elders; Don Ross, priest; John Tenos, teacher; and Devere Omohundro, deacon. The Pittsburgh choir gave the closing selection and District President H. M. Winship pronounced the benediction.

—Isabelle Chapman, reporter.

Waterloo, Iowa

Pastor, Harry Jones

Officers for the present year are Harry Jones, pastor; Cliff Nichols, church school director; Louie Leeb, women's leader; and Wesley Keairnes, young people's supervisor. The women are studying the appreciation course prepared by the Department of Women; Mrs. Harry Jones is teacher. The Leaguers are in-

called together representative leaders of youth and young people from stakes and districts throughout the church—this that they might share the results of their best thinking, experience, and prayer in what is known as the General Zion's League Council.

The General Zion's League Council will meet week days during the General Conference, April 7-12, inclusive. Only officially appointed representatives will be admitted to sessions of the council. Each District President has been requested to appoint such delegates. Zion's League leaders and officers in doubt concerning such appointments would do well to make inquiry to be sure that their respective districts will be represented.

vestigating the beliefs of other churches, following a basic lesson on the fundamentals of the Reorganized Church. Larry Forcyce, Gale Nichols, and Jack Jones are students at Grace-land this year; Mr. and Mrs. Walter Haynes are attending college in Milwaukee. Those enrolled at Iowa State Teachers' College are Darlene Coffman, Lois Cantrell, Bonniel Nelson, Helen Norwood, and Alice Oki.

Kitty Christine, infant daughter of Mr. and Mrs. Robert Mettlan, was blessed recently. Gene Shirley, son of Mr. and Mrs. Charles Shirley, is the only new member to be baptized in recent months.

The fall rummage sale, sponsored by the women's circle, netted over fifty dollars. This money was contributed to the building fund.

The Christmas season was observed with an evening program at the church; treats were distributed to the children at the close of the program. The women's circle gave a watch party at the Keairnes home on New Year's Eve; all members of the congregation were invited.

Visiting speakers have been President John Garver, Apostle Arthur Oakman, and Seventy E. Y. Hunker.

—Grace Keairnes, reporter.

Calgary, Alberta

Pastor, A. D. McLeod

The women of Calgary Branch are working on parcels for needy Saints overseas; Mrs. E. Innis is the leader.

Missionary James Menzies spent two weeks in Calgary giving a series of illustrated lectures. On January 22, he presented "Whence Came the Red Man" in the South Calgary United Church. A large number of nonmembers expressed their appreciation and several voiced their disbelief. Other lectures include "Life After Death," "Did Jesus Visit Ancient America?" and "Did Jesus Build One Church or Many?" Elder Menzies was called home suddenly to be with his wife who was ill. Reports are that she is much better now.

District President E. Clark of Edmonton visited Calgary on January 19 and gave the evening sermon.

—S. R. Walker, reporter.

Nauvoo, Illinois

Pastor, Robert H. Atkinson

Christmas was observed with a program on Sunday morning, December 22, in charge of the church school director, Madelyn Hartman, and her assistant, Roberta Garrett. "The Christmas Story," with flannelgraph illustrations, was given by Mabel Atkinson. Each class in the church school was represented, a pantomime of "Away in a Manger," being given by the kindergarten class, a candle exercise by the primary class, and recitations and dialogues by the juniors. The senior class presented a short play, "Given to Hospitality," by Lily Bishop, Roberta Garrett, Carrie Grotts, and Florence Ourth. A solo, "Christmas Lullaby," was sung by Tot Stevenson, and Madelyn Hartman told the beautiful story, "The Unexpected Guest," just before gifts were brought to the altar by each member of the congregation. Treats were then distributed to the children, and Pastor and Mrs. Atkinson were presented a lifetime Shaeffer pen on a marble standard. In the evening, the Christmas story was dramatized by members of the Zion's League, directed by Arnold Ourth.

Members of the Zion's League, who meet every Tuesday evening under the direction of President Edith Fusselman, hold two class periods each month. They are studying Smith's *Exploring the Church*, with Arnold Ourth, director of young people, as teacher. One prayer meeting and one social are held every

month, also. All the holidays have been observed with parties. In addition to these activities, the young people have met with the Burlington and Fort Madison groups for skating parties.

On Sunday evening, February 16, the church school and Zion's League presented a program under the direction of Madelyn Hartman, on "Friendship." An organ prelude by Edith Fusselman and songs by the congregation preceded the program, which consisted of stories of friendships taken from the Bible. Darrell Tripp, Joan Klingelmueller, Nicky Ourth, and Mary Lou Etheridge told these stories. Elbert and Cheryl Tripp each offered prayers and Joan Klingelmueller sang a solo. At the close of the program, Roberta Garrett presented a quiz in which each one present could check on his own friendly attitudes.

The Lucy Mack Circle meets every second and fourth Thursday in the month for a worship service and lesson on the home. A Christmas party was held at the Bishop home, and gifts were exchanged.

Now that the debt on the church is paid, plans are being made to improve the interior so that there will be adequate classrooms and needed conveniences.

—Mabel Atkinson, reporter.

Columbia, Missouri

Pastor, D. M. Belcher

A series of meetings was held at the home of Elder and Mrs. Daniel Belcher for the purpose of organizing the Columbia group. Elder S. A. Burgess and Apostle Arthur Oakman officiated at the ordination of Dan Belcher, who was ordained an elder; Bishop Walter Johnson and Elder Belcher ordained Lawrence Good to the office of deacon. Apostle Oakman was the 11 o'clock speaker and also presided over the afternoon business session. Officers are D. M. Belcher, pastor; Lawrence Good, solicitor and treasurer; Lucy Young, secretary-recorder; Emil Cross, publicity agent; and Fern Pratt, junior church school director. The group has two priests: Dr. John C. Blumenschien and Gerald Gabriel.

—Fred Young, reporter.

Central Texas District Conference

The midwinter Central Texas District Conference was held in Houston on February 7 and 9. The conference began Friday evening with a sermon by Seventy Roscoe E. Davey, after which the Houston Zion's League entertained the young people with a bowling party.

On Saturday morning, the general prayer service was in charge of District President J. E. Wilder. Elder Davey followed with a class on the virtues of Zion-builders.

At 2:30 the business session convened. Conference-goers voted to accept the recent action of the Joint Council, resetting the boundary lines between the two Texas districts so that Austin, Corpus Christi, and the Valley now come within the province of the Southwestern District. As a result of the change, the resignations of J. E. Wilder, district president, and Wayne Jackel, young people's leader, were accepted, and new officers elected to fill out the unexpired terms of office. W. P. Odom of Bryan was elected district president, and Lillian Maxwell of Dallas, young people's leader. The resignation of Harvey Spiller of Ft. Worth as district church school director was also accepted and Charles Mitchell of Bryan was elected to succeed him.

Other business included the approval of the following priesthood calls: Raymond Brown, teacher; Clayton Walker, deacon; Norman Sikes, teacher; and Harvey Spiller, elder. Del-

egates to General Conference were also elected.

At 6 o'clock the young people met for a steak fry at Lindale Clubhouse, under the supervision of Mrs. E. C. Davis. Games, songs, and movies were features of the evening. The high spot of the evening was the showing of pictures taken at the youth retreat last Labor Day.

At the church a round-table discussion was conducted by Seventy J. Charles May.

The young people met on Sunday morning for a prayer service in charge of J. E. Wilder and Wayne Jackel. Regular church school classes followed for the various age groups. Elder May taught a general class on the use of the Three Standard Books and the *Saints' Herald*.

The 11 o'clock service was preceded by the ordination of Harvey Spiller to the office of elder by Earl Moore and C. W. Tischer, spokesman. The Houston choir, under the direction of Mrs. Beulah Bobbitt, sang "The Holy City." The morning sermon was delivered by Elder Davey. Pastor Frank Freeman invited the congregation to lunch.

Brother Odom presented the names of C. W. Tischer and Earl Moore as counselors to the district president, after which the conference was adjourned.

Houston members opened their homes to conference visitors. Mrs. Lon Mitchell was in charge of housing accommodations. Mrs. B. Funk and an able corps of helpers were responsible for the meals which were served in the church annex.

—Lillian Maxwell, reporter.

Independence, Missouri

Stone Church Congregation

Pastor, Glaude A. Smith

G. Leslie DeLapp, H. L. Livingston, and Walter N. Johnson of the Presiding Bishopric were in charge of the Communion services Sunday, February 2. Fifteen hundred sixteen members were served at the 8:15 and 11 o'clock services.

The "Oriole First Nighter," a program of plays, readings, and musical numbers, was presented by the Stone Church Orioles on January 31 in the Little Theater. Vida Kraus, Oriole leader, was mistress of ceremonies. Thirty-six Orioles and nine monitors participated in the program. The Orinzi, Gobizi, Custodis Ignus, and Tawasi circles were represented.

January was observed as stewardship month. The following speakers delivered sermons at the morning services throughout January: Apostle George G. Lewis, Bishop G. Leslie DeLapp, and Dr. Floyd M. McDowell. Evening speakers were Apostle E. J. Gleazer, and Elders Glaude A. Smith, Donald V. Lents, and D. B. Sorden.

Choir rehearsals for the presentation of Mozart's *Requiem Mass* have begun under the direction of Franklyn S. Weddle, general church director of music. It will be presented Easter Sunday, April 6, as a special feature of the 1947 General Conference.

Apostle M. A. McConley was the speaker at the 8:15 and 11 o'clock services on February 9, at which time members of the First Presidency were in charge. It was announced that Apostle and Sister McConley would sail from New York, February 20, on the "Queen Elizabeth." Brother McConley will have charge of the European Mission.

Boy Scout week was observed Sunday, February 9, with a special evening program commemorating the thirty-seventh anniversary of the national organization. Leaders and Scouts of Troop 223 and Cub Pack Number 3223 were present; Elvin Luff, chairman of the executive committee of Three Trails District, introduced the leaders of the troop.

L. F. P. Curry, Chaplain of Troop 223, addressed the congregation on the subject, "The Church's Stewardship of Life."

Dr. Paul Rannie, scoutmaster, led the Scouts and Scouters in the Scoutmaster's Benediction, after which taps were sounded by Carlin Talcott. Jay Keck gave the benediction.

A box supper was sponsored by the Daughters of Zion of all congregations on Monday, February 10, in the Stone Church Annex. Students of the Dramatic Arts Studio presented musical numbers and readings, and Mildred Minton played a marimba solo.

City-wide supervisors of the women's department met together February 11 to discuss plans and to appoint a committee to organize a nursery which will be available for small children during General Conference. Committees were also appointed to arrange for a reception to be given during the conference when the women of Independence will be hostesses to out-of-town visitors.

A portrait of the late President Frederick M. Smith has been completed and will be presented to the church by the Daughters of Zion at General Conference.

—May Dean Carter, reporter.

Second Church

Pastor, Kenneth Henry

A basket dinner and social evening were held at the church on Monday, February 17.

Pastor Kenneth Henry was the 11 o'clock speaker on Sunday, February 9; he spoke on the Boy Scout movement and other youth organizations in the church. Gomer T. Griffiths was guest speaker at the February 16 Zion's League meeting.

The cottage missionary services being held in preparation for the series to be conducted at the church the first week in March are well attended. Seventy Thomas Worth, formerly of England, will be the speaker.

Wellsburg, West Virginia

Pastor, S. M. Zonker

Apostle D. Blair Jensen met with the Wellsburg Saints on two occasions recently; his friendly counsel and inspiring sermons were greatly appreciated.

The church school is progressing under the direction of John Treiber. The Live Wire Class meets regularly each month; members of the class recently sponsored a kitchen shower for the church. Elmer Vincent is president.

The women meet monthly in various homes under the leadership of Jessie Rollins. They plan to sponsor a bazaar and doughnut fry in the near future.

The choir, directed by Lenora Nixon, presents a musical selection each Sunday. A play, "The Barnesville Choir Spruces Up," will be given soon. Ruth Chadwell is president of the choir. Other group officers are Catherine Rodgers, president of the adult class, and Ralph Fleming, Zion's League leader.

Patty Treiber, Jerry Hanes, Alma Jean, Robert, and Raymond Smith have been added to the congregation through baptism.

Boy Scout Troop Number 158 was organized recently by Scoutmaster John Stinoski and R. E. Fleming, chairman of the scout committee. Other committee members are Samuel Zonker, Otto Melcher, and Robert Allen. The troop meets every Tuesday at the church; it is composed of Don Treiber, Neil Nixon, Clyde Zonker, Ronald Cole, Keith Zonker, Eddy Morris, Robert and Raymond Smith, and George Arthurs, Jr.

Recent speakers have been R. E. Rodgers, S. M. Zonker, Willard Allen, Otto Melcher, John Treiber, Louis Zonker, Paul Lannum, and Samuel Martin.

Great Polynesian Voyages

By Andy Scott

Some of us wonder at times whether the Book of Mormon account of the great sea voyages undertaken by the Jaredites and the Nephites in their respective migrations are not a little far fetched because of the vastness of the oceans covered in comparatively small vessels. It was hearing such a view as this expressed by some of my Graceland colleagues upon leaving Dr. Cheville's Book of Mormon class one Sunday morning, that prompted me to write an account of the daring voyages of the ancient Polynesian peoples of the Pacific.

The Polynesians are a race of handsome, tall, light brown, cheerful, dignified individuals occupying what is known as the Polynesian Triangle, which has the Hawaiian Islands as the apex, the Tahitian, including the Tuamotu Islands as the eastern base, and New Zealand as the western base. They are a race of navigators, not only because of being island dwellers, but because their ancestors before them were navigators, and for this reason they have ever shown a fondness for travel.

The voyages of their ancestors seem to me most interesting, especially those of Hui-te-rangiora about the year A. D. 650. In his *pahi*, or great canoe, named Te-Ivi-o-Aotea, he managed to explore a great part of the Pacific Ocean, these voyages extending from the islands of Avaiki-tautau (the ancient name for New Zealand) to the

Hawaiian Islands, a distance of about 3,200 miles; from the New Hebrides to Easter Island about 4,000 miles, as well as an expedition back to legendary Avaiki in Melanesia, an even greater distance.

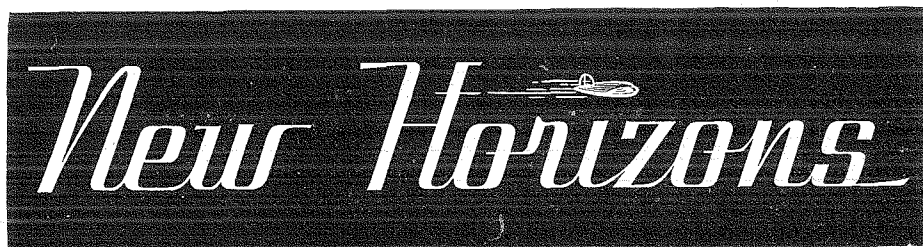
Hui-te-rangiora even ventured down into the Antarctic regions as is recorded in the history of another great voyager, Te Aru-tanganuku. This history says, "The desire of the Ariki, Te Aru-tanganuku, and all his people on the completion of the canoe was to behold all the wonderful things seen by those of the vessel Te-Ivi-o-Aotea in former times. These are the wonderful things: The rocks that grow out of the sea in the space beyond Rapa (the area approximately 1,200 miles south of the island of Rarotonga); the monstrous seas; the female that dwells in those mountainous waves, whose tresses wave about in the waters on the surface of the sea; and the frozen sea of pia, with the deceitful animal of that sea who dives to great depths—a foggy, misty, and dark place not shone on by the sun. Other things are like rocks, whose summits pierce the skies; they are completely bare and without any vegetation on them."

Here is a graphic description of how these dusky mariners found the Antarctic. The rocks growing out of the sea, the objects piercing the skies, bare of vegetation, are icebergs; the female dwelling in the mountainous waves whose hair lies on the surface of the water is probably their imaginative descrip-

tion of the long sea kelps; the deceitful animal is probably the sea lion or even the whale; pia is arrowroot, a tropical plant which when scraped resembles snow. Thus the snowy wastes were compared with the white substance most familiar to them.

Tangi'ia, an ancestor of the Rarotongans, made many known voyages totaling over 18,000 miles, and from this total the longest, the one to legendary Avaiki and back is omitted as we cannot trace the exact location of this mysterious land. However his longest single voyage on record is from Fiji to Easter Island about 4,200 miles. After the famous voyage of Kupe from Hawaii-iki (Tahiti) to Ao-tearoa (New Zealand) about the year A. D. 950, intercommunication between these islands, covering a distance of 2,400 miles, was common in ocean-going canoes. These voyages are surprising in their extent, but their vessels were by no means insignificant objects usually associated with the name canoe. Their single canoes could carry about a hundred men and were up to 108 feet in length, and their double hulled canoes were up to 150 feet in length and could carry as many as 400 men. All ocean-going canoes were equipped with triangular sails woven from palm fronds.

Their fascinating method of navigation involved the use of a *taba* or calabash which resembles a combination of compass and sextant. It consisted of a coconut with the top sliced off which had four equidistant holes drilled in it. Water was poured into the *taba* to the level of the holes, forming an artificial horizon, and upon examination, the angle made at the eye-hole by the artificial horizon and the rim was 19 degrees. On a voyage from Hawaii to Tahiti and back, the *taba* was filled with water

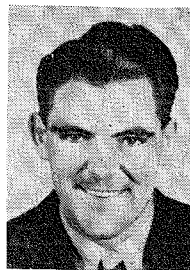


to the level of the holes and an observation made of Huku-paa (the North Star) and the instrument was "set" for Hawaii. By leaving Huku-paa directly astern, the voyagers sailed due south, and when they arrived at Piko-o-Wakea (the equator) they lost sight of Huku-paa, and the guiding star of the south was Newe. The return journey was just as simple. Newe was their astro-guide, and after crossing the equator again, Huku-paa was constantly checked, and when this star took its position over the rim of the calabash in the correct place a westerly course was taken, landing them in Hawaii. It is interesting to note that the Hawaiian group lies on both sides of the twenty degree parallel of latitude north.

Charts were also used. Two in particular are known which consisted of a network of sticks and

Here Is the Writer . . .

Andy Scott is a native of New Zealand. He served first in the New Zealand Army and then in the Royal New Zealand Air Force in the South Pacific during World War II. He is now attending Graceland College and plans to major in philosophy and ancient American and Polynesian anthropology.



another made of native twine. Even if an island sailor were out of sight of land and did not know the course his canoe had taken, he could still indicate the direction of land by setting his "chart." Unfortunately the principles governing the operation of these crude

charts are now unknown.

Perhaps the words of the Maori anthropologist, Te Rangi Hiroa, are significant, "Of all the Polynesian exploits in the Pacific none can appeal to us more than the thought of Neolithic man boldly making a voyage of nearly two thousand miles, crossing the line, and finding his position for the run home by taking a shot at the North Star through the holes in a calabash."

We acclaim as remarkable the accomplishment of Columbus in crossing the much narrower Atlantic in 1492, yet, many centuries before his time, the Pacific was explored and colonized by these dusky Polynesian adventurers who traversed far greater distances in ocean-going canoes. Surely after reading of these feats one will find it much easier to comprehend the great migratory voyages as recorded in the Book of Mormon.



Before you whip out that Parker 51—or that prewar Remington with the broken tabulator—and start putting your sentiments down in black and white, stop and check the following list. It may save both you and the editors an embarrassing moment.

1. Do you really have something to say? Or have you only a vague idea that's apt to get lost when you try putting it in words?
2. Will young people be attracted to your idea? "New Horizons" has been designed especially for readers in the eighteen-to-thirty category.
3. Can you write interestingly? A good idea may be spoiled by the wrong

The Trouble-Shooter

When You Feel the Urge to Write

(A check-list for "New Horizons" Writers)

- presentation. A light touch and plenty of illustrations make even weighty subjects "readable."
4. Are you writing with the idea of helping someone? Or are you trying to "settle an old score" via the printed word? If you've a personal grudge, don't try to use the official church publication as a means of getting someone "told."
5. Are you being fair? Biased opinions, smugness, and prejudice are taboo with "New Horizons."
6. Can you "say it" in the allotted space? Articles longer than four double-spaced, typewritten pages make too much carry-over. Articles less than three pages long present an even greater make-up problem.
7. Is your idea timely? Or is it just a rehashing of some controversial matter that was popular fifty years ago?
8. Will your idea interest a large group of readers? Or will only a few be affected by it? An article on how to raise kohlrabi would prove helpful to possibly only a half-dozen readers. Suggestions for personal development or an analysis of the young Latter Day Saint's place in the Zioniac movement will be read by many.
9. If you are writing an exposé on some doctrine or practice, can you suggest a remedy? Don't say, "This is wrong," unless you can add, "but here's what can be done about it."

There are too many new problems arising each day for us to waste time on past issues.

If you can chalk up a score of nine affirmative answers, we suggest you get that idea of yours on paper immediately. It should be just what we're wanting.

Effective April 1, 1947

NEW
SUBSCRIPTION
RATES

THE

Saints Herald

- \$2.50 for One Year's Subscription in United States
- \$2.75 for One Year's Subscription in Canada
- \$3.50 for One Year's Subscription in all other countries

A HERALD PUBLISHING HOUSE PUBLICATION

BULLETIN BOARD

Portland, Oregon, District Priesthood Meeting

A district priesthood meeting will be held in Portland on Sunday, March 23, from 2:30 to 4:30 p.m. at Redmond Hall, Southeast Ninth and Hawthorne Boulevard. The schedule is as follows: classes, 2:30 to 2:45; worship, 2:45 to 3:05; meeting for members of Melchisedec priesthood, 3:30 to 3:50; meeting for members of Aaronic priesthood, 3:50 to 4:30. Theme, "My Stewardship."

Attention, Saints in Eastern Oregon

An all-day meeting will be held at La Grande on Sunday, March 30, beginning at 9 a.m. Contact Earl Wilcox, Wallowa, or Elder Ferguson, Baker, for information. There will also be an evening meeting on March 28 at Hood River. Missionary Arthur Gibbs and District President and Mrs. J. L. Verhei will be present.

Heralds Available

Mrs. Orin McFarlane, New Auburn, Wisconsin, will be glad to share her collection of *Heralds* with anyone who writes for them.

Births

Mr. and Mrs. Richard Striblen of Chicago, Illinois, announce the birth of daughter, born January 14.

A daughter, Carol Ellen, was born September 7, 1946, to Mr. and Mrs. A. F. Coleman of Spokane, Washington. Mrs. Coleman was formerly Doris Kinney.

A son, Russell Edward, was born to Mr. and Mrs. Harold Ouimette at the St. Thomas Memorial Hospital in St. Thomas, Ontario, on January 31. Mrs. Ouimette is the former Audrey Caldwell.

Mr. and Mrs. J. Walsh of Spokane, Washington, announce the birth of a son, Michael James, born November 27, 1946.

Mr. and Mrs. Richard Earsley of East Spokane, Washington, announce the birth of a daughter, Elizabeth Jane, born November 19, 1946.

A son, James Allen, was born November 15, 1946, to Mr. and Mrs. David Love of Spokane, Washington.

A son, William Darrell, was born November 29, 1946, to Mr. and Mrs. William Boorman of Greenacres, Washington.

A son, Keith, was born December 20, 1946, to Mr. and Mrs. Kenneth Goodard of Spokane, Washington.

Mr. and Mrs. Dallas Monicle, Spokane, Washington, announce the birth of a son, Laurence Allen, born December 28, 1946.

Mr. and Mrs. Lloyd Hill of Dishman, Washington, announce the birth of a son, Gary Duane, born December 29, 1946.

A son, David Lynn, was born January 10 to Mr. and Mrs. Albert Greco of Spokane, Washington.

A son, William David, was born to Mr. and Mrs. Paul Worthington of Spokane, Washington, on January 13.

Mr. and Mrs. Harvey T. Riley of Spokane, Washington, announce the birth of a son, Harvey Theodore, Jr., born January 20.

Mr. and Mrs. Russell Taylor of Peoria, Illinois, announce the birth of a son, Russell Maxfield, II, born October 22. He was blessed on Sunday, February 16, by his grandfather, Elder Edward Jones. Mrs. Taylor is the former Elva Jones of Kewanee, Illinois.

Mr. and Mrs. Vere Cady of Peoria, Illinois, announce the birth of a daughter, Jo Lynn, born January 4. Mrs. Cady is the former Virginia Norris.

A son, Barry Fradelle, was born on February 7 to Mr. and Mrs. Joseph A. McFarlane. Mrs. McFarlane is the former Maurine Redd.

A son, James Edward, was born January 22 to Mr. and Mrs. John O. Leathers of Forrest, Illinois. Mrs. Leathers was formerly Olive Pifer.

A son, David Frederick, was born to Mr. and Mrs. F. L. Dickson of Calgary, Alberta, on February 8.

Mr. and Mrs. Dale Guenther of Gresham, Washington, announce the birth of a son, Glen, born November 17.

A son, Terry Melvin, was born on December 10 to Vernon and Lorraine Murrow of Vancouver, Washington.

Virgil and Lois Brannam of Vancouver, Washington, announce the birth of a daughter, Nancy Darlene, born December 29.

A daughter, Jean Marie, was born to Mr. and Mrs. Ralph Chapman of Vancouver, Washington, on January 21.

A son, Samuel Clinton, was born on February 8 to Samuel and Irene Morris of Hillsboro, Oregon.

Mr. and Mrs. William L. Hubbard of Independence, Missouri, announce the birth of a son, James Alan, born January 23. Mrs. Hubbard is the daughter of Mr. and Mrs. Paul M. Wheeler.

Mr. and Mrs. O. G. Branche of Kennett, Missouri, announce the birth of a son, Oakley Drew, born January 23 at the Presnell Hospital in Kennett.

A son, John Richard, Jr., was born January 31 to Mr. and Mrs. John R. Faurot of Lamoni, Iowa. Mrs. Faurot is the former Leone Stoff.

Mr. and Mrs. Raymond E. Schafer of Ponchatoula, Louisiana, announce the birth of a son, Michael Hoyt, born at Touro Infirmary in New Orleans on February 16. Mrs. Schafer is the former Bertha Horning, a graduate nurse of the Independence Sanitarium.

Mr. and Mrs. Phillip Whiting of Independence, Missouri, announce the birth of a daughter, Kathryn Arline, born February 16 at the Independence Sanitarium.

A son, Bruce Serge, was born to Captain and Mrs. Serge Tonetti of Queens, New York, in February. Mrs. Tonetti was formerly Gladys Brannon.

Mr. and Mrs. Darrell E. Knight of Independence, Missouri, announce the birth of a son, Stephen Darrell, born December 29 at the Independence Sanitarium.

www.LetterDayTruth.org

Mr. and Mrs. Bazil T. Higginbotham of Phoenix, Arizona, announce the birth of a daughter, Linda Louise, born February 7. Mrs. Higginbotham is the former Wilma Carlson of Three Forks, Montana.

Mr. and Mrs. Lauzon Maxwell announce the birth of a son, Bruce Lauzon, born January 15 at St. Luke's Hospital in Kansas City, Missouri. Mrs. Maxwell is the former Marjorie Morey, who was secretary in the business office at Graceland College for several years.

Mr. and Mrs. Troy Thine of Mt. Vernon, Illinois, announce the birth of a son, Gordon Keith, born November 22.

WEDDINGS Rosene-Coombs

Helen Coombs of Attleboro, Massachusetts, and Eric Rosene of Providence, Rhode Island, were married January 27.

Cochran-Sintz

Marjorie Ann Sintz, daughter of Mr. and Mrs. John Sintz, Middletown, Ohio, and Richard C. Cochran, son of Scott Cochran and nephew of Mr. and Mrs. Charles E. Chapman, Independence, Missouri, were married December 21 at the Walnut Park Church in Independence. Elder Charles Graham performed the double-ring ceremony. The bride is a graduate nurse of the Independence Sanitarium; the groom is a student at Graceland College. They are making their home in Lamoni for the present.

Remillard-Cross

Luella E. Cross and Raymond Remillard were married at the Reorganized Church in Fall River, Massachusetts, on February 15. Pastor A. M. Coombs performed the ceremony. Mrs. Remillard served with the WACs during the war, and Mr. Remillard was in the

Air Corps. They will make their home in Newport, Rhode Island.

Horton-Wright

Berna Lou Wright, daughter of Mr. and Mrs. Robert E. Wright, became the bride of William J. Horton, son of Mr. and Mrs. O. L. Horton, in a double-ring ceremony solemnized at the home of the bride in Kennett, Missouri, on February 4. Elder J. A. Phillips officiated. Mr. and Mrs. Horton will make their home in Kennett.

Hursh-Swarnes

Vinita Swarnes, daughter of Mr. and Mrs. W. A. Swarnes of Papinsville, Missouri, and Leland Burton Hursh, son of Mr. and Mrs. Clark L. Hursh of Rich Hill, Missouri, were united in marriage on November 23 at the Reorganized Church in Ft. Scott, Kansas. Elder Joe F. Ruchabor performed the ceremony.

DEATHS

FLINT.—Orville Alfred, was born August 18, 1901, near Barnesveld, Wisconsin, and died February 11, 1947, in Madison. He spent most of his life in Evansville, Wisconsin. Here he received his education and worked as barber and beauty operator until he accepted the position of advertising manager of the local Sears store. When his health began to fail, he spent much of his time traveling. He was baptized into the Reorganized Church as a boy and remained a faithful member throughout life.

He is survived by his father, B. C. Flint, and his stepmother, Mrs. Freda Flint, of Independence, Missouri; three sisters: Mrs. Virgie Culp, Madison; Mrs. Verna Haenkle, San Francisco, California; and Mrs. Edna Smith of Independence. Funeral services were held at the Allen Funeral Home in Evansville. Interment was in Maple Hill Cemetery.

STEMM.—T/5 Zaccheus W., was born September 4, 1922, in Warren County, Iowa, and was killed in action north of Rome, Italy, on October 22, 1944. He was graduated from Norwood High School in 1940 and entered the service of his country in January, 1943. He received his basic training at Fort Knox, Kentucky, and was sent to North Africa with Headquarters Company 752, Tank Battalion, in June, 1943, going on to Italy in January, 1944. He was baptized a member of the Reorganized Church at Chariton, Iowa, on May 28, 1933. During his Army career, he was an ardent supporter of the faith. Frank Miles, war correspondent for the Iowa Daily Press, upon his return to the States, paid tribute to Corporal Stemm's bravery.

HAHN.—Carrie, daughter of John and Lydia Groff, was born in Sterling, Illinois, on November 21, 1885, and passed away at the University Hospital at Iowa City, on January 16, 1947. At an early age, she moved with her parents to Mallard, Iowa, and on October 18, 1905, was married to Fred Hahn; two daughters were born to this union. She was a member of the Reorganized Church and an active worker as long as her health permitted. She also belonged to the Royal Neighbors Society. During the last two years of her life, she made her home with a daughter in Des Moines. Mr. Hahn preceded her in death.

Surviving are two daughters, Mrs. Violet Younggreen of Laurens and Mrs. Bernetta Martz of Des Moines; four sisters: Mrs. A. F. Deadrick of Hewitt, Minnesota; Mrs. A. F. Lodes of Washington, D. C.; Mrs. Charles Stafford of Alliance, Nebraska; and Mrs. Eva Maiden of Marathon, Iowa; one brother, Sam Groff of Northwood, Iowa; and two grandchildren. Funeral services were held in the Methodist Church in Mallard, Elder B. T. Fish officiating. Burial was in Rush Lake cemetery.

Presenting

THE THIRD VOLUME TO

The Priesthood Library

A COMPENDIUM of Faith and Doctrine

EDITED BY A. B. PHILLIPS



WITH the growth of the church and her people comes the development of good church books, enriched in wisdom and expanded in effectiveness. In this volume we have the finest workmanship that church scholarship has so far been able to produce. Begun many years ago by authors who have now passed on to their reward, it has been revised a number of times and republished, each time improving and enlarging the work. Now once more edited with the greatest possible care, it comes in a new form; with the best of the old contents and much that is new, it is presented to the church.



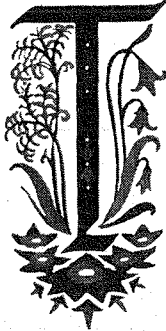
PUBLICATION DATE: MARCH 17, 1947 • PRICE \$1.75

103 South Osage • HERALD PUBLISHING HOUSE • Independence, Mo.

Donald E. Harvey
 1368 E. 13th St.
 Des Moines, Iowa

M
 h

For Easter

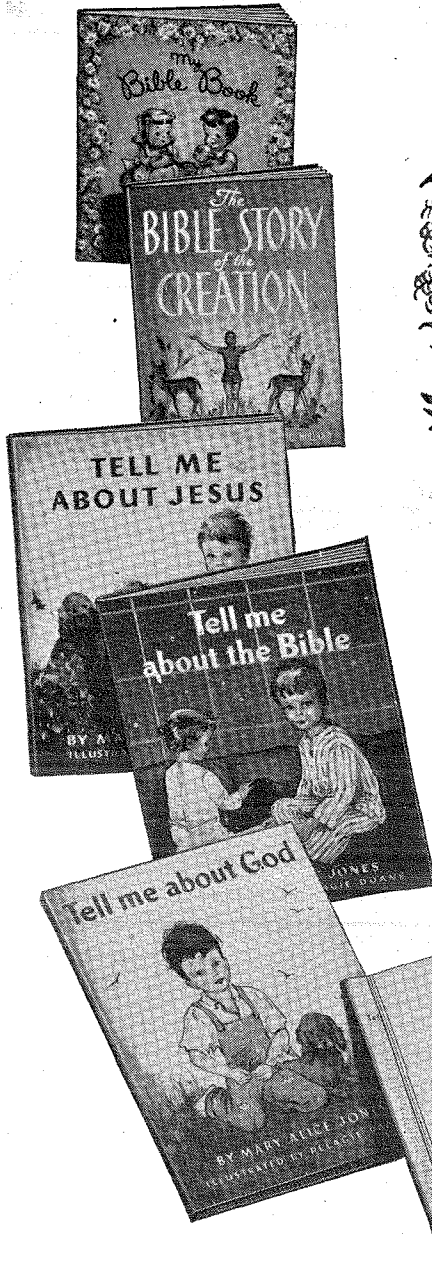


TELL ME ABOUT GOD answers a small child's questions about God beautifully, simply, and clearly. "Altogether lovely."—*Christian Herald*. \$2.00

TELL ME ABOUT JESUS explains the meaning of Jesus' life in terms a child can understand. "The telling is done with fine sensitiveness and good taste."—*The Churchman*. \$2.00

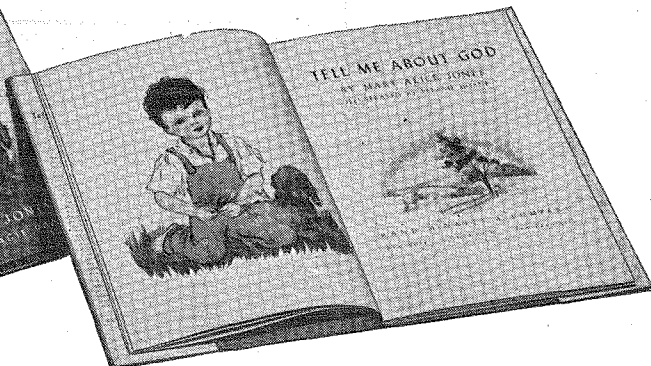
TELL ME ABOUT THE BIBLE tells the story of the Bible: its origin, its purpose; and most important, shows how its teachings have real meaning for children. \$2.00

By MARY ALICE JONES • Illustrated by Pelagie Doane



MY BIBLE BOOK, by Janie Walker, with pictures by Dean Bryant. An ideal "very first" Bible book for the small child, with simple, carefully selected Bible verses, illustrated with exquisite pictures, many in full color. Ages 2-5. 60c

THE BIBLE STORY OF THE CREATION, by Mary Alice Jones—pictures by Janice Holland. The first chapter of the Bible is here beautifully interpreted for children in terms of their own experience. Ages 8-up. \$1.25



FOR VERY LITTLE PEOPLE— LOVABLE STORIES WITH LOTS OF PICTURES

CHATTERDUCK, by Helen and Alf Evers, is the name of a lovable imp of a duck who quack-quack-quacks all day long. Ages 2-7. 60c

FUSSBUNNY, one of the Evers' most appealing picture-stories, is about a little rabbit who doesn't like lettuce or clover or cabbage or *anything*—until one day his Mother does something very clever. Ages 2-7. 60c

ANGEL CHILD, by Val Teal, illustrated by Pelagie Doane. "No more delightful story . . . could be imagined than this charming tale of a lost baby angel and the children who find him."—*Boston Herald*. Ages 3-7. \$1.00

HOPPITY, by Marjorie Barrows. Illustrated by Sue Simons. The perfect Easter gift for the littlest child is this exciting tale about a bunny named Hoppity whose eyes glow softly in the dark. Ages 3-7. 60c

HERALD PUBLISHING HOUSE

103 South Osage Street • Independence, Missouri

Hymn of Life

SONGS of my heart
Soar on celestial scales
To Thy throne;
Melodious messengers humbly
winging their way,
—Paeans of praise.

MELODIES embryonic, prophetic,
Born in oases of content,
Cradled in tranquil arbors,
—Matins of childhood.

HARMONIES impetuous, vigorous,
Vibrant with urgent desires,
Resonant with divine impulses,
—Improvisations of youth.

SYMPHONIES exultant, triumphant,
Tempered by discordant defeats,
Enriched with the soul's exhilaration,
—Vespers of tomorrow.

ALETA RUNKLE.



Peace in the Narrow Way

By C. J. Lant

Here in America, unhappily, we make a pastime of debunking our heroes, inventors, and writers—the great and the near great. We amuse ourselves by belittling anything that smells of goodness.

And yet, right here at home, we learn that what America needs most today is a return to the simple goodness of the old-fashioned home, where fathers and mothers will teach their children more about character and things that build character.

I am not much concerned about whether religion is founded upon a myth or a miracle. But I am deeply concerned about what it is that has done so much to change the lives of a number of men I have known. At one time or another they were nearly as low in the scale of human standards as they could possibly be. But, due to their contacts with men, women, and children who were endeavoring to live lives in harmony with the teachings of Christ, an awakening took place in their lives and they became an inspiration to hundreds of others.

None of us can deny that there are two ways of life: the broad way that becomes wider the farther we follow it, wide and "liberal" enough to admit anything, and leading to all the sorrows and degeneracy in the world. The other is the narrow way that excludes sin and unrighteousness, but there is room in it for all the finer things of life, beautiful homes, children who give us all the loveliness in the world. Here dreaded social problems can be cut down to the size of the weak and helpless. Here "A little child shall lead them," and we can find true peace.

EDITORS:

The First Presidency
Israel A. Smith
John F. Garver
F. Henry Edwards

ASSISTANTS:

Leonard J. Lea, Managing Editor
Kenneth L. Graham, Business Manager

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 per year and \$1.15 for six months in advance in the U. S. A., its territories and possessions; Canada \$2.50 per year and \$1.30 for six months; other countries, \$3.25 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

This publication is made possible by devoted volunteers who wish to help in the literary work of the church, and all manuscripts are gladly received for examination. As many as possible will be used. No payment for manuscripts is possible at the present time.

Saints Herald

Volume 94 March 22, 1947 Number 12

EDITORIAL:

The Whole Conference.....	3
Across the Desk.....	4

OFFICIAL:

Statements of Tithing Paid.....	4
---------------------------------	---

ARTICLES:

Co-operating With God, by <i>Apostle Charles R. Hield</i>	5
Human Nature and Society, by <i>J. A. Koehler</i>	10
The Psychology of Dress, by <i>Ora Dollins</i>	11
It's a Good Life, by <i>Louise Scott Wrigley</i>	14
—of Business and Religion, by <i>Chris B. Hartsborn</i>	15
News Briefs	12
Bulletin Board	16

P. S.

* Hymn of Life

The beautiful poem used on our cover is by Aleta Runkle, who is now professionally engaged as an instructor of public school music in the Independence schools. Among her achievements is included a Master's Degree in the Department of Music at the University of Iowa. She writes excellent prose as well as verse, and has contributed to our "New Horizons" department for college young people.

* Veteran Employment

A fine thought-provoking talk was given in Independence recently by Lyle Woodstock on the employment of partially disabled veterans. Brother Woodstock was a lieutenant in the Navy, southwest Pacific theater of operations, during the recent war. He presented a film which was shown by Brother Marvin McDole, our visual aid counselor, who was also in the war.

The point that Brother Woodstock made was that these so-called "disabled veterans" mostly have minor handicaps, that even those with major handicaps maintain records of faithful service and a high rate of production, and that the employer is under no added insurance risk, or any other kind of disadvantage, for hiring the veterans. And generally, these men have less absenteeism than other workers. They are more devoted to their opportunity than most.

Veterans do not ask for sympathy, pity, or special consideration. They are trained to get along, even when handicapped, with the ordinary tools and equipment of business and industry. Their record is that they do the same job as well or better than the next man.

At the same time, we need to be sold on giving the veterans a chance. They saved our country, didn't they, so we could go on enjoying it? They helped us when we needed help. Now let us help them.

Next time you have a vacancy in your employee list, why not ask yourself, "Isn't there a good place here for a veteran?" Veterans employed at our plant are making a fine record. We are proud to have them, and they pay their way in production all the time.

* EVERY NEW TASK has its point of maximum difficulty. It is like a hill: there is a steepest point where you must throw all your reserves of strength into the pull to make the grade. Once you pass that, all the rest of the way is easier. If you fail at that point, the whole task fails. Only after experience and observation will you learn where the point of maximum difficulty comes. You must be ready to meet it at any time.

* "GIVE THANKS in all things," is the Scripture's recipe for happiness. If you can find something to appreciate, something to be thankful for, your personal entrance to heaven is not far away.

* It is easier to save money than to recover it after it is gone.

* If you borrow, you pay the interest. If you lend, somebody else pays.

* Never ask a friend to stretch the truth to help you. If you do, he will be less your friend than he was before. And you will lose more in friendship than you gain in any other way.

The Whole Conference

In an excellent sermon at Stone Church on a recent Sunday, the pastor, Glaude A. Smith, presented a theme that should be of benefit to the whole church at this time. We hope sometime to have his discussion of the principle of "common consent" for publication. It is his thought on divine guidance that we wish to use at this time.

Divine guidance, said Brother Smith, is not confined to the message given through the President of the church, even though it may be of a prophetic character. Divine guidance is sought and obtained in the quorum sessions of the priesthood, in the meetings of the Joint Council, in the work of religious education, in the meetings of the women workers and leaders, in the prayer meetings, in the young people's sessions, and many others.

Therefore, he continued, those who concentrate upon some one single event at the conference miss a great deal. Those who "take it easy" at conference and miss the more serious sessions, going only to those that interest them for spectacular reasons, do not get much good out of the conference.

Jesus had to deal with people who were interested only in seeking a sign, as when certain of the scribes and Pharisees came to him (Matthew 12: 38-50), and told them, "An evil and adulterous generation seeketh after a sign." And it must be admitted that there is a considerable amount of "sign-seeking" among modern people. What would these pseudo-pious persons think if they realized that they are under condemnation?

The General Conference of the church is a whole plan; it has unity and design, purpose, development, climax, and effect. No one can take a part of it without losing a great deal in neglecting all the rest. No one utterance or statement can

contain all the inspiration and wisdom that is developed in a conference. People who come should not be diverted by other things, but should give all their efforts to the conference.

Conventions are a part of the American way of life. Increasing numbers of organizations are finding values in them. People interested in the same kind of business, profession, social or religious service, gather to discuss their common problems, exchange notes on ways of doing things, and go back to their work with new ideas and enthusiasm. The convention is a great place for the exchange of facts and helpful information. Recognized experts and leaders give lectures. And not the least of the values to be gained is the friendship and understanding that comes with personal contact. We have learned that nothing can take the place of personal contact in any line of human endeavor.

General Conference is a very special kind of convention. It has particular qualities not shared by others. But it also retains many of the basic characteristics of the convention. We do not say this to make it seem common, but to relate it to normal human needs and experience.

Independence is experiencing all of the problems of the modern convention city. For years the housing program has been halted. Population has increased rapidly due to the proximity of business and industrial areas. Overcrowding has increased until people are living in any small space that will contain the barest essential equipment for living, and many people are tolerating inconveniences that would have appalled them before the war. If the outrageous costs of supplies and home construction are ever over-

come, there will take place a building expansion that will be truly remarkable.

But this promise of future building operations does not help the present situation. Day after day, anyone who owns a house receives the most urgent telephone calls and letters appealing for living space. And the normal reply is, "I'm sorry, but my family are coming to conference, and we will probably all be getting under each other's feet," or, "The people who stayed with me last conference reserved their rooms then."

The other day, just as I was preparing my income tax report, I received through the mail from the church offices a very neat accounting sheet showing all the donations I had made to the church through the use of the regular envelope system. Naturally, the loose change I had thrown into the collection plate on days when I forgot my envelope was not shown there. But the envelope habit has grown on me in the last year. Now I think this fine accounting sheet has clinched the case. It has completed the sale. Hereafter I shall use the envelope all the time. When I think of all the trouble it has saved me on the income tax, I am glad for it.

This system is democracy in an envelope. The poor person making his donation is not embarrassed by the smallness of his offering. The rich man is relieved of any suspicion of ostentation or pride in giving. All the envelopes look alike. The widow's mite is as honorable as the merchant's donation. For an explanation, please see in our official column, the "Statements of Tithing Paid," article. L. J. L.

Editorial

OFFICIAL

Statements of Tithing Paid

At the present time, our Tithes-payers Service Department is in process of mailing a "Statement of General Church Contributions" to all members who paid tithes and offerings during the year 1946. This procedure has been contemplated for several years, but the office facilities and organization for a task of this magnitude have previously been lacking. It is planned that an annual statement of General Church contributions shall be mailed to every contributing member in the United States and Canada from this time forward.

Attention is called to the fact that the statement indicates only those contributions which are paid to the General Church. All tithes and offerings paid through the duly authorized solicitors, agents, and bishops throughout the stakes and districts should be evidenced by an official receipt which the contributor should keep in his possession. The duplicates of these receipts are forwarded to our office, and the amounts shown thereon are posted to the contributor's ledger sheet, and it is made a permanent church record. The statement now being mailed is a replica of the contributor's ledger sheet for the year 1946.

It can readily be seen that in such a process some mistakes are likely to occur. A steady improvement in the quality of receipt writing and reporting has been noted, and with the issuance of these statements by which every contributor is enabled to compare his record with that of the Presiding Bishopric, we feel sure that mistakes can be reduced to a minimum.

All discrepancies from the contributor's record of contributions and receipts should be called to our attention without delay. The best

way to do this is to write a letter setting forth all details in the clearest manner possible. Receipts which are unrecorded on the statement should be fully described by supplying the following details:

1. Date of Receipt.
2. Number of receipt.
3. Name and address as it appears on the receipt.
4. Amount contributed.
5. Where contributed.
6. To whom paid.
7. Any other pertinent facts which might be helpful in correcting the error.

If a statement shows payments incorrectly credited to the addressee, it should be returned to our office without delay, with any information which may be helpful in making the necessary adjustments.

General Church contributors of 1946 who do not receive a statement should check the address shown on the latest receipts of the year. If the address shown there is incorrect or insufficient, our office should be notified of the correct address. Every effort will be made to secure missing addresses, but such statements will be delayed until solicitors or the contributors concerned supply the needed information. We ask the patient co-operation of our membership in this matter with the assurance that the quality of this service will be improved greatly by additional experience.

Our sincere appreciation is expressed to the many loyal and devoted members who participate financially in the ongoing work of the church and to our faithful solicitors, agents, and bishops who represent the General Church in this important aspect of our work.

THE PRESIDING BISHOPRIC,
By W. N. Johnson

There are all too many of us who have settled our lives into the task of merely doing chores—small tasks that are unworthy of us so long as we have within us the desire and ability to do bigger ones. The small chores are essential for us all, but we should graduate from them—climb higher and get a better vision of what is demanded most from us. After all, the small chores are mere accessories, not things at which to while away a life!—George Matthew Adams.

Across the Desk

The McConleys Arrive

Good news comes to us in a letter from England:

170 Gravelly Hill,
Birmingham 23, Eng.

This is to advise you that we arrived safely in England on the afternoon of the 25th. We remained all night in London and came on to Birmingham the next afternoon and are safely housed at the Mission House at the above address, which for the time is being shared by us and the family of Brother Fred Davies.

We just got out of New York ahead of a 13-inch snow, and a blizzard just preceded our arrival in England. The countryside between London and Birmingham is blanketed with a good coat of snow, and it looks real wintry. The last two days it has thawed, but today we are getting a little snow again.

We have been duly registered, etc., and through the kindness of Brother and Sister Fred Davies, are being introduced to the routine of rationing, etc.

Over the week end, Brother Davies has arranged for an official "get-together" here of the bishop, the patriarch, the district presidents and the pastors of the mission, and the two missionaries. This should enable us to get off to a good start on a mutual understanding of the situation and of the program of rehabilitation on which the general church wishes to join hands with them in accomplishment.

After this week-end gathering, I will report officially on the contacts made in Washington, D. C., and in New York relating to relief in Europe and also on the situation here to date.

Will also take up with the Presiding Bishopric the method by which they will finance our stay here. Many war regulations are still in effect which I will explain.

We are in good health and are enjoying our work. So far, the situation from its outward aspects reminds me more of Australia than of any field in which I have labored hitherto.

We trust the work in America continues to go forward, and we can hardly realize that we are not there ourselves.

Praying that God's peace and blessing may be with you and soliciting the continued interest of your prayers,

In gospel bonds,

M. A. McConley

Co-operating With God

REPENTANCE

By Apostle Charles R. Hield

“. . . except ye repent, ye shall all likewise perish.”—Luke 13:5.

THE REFORMATION started as a protest against false or inadequate conceptions of repentance. Jerome, secretary of Pope Damasus (A. D. 382), had translated the Greek word for “repentance” into the Vulgate as *poenitentian agere*, which, translated into English, means “exercise penitence,” or “do penance.” Thus the principle early became involved with church discipline, and the ecclesiastical doctrine of penance, confession and making some satisfactory physical discomfort-offering for sin. Examples of this in history are the famous cases of kings who stood in sackcloth and ashes before the early ecclesiastical leaders. The belief in penance still persists, and many people sincerely believe in the efficacy of self-inflicted mental and physical suffering as reparation for past misdemeanors.

When Melancthon, professor of Greek in Wittenberg (1518), showed Luther that “do penance” was a wrong translation, and that the Greek word really and etymologically meant “change your mind,” the movement of the Reformation began, although accompanied by the Inquisition, killings, and religious wars.

“Penitence,” etymologically, signifies self-inflicted pain, grief, distress, etc., rather than a change from unworthy thoughts and actions to a life dedicated to good and righteous endeavors. Thus Latin Christianity stresses as man’s primary need the grief over sin, rather than abandonment of sin and the return of the sinner to God’s ways. “Re” in the Latin means “back again.”

This “return to God” of which the turning from sin is the negative aspect, was taught by all the proph-

ets of the Old Testament as well as by Christ and his disciples in the New Testament. Man’s destiny always has been, is, and always will be, to be with God, as well as God with him. Not only is it his destiny, but it is his *duty*, responsibility, and opportunity. All through the Old Testament, the teaching of the prophets of God was that sin is the consequence of *straying from God* and his laws.

In the New Testament, repentance obviously was expected to result in a change of conduct. From being *unfruitful* they were to bear fruit. They were to bring forth *works* meet for repentance.

To repent we must be *convinced* that we are not living as God desires and intended for us to live. This living beneath our possibilities, God classifies as sin.

Dwarfed character and distorted vision are always displeasing to God. Force, power, poverty, greed, as well as the other ills of our civilization are the result of unrepentant pride of our world in human values and human methods. We expected the peace after World War I to usher in a Utopia. Such was not the case. Now after World War II, people are deeply concerned, fearful lest again we fail to obtain an abiding peace.

It is to be hoped that our civilization this time will not make the mistakes it did after the First World War, for *there can be no lasting peace without righteousness* (conformity to God’s laws). The world is not being punished *for* its sins, but by them. It is well known that when man obeys the laws of gravity, electricity, fire, etc., he may use these God-given powers to make life more secure and pleasant. Similarly, man must learn to obey the great spiritual

laws of love, unselfishness, service, honesty, charity, good will, etc., if he would live “abundantly.” When man is indifferent and disregards the eternal and everlasting laws, he soon develops hatred, fears, selfishness, pride, egotism, etc., resulting in great world-wide calamities and tragedies. Those who refuse the rule of God, wound or kill themselves on the truths of his ways. In both world wars, the American people have been very fortunate not to have their cities destroyed. We have developed a false sense of security, so far from the horror at the battle front. We have been able to look at the pictures in our magazines of the ruins in the great cities of Europe and Japan with little concern or perturbation. Nor has the American public been particularly shocked at the loss of life on the American side during the war, for each year we lose more people through accidents at home, in industry, auto wrecks, etc., than we did as actual war casualties. In the next world war, scientists are telling us, one hundred jet bombs directed by radar could destroy one hundred of the main cities in the United States and leave us almost crippled. Some of the people in Bible times were congratulating themselves upon their not being killed in one of Pilate’s purges, and Jesus spoke to them reprovingly when he said: “Except ye repent ye shall all likewise perish.” That admonition is still good today. Unless the people of the world turn to the laws of God and obey them, they also face possible extermination. When we plant potatoes in our gardens, we raise potatoes, not roses. Man has thoughtlessly gone through life be-

lieving that he could reap a civilization of peace, security, and good will when he has been sowing greed, selfishness, class hatred, force, etc. We have *wanted the things in this world that we cannot have without war.*

God rejoices, as does an earthly parent, when one of his children grows and develops as he longs for him to do. To God a wayward man is like a lost coin, a lost son, or a lost sheep. He thinks of us as plants that can grow and be profitable to the world. We have the capacity to grow and blossom as the lilies. We are not made to be inanimate like a stone wall. God thinks of us as fountains, and not as cisterns.

We all have the capacity to grow and to choose rightly. It was Plato who said that we have a potential faculty, everyone of us, to distinguish the lesser from the higher good, and the equally important capacity to renounce the former for the latter.

So often Christians misunderstand humility. It is not groveling in the dust but rather having a fine teachableness—an eagerness to grow and improve. We know that any improvement in the field of mechanics is accomplished by discarding some method which has been used in the past and accepting a new and better way. This has always been a recognized principle of growth. It was Socrates who said that only by a preceding conviction of ignorance can a man obtain knowledge. Therefore we must realize that *all progress requires some form of breach with the past.* In its broadest sense, therefore, repentance describes the act (of the soul) in breaking away from its unworthy past.

The repentance most stressed by Christ is one in which our minds, freed from less worthy actions, soon fix themselves in courageous action upon higher goals. It is more a "change to," rather than a "change from." Certainly the First Century Christians effected a definite break with the paganism of their past, and

after their conversion, flung themselves wholeheartedly and unitedly into life-absorbing activity, that others might enjoy with them their new found freedom.

A knowledge of sin is possible without a turning from it. One may even leave off his evil ways for several reasons: because of a dread of punishment; because of a threatening opposing force, or fear of loss of friendship, etc. That is not true repentance. The Apostle Paul, after his conversion, not only stopped persecuting the Christians, he devoted his whole life to furthering the program of Christ. He lived courageously and dangerously a higher type of existence. His conversion caused him to be intellectually aware of the *need* of building the kingdom of God on earth, and he realized that if he was to fulfill his destiny, he must *take some part in it.* That is the destiny of all Christians throughout all ages. It is your destiny and my destiny. Repentance is not just pulling up the weeds and leaving the garden bare. It is also planting and cultivating a productive crop to drown out the weeds. We must "be not overcome of evil, but overcome evil with good."

Repentance is consciously seeking every day of our lives new and higher paths. To make progress purposefully today over yesterday is one of the highest forms of repentance. Many people do not like to admit faults. This belief in personal infallibility is one of the things which causes so many homes to break up in divorce, and is a big contributing factor to the loss of friendships. It is always good advice for any husband or wife, or for any business partner, sometimes to admit mistakes and say, "Well, I may be wrong." It might work in politics also. Carlyle spoke a great truth years ago when he said that the greatest of all faults was to be conscious of none.

Repentance is examining our own lives and deciding that our past is unworthy of our nature. We see the beauty, the blessedness, as well

as the reasonableness and intelligence of God's ways, in contrast to the ugliness and wretchedness of sin. We determine to change our direction in life and to assist Christ in building a society governed by his laws. We look at the way of the world with its selfishness, greed, hate, pride, classes, passions, poverty, war, crime, and heartaches, and decide that *God's way is a much better way.*

Repentance is an acknowledgment that God's way is better than our way. Few people like to admit that, but such an admission is generally a healthy sign of progress. A true scientist is always humble and teachable. He never tries to dictate to God. He spends months and years, as did Edison, humbly seeking to discover and harness the laws of eternity. When one experiment failed, Edison humbly admitted that his plan was wrong, and he courageously set about trying a different method. Many a scientist has failed because he has sought to dictate the method by which he should discover things.

Repentance, therefore, is one of the steps in growth. It is one of the noblest qualities of man. What a confusion our lives would be if we could not change our past methods for better ones!

I well recall students at the university coming to me after class and asking me how they stood in the course. What was their grade? Sometimes I would have to inform them that so far they were not receiving a passing mark. I found a few willing to admit that they had not been studying hard. I always tried to encourage them, assuring them that better grades could be earned. As they left, sometimes a fellow would say: "You watch my smoke. I'm going to change my methods. I'm going to give up some of those nights at the movie; I'm going to cancel some of my engagements with the gang and the girl friend." Generally such a student did change and passed the course. That also is repentance. He deter-

mines that his past record has been unworthy of him, and he decides to buckle down and make something of himself.

Repentance, therefore, is changing our minds about continuing the type of life which we have been living. It is rejecting past unprofitable and sinful methods and determining to be a co-laborer with God and the rest of the Christian-living people in building a new, God-controlled society. Repentance is not merely accepting a historical Christ and continuing in sin. It is primarily the beginning, and then *continuing*, of a better and higher way of life. It is seeking to think and act in the way that God and Christ think and act. As Isaiah so well put it, it is ceasing to do evil and learning to do well.

Once a man really grasps the vision of the Christ—when he really comprehends the purposes of God—he is ashamed (he regrets the slow growth) of his past life and his past contribution. He is not satisfied with the *status quo*, either of himself or of the age in which he lives. He develops an all-consuming passion and faith in God's ways. He moves forward, confident that he and the world can be progressively better as together they follow the divine pattern. He acquires the zeal of a great inventor, a great experimenter. He is *sure* that a *better* way of life can be proved.

Repentance is a deep-seated sorrow because of the discrepancy between what we are and what God would have us be. It results in happy activity and positive determination to build God's will into our own lives and into the lives of others. As a man who finds that his watch is not keeping correct time sets it by the sun, not the sun by his defective watch, so the repentant man sets his life by the laws of his creator. When one looks at the ignorance, inequality, divorce, greed, hatred, hunger, exploitation, etc., in the world, even now when the world is hoping to build a new peace, it should not be difficult to see the far

superior intelligence of God's ways over that of the world and Satan. Repentance is changing to the way of the Lord. Christians should feel some of the urge that John the Baptist felt when he called the people of his day to repent and prepare *the way of the Lord*.

The whole ministry of Jesus may be described as a ministry to change the direction of people's lives. ". . . I am not come," he said, "to call the righteous, but sinners to repentance." (Matthew 9: 13.)

Repentance is not some one supernatural cosmic catastrophe, ushering in the kingdom of God. It is a *series of adjustments* that we make as long as life lasts. Repentance is not merely one of the rounds in a ladder; it is more like the uprights that extend the whole length of the ladder. We must be *daily* aware of our faults and shortcomings and bear them impatiently—bear them until the faults are changed to virtues. Nor does our greatest glory consist in never falling, but rather in rising every time we may fall. A person who admits his inferiority (that he is not living up to his best capacity) and then consistently does something about it, develops *superiority*. One needs to make a conscious effort at spiritual growth, just as one does to become an aviator, a surgeon, or a radio expert.

By joining Christ's church, and with due regard to his laws, God gives us power to *become* (not by one single act) "a little lower than the angels." (Hebrews 2: 7.)

Repentance is to stop doing *anything* that will not help build the kingdom! Christianity is a call to stop carnal sins, but it is also a call to build a godlike society. The Christian standard of the Christ is not only are we good or bad, but his test is, are we helping build the kingdom of God? Jesus regarded the piety of his age as fundamentally perverted. I wonder if he does not do so today. "Repent ye," was a summons for man to build on new foundations. Following the Christ and his teachings, one should gain

new attitudes on everything. Life takes on different values and hues as one comes to a better appreciation of what friendship is, the meaning of love, pity, sympathy, co-operation, justice, right, duty, service, brotherhood, stewardship, etc.

Our Lord asks us to repent, not to shame us, but to make us realize our heritage, our rights, our responsibilities as his children. In the Christ we see a demonstration of the possibilities which we partly have within us, also. A person who really grasps the beauty and intelligence of God's ways can no longer be stolid and indifferent to sin. His intellect will function constructively. His emotions will be aroused, and he will be given power to live better and to act more righteously.

Nor does repentance require a withdrawal from life, shutting oneself up in some cave, or in some cell, there to inflict mental and physical torture upon body and soul. It is primarily substituting higher values for lower ones. It is allowing the fulfillment of God's purpose in us, and that purpose can only be fulfilled as we *go out* into the world and minister to other people. It is not so much a surrender of things, as it is a surrender of some of the worldly standards which we have falsely thought were desirable. It is as Christ said, like being "born again." Many young Russians are going "all out" for Communism. The truly repentant Christian goes "all out" for Christianity.

God, like a good parent, takes the initiative, also, in pleading with us to see the *reasonableness* of the higher values obtained through living his laws. He sent the Christ to us in order to share with us his knowledge; in order that we, too, may have the opportunity to live more "abundantly." A divided personality means loss of happiness and loss of our highest effectiveness. Not to be friendly and to work with God is to be *at war with our own souls*.

The call to repent, to change our present life for better ways, should

not be sour news but good news. Just as we are being urged, in this reconstruction period, to budget our income and not to spend too lavishly in order that later we may spend it more wisely upon the things that we most need and want, so similarly God asks us to repent, not to cramp our style or our development, but in order that we may live more happily and more effectively later on, in a truly God-controlled society.

There is a place for godly sorrow, like regret for a wrong done to a kind and loyal friend, or regret that one has not given more of his time and talents to build God's program into our society. As in the case of the rich man and Lazarus (Luke 16: 19-31), it is regrettable that this sorrow may not come until after death. One can hardly agree with Virgil, however, who said to Dante, speaking of sins, "One glance at them and then pass on." Yet excessive remorse and grief over past behavior may often end in phantasmal fears or morbid imaginings. This type of sorrow may often turn to despair, and it may even paralyze the moral energies and can hurry its victim into irreparable disaster, as it did Lady Macbeth and Richard III in Shakespeare's plays. Nor should we completely disavow regret, for that causes some people to go to the other extreme, as demonstrated today by some of our cults. The Apostle Paul distinguishes carefully between a sorrow that ends in death, and godly sorrow that results in a repentance; resulting, then, in a new, higher, and happier type of existence. Conflicts, poverty, war, moral and criminal sins are caused by wrong attitudes. Repentance asks a change in that attitude, that the sinful life *may be no more desired*. In our complex civilization today, one cannot rightly say, as some do, that he will live only to himself and for himself. This type of individual tries to maintain that he is committing no sin and therefore will not take part in the struggle against evil. Christ, however, is

most critical of people who are neither hot nor cold to his program. He says, "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot."—Revelation 3: 15. Our God is a God who *takes sides*, and he also *expects us to do so*. A man cannot be indifferent to God's plan for the universe and be right. Our task is to learn better continually the will of God and to build that will into our world. One can hardly expect admittance into a heavenly society, without having learned to be firm and positive in his obedience to God and his ways here upon the earth.

Repentance cannot be imposed from without. It is what must be done *in* man and not *for* him. No one can repent for us. At Pentecost the people cried: "Men and brethren, what shall *we do*?" (Acts 2:37.) They did not say, "Who will save us?"

We need a realization of what the new life will do for our loved ones, our homes, and our communities—the happiness we confidently hope to see in a clean, intelligent, righteous, and peaceful community.

If we follow Christ, our lives, now so foolish, wasteful, frivolous, unprofitable, unfruitful, and self-satisfied, will be changed. We will resolve to join with Christ and other good people to build his kingdom here upon the earth. *No truly repentant man will accept the gift of God and refuse to work with him*. True repentance transforms man into a dynamo for good. It reinforces the will with boundless energy, it lifts the eyes to new visions of ethical and social achievements.

Many Christians today act as if they were doing God a great favor to join a church. They give grudgingly a sort of mental assent to participate in future rewards. Discipleship to Christ's followers should always be a *state of becoming*, not of being. It should be a state of attaining, not of attainment. Suppose the remaining eleven apostles (Judas being a suicide), after they had lived with Christ and worked with

him, had gone back home and again resumed their former occupations. Would they have won the approval of their Heavenly Father? Yet thousands of people, Christians, some of them, today spend their time indifferent to the type of life and program urged by the Christ. They do not accept much of Christ's standard of living. They deny that God's program will work and refuse to cooperate with God in bringing it to pass. One wonders how, upon death, many of these people anticipate that they will then suddenly become content, happy, and satisfied in a God-controlled society. They were positive in their conviction that they could not be happy here in this life, assisting in building the kingdom. Paul tells the Philippians that they should "work out" their salvation. This would seem to indicate that approval by God comes as the crowning achievement of a life lived in accordance with God's laws. Salvation extends into eternity, but we need not wait until death to enjoy many of the fine benefits of eternal living. Eternal life is not primarily a life in which God meets our every need, but it is one in which *we join him in his task*.

No formal, ceremonial, racial, or ancestral claims guarantee salvation. *One cannot come to God by proxy*. We can expect citizenship in heaven and an opportunity to share in its glories, only if made fit for it in character, ideals, and conduct *here*.

From the call to repentance, *none* are exempt. When we stand up and measure ourselves beside the spiritual stature of the Christ, we see how far short we are of our possibilities. No man is completely righteous. "For all have sinned, and come short of the glory of God." The truly repentant person can never be complacent and satisfied with his present status or the status of the spiritual growth of our world.

Repentance means changing from not co-operating with God, to co-operating with him. It means a decision to change from not being a contributing or productive member

in time, talent, money, etc., to an allegiance with a group of people who are dedicating their lives to divine purposes. Without this definite resolve, repentance is like a man putting out to sea with full sail and no destination.

The repentant person will not let anything call him back to the old selfish methods of life. Unless there is constant growth for the better, there will be no kingdom of God. "Repent ye, for the kingdom of heaven is at hand" has been the call of Christ's followers through all ages. Man must be changed if we are to have lasting peace and harmony here upon the earth, and also if we are to enter into God's kingdom in the hereafter. Our biggest *immediate* responsibility is the right, the privilege, and the duty to build that society here.

God, as the loving Father, is always ready to help those who will mend their ways. With God, as with our earthly parents, to forgive without repentance would be immoral. If we are not repentant enough to work in love and peace with Christ, and with others seek to carry out God's plan, we are not repentant enough to be forgiven.

All have the capacity to be just and to be wise stewards. We all can learn to be obedient, kind, temperate, merciful, tolerant, patient, virtuous, and long-suffering. All are entitled to happiness, but *happiness is the achieving of something good.*

Some think that sin and selfishness rule the world. No, this is an existence where, in the long run, selfishness, greed, force, and power *always fail.* Our World War II is another proof of this truth. The American eagle is fast disappearing, and the peaceful turtle dove continues to multiply. Lions are not nearly as numerous as they once were, while our wild rabbits may even become pests in some areas because of their large numbers. The dinosaur is already extinct, as are the great mastodon elephants, while our domestic horse and cow are

among the mainstays of human work and food. The wolf and the fox are being hunted down by man and exterminated, while if one is to judge by the dogs and cats on most of our city blocks, these little domestic pets are increasing rapidly.

We are living in a great age! No greater opportunity ever came to any people than comes to Christians today to change their lives from what they are to *what God would like to have them be.* The people of the future, our children, and our grandchildren, will be vitally affected by our decisions and acts today. If future generations are freed from a third world war, if they have an opportunity to live, develop, and grow in a righteous society, it will be quite largely because we, today, have heeded the admonition of Christ to follow him. Repentance, let us repeat, is a *pleading* call by the Christ to his followers to change from a life of non-co-operation to one of co-operation.

We were all thrilled during World War II when Winston Churchill spoke to the world, and particularly the British people, at the time of the blitz and the impending invasion of Great Britain. He urged them to stand fast, to demonstrate to the world that this was their greatest hour. If the British Empire lasted down thousands of years, the future would look back upon this time, the days about which he spoke, as some of the most fateful and courageous days of the world's history.

The world may well look back to this reconstruction period after this Second World War with much the same appraisal. If our world will repent, turn to Christ and build his kingdom, these years will be the most fateful and determining ones of all civilization. We cannot, we dare not, fail in this challenge of our Lord and Master!

Do not attempt to do a thing unless you are sure of yourself, but do not relinquish it simply because someone else is not sure of you.—Stewart E. White.

Tribute to Margaret Wilcox

In the passing of Margaret Virginia Wilcox on January 17, the Washington, D. C., Branch lost a loyal member. She was baptized into the Reorganized Church in the summer of 1919 at Deer Park, Pennsylvania, by Daniel McGregor. Always, she gave generously of her time and talents to the church and its members. In life she was a beautiful and shining example of the fruits of the gospel.

Many tributes in the form of flowers, messages of condolence, and letters were received by her family at the time of her death. These were greatly appreciated, but as it is impossible to acknowledge each one individually, her husband, George H. Wilcox; mother, Mrs. Rebecca Froyd; and brother, Lawrence Froyd, take this means of expressing their gratitude for these remembrances.

VIRGINIA LAMBERT.
(for the family)

Apartment 203
1712 16th Street, Northwest
Washington, D. C.

A Member for Forty Years

The *Herald* is a great comfort to me as I do not get to attend church often. I do desire to be faithful to this true work of God; I rejoice in the restored gospel, which I accepted forty years ago. I have never regretted having done so.

God has helped me many times when I was in need. I am trying to repay his kindness to me by doing as many things as I can that he asks his people to do. Recently I was healed of a strep infection through prayer and the use of consecrated oil. I am glad to again testify of the Master's goodness to me. Surely there are blessings for all who obey and serve him.

Lillian Boggess

Route 2
Murray, Kentucky

Grateful to Friends

I wish to thank all of my friends for their help, encouragement, and direction. Because of them, I have received many blessings from God. I am seventeen and have not had many spiritual experiences, but I have learned much from the testimonies of my elders.

On Sunday, March 2, I am to be ordained a deacon. Pray for me that I may fulfill my duties in this great work.

Edward Garfield.

388 Third Avenue
West Haven, Connecticut

Human Nature and Society

By J. A. Koehler

Number 28 in a series of radio addresses on the subject:
"The Social Philosophy of the Modern Prophet"

WHY DO BIRDS build nests? The only answer we know is, To rear their young. That may be repetitive, since a nest is a place prepared by a bird for the rearing of its young, but it is nevertheless the answer. The truth is that that is about all we need to know about nest-building; for birds would get along very well with their nest-building even if we did not know that much.

Why do acorns send roots down into the soil and leaves up into the air? They do it because that is the only way acorns may come to be oaks. They do it because they are constituted to do that, and only that. That is the only way acorns can live their lives.

We have learned that all living things just naturally reach out for or try to do that which is requisite to their existence. All living things include man. Man reaches out as naturally as does a bird or an acorn or any other form of life for the things upon which his existence depends.

One of these things is society; which, as human affairs develop, or as civilization marches on, comes to comprise most things that are requisite to truly "human" life. And by "society" we mean more than mere association; we mean more than family life; we mean organized community life.

Everyone knows that laws and customs are necessary to the preservation of the life of a group of human beings. In truth the codification of laws or the setting up of standards of conduct for men in

association is the very beginning of society, in the sense in which we now use the word. And wherever there is evidence of the existence of civilized man, there is evidence of group life, or of association based upon codes of laws or rules of conduct for men in association—we find evidences of some grade of society.

Horses like to rub noses even though they are in want neither of food nor anything else that is requisite to their existence. The gregariousness of horses, as of some other animals, is not an impulsion to co-operation in the sense that human society is. For human society, or the society of truly civilized men, is voluntary co-operation through specialization, or through the division of labor.

Civilized men help each other through group life in quite different ways from what buffaloes do when they take positions to repel the attacks of wolves on their herds. Human society on its advanced levels is a conscious endeavor to grow, or, as Jesus put it, to "become," through the sharing of individual or personal experiences. Besides economic efficiency and protection against enemies, human society on its higher levels is formed intentionally because there are forces for the enrichment of personal life that do not operate except in society, or in social organization.

"How is it then, brethren?" asked St. Paul, that it is "*when ye come together*" that certain spiritual forces do their work. The Church is a kind of society. It is "the habitation of God through the Spirit." It is designed to be a stage-setting for

the operation of forces that enrich human life.

But electricity, for illustration, cannot, so to speak, manifest itself effectively through improperly formed apparatuses; when these apparatuses are constructed of bad material or lacking parts or what. The vital forces in our own bodies do not work effectually in some cases of organic disorder. It is a common thing for the mind to be sluggish because bodily conditions are bad. So it is as respects society. It must be properly constituted if the forces that enrich human life are to have free play.

Man is related by nature to two worlds: the natural or physical world and the social or ethical world. His ability to produce food and clothing and medicine and other things required by his nature and the circumstances of his being is conditioned first in his mastery of the forces of the natural world. But we are discovering, at long last, that physical world masteries must be made effectual for human life enrichment through social masteries; through the right conduct of the business of the community or of organized society. And out of that necessity and conviction there have come our modern social philosophies.

In the early stages of civilization, we groped rather blindly for a pattern of rightly constituted society. We tried and we erred. We kept on trying. And we tried because there is no way to abundant life except rightly constituted human society. In the course of human events, many forms of society have come into existence. But, as we see quite clearly in these times of calamity, these modes of society, without exception, are inadequate. Not one accords with the absolute requirements of human nature and being. Some may fatten the body, but none enrich the soul.

So this is pre-eminently the age of social philosophy. Our social inventions testify of our belief in our capacity to achieve a society that is adapted to the purpose of enrich-

Home Column

The Psychology of Dress

By Ora Dollins

ing human life. And that capacity, together with the imperative needs of the times, is the explanation of our present interest in social philosophy. For no society can be formed so as to enrich human life except through the implementation of a true philosophy of social life.

I said that a truly human society, a system of social institutions, is formed voluntarily; by an act of free moral will—since any truly human society is grounded in considerations of the morally right. If a religion is true it is because it accords with the requirements—especially the *moral* requirements—of man's nature and being. If religion did not accord with the requirements of man's moral (which is his spiritual) nature, it could not satisfy his requirements; it could not enrich his life. It could not save him in the Kingdom of God.

It is for that reason that the genius of true Bible religion, from beginning to end, has had for its sphere of action human society. It is for that reason that religion is, in the very nature of things, the all-inclusive interest of man. Its purpose is to conform personal life, family life, industrial life, political life—life in all its phases—to the principles of the morally right. And that means that the purpose of true religion is to conform human society to the will of God.

In later talks I will endeavor to set forth clearly the means, measures, and methods through which Restoration religion hopes to institute or inaugurate or found or originate the mode of society in which it maintains that human nature can best fulfill itself. I will discuss society as the means of cultivating the soul, society and personality, society the stage of moral action, and kindred questions.

Restoration, as we say in another talk, is the modern phase of the religion of which prophetic Judaism is the first. In the very beginning, the genius of that religion said, "It is not good that man should be alone." It adventured outright in society

planning as the necessary means to its ends—which is the enrichment of human life. It maintained continually, almost constantly, that human society must be an intentional embodiment of the moral order of the universe, if man is to be saved in the Kingdom of God.

As in the beginning, so in the end, the genius of that religion regards the family, the Sabbath, the State—it regards human society in its totality and in its unity—as its field of action. And it makes life in society—its prosperity, its peacefulness, its happiness and all—the test of its truth. As Moses and Isaiah said, so says Restoration: the glorious social estate that is the goal of human endeavor is to be a religious achievement.

Is it not evident that *such a religion must explain itself by revealing its concept of rightly organized human relations or of rightly constituted society?* Is it not evident that the philosophy of that religion must be at once a social philosophy?

That is what Restoration is: it is an explanation of human society (necessarily) in terms of human nature. It is more than that. It is an adventure in the mode of human society that accords with the requirements of man's nature and the present state of his being. That is the essence of Restoration, the theme of which is human nature and society.

Feels a Responsibility

Commenting on "New Horizons," Mrs. Lavella Minter, Aledo, Illinois, writes:

"I couldn't sit back and enjoy it every week without telling you how wonderful I think it is. Some people always turn to the illustrated sections of the daily paper first. I'm that way about the 'New Horizons' section of the *Herald*. It may be that I'm anxious to see if some of my Graceland friends have written articles for that particular issue. I was graduated from Graceland in 1937. The class of '36-'37 gave such outstanding men to our church and to the Graceland faculty. I'm very proud to be a member of God's church and pray that I will never do anything to disgrace its name. Best wishes to the *Herald* for its continued success."

The familiar quotation, "Clothes make the man," is both true and untrue. The purpose of this article is to prove that clothes *do* make the man or, at least, help to do so.

When we have an important task to perform, it helps greatly for us to have the feeling that we are properly groomed for the occasion. The appropriate dress engenders confidence, poise, and liberty of expression and action. If we feel like "a nobody," we're defeated before we begin. The personality of a child may be spoiled if he is forced to wear improper clothes; he must dress in keeping with the style of those his age to feel comfortable.

In the same manner as we are affected emotionally and psychologically by the type and style of our clothes, we express our personality by the appearance we make. A girl in overalls or slacks unconsciously assumes an "overall" gait and posture. Recently, I sat in a balcony awaiting a Rubinoff concert. The school-girl ushers wore formals, and it was a pretty sight to watch them in action. One girl was particularly attractive—until she walked. Her gait betrayed her; it was evident that she was more accustomed to slacks than an evening dress.

Dr. Floyd McDowell has said that every person must eventually find the answer to his own problem, but a good criterion by which to decide is this: "Will my decision in any way affect my influence for good?" It is my observation that women appearing in slacks and abbreviated sports clothes before reunion assemblies as leaders of services do not command the respect and attention that they should have to put their message across to the listeners. Those who are leaders should wear clothes that express poise, refinement, and dignity.

News Briefs

Independence, Missouri

Walnut Park Congregation

Pastor, Donald V. Lents

Following the suggestion in the *Pastor's Handbook*, the theme for February was "Missionary Effort and Task of the Church." This theme was emphasized in group and congregational activities. Speakers for February were Donald Lents, Dan Sorden, A. B. Taylor, Glaude Smith, Franklyn Weddle, and R. D. Weaver.

The women held a mass meeting on February 9. A prayer service conducted by Pastor Lents and a talk by Glaude Smith preceded the potluck lunch. Mrs. G. Leslie DeLapp was the speaker at the afternoon session.

Members of the Zion's League, assisted by the women, sponsored a chili supper in the lower auditorium of the church on February 7. Proceeds were applied to branch and League expenses. Pastor Lents conducts a Sunday evening League class; Priest J. Vance Eastwood is young people's leader.

The boys of local troop number 227 and cub troop 3227 were in charge of the Boy Scout service on Sunday, February 9. H. Tupper Smith is scoutmaster and Albert Handy is cubmaster. The boys held a court of honor and banquet during Scout week.

Linda Carol, infant daughter of Mr. and Mrs. George C. Hanson, was blessed February 23 by Elders Vernon Young and Warren Haskins. Sylvester Coleman was ordained to the office of elder at the morning service by Elders Donald Lents and C. B. Hartshorn.

The new organ arrived February 20 and has been assembled and installed.

—Jane McKinney, reporter.

Liberty Street Church

Pastor, Howard C. Timm

A Boy Scout court of honor was held Sunday morning, February 9; Finley Fiske gave the address. Other speakers for the month have been Oscar Case, William LaGrece, Bishop Henry L. Livingston, Cecil Walker, Howard Timm, and Glaude Smith. The Orioles sponsored a box supper on Friday evening February 14. Rosetta Frisbie, a Blue Bird, was crowned "Miss Liberty Street of 1947." Over \$70 were taken in.

On Saturday evening, February 22, the men of the church prepared and served a roast beef dinner. Net proceeds totaled \$195; the money was applied to the building fund.

Sheryl Ann, infant daughter of Mr. and Mrs. Wayne E. Willard, was blessed February 16 by Elders Cecil Walker and E. E. Willard.

Recent Zion's League speakers have been Charles Graham, Oscar Okerlind, Hubert Case, and F. A. Smith. C. Ed. Miller gave an illustrated lecture on "Christ in America" on Monday evening, February 24. The Leaguers held a skating party at Buckner on Saturday evening, February 8.

—Ethel Hart, reporter.

Correction

In the Grand Rapids, Michigan, news appearing in the March 1 issue of the *Herald*, it was stated that \$14,000 had been paid in cash for the recently purchased building site. This should read, "The site has been paid for and a sum of \$14,000 in cash has been set aside for the building fund."

Montgomery, Alabama

Pastor, George Hall

Mr. and Mrs. Raymond Booker of Mobile visited Montgomery Branch on January 25 and 26. Mr. Booker, who is church school supervisor for the Gulf States District, was the Sunday morning speaker. Harriet Salter is the local church school director.

The Saints have finished paying for the new church site on Goode and Wade Streets. Until a church can be erected, they are meeting in the home of Mr. and Mrs. W. N. Sellers.

The women are sponsoring Saturday rummage sales during the month of February to raise money for the building fund.

—Harriet Salter, reporter.

Springfield, Missouri

Pastor, Joseph Breshears

A church school P.-T. A. has been organized in hopes that it will foster a closer tie between the home and the church school. The first project is that of having a different mother visit the junior department during the church school hour each Sunday.

Bennie and Madge Simmons have been appointed Junior League supervisors since the resignation of John Sparling. Norman Eugene Cox was elected Senior League president.

Members of the women's department recently scrubbed the floor of the main auditorium in preparation for refinishing. Educational features of the month were a talk on nutrition by a county health officer and an illustrated lecture on Hawaii by Jacob Kiefer.

During January, the music department featured husband and wife vocal duets on Sunday evenings; contributors were Mr. and Mrs. Bennie Simmons, Mr. and Mrs. C. E. Wilson, and Pastor and Mrs. Joseph Breshears.

Jane Engle and Versey Reibold were baptized on January 19 by Elder Arthur Starks and Joseph Breshears. Sharon Kay, infant daughter of Naomi Roark, was blessed on the same day, Elders Francis Bishop and Joseph Breshears officiating.

—Charlie Yeoman, reporter.

Southern Michigan District

A district church school institute was held at Grand Rapids, Michigan, on February 8 and 9. Dr. Floyd McDowell and John Darling of the Department of Religious Education were in charge; they were assisted by Sister Hardy of Flint, Michigan. A fellowship supper was served at the church on Saturday evening by the women of Grand Rapids. A high light of the institute was the Sunday morning worship service at which Dr. McDowell related some of his experiences.

—Garnett W. Smith, reporter.

Brentwood, Missouri

Pastor, David Cooke

Guest speakers during the month of February were Harold De Coster, pastor of St. Charles Branch; R. L. Archibald, bishop's agent; and District President C. L. Archibald. Evangelist J. R. Grice conducted a series of meetings recently; during his stay, he gave seven patriarchal blessings.

A sum of \$200 was cleared at the bazaar given by the women's department; this money was applied to the building fund. Work on the addition to the church is expected to be finished soon.

—C. E. Oliver, reporter.

Northwestern Ohio District Women's Institute

The Northwestern Ohio District Women's Institute was held at Oak Harbor, Ohio, on January 28. Mrs. Hazel Smith, district leader, was in charge of the first service; Delores Robertson, Oak Harbor women's leader, gave the welcome, and Mary French of Bradner, Ohio, gave the response. The rest of the hour was devoted to a business session.

Mrs. Beulah Edwards was in charge of the following service at which Betty Newton, well-known home economist, was the speaker. Gladys Darns and Idella Rojewski sang a duet.

"Singspiration" followed the noon luncheon. During this time gifts were presented to the oldest and youngest homemakers, the woman coming the greatest distance to the institute, the most recent bride, and the mother of the youngest child.

Delores Robertson presided over the afternoon service; Missionary John Banks gave an address on "Goodness That Is Attractive." Special music was provided by June Winquist, Olive Ulrich, and Hazel Smith.

The next institute will be held on April 24 at Sylvania, Ohio. Margaret Slater of the Toledo police force will be the guest speaker.

—Kathleen Clark, reporter.

San Antonio, Texas

First San Antonio Branch

Pastor, H. E. Winegar

Members of the Zion's League are discussing church history as a class project; Pastor H. E. Winegar is the teacher. Worship services are planned by the Leaguers themselves.

Recent social activities have been a scavenger hunt on Halloween night; a Mexican dinner on Thanksgiving, the proceeds of which were used to purchase robes for choir members; a taffy pull and Christmas party at the Jett home, and Christmas caroling. On New Year's Eve, the League sponsored a watch party for the entire branch at the Highland Recreation Hall. Florence Berry was in charge of the program. Home from Graceland for the holiday season were Janet Hall, Don Manuel, and Elaine Shepard.

The League will hold a combined turkey dinner and Valentine party to raise money for the League treasury and branch building fund.

—Imogene Webb, reporter.

Pittsburgh, Pennsylvania, District

Elder Merle Guthrie, general church appointee, has been working in the Pittsburgh District for the past two months. During January, he visited the Saints in Punxsutawney, DuBois, Pittsburgh, and Uniontown. His ministry in February extended to Fellsburg, a newly-organized mission, Fayette City, Donora, and Lock Four. Elder Guthrie presented illustrated lectures on the Book of Mormon.

—Isabelle Chapman, reporter.

Northern Illinois District

The Northeastern Illinois District Conference was held February 16 at the stone church in Plano, Illinois. Clarence White, bishop's agent for the district, conducted a discussion on finances at 10 o'clock, after which Harley Morris of Chicago gave the morning sermon. Delegates to General Conference were elected at the afternoon business session. Soloists for the day were Helene Wildermuth and Norman Pement; Bernice Blakely was the accompanist.

—Cleo Settle, reporter.

Hammond, Indiana

Pastor, R. W. Smith

The children of the branch invited their parents to be guests at their Christmas party held in the lower auditorium of the church on Monday, December 23. A Christmas tree formed the background for the program. After the singing of carols, gifts were exchanged and popcorn balls and candy served. Christmas cards were distributed which had been dropped into a large box during the weeks preceding the party; a smaller box was provided for the money which would have been used for stamps, had the cards been mailed. This money was turned in as Christmas offering.

The women began the new year with a fellowship meeting in charge of Pastor R. W. Smith. They are studying F. Henry Edward's *God Our Help*. The young women meet once a month in the homes of various members; Ernestean Smelser is their teacher.

—Mrs. Harold Willoughby, reporter.

Butler, Missouri

Pastor, Wilbur Smith

Elder Roy Weldon of Warrensburg, Missouri, conducted a series of illustrated lectures from January 12 through January 17 on "The Mystery of Quetzalcoatl." He showed natural color slides of the ruins of ancient American cities. The theme of his lectures was, "The Good Shepherd." Elder William Patterson conducted a series of missionary meetings the following week; he spoke on the beliefs of the Reorganized Church. Attendance at these two series was good and a great deal of interest was shown by nonmembers.

—Veryl Rogers, reporter.

Omaha, Nebraska

Pastor, John Blackmore

A fellowship club has been organized which meets the first Friday evening of every month. Each person attending brings a "covered dish," and the meat course of the dinner is provided by the committee in charge; the cost is prorated among the guests. Games and a program follow the dinner.

Kate Belle Scott, wife of Patriarch Roll W. Scott, died January 8. President John Garver delivered the funeral sermon.

Pastor John Blackmore has just completed a series of sermons on "Why This Church Is Different." A baptismal service was held at the close of the series.

The LaDaSa Club, composed of the young married people in the branch, meets twice monthly. Elder Blackmore is lecturing now on psychology; he has just finished teaching a course in "Sane Home Life."

—Rhoda Wilson, reporter.

Senlac, Saskatchewan

Pastor, A. J. Cornish

A bazaar and supper were sponsored by the women's department on November 7. The Oriole girls assisted in serving and also presented a play.

Missionary James Menzies conducted a short series of meetings from December 2 to 7. A social evening was held at the close of the series; Elder Menzies led the group in a Bible quiz, and the women served refreshments. During his stay, Elder Menzies visited in the homes, gave chalk talks, and told stories for the children, in addition to preaching. His last

sermon was on Sunday morning, December 8.

Pastor A. J. Cornish is in Edmonton this winter; his son, Vernon E. Cornish, is acting as pastor during his absence.

The Christmas program featured music by Ann and Joyce Laverty, Vernon Cornish, Glen A. Harper, and Coral Davies. The song, "An Evening Prayer," was sung by Vernon Cornish at the New Year's service.

Midweek prayer services are being held in the homes of members during the severe winter weather. On February 19, the Saints drove a distance of six miles, despite the sub-zero temperature, to the home of Stephen Cooper for worship.

—Bertha Cornish, reporter.

Sabetha, Kansas

Pastor, E. L. White

Pastor E. L. White and Brother Jennings conducted cottage meetings at two of the homes in Sabetha recently. A number of Saints attended the World Day of Prayer service sponsored by all churches in the community. Brother Twombly was the speaker on Sunday morning, February 16. A Zion's League party was held at the Clark home in the evening. It has been decided that Sunday evening services and midweek prayer meetings be held twice a month, beginning March 2.

Traverse City, Michigan

Pastor, Harry Doty

The women are studying as well as sewing at their meetings. During the past year they have made generous financial contributions to the church. Of the \$530 contributed, \$11 was allotted for missionary work, \$22 for the sick, \$50 to the general church, \$50 to the reunion fund, and \$300 to the building fund. In addition to the four city groups, there is an auxiliary group at Maple City. Each has an individual corps of officers. Once each month a mass meeting of all groups is held at the church. Mrs. Bessie Wellman is president and Mrs. Mary Cook, teacher, of group one; *Appreciation of the Home* is being used as a study course. Members of group two are studying *Good Reading* with Mrs. Abbie Reichardt as teacher. Group three is studying Edward's *Fundamentals*; Mrs. Henrietta Laur is the leader. Mrs. Eileen Bye is president of group four, and Lena Corpe is teacher; *The Journey With the Church* is the present study course. The women of Maple City are studying *Incidents in the Life of Christ*; Mrs. F. Boatz is leader.

—Lena Corpe, reporter.

Kennett, Missouri

Pastor, C. A. Phillips

A supper and "negro minstrel" were sponsored by the women's department on the evening of December 31. Later, the young people met at the home of Mr. and Mrs. W. H. Malone for a New Year's watch party.

Seventy Z. Z. Renfro was guest speaker at the evening service on January 5.

A group of young people attended the meetings held at Caraway, Arkansas, on the evenings of January 23 and 24, and assisted in the musical part of the services. On January 26, the Leaguers were in charge of a candle-light service. Selected readings and songs were given with the lighted picture, "Christ at Heart's Door," as a background. The Zion's League meets each Saturday evening. Bible baseball is being used in place of a regular study course.

—Ruth Black, reporter.

Saskatoon, Saskatchewan

A Zion's League convention was held in Saskatoon on February 22 and 23, opening with a banquet prepared by the Daughters of Zion; approximately seventy people attended. Sunday's activities began with a prayer service, followed by church school in charge of District Supervisor Irma Ward. District President James Menzies conducted a class on "Preparing Zion's Lives." In the afternoon, he lectured on "Preparing Zion's Homes." After the report of the radio committee, the possibility of a joint north and south Saskatchewan District Reunion and youth camp were discussed. The Daisy Hill and Loon Lake Branches were disorganized, and the resignation of Vernon Cornish as district chorister was accepted. Charlotte Diggle was elected to succeed him. Howard Fisher was called to the office of priest and ordained by Elders James Menzies and Arthur Gendron. Elder Menzies gave the sermon, and the choir sang three anthems at the closing service. The Leaguers met in the chapel for a social hour following the service.

—Charlotte Diggle, reporter.

Eros, Louisiana

Pastor, C. C. Fuller

The following officers were elected for the young people's department at a meeting called by Pastor C. C. Fuller: Mattie Mobley, young people's leader; Harvey Lewis, president; Otha Williams, vice-president; Kitty Williams, secretary; and Novie Fuller, treasurer. Pastor Fuller gave a short talk at the close of the session and set the date of the next meeting as February 9.

—Ruby Roberts, reporter.

Boone, Iowa

Pastor, Elon G. Tucker

William Wood, Mary Burris, and Gene Rose were baptized at the close of a four-weeks' series of missionary meetings conducted by Elders James Daugherty and John Conway. The baptismal service was held early Sunday morning, February 2. The young married people held a party at the home of Dr. and Mrs. Elon Tucker on Friday evening, January 31, honoring the two missionaries.

Financial day was observed January 12 with Apostle Arthur Oakman as the 11 o'clock speaker.

Edward, son of Mr. and Mrs. Harold McBernie, was blessed on January 19 by Elders Elon Tucker and John Conway.

The Zion's League was reorganized on February 1; Dolores Rose was elected president. Seven young people attended the youth rally held in Des Moines on February 15 and 16. Miss Rose was one of the speakers at the banquet on Saturday evening.

—Mrs. Elon Tucker, reporter.

Maryland Heights, Missouri

Upon completion of the repairing and decorating of the church, dedication services were held. Present on this occasion were Brother McDonald, Brother Nussman, and Brother Archibald. A Communion and testimony service was held February 2. Mary Miller, who has been ill for some time, is able to attend church again and serve as a teacher.

—Mrs. Young, reporter.

It's a Good Life . . .

By LOUISE SCOTT WRIGLEY

I recently overheard a conversation between two collegiates. They were discussing the fact that the world was "going to the dogs," and there was little but disappointment in life for anyone.

My heart ached for them—this young man and woman to whom all life's treasures belong—and I wondered if college could be making them bitter.

"No," I told myself, "these two are not typical of church youth. Most young people go to college and learn to enjoy the richness and fullness of everyday living with all its experiences. This knowledge does not spoil their zest for living and their faith in the beauty of personal experiences with nature and their fellow humans. College strengthens them in their purposes and enables them to see ahead more clearly and plan happier lives.

Yet, I could not get these two out of my mind. They were so young—and they were so bitter. Possibly they were not speaking of what was in their hearts, but how else could I judge them? They were so serious—and so disillusioned. They sounded as if they were talking in loud voices to cover the secret fear in their hearts—to reassure themselves and to dispel that sick longing that lay like a cold stone in their stomachs. What a tragedy that youth should know this fear!

These two who cried out against life and could find nothing good in it lacked security within themselves—and tragically enough, they are not alone. They have many counterparts. Too often we dismiss this attitude among young people with the excuse that "they'll grow out of it," but many carry the same attitude all through their adult life.

We complicate our own lives—God doesn't do it. Why can't we be an appreciative people and enjoy a lovely sunset, a beautiful day, or an unexpected blessing? Why must we be "sophisticated"? It's a lot of trouble, and we usually look silly to the people who understand our motives possibly better than we do ourselves. It's like covering a bald spot with a toupee. Take the false hair off—nothing there but a big, shiny, conspicuous empty spot. Wouldn't it be better to get busy and "grow" something there which would be sturdy and alive and part of us? A false manner, like false hair, is apt to slip.



We pray for those who are physically ill, of course, but what about those who are confused and whose senses of values are distorted? They are just as deserving of our prayers. They need help just as surely as if their distress were physical.

Man is essentially creative. God went that far to make us like him, but there are more kinds of creation and creative hobbies than are commonly thought about. We all have



some creative ability—possibly not in art or drama or music—but what about the delectable lemon pie fresh out of the oven? What about the carefully laid gardens that add so much to this earth's beauty? What about the nurse whose care enables a patient to build back a strong, normal body? What about the simply expressed personal note of sympathy

that goes out to a friend? And what about the apple-cheeked, charming little girl who is a delight to all who meet her? Her mother and father have been "creating" her for all of her seven years.

I know a woman who has a meager widow's pension to live on and four young mouths to feed. The children aren't dressed beautifully, but they are warm and clean and well-loved. This woman figures she had "a good life" because none of her children lie pale and white in a hospital bed with some child-maiming disease. There are those who would tag this woman as too ignorant to know any better. Actually, isn't it rather that she's taking it all mighty well and keeping her countenance cheerful? She's wise enough to count her blessings and be thankful for them.

And the blind lady who lives near me—her appreciation of life is amazing! When a group of blind people with which she is associated meet at her home, the whole house rings with their laughter. Currently, they are planning a play to be given for the group of women who have "adopted" them. Here is a special brand of courage which enables them to get up on a strange stage and carry through such a stunt. They eagerly accept the challenge it offers. Their eyes are sightless, but their hearts can see.



How lovely life is! God didn't choose a few and shower all the good things on them. The wide, green country lanes are free. The cascading, musical notes of the birds fall upon any listening ear. Cherry
(Continued on page 16.)



The Trouble-Shooter

--of Business and Religion

QUESTION: Why are the business ethics of Latter Day Saints no higher than the ethics of other people? Many of our members rationalize their thinking until they accept standards denounced by the teachings of Jesus Christ. Nonmembers shrug, "Sure, it's an admirable plan [Zion], but you Latter Day Saints don't live up to what you say you believe."

ANSWER: By C. B. Hartshorn

The assumption of the question covers a broad field. We hesitate to answer for all Latter Day Saints, for really we know so few. Our recollection is that in some communities and with certain people the Saints are held in high esteem. The humanity left in those "called to be Saints" has left a stain on the name we bear among others. The direct charge that sets off our members—whether merchants, farmers, or simply buyers of goods and services—in contrast with all nonmembers in the whole wide world is not susceptible of proof. It is in the realm of opinion and prejudice.

But let us accept the challenge as made in good faith and examine our defense. This we know: to the extent that this charge is true, we have betrayed the church of Christ and the counsel of his Word. We need to preach more repentance and less of baptism and Zion till this condition is corrected among us. For as we face life with this stigma over us, we need to be reminded that except our righteousness shall exceed that of worldly pharisees, we shall not enter the kingdom.

A part of facing life is to acknowledge that socially we are an immature and impatient generation. One of the tests of maturity is the ability to work for more distant goals. Children want what they want now and will have it or else. To get a vision of the ideal society of brotherhood means a call for action. Each Saint must "leave all" which inhibits the ideal life and follow the new light of the gospel unwaveringly. Such

a hope has come to all who have been converted. By this old-fashioned term, "converted," we mean love God with all our heart, soul, and mind, and our neighbor as ourself. When the unreality of actual conversion—humanity with its wavering, vacillating, irregular progress—comes to those who are reborn hopefuls, it is depressing and at times overwhelming.

The truth seems to be that many of us have been nurtured on the faith that baptism is a miracle-working formula. That the love which filled our hearts then will permanently replace greed, lust, and hate, to which even the eight-year-old child is not a stranger. This type of transformation was never promised nor intended. Even those whom Jesus healed or raised to life were still subject to the law of death. Latter Day Saints are likewise subject to the law of growth. Normal growth does not take place in the life of the unweaned, sheltered, and domineered child.

The best advertisement for any business is the product itself. The finished product of the tavern condemns it. The church also is known by its fruits. Zion cannot be redeemed except by compliance with the law of the celestial kingdom. In business acumen, we should be able to match the best the world has to offer. Our excellence should be in the quality of our fairness, justice, mercy, and other human-interest concerns. Every Latter Day Saint who turns a shady trick in a business deal, who uses deceptive or hard methods for financial gain, lets down every other member of the fellowship of Christ. We feel betrayed.

Our confidence in the church and in religion is shaken. But Zion is based on divine principles, and God is true though every man be a liar. Our aim should be higher than the target we expect to hit to compensate for the pull of gravity on the flying arrow. Believe in the reality of the coming kingdom for we are saved by hope. It may seem delayed, but it cannot be destroyed nor God's Word made void.

Yes, Zion is an admirable plan. It is a blueprint of the ideal life—the brotherhood of man. Many have failed to catch the vision, and without vision the people perish. Some of those who saw the light have lost their grip on the rod of iron that leads along the river of life. Many need training, opportunity, and leadership to manifest the better way of life. Large bodies move slowly. Great institutions need much support. Our impatience should be with our own progress not with our collective or potential strength, for that we cannot measure.

Satan is trying hard to discourage us, asking, "Where is the promise of His coming? All things continue as they were from the beginning of the creation." The Prophet Elijah succumbed to this discouragement when he said, "I, even I only, am left and they seek my life." Then the Lord in compassion showed him that there were 7,000 in that little community who had not bowed the knee to the god Baal.

Let us honestly admit that there is too much truth in the question at the head of this article for us to ignore. Nonmembers may shrug their shoulders at the failures of some Latter Day Saints, but in all fairness let us call them to witness that the trouble is not in our teachings but in spite of them. The conduct of some is not the final test of gospel merit. If the principles we teach are divine, and if they will help thousands along the narrow way to life



Donald E. Harvey
1368 E. 13th St.
Des Moines, Iowa

M
h

eternal, then it will do the same for every other man or woman who will apply them. Therefore, with the Psalmist we can proclaim:

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

"But his delight is in the law of the Lord; and in his law doth he meditate day and night."

It's a Good Life

(Continued from page 14.)

picking time and "one in your-mouth-for-every-one-in-the-basket" isn't anybody's special privilege. Anyone can get a "noseful" of pure perfection when he strolls by a heavily laden, perfumed lilac bush, and feasts his eyes at nature's riotous hodgepodge of gay color and delicate pastel in the spring garden, or experience the fun of coming unexpectedly upon a clump of pussy willow bushes and gathering an armful to take home.

Anyone can enjoy the lackadaisical swaying of bright tulip-heads in the April breeze, and know the fun of holding a tiny, wiggly ball of fur that's all eyes and tail and answers to "Puppy." Anyone can feel the warmth of a friend's smile or see a sermon in a lovely, old tree. There is personal wisdom for all in a church service, and each may find peace on his knees before his God.

Life may not be a bed of roses, but let's pick the ones that do grow for us, drawing their beauty and perfection into our hearts to be with us always.

Note of Thanks

Mr. and Mrs. J. C. Benson of Independence, Missouri, wish to express their appreciation for the many cards, gifts, and remembrances they received on their golden wedding anniversary.

BULLETIN BOARD

New York Midwinter Institute

The midwinter institute will be held Sunday, March 30, at the church in Syracuse, 339 East Onondago Street. District President P. L. Weegar will be in charge of the all-day services.

New York District Educational Institute

Rochester, New York, March 23, 1947.
Tentative outline of program:
Theme, "Thy Will Be Done—by ME."
9:30 a.m.—Devotional.
10:00 a.m.—Church School—Religious Education.
11:00 a.m.—Sermon.
1:45 p.m.—Music, Youth, Zion's League.
2:45 p.m.—Program, Department of Women.

3:30 p.m.—Ministerial and Vesper Service.
District and local officers will be in charge of the various services.

In the meantime, serious thought should be given to the following: 1. *Herald* subscription; 2. An annual youth (Zion's League) program; 3. A renewed church school; 4. Priesthood uplift; 5. Songs by the spirit; 6. Financial picture; 7. Plans for district conference; 8. New meeting houses; 9. Personal development; 10. Good literature; 11. Home department; 12. Critic.

Wanted: General Conference Resolutions

J. J. Luff, Route 3, Independence, Missouri, wishes to purchase a complete set (or as nearly complete a set as is obtainable) of General Conference resolutions.

Wants Heralds

Ann V. Willert, Eagle Grove, Iowa, will appreciate receiving copies of the *Herald* for November 23 and 30, December 7, February 8, and March 1 so that she can pass them on to her friends.

Requests for Prayers

Mrs. Naomi Woods, 2504 Denver Street, Granite City, Illinois, requests prayers for her two grandchildren who are ill.

Lillie Mae Sowell, 1406 Ellis Avenue, Wichita 9, Kansas, asks for the prayers of the Saints that her health may be restored.

Benito U. Maliwat, 1014 West Linden, Independence, Missouri, asks that the Saints pray for his hand to be healed so he will be able to continue his work. He has undergone two operations since October. Brother Maliwat is a Filipino Saint. He says that he has been healed before and is confident he will receive another blessing through the united prayers of his friends.

George H. Roberson, 610 South Maple, McPherson, Kansas, requests prayers for the spiritual welfare of his family.

Vincent Norton, Box 496, Traverse City, Michigan, requests prayers for his eighty-two-year-old father who is ill.

Prayers are requested for Olive Ulrich, 921 East Bancroft Street, Toledo, Ohio, who was seriously injured in the Red Arrow train wreck on February 18 while on the way to her father's funeral. She will be in the Altoona Hospital, Altoona, Pennsylvania, for several months; correspondence may be addressed to her there.

Births

Professor and Mrs. Howard F. Baltz of Warrensburg, Missouri, announce the birth of a daughter, Loree Jean, born January 16. Mrs. Baltz is the former Clara Ford.

Mr. and Mrs. W. A. Baird of Burbank, California, announce the birth of a son, Rodger Charles, born January 22.

A daughter, Aleta Elizabeth, was born to Edward and Myrl Spencer of Burbank, California, on January 30.

Dr. and Mrs. Paul M. Edwards of Baltimore, Maryland, announce the birth of a son, Ronald Jonathan, born January 23 at the University of Maryland Hospital. Mrs. Edwards is the former Dorothy Jean Trowbridge of Independence, Missouri. Both parents attended Graceland College.

DEATHS

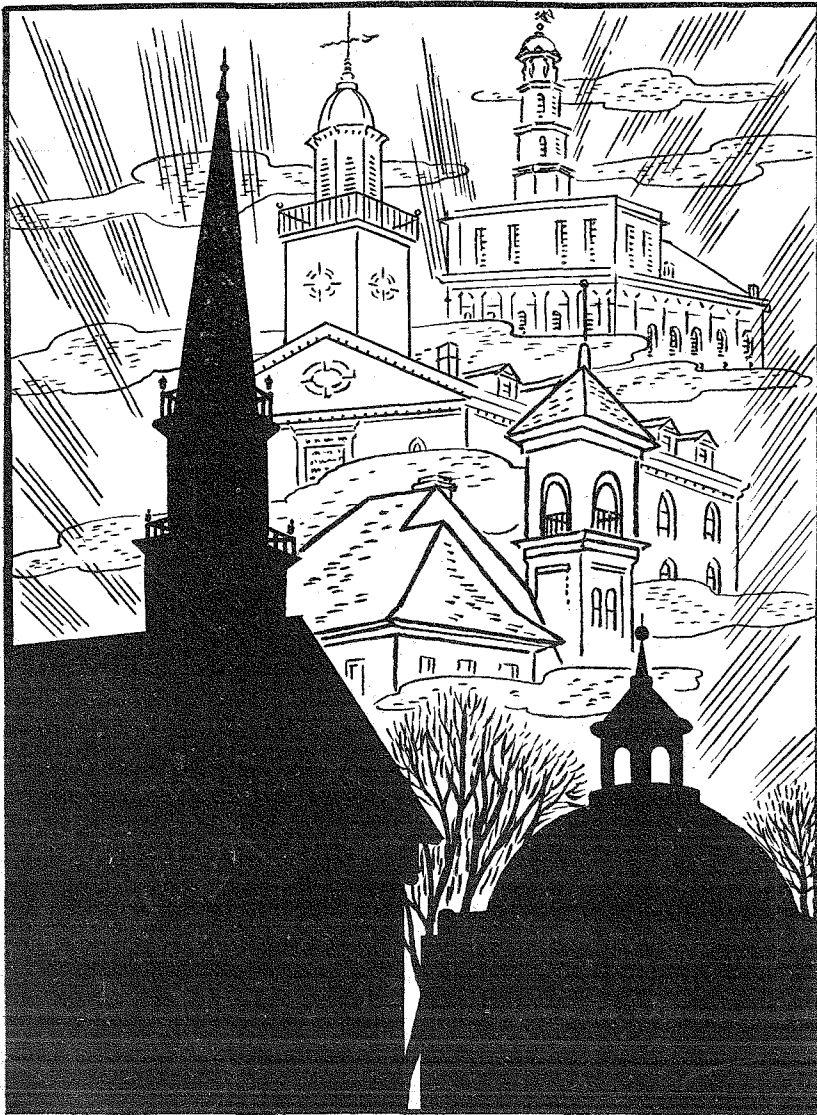
BREWER.—Morilla Wilding, was born August 30, 1871, in Crescent, Iowa and passed away January 31, 1947, in Crescent. In March, 1914, she was baptized into the Reorganized Church, remaining a faithful member of the Crescent Branch for thirty-one years. Her husband, Jacob Brewer, and a daughter, Florence, preceded her in death. Surviving are five sons: Miles of Loveland, Iowa; Richard of Council Bluffs, Iowa; and Willis, Olen, and Raymond of Crescent. She also leaves two brothers: Louis Wilding of Council Bluffs, and Calvin A. Wilding of Wentworth, South Dakota; one sister, Mrs. Charles Ferris of Crescent; twelve grandchildren, and fourteen great-grandchildren. Elders M. A. Smith and Harley Butler were in charge of the funeral services. Interment was in the Crescent cemetery.

HULL.—Dr. George Franklin, son of George Washington and Ida May Hull, was born January 22, 1889, in Nelsonville, Ohio, and died at his home in San Juan, Texas, on January 13, 1947. He spent his boyhood in Ohio, coming to Iowa in 1908. He was married to Sylvia Rowley, to which union three children were born. After the death of his first companion, he was married on July 13, 1936, to Ruby L. Andrews. He was a member of the Reorganized Church and held the priesthood; he also belonged to the Masonic Lodge, Des Moines Consistory, and Za-Ga-Zig Shrine. He was a past president of the Iowa Chiropractic Association, and a member of several local and national organizations. He entered the profession of chiropractic in 1920, and practiced in Des Moines until 1943, at which time he was forced to retire because of ill health. Upon retiring, he moved to San Juan to supervise his citrus holdings.

Besides his wife, Ruby, he leaves one son, Dr. J. P. Hull of Newton; two daughters: Mrs. Charles E. Burke and Mrs. Lester T. Myers of Des Moines; one brother, Dr. C. F. Hull of Knoxville; two stepsons; Earl Andrews, Des Moines, and Dr. S. L. Andrews, Los Angeles, California; and eight grandchildren. Funeral services were held in Des Moines, Elders Frank Fry and Henry Castings officiating. Interment was in Graceland Cemetery in Knoxville.

PARKER.—Daniel Thomas, was born November 4, 1872, at McKenzie, Alabama, and died February 14, 1947, at the home of his daughter in Bay Minette, Alabama. He was married to Mary Elizabeth Vickery on May 25, 1893; ten children were born to this union. Mrs. Parker and four of the children preceded him in death. He was baptized into the Reorganized Church in 1891 in McKenzie. He served his church in the various capacities of branch and district secretary, church school superintendent, and chorister.

Surviving are four daughters: Mrs. Ruby Jones Hankins, Robertsdale, Alabama; Mrs. Carmie Shelley, Oceanside, California; Mrs. Emma Angle, Clarendon Harbor, Mississippi; and Mrs. Hazel Barlow, Bay Minette; two sons: Marvin of Panama City, Florida; and Bernie of Blackmon, Florida; a brother, Jim Parker of McKenzie; and three sisters: Mrs. Mae Patrick and Mrs. Lula Odom of McKenzie, and Mrs. Jeanie Booker of Brewton, Alabama. Funeral services were held at the Pleasant Hill Church on February 16 with Ammon Calhoun officiating.



General Conference

*All our history, churches, and
people find a meeting ground
here.*

Drawing by Arthur Beverage

CONFERENCE THEME:

Strengthening **THE MISSIONARY EFFORT**

THE
Saints Herald

VOLUME 94

MARCH 29, 1947

NUMBER 13

www.LatterDayTruth.org

More Than Eggs and Bonnets

By Lillian Maxwell

Saints Herald

Volume 94 March 29, 1947 Number 13

TO MOM it means a perky flower-bedecked bonnet, to Junior a hunt for rainbow-colored eggs, to Dad a prophecy of spring fishing to come. In a nutshell, that is the extent of the observance, thought, and commemoration Easter receives from many an American family.

It is difficult for the human mind to project itself back some 2,000 years and suddenly know of assurance that the resurrection really happened, that it was as real as tomorrow's dawn. Through the years the holiday, Easter, has become so enshrouded with tradition, myth, and modern fashion that we recognize but dimly the powerful event it signifies.

Celebration of Easter is synonymous with the return of Spring. This is as it should be. Both indicate the return of life to a dead winter world. Even the most harried city-dweller feels a thrilling surge of joy at the giddy sweetness of fresh peach blossoms, at the provoking warmth of spring sunshine.

Yet were Easter celebrated only for the recognition of Spring's return, it would be only a gay festival time, devoid of meaning and hollow. But Easter is more than a festival. It holds at its heart's center the awful triumph of life over death. It is certain that no one saw the physical regeneration of Jesus, but therein lies the challenge to Christian faith. In the event lies the constantly renewed hope of mankind.

Even more important, Easter serves as a yearly reminder that a life can possess qualities which render it immune to destruction even by death. Jesus succeeded in living so abundantly that death was impotent to affect it.

The call of Easter is an urgent one to Latter Day Saints. The entire Restoration Movement is caught up in the simple but powerful words, "This is my beloved Son, hear him!" Joseph Smith heard them as a youth of fifteen in his experience in the grove. That ringing statement makes our church a Christ-centered church. It demands that our first loyalty be to Jesus Christ. As youth pledge allegiance to him, Easter, which epitomizes His immortality comes as a renewed challenge to live lives of a quality that cannot die.

P. S.

* Cover Picture

When Arthur Beverage sent the picture used for our cover cut this week, he did not give it a title, nor specify any particular use. It seemed so appropriate, however, to the time of General Conference, that we felt there was an immediate place for it. Conference is a meeting ground of both history and contemporary events. Here at the Auditorium will be gathered, not only people from every part of the country and from other countries, too, but also

the spirit of the past. Nauvoo Temple, Kirtland Temple, the modern Nauvoo Chapel, and silhouettes of other churches go into the attractive montage the artist has created. This is a representation of the spirit of gathering in which our people come to our greatest reunion, the General Conference.

* Every road has its pleasant level stretches, rough spots, steep hills, dangerous curves, and many changes of scene; and it must be traveled in all kinds of weather. So it is with life: you cannot always have what you wish, but you will be wise to make the best of what you get.

EDITORS:

The First Presidency

Israel A. Smith
John F. Garver
F. Henry Edwards

ASSISTANTS:

Leonard J. Lea, Managing Editor
Kenneth L. Graham, Business Manager

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 per year and \$1.15 for six months in advance in the U. S. A., its territories and possessions; Canada \$2.50 per year and \$1.30 for six months; other countries, \$3.25 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

This publication is made possible by devoted volunteers who wish to help in the literary work of the church, and all manuscripts are gladly received for examination. As many as possible will be used. No payment for manuscripts is possible at the present time.

Contents

EDITORIAL:

General Conference Reports.....	3
General Conference Communion Service	4
European Relief	4
The Church Seal.....	4
"Ecumenical Movement"	4

ARTICLES:

He Did Not Want to Die, by Norma Anne Kirkendall.....	5
The Upper Room, by Robert J. Miller.....	6
The Business Man as a Christian, by D. B. Sorden.....	8
Bulletin Board	31

GENERAL CONFERENCE REPORTS

General Council of Women.....	265
Order of Evangelists.....	268
Graceland College	268
Historical Department	271
Herald Publishing House.....	272
Statistical Department	274
Church Architect	275
Presidents of Seventy.....	276
Australasian Mission	276
Music Department	278
Graphic Arts Bureau.....	278
Department of Religious Education.....	278
North Atlantic States Mission.....	281
Great Lakes Mission.....	282
Society for Archæological Research.....	282
First Quorum of Seventy.....	282
Quorum of High Priests.....	283
Central States Mission.....	283
Independence Sanitarium and Hospital.....	284
Independence Sanitarium and Hospital.....	285
Radio Department	285

General Conference Reports

EARLY PUBLICATION of the General Conference reports has been requested by numbers of members who expressed the belief that it would be beneficial to give them sufficient time to read the reports before time to vote on them. The First Presidency has made an effort to meet this request, but found circumstances prevented the preparation of many reports in time for publication in a single issue of the HERALD.

Accordingly, it has been considered best to print in this issue the reports that are ready at the present time. With a few exceptions, those given in this issue consist principally of textual matter. The tabular material, reports of the Quorum of Twelve, and some others, will be planned for the issue of April 5.

Thanks are expressed to all who have co-operated in making these reports available. With increased effort, we trust it will be possible to have all reports on hand for early publication for future conferences.

VISITORS to the General Conference who arrive without reservations for rooms are running a risk of disappointment and discomfort. Housing officials are frank in admitting that they have reached an inelastic limit in attempting to find rooms to fill all applications. They are unhappy to see so many people disappointed, but the situation cannot be remedied at present. There is no lack of the old-time hospitality; what is missing is the old-time space.

THE AUDITORIUM is a silent petitioner for its own completion. Who can behold its massive walls and not long for the time when they will be clothed in beauty? The dignity of the people, the prestige of the church, our responsibility toward ourselves, all call for it. It must not be hastened out of due time; the means should be gathered

in advance; the work should be done when maximum results can be obtained for investments in material and labor. But the project should never be far from the thoughts of the people.

IDENTIFICATION is important, and we look for signs and symbols on great buildings to mark them. In this respect, especially, our Auditorium needs something. There is no religious symbol on it. To the casual visitor, it might be a secular structure of some sort. And when he goes inside, he finds no reminder of the Christ to whose work and mission it is dedicated. Is this as it ought to be? Some think not.

What religious symbol should be on such a building as the Auditorium? What should proclaim to the world its special and sacred purpose?

For such a need, symbolism is indicated; but when symbols are selected, care must be exercised. The Cross is the symbol of the Christ, but it has been so much used that it is regarded by some as the identifying mark of Catholic, Episcopalian, and Lutheran churches; however, it is not their exclusive property.

Among the Hebrews, the use of the triangle in connection with the name of God goes back to ancient times; and two interlocking equilateral triangles form the Star of David that appears on many synagogues. Jews very early used a circular radiance, indicative of his endlessness, around the consonants JHVH of His Name.

Looking through the sources, one finds nothing adequate to symbolize the name of God. The trefoil is used in minor decoration as an indication of the Trinity, and other devices.

But should it not be possible to go back to the very beginnings of God's dealings with Israel, and find something that the world has all but

forgotten? Certainly one of the greatest and most effective symbols for divinity ever devised (or manifested) is described in Exodus 13: 21,

And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light.

Moses established the tabernacle at a distance from the camp of Israel, but in a place where every man, standing at the door of his tent, could see it. And before the door of the tabernacle burned the perpetual flame that appeared as a pillar of smoke or cloud by day and as a beacon of light at night. Some passages of Scripture describe it as a mystic fire, like that of the Burning Bush that Moses saw; and others would leave the modern reader to believe that wise Moses kept a brazier burning before the tabernacle as a reverence to God and a reminder to the people.

The dramatic power of that symbol of God captured the imagination of Israel. It was the sign of their liberation from Egyptian bondage. It was the witness of the divine love and the hope of the Promised Land. It was the presence of Jehovah.

And the light of that pillar of fire has shone down to our own time. For who can sing,

Let the fiery, cloudy pillar
Guard us to that holy home

without a feeling of the eternal pilgrimage in his heart, and nostalgia for the celestial homeland of the soul?

It is possible—yes, usual—to combine elements in symbolism. Perhaps some artist, employing the ancient conventions, can create a new figure, including the ascending spiral of flame, the radiance of holy light, the circle eternity, with some suggestion of the Cross of the Son.

L. J. L.

Editorial

General Conference Communion Service

In order to preserve the dignity appropriate to the occasion, it is of major importance that there should be the least possible disturbance during the General Conference Communion service, which is being held at the Auditorium, Sunday, April 6. We are therefore asking that those intending to participate in this service shall be in their places by 9 a. m., or as soon thereafter as they possibly can. Preliminary music will begin at 9 a. m. The presiding officers and serving ministry will take their places at about 9:20, at which time all doors will be closed. There will be no standing room. An additional Communion service has been arranged for the Stone Church at 9:40 a. m., and the order of service will be as nearly identical with that at the Auditorium as conditions will permit.

We feel sure that in view of the very earnest desire for the blessing of our Heavenly Father which is shared by all who expect to participate in these services, those concerned will be in their places in the Auditorium in good time or will attend the Stone Church service without resentment at their exclusion from the larger gathering.

THE FIRST PRESIDENCY

European Relief

Conference visitors are urged to bring with them various gifts of clothing for the relief of Saints in Europe.

Addresses of these needy members are now becoming available, and the Presiding Bishopric has arranged with Elder L. R. Holmes, the ladies of the Campus Shop, and other Independence helpers to sort, wrap, and send all suitable clothing which may be contributed. For the convenience of this group, the clothes should be delivered directly to the Campus early in the conference.

Later, it will probably be possible to organize this relief work so that direct contact will be had between groups in the United States and the Saints in Europe, but for the present our best means of giving this urgently needed aid without undue duplication is by joint effort at conference time.

We greatly appreciate the splendid help which has already been given, and we earnestly solicit your further aid.

THE FIRST PRESIDENCY
By Israel A. Smith

The Church Seal

Having occasion to look up our records as to the Church Seal, I find that on April 8, 1874, a "committee of three was appointed to draft a style and form of church seal"; that "on the same day the committee reported a design for the church seal, with legend, date, and motto as follows:

"Reorganized Church of Jesus Christ of Latter Day Saints." Emblem, a lion and a lamb lying down at rest. Motto, "Peace." "Incorporated 1872." The report was adopted, and the committee empowered to purchase the seal.

In 1917 General Conference Minutes, we find:

Adoption of the following was moved and seconded:

Moved to amend as follows General Conference resolution No. 163, referring to the church seal.

Third paragraph, second line, insert, "a child" after emblem, and cross out, "lying down at rest," following the word "lamb."

Third line same paragraph insert "and 1891" after, "Incorporated 1872."

Paragraph as amended will read, "Reorganized Church of Jesus Christ of Latter Day Saints. Emblem, a child, a lion and a lamb. Motto, 'Peace.' Incorporated 1872 and 1891."

A motion to refer to the Presidency and Presiding Bishopric with power to act, was adopted.

We have not found anything to show what the quorums named did under their "power to act," though we may suppose that the design used

now for many years was produced by them.

The church was incorporated in Illinois in 1872. That corporation still maintains perpetual legal existence. In 1891 the church in Iowa was incorporated in that State. And it is obvious that the leading men were of the opinion that the second (Iowa) incorporation superseded the former (Illinois). That may have been the intention of the church administrative officers, though there have developed many legal difficulties since then, not essential to explain in this article.

The Iowa corporation, being limited to fifty years by its terms, as also by the law of that State, it became necessary to reincorporate in Iowa in 1941, which was done.

It is apparent that at some more recent time the seal now used on our letter heads has been modified, as it obviously does not comply with the specifications set out in the action of the church in 1871 or in the proposed action in 1917. The present seal was not intended apparently for use as a corporation seal, but simply as a "church seal," although there is no record of the seal of present design ever having been adopted by official action.

ISRAEL A. SMITH.

"Ecumenical Movement"

Reverend Henry Knox Sherrill, lately installed presiding bishop of the Protestant Episcopal Church in the United States, recently is quoted as saying, that "the formation of a single church of Christ is the only way in which the great spiritual problems of our time can be met." The Christian churches have not been able to supply the leaven which would have resolved the world's political problems.

At his installation Bishop Sherrill "urged all Christians to exchange their evident complacency for a courageous and realistic facing of present stern realities," a generality in which all can concur, we are quite sure.

ISRAEL A. SMITH

He Did Not Want to Die

By Norma Anne Kirkendall



EVEN BEFORE his birth, Christ knew the mission which he must fulfill. In all likelihood he knew of the physical end which would come to him. For thirty years he grew, for three full years he labored—to arrive at an ignominious death. And Christ did not want to die!

Three years were too short to accomplish the entire task of saving men, of bringing “life more abundant,” of building the kingdom. He was leaving so much unfinished work!

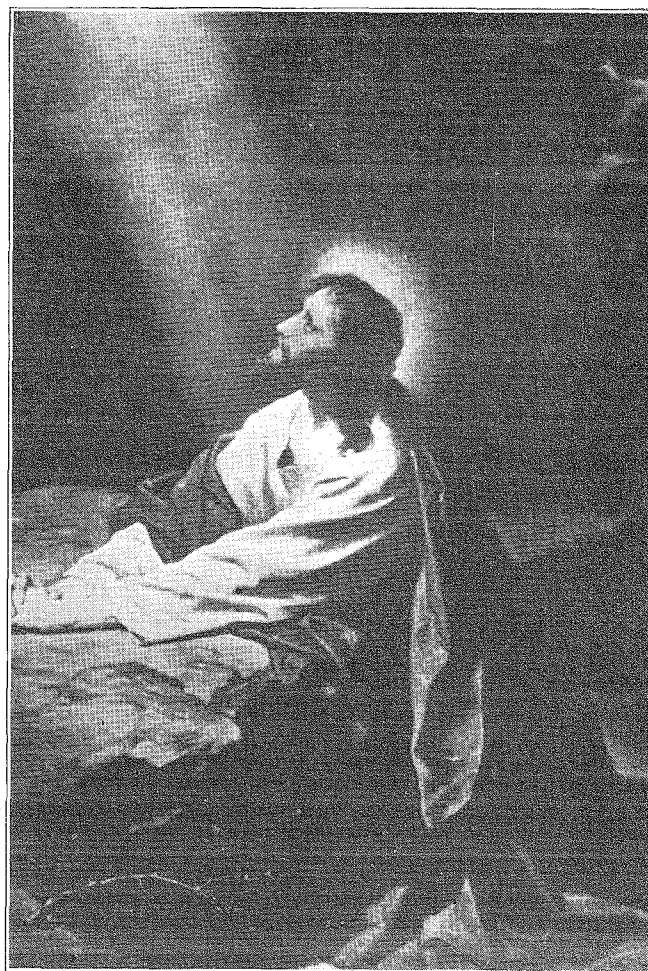
Three years to finish an eternity of work. No man likes to leave a task uncompleted, and Christ had to leave this greatest commission of all unfinished.

All around him there was physical pain and suffering, and the greater pain of oppression and sin. The power of his hands, and even the hem of his garment had cured bodily ills, and his comforting love had healed broken spirits, but those who had come under his power were only a fraction of those who needed his ministering.

As he looked around, he saw his friends, loyal and as understanding as it was possible for their young intellects to be. These were the men who had been his close companions, who had shared his adversities and his triumphs. They were losing their saviour, but he lost his friends.

And there was his mother, whose loving hands had cared for him and whose loyalty was firm in spite of the fact that she could not fully understand this man whom she called “son.” His tragic death would torture her, and the kindnesses of those other beloved women could not erase the terrible scene from her mind. He did not want his mother to suffer so.

For over thirty years he had walked these roads, trod the temple courts, and watched familiar scenes. These places were a part of



“O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt.”—Matthew 26: 39.

his very existence, so familiar that he called them his home on earth. He would remember these scenes with endearing thoughts.

Yes, and his enemies now thought they had won. This man was dying. He suffered the taunts of an aroused rabble, and his “friends” had deserted him. Now he and his influence are erased from the world—another would-be-leader removed from the public eye. He knew they were wrong, but they did not know.

He was going, and in his place he left men, human frailties and good intentions. There was so much to do, so few to do it, and he could have done so much more.

Yet, he must die! He did not want to leave this earth behind, but “nevertheless not as he willed, but as his father willed.” So he died—for the one reason—that his death was the one method by which a sinful world could be warned and raised to God’s own standard.

THE UPPER ROOM

By Robert J. Miller

WHAT TRANSPIRED in the Upper Room where Christ partook of the Passover with his disciples for the last time, made that occasion one of the most glorious and dramatic events of all time. The writer believes it to be the greatest for the following reasons: Here Christ finished his work of atonement, the most vital work in connection with man's destiny; partook of the Passover with his disciples for the last time (Luke 22: 15-17); instituted the Sacrament of the Lord's Supper (Luke 22: 19, 20); prayed for his disciples and presented his work to the Father (John 17); and gave his life for the world.

We of the Reorganized Church of Jesus Christ of Latter Day Saints believe in the power of the atonement; we believe Jesus is the Pascal Lamb, offered to atone for the sins of man; we believe Christ came for the very purpose of affecting a means for our deliverance, that we might come again into the presence of God. Consequently, we believe our salvation depends upon Christ giving his life for us, that we, through his Word, and his blood might have eternal life. (Ref., Gen. 6: 61-65; Rev. 5: 9; John 5: 24, 25.)

From the physical viewpoint, it is quite probable that Gethsemane and Calvary stand out above every other occasion in Christ's life. For there we see the tragic culmination of fear, hate, jealousy, and other passions expressed in violent action. We see blood spilled; and the anguish of pain and sorrow written plainly on the faces of those who loved Jesus. We also see the bestial and gloating countenances of those who feared and hated him. We see greed and avarice written on the faces of those who cast lots for His garments. Yes,

from the physical approach, Gethsemane and Calvary hold the center of the stage.

But in the mind of Christ, the Upper Room must have been the scene of the greatest hour in his earthly life; for Christ was not concerned with the physical but the spiritual aspect. His teachings and manner of living proved that conclusively. And because the spiritual transcends the physical and marks our eternal course, the spiritual climax must also supercede the physical in importance.

Some of the events incident to the conclusion of Christ's work, portended the death of our Lord. The raising of Lazarus from the dead (John 11: 1-44) was a similitude of his own resurrection, for it was accomplished by the same Spirit, and proved the power of the Spirit over the grave. The fame accruing to him because of that miracle preceded him into Jerusalem, giving the chief priests and scribes warning of his coming, and opportunity to plot against him. Six days before the Passover, Mary anointed Jesus unto his burial at Bethlehem (Matt. 26: 5-10; John 12: 1-7). Shortly following his entry into Jerusalem, he made a statement to Philip and Andrew that apprised them of the nearness of his hour of glory and subsequent death, "The hour is come, that the Son of man should be glorified. . . . Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."—John 12: 23, 24.

The rite of washing his disciples' feet (John 13: 1-16) was a lesson in humility and service meet for the conclusion of his ministry; for he expected his disciples to carry on, and this lesson was vital to the accomplishment of the task.

Let us now envision Christ, if we can, as he sat at the table, partaking of the Passover with those with whom he had labored and loved. It is probable that the disciples hardly appreciated the importance of the hour, nor sensed the impending tragedy. They probably comported themselves with the serene composure one might find at any gathering of churchmen in our day. Jesus, however, knew his hour had come, and that the sands of this life were running out for him.

As they sat at meat, Jesus must have drawn within himself in deep meditation, weighing the work of his life, the purpose of his mission; and considering the work yet to be done. His entire life had been given to God's will. He had met and overcome all temptation. He had given the law as God commanded. He had perfected himself in righteousness that he might be a worthy sacrifice. He had given all the days of his life in service to God and man. Now, he must go farther—he must give his life.

He knew his days of service were over, for he had told Philip and Andrew, "The hour is come that the Son of man should be glorified." But Christ also knew that no man could take his life from him, except he willed it, for he testified, "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of the Father."—John 10: 18. It was now God's wish that he should make the sacrifice—pay the price. Would he be obedient unto death—or would he avail himself of the prerogative that was his, and not surrender? These are some of the thoughts that may have entered the mind of Jesus in that Upper Room. Being in the form of man, clothed

NOTE: All references from the Inspired Version. Scripture Readings: Luke 22: 1-23; John 13: 21-32.

with flesh, we can believe his temptations were comparable to man's.

The stage was set for the betrayal, and plans were already laid for his destruction. Judas had bargained with the chief priests and scribes prior to the feast of the Passover, and awaited a favorable opportunity (Luke 22:1-6). But only Christ could grant that opportunity.

Christ had been tempted shortly after his entry into Jerusalem, for we hear him say, "Now is my soul troubled; and what shall I say? Father save me from this hour."—John 12:27. Yes, he was tempted; but immediately he rejected the thought, and in the same sentence, yes—in the same breath he avowed his purpose, "but for this cause came I unto this hour. Father glorify thy name."

"Then came there a voice from heaven, saying, I have both glorified it [in the victorious life of my Son], and I will glorify it again [in Christ's death and resurrection]"—John 12:28. "Then Jesus answered and said, This voice came not because of me, but for your sakes."—John 12:30. God, too, was concerned about the disciples and wished to reassure and encourage them.

So it is here in the Upper Room that we witness his greatest triumph; it is here that he perfects himself in righteousness and takes his last step "from grace to grace," here is his hour of great decision, here his opportunity to prove worthy to again receive that "glory he had with God before the world was" (John 17:5).

His victory was assured before he gave the sacrament, for he had determined within himself what his course would be. He could not have instituted the sacrament then had he not made that decision. For the sacrament was to be in remembrance of the sacrifice. So "he took bread, and gave thanks, and brake, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me. Likewise also the cup, after supper, saying, This cup is the new testament in my

blood which is shed for you."—Luke 22:19, 20.

Then Jesus was "troubled in spirit, and testified, and said, Verily, verily I say unto you, that one of you shall betray me. And truly the Son of man goeth as it was determined; but woe unto that man by whom he is betrayed" (John 13:21; Luke 22:22). "Then the disciples looked one on another, doubting of whom he spake" (John 13:22).

"Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, Lord, Who is it? Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. *Then said Jesus unto him, That thou doest, do quickly.* . . . He then, having received the sop, went immediately out; and it was night."—John 13:23-27, 30.

It is one thing for a man to lose his life against his will—it is quite another thing for one to give his life freely. Many die in battle and are accredited with having given their lives; but how many freely give their lives because of noble desires springing from a heart of love? At Calvary, Christ's life was *taken from him because he had consented to it—but he gave it in that Upper Room.*

It is the belief of the writer that this particular incident in the life of Christ was the greatest single event in the entire history of mankind. For it was at this moment when he gave Judas the sop and commanded him, "That thou doest, do quickly," that he irrevocably cast the die of his own fate. It was then he released himself from the divine protection of God to allow Satan's fury to be spent upon him. Here he exercised his "power to lay it down," that he might later overcome death by the power of the resurrection when he would "take it again."

Here he surrendered his life as a testimonial to all men of the great love of God and Christ for mankind (John 3:16; John 15:13). Through the power of love the atonement was wrought. Christ gave his life and sealed the testimony with his blood.

There is sound proof to support this reasoning. Immediately after Judas departed, having received the sop, Jesus said "Now is the Son of man glorified, and God is glorified in him."—John 13:31. In that memorable prayer Christ gave, wherein he presented the work to the Father and prayed for the disciples and "them also which shall believe on me [Christ] through their word" (John 17:20), he makes these statements: "Father, the hour is come; glorify thy Son, that thy Son may also glorify thee; . . . I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was . . . And now I am no more in the world, but these are in the world, and I come to thee" (John 17:1, 4, 5, 11). This prayer was undoubtedly uttered following Judas' departure and after Christ had given the admonition, counsel, and assurance contained in the fourteenth, fifteenth, and sixteenth chapters of John. (See John 18:1.) Note that he says, "*I have finished the work which thou gavest me to do . . . and now I am no more in the world, . . . and I come to thee.*" Do not these statements bear out the fact, that though he was still among them, his work of atonement was ended? Do not the first and fifth verses indicate that now, having fulfilled his end of the contract in this work with God, he asks his rightful restoration to his former glory? Did he not gain the spiritual victory in that Upper Room?

But we may ask, What about the resurrection? Does not that have a vital place in the work of atonement? How could he have finished

his work when he must still rise from the dead? In the physical sense the play was not ended—the climax not yet reached, but the victory of Christ was already complete in a spiritual way. He had met the temptations of Satan; “The kingdom of heaven had suffered violence,” and the violent were about to take it by force (in the physical sense) (Matt. 11: 12). But Satan never won a single victory from God, in the person of Christ, during his ministry here on earth. The powers of darkness were overcome before Christ’s death, the power of the grave nullified before Christ died. In fact Christ was already purified (sanctified), and in the spiritual sense death was already defeated. And the day had come “when the violent shall have no power” (Matt. 11: 13).

Yes, it is true, Gethsemane and Calvary capture our imaginations and stir our emotions; it is also true that Christ sweat, as it were great drops of blood in the ardency of his love for man and pity for his condition. But as we pass by that Upper Room in our meditations, let us pause and think upon the spiritual significance of its history. Let us try to reason with Christ, and feel the emotions that possessed him there. For it was in the narrow confines of that room that he partook of the Passover with his disciples for the last time; instituted the Sacrament of the Lord’s Supper; gave his disciples needed counsel and assurance; gave his life for the world in his final sacrificial act of atonement; and prayed unto the Father for all those that believe on his name—presenting the work to the Father for his blessing and approval.

The Upper Room is a synonym for Victory.

2587 North Fourth St.
Columbus 2, Ohio

Life can be saved or lost by small things: little savings or expenditures, economics or wastes, break-ages or repairs.

The Business Man as a Christian

By D. B. Sorden

(A “Morning Devotions” talk on Radio KMBC. An interpretation of the parable of the Good Samaritan. —Luke 10: 25-37.)

Many people consider the field of business as neutral territory so far as religion is concerned. When they think of their Christian life, they think of the times when they attend church or are in the act of worship more than they do the hours devoted to their business or profession. But it is in these latter ways that their religion counts the most. Our hours of worship may indicate what we might do, but our daily tasks indicate what we really are.

For several years Jesus himself lived his life in the affairs of the business world. I cannot imagine him as ever turning out a piece of shoddy work or beating anyone out of a penny. He was a carpenter before he was a minister for God. And I like this story in our morning lesson very much. Jesus makes the hero of this story, not a cloistered priest, but a business man. For that is just what the Samaritan was, a trader, a commercial traveler. When all is said about the perils of business life, let it never be forgotten that it was a business man whom Jesus selected to be the pattern and example for the Christian centuries of religion in active operation.

Not only so, but it was actually during the course of his day’s business and not in his off-duty hours that he fulfilled so well what Jesus said was the better half of true religion. We are not told anything about the Samaritan’s prayers or services attended, although these doubtless had their place in this good man’s religion and, so, in the formation of his character. We are shown the good fruits of these in his daily life. Here was a man who worked hard, gave much thought to his business, and tried to make money and was, at least, somewhat

successful, and here was a man who was quick to help where he saw a need.

Yes, there are other ways of serving God during the day than by having a prayer meeting in our office. There may not be broken bones we can help bind up or pay for having done frequently in our business lives but there are broken hearts and hopes and prospects about us in plenty, and there is misfortune and suffering and sadness. To play the Good Samaritan in any possible way is also to serve God, is also true religion in as acceptable a way as to pray in the most elaborate of temples. The nature of our business takes the most of us at some time or another out onto the Jericho road where our Christian discipleship can be put to the test.

As if to make this story very clear, Jesus deliberately contrasts the spirit of this business man, giving himself wholeheartedly to a brother in need, to the frigid failure of two conspicuous religious professors. The priest and the Levite were not vicious men but slaves of a conventional system of religious routine in its times and seasons, and they were not willing that their routine be disarranged. If these men had been headed towards the temple with their thoughts on the services they were to give instead of away from it as apparently was the case, with their time of service in the temple over, it would have made no difference. Here was human need by the roadside, and Jesus gave his wholehearted approval to the way the Samaritan met that need. Even if the temple service would have had to have waited, here was the more pressing need. This was how God was asking to be served and worshiped at the moment.

Surely here is a lesson which all Christians should often take to heart and prayerfully consider, lest perchance, with all of our routine, we, like the priest and the Levite be failing, when tested by our conduct on the hard road to Jericho in our daily business. On this road, Jesus surely

(Continued on page 32.)

GENERAL CONFERENCE REPORTS

REPORT

General Council of Women

By Pauline James Arnson

To the First Presidency and General Conference:

Once again we are pleased to report the activities of the women of the church since the last General Conference in April, 1946. Although the period between reports has been shorter, still we believe that the past year has shown marked improvement in the type of work done, clearer comprehension of women's place in the work of the church, and greater consecration of leaders everywhere, and we are gratified that we see evidences that the women's work is keeping step with the increased tempo which conditions in the world make imperative.

We meet this year with thankfulness for past blessings and with a prayer that all members will continue to have an increasing comprehension and appreciation for the great gospel plan and that more than ever before we may put forth sustained effort to do our part in the building of Zion.

The past year has been a time of re-adjustment for many of the women of the church. Some lost dear ones in the great conflict of nations and during the war years were torn with grief and were unable to make any substantial contribution. They needed help and comfort, and this we tried to give by preparing and sending out material which would aid them. In our contacts with such women during past months and recently, we have been pleased to see how they have turned their thoughts outward and have given their strength and efforts to help others in many avenues of service, and in many cases are working most successfully in the branches and districts. This is a testimony of God's love for his children and his willingness to help his children re-adjust their lives.

The classes for women which were held last April were of a high standard, and we felt that those who could not attend should be given an opportunity to have this material in their hands. Requests were made to invited speakers to prepare their lectures for printing; this was done and two pamphlets, "A Functioning Women's Department—Women's Work in the Branch" and "The Latter Day Saint Woman Meets Today's Problem of Living" were issued and sent out during the year for study. Extra

copies of a talk, "Up to the Minute Technique for Women in Evangelizing" given by D. O. Chesworth were mimeographed, and these have been used widely by women's groups throughout the church to help them assist in the program of missionary endeavor.

A splendid study course called, "A Course in Appreciations" by Alice V. Bolon, B. A., has had great appeal to both young and older women. It is a homemaking series, and the author says in her introduction that "it is a quiet attempt to portray 'Our Philosophy' at its best, culturally, intelligently, and with gladness of spirit." The great demand for this type of material is a good indication that women are again turning to their homes and are endeavoring to make these abodes places "Where every eye reflects the altar flame, where each deed is sacramental unto the Holy Name."

It is anticipated that other courses will be prepared during the coming year with the needs of the young women in mind. Steps have already been taken in this direction.

The Home Column, women's page in the *Herald*, has appeared at too infrequent intervals. Paper shortage and lack of the time to oversee and promote it has contributed to this condition, but the outlook for the coming year is brighter. Mrs. N. Ray Carmichael has consented to assume this responsibility, and we have had offers of help from other sources which should strengthen and vitalize this column and make it meet the needs of the readers. We would like to impress the fact upon the minds of writers however, that we welcome contributions and ask that whenever good material is prepared for local use which would be of general interest to women and to the home, that a copy be sent to the Women's Department in care of the Auditorium, and if possible, it will be used. We also invite the help of the pastors and other men of the church who in the past have sent in usable articles which we have appreciated.

The members of the General Council have worked well and faithfully. The bond of friendship has been increased by close association together in the interest of the women of the church, and I pay tribute here to their loyalty and willingness to do what ever is asked of them. The council has been strengthened by the return of Sister Blanche Mesley who has earned a church-wide affection by her consecration to the work, and also by the addition of Sister Helen Skinner, whose talents will be helpful to

our work in the future. Sister Edward Parks of Sidney, Australia, has been made our Council Representative in the Australasian Mission for the tenure of her office, and we are glad to have this close connection there and are looking forward to the correspondence which will help us become better acquainted with our sisters.

We shall miss Sister Emma McConley from our ranks for the next eighteen months, but are happy that the women of the European Mission will have a chance to know and love her and be instructed by her during this period. We expect her to gather information that will draw us closer to the women of England and Europe and which will help us know better how to help them.

Sister Mildred Grabske has been in California for the winter with her husband, Dr. Charles Grabske, who is taking further instruction in his field. Although Sister Grabske is missed by the group here, we know she has made friends wherever she has been, and we expect her active participation next year.

Several members of the General Council who have allowed their names to remain on the membership list since the organization have relinquished their places because they feel that they can make more effective contributions to the church in other lines.

After Brother Israel Smith was made president of the church last April, Sister Nina Smith was invited to become an honorary member of the General Council.

We have appreciated the splendid help which our council members, who do not live in the center place have given through the years by correspondence. We know it is difficult to keep in touch with the trends when one is away, but we look forward to the time when all members can meet together for a pre-conference period to outline policies for the women of the church.

Most council members attended reunions last year at the invitation of the Apostles in charge and district officers. Sister McConley conducted women's classes at four reunions, and Sister Velt conducted the women's work at three. Members have also been guest speakers at district institutes in many States. Our efforts in the teaching line have been augmented by several women who are not members, who have graciously accepted the invitation to conduct classes at reunions, and we wish to express our appreciation here for their good work,

as well as to district women's leaders who have carried on the classwork when no general church representative has been able to attend.

For general information and to answer several requests for the names of General Council members, a list follows:

Mrs. Benj. Anderson, 5020 California, Omaha, Nebr.

Mrs. Frank Hoecker, 630 Ohio, Lawrence, Kans.

Mrs. George Mesley, 2009 E. 29th St., Kansas City, Mo.

Mrs. Mable Carlile Hyde, Lamoni, Iowa.

Mrs. E. W. Nelson, 1801 Franklin St., San Francisco 9, Calif.

Mrs. Sanford Fisher, 12 Manor St., Winter Hill, Mass.

Mrs. C. C. Peterson, 7401 Wyoming, Kansas City, Mo.

Mrs. Jay McCormick, 1432 W. Walnut, Independence, Mo.

Mrs. Chas. Grabske, 1315 W. Van Horn, Independence, Mo.

Mrs. Harry J. Paxton, 3129 Benton Blvd., Kansas City, Mo.

Mrs. S. A. Burgess, 707 Proctor Place, Independence, Mo.

Mrs. N. Ray Carmichael, 43rd and Blue Ridge, Kansas City, Mo.

Mrs. H. I. Velt, 127 S. Crysler, Independence, Mo.

Mrs. C. A. Skinner, 1910 Drumm, Independence, Mo.

Mrs. B. F. Moats, 54th and Brookside, Kansas City, Mo.

Mrs. S. S. Arnson, 890 W. Waldo, Independence, Mo., chairman.

As usual many hours have been spent in preparing the conference program for women. In fact, this is an important part of the General Council's responsibilities and a difficult one, because of the great number of women who attend who have diverse background, training, and interests, and because two phases of women's work must be discussed at each conference session. It is imperative that information be given out to new leaders and workers each year which will assist them to carry on the women's work in their branch when they return home; and at one period, the organization, scope, interchurch relations, programs, reunions, and institute work must be discussed. This we plan to do at the third period of the day from 9:45 to 10:45 a. m. Several teachers will have charge, and we invite all women who are workers or who are potential leaders to attend and participate.

The next period from 11:00 to 12:00 daily will be devoted to women's place in the gospel work, with a discussion of Christ's purposes from the beginning and an attempt to assist women to have

an increasing knowledge of the doctrine of Christ and how it can be put into their lives and homes. The great goal which the Women's Department desires always to keep in mind is that women have a divinely imposed task to be homemakers and to develop Zionite homes and families. Sister Blanche Mesley has consented to conduct this class and try to point out to the women of the church some of the enduring convictions which will help them realize the importance of the work in which they are engaged and stimulate them to feel that it is a privilege to have a part in the establishment of a secure home based on mutual love, helpfulness, and reciprocal respect of rights. For a detailed listing, we call your attention to the Conference Program, and to the reception for registered women. At this function the Independence women will be hostesses.

The General Department of Women has appreciated the assistance and support of the presiding general officers of the church during the past year. In every instance a careful study of the problem presented has been made and help has been given speedily.

In December a request was made to us by the Presidency for some specific statements about what we would like to see accomplished this year and these suggestions were presented:

1. "Give the young ministers going out into the field an over-all picture of the women's work; its objectives, and how it functions in the branch in relation to other departments." Women's *Handbook* is the source of some of this information, and we shall be glad to furnish additional information whenever requests are made to our department.

2. "The same information should be had by the pastors, district presidents, etc." In the *Handbook* the district leaders and local leaders are instructed to contact and be guided by the counsel of the men in charge; hence it is necessary for the men to consider the women in their plans.

3. "Reunion committees should have information regarding the necessity of having a class for women with subjects pertaining to the home and interests of the family. If local leaders are not available to instruct this class, those in charge should know how a woman's worker is obtained." A woman's worker for a reunion is obtained through the Apostle in charge and through the district president. The request should be made to them by the district women's leader and if they have suggestions about whom they would like to serve, this should be communicated to the General Department of Women at the Auditorium at an early date, and if possible the one desired will attend. There are a

very few council members able to respond to this call, but there are other capable women who can be used and are willing to come if given the invitation. Let us emphasize again that the reunion committee plan for a morning period for women's classes.

4. "An opportunity for the young women of the church to attend some of the classes for women. Often the schedule of classes planned for them allows no time for this, and they are the ones who should have this material before they establish their own homes."

5. "Celebrate Woman's Day in each branch of the church at some time convenient to the local authorities. The purpose of this day should be:

a. To familiarize the members of the branch with the work being done in the department.

b. To stimulate the women to greater effort by presenting the importance of their task.

6. "A Missions' Day throughout the church. What are the Latter Day Saints of other nations doing, under what difficulties do they labor, how many branches, their order of service, etc. We need to have an interest in and become internationally minded." Sister Mesley handed in a complete mimeographed report of her work upon her return to this country after an absence of seven and one-half years. She made several recommendations, two of which are included here. Although she referred particularly to Australia, her suggestions are applicable to all the foreign missions.

"A feeling of isolation easily develops in a country as far from headquarters as is Australia. This country is further handicapped by the fact that the seasons are exactly the reverse of those in the Northern Hemisphere, so that Christmas falls in midsummer and Easter in the autumn. To overcome this tendency, especial efforts should be made to bring the two countries closer together in understanding and achievements. I would therefore recommend:

"1. That a Department of Overseas Missions be encouraged in every local. Just as throughout the church an established Graceland College Day is observed, so throughout our locals at least one meeting a year should be devoted to a better understanding and appreciation of our work abroad. This should be the minimum. A longer session could be most interesting.

"The present time seems to be opportune in as much as so many of our boys have been overseas and have opened up interests in peoples of other lands.

"2. That our members be encouraged to 'Adopt a Sister' abroad. This is a warmer and deeper development of the

former 'pen friend' idea. 'My sister in Holland' or 'My sister in Australia' carries a closer personal interest.

"During the war years, we have seen the strong power for building and maintaining morale that letters from home have proved to be. In the same way "homey" letters from one sister to another can dispel isolation and make for understanding and solidarity of purpose."

One of our further aims for 1947-48 in the Department of Women, is to have more missionary minded homes among our people, so we are hoping to emphasize the need for knowledge and understanding of other nations and races. I have appreciated the letters from the Edward Butterworths who, along with the Vivian Sorensens, represent our church in the Society Islands. These letters have given us a true picture of the worth of the Island Saints. A box containing samples of articles which we make to sell at our bazaars was sent from our department, and the members there were so happy to feel that we had an interest in them and expressed their appreciation by sending us a gift of three pearls which the women themselves had dived for. Truly we must begin to realize that our gospel is not meant for us alone but for all peoples.

At the last Conference the women's paper for the city of Zion was distributed to conference visitors. It had a greeting from the late President Frederick M. Smith which proved to be his last official message to the women of the church. In the fall, at a meeting of the Stone Church women, Sister David Krahl suggested that the communication be preserved and incorporated in the annals of the church, and the following motion was made: "Moved that this assembly petition the General Officers of the Women's Department to preserve in some appropriate, permanent form, the last communication of President Frederick M. Smith to the Women's Department as found in the recent issue of the Women's Magazine." This motion was seconded and carried.

In line with this suggestion, we have asked Brother Paul N. Craig to arrange this message on a motto type sheet which can be printed and which will be suitable for framing. We hope to have this ready for distribution in the near future. We have also sent a copy of the message to the Church Historian, Brother A. B. Phillips, who will file it for safe keeping.

During the past year, the women's groups throughout the church have been active in many avenues of service. Most of the local organizations have had a varied program of activity and have tried to follow the counsel of the gen-

eral department to find something of interest for every woman of the church so that each woman can make a contribution commensurate with her ability. Most groups meet at least twice a month, have classwork in church doctrine, in subjects pertinent to the home and family for those who wish to study, handwork for those who can work with their hands, and devotionals to set the tone of the meeting. Some of the additional activities engaged in were selected from a typical report sent in by a district leader. These furnish us with a picture of what is being accomplished and what additional service the women of the church can give.

Most groups are active in carrying out the visiting program to newcomers in the neighborhood, to old, to ill, to young mothers. Some sponsor a social evening once a month for the entire branch, put on dinners, bazaars, sales, give book reviews for building funds, or to provide additional space for the church. Many quilt and crochet, and many groups have sent clothing and food to the Saints in Holland, Germany, and England.

Most districts have had a Woman's Day where the work of the women was discussed, or a week-end Institute. An all-day women's meeting was held at the Santa Ana, California, Branch which is typical of many meetings planned. The leader reports:

"We spent a great deal of time, thought, and prayer in preparation for this day, and our efforts were certainly rewarded by the genuine response given by the women of the entire district. We took for our theme 'Women Share in the Work of the Church.' Our text for the day was 'See then that ye walk circumspectly, redeeming the time because the days are evil.' As we gathered for early morning prayer service at 8:30, over 90 women were already present to participate. At the 9:45 church school hour, I conducted a class on 'The Latter Day Saint Home.' At this class and the morning preaching service at which time Brother J. W. Rushton was the speaker, we had 160 women present. The Santa Ana folks served us a delicious luncheon for only 50c per plate at the noon hour. At 2:00 o'clock in the afternoon we met again for a forum. At this time we had one of our sisters from the Long Beach Branch talk to us about the organized visiting program, a sister from Pasadena talked to us on the organization and helps for bazaars, I discussed the organization of younger women's circles to meet the needs of this particular group, we talked of our project of sending assistance to our European Saints, and had a question box. It had proved such an inspirational and worthwhile day that when 3:30 came, the la-

dies were reluctant to leave. The consensus of opinion was that it had been so profitable that we should make it a yearly affair, and we are so planning now. Personally, I feel that it met a definite need, for sociability, for instruction, for exchange of ideas, and for the creating of enthusiasm for our work. I certainly felt very grateful and very humble for the inspiration and direction received from it."

In October, the Zion city wide organization of women held a three-day institute at the Stone Church which was an outstanding success, with an average daily attendance of 500. Sister V. D. Ruch was invited to be the special speaker for the afternoon classes, and the morning lectures were given by Brothers William Patterson, John Darling, and Charles Graham.

The daily prayer services were directed by Brothers Amos Higdon, R. V. Hopkins, and Glaude Smith.

Each lady was asked to bring her bag lunch so that all women could attend the services and not have to prepare lunch, and the noon hour was devoted to visiting.

It is planned that this Institute will be a yearly event.

In December a request was made to the district leaders to send us the average number of women actively engaged in women's work, and out of the sixty-six districts which have district women's leaders, forty-five reports were received. In some reports the total number enrolled was given and then opposite the number those who were active. In many places the percentage of active attendance was good. In other reports, the number of active regular members listed showed much room for improvement, and I am sure that when they see the figures that have had to be set down, they will have an earnest desire to improve the percentage for the coming year.

From our compiled report of the forty-five districts, we have approximately 10,000 women enrolled. The average percentage attendance of active members is 56 per cent.

The encouraging message that the figures tell, however, is that the church has a wonderful group of woman power which, if directed in the proper channels and if cognizant of their obligations and privilege, can make a mighty contribution to the progress of the church. This is a challenge to the leaders that they see to it that proper counsel and leadership is given in the light of the goals of the general church, and it is with this feeling of responsibility and also sensing the privilege that is ours to assist in this work that we go for-

ward in company with the hundreds of willing women workers to hasten the day when Zion will be a reality. To this end we ask your prayers.

REPORT

The Order of Evangelists

By Elbert A. Smith

(January 1 to December 31, 1946)

To the First Presidency and General Conference:

Attached please find consolidated ministerial report from the Order of Evangelists for the year ending December 31, 1946.

At this time there are 33 members, 2 of them being located in Australia, 1 in England, 5 in Canada and the remainder in the United States. Reports from 28 of these members show the following activities:

- 1,061 Sermons preached
- 5,105 Services attended.
- 1,058 Patriarchal Blessings given
- 1,891 Pastoral visits made
- 59 Baptisms
- 107 Confirmations
- 47 Ordinations
- 98 Children blessed
- 50 Marriages solemnized
- 1,992 Administrations to the sick

In addition to the above, there have been many cases of Saints being counseled and ministered to by members of the order.

Additions to the order since April 6, 1946, are as follows:

- Richard H. Jones, Chatham, Ontario
 - Benson Belrose, Owen Sound, Ontario
 - John E. MacGregor, London, Canada
 - Benj. H. Hewitt, Toronto, Canada
 - John R. Grice, Port Huron, Michigan
- The Order has lost one member through the death of John B. Cato, April 25, 1946.

The figures shown in the itemized report do not reflect all of the activities and ministry rendered to the Saints such as counseling, comforting, and strengthening them from time to time. Many of their reports contained interesting comments on the work in their territory and a firm faith in the ultimate realization of our goal, the establishing of Zion. Many are offering prayers for divine guidance at our coming General Conference, that the Spirit of unity of purpose may continue and that we may have God's Spirit to be with us.

Yours in Gospel Bonds,
ELBERT A. SMITH, *Presiding Patriarch*

A. V. Arnold, *Secretary*

REPORT

Graceland College

To the First Presidency and General Conference:

March 4, 1947

The following report, showing the activities since the last General Conference, including a condensed balance sheet, at a meeting of the Board of Trustees held at Independence, Missouri, on the fourth day of March, 1947, was adopted and made the report of the Board of Trustees of Graceland College to the First Presidency and General Conference.

VERNE L. DESKIN, *Secretary*.

To the Board of Trustees, Graceland College

The first year of what aptly has been called the "national educational emergency" is coming to a close for Graceland College, and problems of greatly increased enrollment, personnel changes, and limited space and equipment, appear to have been survived. Credit must be given to a student body which largely was characterized by maturity of purpose and control, and a faculty and staff demonstrating ability to meet new needs and a willingness to carry unusually heavy responsibility. The year has been one of transition and in some respects of experimentation. In five areas, developments are of special interest: enrollment, physical plant, program, finance, and personnel.

ENROLLMENT

It became apparent early in the fall of 1945 that Graceland College must institute measures in common with other institutions of college rank to cope with the unprecedented demand for higher education by veterans and recent high school graduates. The demand and four year backlog created by the war were seen as superimposed on a rising demand for higher education by high school graduates. Part of the increase evident is of long-term origin. College enrollments almost doubled in the period 1920-30 and increased another fifty per cent in the decade 1930-40. The extent of the problem faced becomes clear when it is noted that during the 1939-40 academic year the total full-time enrollment of colleges and universities was 1,494,000, while 2,080,000 sought admittance successfully to institutions of higher learning last fall.

College officials conferred with general church officers as applications for admission were received in unprecedented numbers, and it was agreed that as a matter of policy, planning should

be done on a basis of an enrollment pattern of five hundred students. As even greater numbers of requests for admittance were received, the responsibility of the college to church and nation seemed clearly to be the acceptance of as many students as could adequately be included within the limits set by the financial strength of the college, the availability of classroom space, and the necessity for maintaining the type of college life which continue to promote the welfare and participation of each student.

There is a very vital issue as to whether or not the increased enrollment of the next few years will continue after veteran enrollment begins to decline. Some decrease likely can be expected as veteran's programs expire, but there is every indication that college enrollments will remain rather permanently at a figure substantially greater than that of pre-war years.

The following table indicates a steady increase in enrollment since 1937 for Graceland with the exception of the war years, although the number of women in attendance increased even during that period.

Year	Total Enrollment	Non-veteran	Veteran
1937	242		
1938	264		
1939	279		
1940	313		
1941	315		
1942	347		
1943	381		
1944	253		
1945	274	274	0
1946 (fall)	300	279	21
1946 (spring)	360	269	91
1947 (fall)	596	340	256
1947 (spring)	584	329	255

As shown in the table below, thirty-six States, Washington, D. C., Australia, Canada, England, Hawaii, New Zealand, and Netherland West Indies were represented in the maximum enrollment for the year 1946-47 which reached a total of 632 for all students (full time and part time).

LIST OF GRACELAND STUDENTS BY STATES, 1946-1947

State	Total
Alabama	8
Arizona	4
Arkansas	2
California	33
Colorado	16
Connecticut	1
Florida	9
Idaho	10
Illinois	32
Indiana	8
Iowa	117

Lamoni—56

Kansas	14
Maine	2
Maryland	2
Massachusetts	6
Michigan	27
Minnesota	5
Mississippi	2
Missouri	192
Independence—107	
Montana	3
Nebraska	5
New Mexico	1
North Dakota	2
New York	5
Ohio	13
Oklahoma	5
Oregon	8
Pennsylvania	11
Rhode Island	3
Texas	7
Utah	1
Virginia	2
West Virginia	5
Washington	22
Wisconsin	7
Wyoming	4
Washington, D. C.	1
Hawaii	22
Australia	3
Canada	8
England	2
New Zealand	1
Netherland West Indies ..	1

Maximum enrollment for year 632

PROGRAM ADJUSTMENT

The enlarged student body necessitated many adjustments in the campus program. Classroom periods were increased, with classes being scheduled during the noon hour. Laboratory sessions extended into Saturday. Assemblies and fellowship services formerly held in the chapel were held in the gymnasium. The size of classes was increased and cafeteria service considerably expanded. A major change was in the administration of religious life. The Coliseum in which college students have worshiped with the Lamoni congregation for many years, was no longer adequate in size for morning services of both town and college. Sunday morning services for students were therefore held in the gymnasium, and the responsibility for organizing and directing religious activities on the campus expanded into an assignment requiring the professional services of staff members equivalent to nearly a full-time assignment. The former "Religion Club" became four, centering in certain interests such as World Fellowship, Camp and Kit, Zionics, Missionary. Classes were scheduled at 9:15, preaching at 10:15, classwork at 11:30, while religion clubs met Sunday afternoon. The evening service

Year	Enrollment	Income from Tuition and Fees	Interest on Endowment	General Conference Appropriation	Total Income Church and Fees	Educational Expenditures	% of Educational Expense Met by Student Fees	% of Educational Expense Met by General Church Appropriation
1942	347	56,460.33 66.7%	11,672.34 13.8%	16,500.00 19.5%	84,632.67	80,289.59	70.3%	25.3%
1943	381	54,160.83 64.5%	11,672.34 13.9%	18,193.00 21.6%	84,026.17	85,829.00	63.1%	21.2%
1944	253	40,751.45 57.4%	12,175.63 17.2%	18,096.50 25.4%	71,023.58	75,439.15	54.0%	23.9%
1945	274	46,614.01 57.4%	14,678.96 18.0%	19,999.96 24.6%	81,292.93	80,688.30	57.8%	24.7%
1946	365	66,849.13 67.5%	12,179.00 13.3%	20,000.00 20.1%	99,028.13	91,011.44	77.4%	21.9%
1947	607	113,380.00 70.7%	12,179.00 7.5%	35,000.00 21.8%	160,559.00	160,655.00	70.5%	21.7%

was with the Lamoni congregation. The older average age of the student body resulted in a student priesthood group of more than seventy. Ordinarily about twenty members of the priesthood could be expected in the student group.

ALTERATIONS IN PLANT

To accommodate six hundred students, a number of alterations were necessary in the physical plant. The purchase and remodeling of a downtown bakery building provided dormitory facilities for sixty men. Classroom and faculty office space was gained in the Administration Building by transferring to Marietta Hall, formerly a dormitory, studios and practice rooms for music instruction. Partition work in Briggs Hall made available increased library space and another classroom. It became clear, however, that present educational housing is adequate for a student enrollment of approximately 300. The educational plant can be overloaded for a short period of time, but there are hidden costs accruing which can be expected to eventually demand attention. A student enrollment of more than 300 will necessitate additional educational buildings in the immediate future.

BUILDINGS

The following table presents significant data regarding buildings now being used by the College.

Building	Date of Construction	Capacity
Administration Bldg.	1897	
Briggs Hall	1920	
Marietta Hall	1903	
Zimmermann Hall	1924	
Heating Plant	1910	

Dormitories	
Baker Hall	1946 remodel 60
Herald Hall*	1912 48
North Hall*	1898 48
Walker Hall	1929 130
West Hall	1900 22
Royce Hall (cottage)	1918 10
Sunnymeade(cottage)	1916 10

Total dormitory capacity 328

Dormitory space on campus 140

*Owned by General Church

Housing has been provided in downtown homes under college arrangement for 175 men. The contract for this type of rooming accommodation is entered into by the college and homeowner and provides in effect an extension of the college's dormitory facilities. It can be noted that only 120 students are now housed in a dormitory of modern construction. Only one building has been expressly constructed to serve as a dormitory facility. It is advisable to consolidate women's housing as rapidly as means becomes available. A number of the buildings listed can, at the best, serve only temporarily as residence houses. Moreover, with the exception of Walker Hall, the houses are comparatively small and widely scattered, thereby giving rise to problems of high cost of operation and maintenance, administrative complexity, and some inconvenience to the student.

PLANS FOR CONSTRUCTION

The General Conference at its last two sessions has appropriated a total of \$250,000 toward the construction of a heating plant and dormitory. Preliminary drawings are being completed for a men's dormitory which will house 150.

Drawings are being submitted for a heating plant and shop. The present plant is not capable of meeting needs beyond those now existent. Construction date will probably depend upon the development of more favorable conditions for building.

In recognition of the need for a student center building, the conference last year authorized the spending of \$60,000 to be contributed through College Day offerings, toward the erection of this type of building. Plans for the structure have not been drawn, although an inventory of its functions has been made. It will house the activities generally found in Student Union buildings on other college campuses, viz., a recreational area, post office, bookstore, student and faculty lounge, student government offices, small dining room, and other services essential to the student life. The building has been designated a memorial to the young men and women throughout the church who served their countries during the recent war. In appreciation of this purpose, the Alumni Association has adopted as its project the contributing of funds above the \$60,000.00 in order to insure a building of utility and quality which will memorialize appropriately. There has been received up to this date \$22,364.00 from this year's College Day offerings and \$3,366.00 from the Alumni Association.

Needs for additional space in educational buildings are in areas which require construction uniquely adapted to that particular activity, such as laboratory science, music, auditorium, and library.

FINANCIAL CONSIDERATION

Increased enrollment with consequent staff, equipment, and building needs involves financial consideration. Income for operating the college is derived from three general sources:

1. Student fees
2. Endowment
3. General church appropriation

The following table reveals the percentage of income received from each of these sources. Especially noteworthy is the high percentage of income from student fees in relation to interest on endowment and General Conference appropriations. While national income is high, the percentage of income from student fees can be relatively high, but the desired trend is to bring about a condition whereby a greater proportion of income is received from sources other than student fees. Generally, financial income to colleges from fees paid by students is sufficient to pay only a por-

Graceland College Condensed Comparative Balance Sheets

(With changes in net worth for the year ended June 30, 1946.)

CURRENT FUNDS

	June 30, 1945	June 30, 1946
<i>Assets:</i>		
Cash.....	\$ 31,893.73	\$ 64,175.48
Accounts Receivable	5,994.98	16,571.54
Inventories	33,030.73	31,114.95
Stocks and Bonds	201.50	171.50
Utility Deposits	100.00	100.00
Deferred Charges	150.87	998.52
Total Assets	<u>\$ 71,371.79</u>	<u>\$113,131.99</u>
<i>Liabilities:</i>		
Payables	\$ 832.51	\$ 2,257.15
Due to Student Loan Fund	32,960.67	29,965.67
Students' Credit Balances and Deposits	7,086.89	12,570.31
Total Liabilities	<u>\$ 40,880.07</u>	<u>\$ 44,793.13</u>
<i>Net Worth:</i>		
Balance—June 30, 1945	\$ 30,491.72	
Add:		
Contributions and Appropriations	\$ +11,453.56	
Net Earnings	+34,379.26	
Deduct—Transfers to the Plant Fund	— 7,985.68	
Balances—June 30, 1946:		
General		\$ 36,553.75
Operating Reserve		18,748.55
Men's Dormitory Furnishings		11,453.56
Religious Education		500.00
Men's Dormitory Fund		1,083.00
Net Worth	<u>\$ 30,491.72</u>	<u>\$ 68,338.86</u>
Total Liabilities and Net Worth	<u>\$ 71,371.79</u>	<u>\$113,131.99</u>

LOAN FUNDS

<i>Assets:</i>		
Receivables—net	\$ 17,714.85	\$ 16,992.46
U. S. Government Securities	34,531.25	55,046.00
Due from Current Fund	32,960.67	29,960.67
Cash in Banks	20,812.43	13,080.88
Total Assets	<u>\$106,019.20</u>	<u>\$115,080.01</u>
<i>Liabilities:</i>		
Deferred Loan Fees	\$ 407.50	\$ 407.50
Due to Current Fund		50.57
Total Liabilities	<u>\$ 407.50</u>	<u>\$ 458.07</u>
<i>Net Worth:</i>		
Balance—June 30, 1945	\$105,611.70	
Contributions to Funds—Net		\$ + 7,646.20
Fund Earnings		+ 1,364.04
Balance—June 30, 1946		\$114,621.94
Total Liabilities and Net Worth	<u>\$106,019.20</u>	<u>\$115,080.01</u>

ENDOWMENT FUND

<i>Assets:</i>		
Cash in the Bank	\$ 33.33	\$ 33.33
Coliseum Trust Company	10,000.00	20,048.44
Bonds Receivable	233,300.00	233,300.00
Accounts Receivable	280.10	280.10
Total Assets	<u>\$243,613.43</u>	<u>\$253,661.87</u>
<i>Net Worth:</i>		
Balance—June 30, 1945	\$243,613.43	
Add—Undistributed Increments in Net Worth of the Coliseum Trust Company 1925-1946, inclusive		\$ +10,048.44
Balance—June 30, 1946		\$253,661.87
Total Net Worth	<u>\$243,613.43</u>	<u>\$253,661.87</u>

PLANT FUND

<i>Assets:</i>		
Land and Buildings	\$395,728.97	\$397,946.93
Furniture, Fixtures, Machinery and Equip. 120,256.34		126,024.06
Total Assets	<u>\$515,985.31</u>	<u>\$523,970.99</u>
<i>Net Worth:</i>		
Balance—June 30, 1945	\$515,985.31	
Add—Relinquished by Current Fund ..	\$ + 7,985.68	
Balance—June 30, 1946		\$523,970.99
Total Net Worth	<u>\$515,985.31</u>	<u>\$523,970.99</u>

AGENCY FUND

<i>Assets:</i>		
Cash	\$ 5,333.64	\$ 1,926.61
U. S. Government Bonds	27,661.50	34,993.50
Fund Deficit	201.06	59.90
Total Net Assets	<u>\$ 33,196.20</u>	<u>\$ 36,980.01</u>
<i>Liabilities:</i>		
Students' Deposits and Accrued Interest ..	<u>\$ 33,196.20</u>	<u>\$ 36,980.01</u>

SUMMARY—ALL FUNDS

TOTAL ASSETS	\$970,185.93	\$1,042,824.87
TOTAL LIABILITIES	\$ 74,483.77	\$ 82,231.21
TOTAL NET WORTH	895,702.16	960,593.66
TOTAL	<u>\$970,185.93</u>	<u>\$1,042,824.87</u>

OPINION

I have examined the balance sheet of Graceland College as of June 30, 1946, have reviewed the system of internal control and the accounting procedures of the College and, without making a detailed audit of the transactions, have examined or tested accounting records of the college and other supporting evidence, by methods and to the extent I deemed appropriate. A detailed report of examination has been made to the First Presidency.

In my opinion, the accompanying balance sheet presents fairly the position of Graceland College at June 30, 1946, and the results of its operation for the fiscal year then ended.

LLOYD L. BLAND, *Church Auditor.*

tion (roughly one half in most schools) of the total expense of education.

PERSONNEL

The year has seen several changes in personnel and consequent realignment of responsibilities and functions. Resignation of Dr. Lonzo Jones was received by the Board of Trustees with subsequent appointment of Dr. Lawrence O. Brockway of Ann Arbor, Michigan, to fill the unexpired term. Installation of a president of the college, May 31, 1946, relieved Dean A. R. Gilbert of some of the responsibilities which he had been carrying so ably as acting president for two years and permitted him to take up more fully his work as Dean of the College. After having served for thirteen years as Business Manager and contributing in many ways to the growth of the college, A. Neal Deaver resigned March 1, 1947, in order to accept opportunities which promised valuable business experience. Edwin Browne, formerly Di-

rector of Public Relations at the University of Kansas, accepted a similar post at Graceland and was named also to function as Chairman of the Student Selection Committee, and Executive Secretary of the Alumni Association. In addition Velma Ruch, Walter Barker, William Graves, Ned Jacobson, Richard Carter, Ruth Ralston, and Iola Kaestner, have been appointed to the faculty.

AN APPRAISEMENT

There are problems to be met and solved. These are days of change, and frequent evaluation and adaptation is necessary if Graceland College is to meet the significant needs of succeeding years. Costs are involved, economic and human. But a sensitivity to the potential power of youth seeking to qualify itself for lives of competency and service brings the conviction that, in the proper relation to the total needs of the church, here is a price that properly can be paid.

E. J. GLEAZER, JR., *President.*

REPORT

The Historical Department

By A. B. Phillips

To the First Presidency and General Conference:

The somewhat sudden or unexpected death of our late President Frederick M. Smith, after more than thirty years of continued service in that office, brought its distinct impact and sense of loss to the church on March 20, 1946. He had been ordained President of the High Priesthood of the Church on May 5, 1915, by virtue of which he became also President of the Church by its sustaining vote. In accordance with church law and its usual procedure, his brother, Israel A. Smith, was chosen and unanimously appointed by vote of General Conference on April 6, 1946, as his successor, being ordained on the following day. Pursuant to a revelation submitted by the President and adopted by the priesthood and the church on April 10, John F. Garver and F. Henry Edwards were respectively chosen and ordained as members of the First Presidency of the Church. Thus was this high office and quorum reorganized and filled as the law directs. During the conference year, the church has repeatedly and in various ways manifested its approval, faith, and confidence in the work thus done.

HISTORIC MATERIAL ACQUIRED

During the year the Historical Department of the Church has acquired a number of old branch records and miscellaneous documentary material of considerable historic value, thus adding materially to our collection in these classifications. Various inquiries along several lines have reached this office, some of which we could not answer for want of sufficient data. We earnestly request members having valuable old documents and other valuable material they are willing to part with to let us know what they have which may be of use to this department. We have a fireproof vault in which such material is kept.

From Sister Clyde F. Ellis and several others, we have also acquired a considerable number of valuable reference works. Among recent additions of this kind is an original copy of a *History of all Religions*, by I. Daniel Rupp, published in 1844, and containing an "Epitome of the Faith" as written by the Prophet Joseph Smith, and similar to that published in the *Chicago Democrat*

in 1842, found in the *Church History*, Volume 2, pages 569, 570. This epitome very definitely repudiates changes made by the Utah Mormon church to which Joseph's name was presumptuously added without any right whatever.

DISTRICT AND BRANCH HISTORIANS

A considerable number of district, branch, and mission historians have been appointed and some changes made during the conference year, the latter due in some cases to the fact that those appointed did not enter upon their work, or were appointed to other activities. It is highly important that all stake, district, and branch presidents be fully aware of the value of local history in the color it lends to general church history, when properly recorded and filed in the Historical Department of the Church where it will be available for adequate and interesting presentation when needed.

With the stresses caused by the recent war, office help of the kind required has not been available to this department most of the time. This increases the need of local historians who will compile the proper district and branch data in historical form that will be available in our department files. Considerable indexing and arranging in order become necessary also, so that the kind and scope of material on hand may be quickly noted. Our circular on "Writing the Church History" will help the local historian to select such material as will be of interest and value to the church. We would also suggest that the historians of the districts and branches meet together when practicable and hold round-table discussions of their respective experiences and problems in historical work.

DEPARTMENT HISTORIES NEEDED

Some years ago the church by General Conference action requested the various church departments and leading quorums to provide the office of the general Church Historian with their written histories and to supply these each year for the benefit of the church. Many have apparently forgotten this action of the church, hence much of their history is lacking in the files of the Historical Department. It will be much appreciated if all stakes, quorums, and church departments will see that their histories are written and a copy furnished the general church historian annually, or oftener if more convenient. We need these to make our historical work more complete.

It is desirable that each department and quorum compile a careful history

of the origin, organization, administration, and activities pursued year by year from their beginning. There is much interesting data of this kind involved in their work, and it should not be lost to the church. We appreciate very much work of this kind that has already been sent to the historical department. Members of the First Presidency and the Twelve have caused some valuable material to be sent in for our files, as have several other of the administrative officers. Outstanding is a Survey of the Australasian Mission in five volumes nicely bound, also the Stone Church Programs for several years, in bound volumes.

RECORDS, DOCUMENTS, AND DATA DESIRED

Among the older branches and districts of the church there are still some whose history should be compiled from such material as is available and sent in for our files. Any old records that are not now in use should also be sent in, as some of considerable worth have, so far as we can ascertain, been mislaid and lost. Data on the origin and work of the various local departments should also be compiled before they are lost or forgotten. Interesting events of church importance are sometimes noted in local publications, and we would appreciate having copies of such material, always with the name and date of the publication in which it appears.

We would also like to gather much more material dealing with social experiments, both moral and economic or industrial. If anyone has any such works or documentary material vital to the problems involved that he is willing to devote to the files of the Historical Department, kindly inform us and describe their nature. A considerable number of social or co-operative communities were attempted during the early part of the century in which the Restoration Movement began. Nearly a score of these were started in the forties, and from them and others we should be able to learn much in attempting to solve some of the problems involved in our own social philosophy. Any material bearing upon these societies would be of value to our Historical Department as source material for study.

PREPARING FOR FULLER CHURCH HISTORY

Our four-volume *History of the Church* is out of print. Our shorter history by Sister Davis is invaluable, but of course it cannot include all of the many letters, documents, and records that comprise our complete history. Such a record would probably involve seven or

eight volumes to cover the past century and a quarter of time. But to one who needs to be fully informed, a thorough compilation of all important material should be in printed volumes with a thorough index to facilitate rapid research work by students and other investigators. We hope the church will find it possible to begin such a work before many years go by, for it would be of great value and convenience. Such a work cannot be rushed, if well done, but will involve the gathering and arranging of a vast amount of material, some of which may not as yet be in our own files. The New York library and some others have material we should carefully examine with such a work in view. We want to gather as much as possible, and hope those who have any such material will make it available for our use.

A. B. PHILLIPS, *Church Historian*

REPORT

The Herald Publishing House

By C. A. Skinner and
Kenneth L. Graham

*To the First Presidency and
General Conference:*

We are submitting herewith a balance sheet of the Herald Publishing House for the year ending May 31, 1946, to which has been attested the signature of the church auditor, Lloyd L. Bland. It will be noted that the net increase to surplus continues to be a substantial amount. The surpluses are being set aside in the forms of cash and government securities to provide reserves for the replacement of equipment and machinery as the need may arise.

Since the last General Conference, the Publishing House has striven to expand its service by increasing its personal contacts to the districts. Representatives from the staff took displays of books and supplies to eleven out of the thirty-five reunions. Not only did this prove of benefit, but it helped build a mutual understanding between the Publishing House and the people we serve.

The Book Steward program, inaugurated about two years ago, has consistently grown so that we now have representatives in well over a hundred branches. The co-operation and interest on the part of these Book Stewards has helped the Publishing House render a more personal service to the local congregations.

Since the relaxing of the shipping regulations to the Pacific, it has been possible to send a number of large car-

Herald Publishing House Balance Sheet

May 31, 1946

ASSETS

Current:

Cash on Hand and in Banks	\$22,455.31	
U. S. Government Securities	44,400.00	
Accounts Receivable	\$11,222.11	
Less Reserve for Bad Debts	600.54	10,621.57

Inventories:

Materials and Supplies	\$ 4,143.27	
Work in Process	3,168.94	
Unbound Books	3,943.32	
Complete Merchandise—Own	17,454.60	
Complete Merchandise—Purchased	15,630.77	
Quarterlies	8,300.66	52,641.56
Total Current Assets		\$130,118.44

Fixed Assets—depreciated:

Land and Building	\$21,898.47	
Furniture and Fixtures	6,309.92	
Machinery and Equipment	8,568.61	
Total Fixed Assets		36,777.00

Other Assets:

Foreign Receivables—Reserved	\$ 4,452.35	
Postage and Utility Deposits	139.00	
Prepaid Insurance, Postage, and Supplies ..	8,229.44	
Total Other Assets		12,820.79
Total Assets		<u>\$179,716.23</u>

LIABILITIES AND SURPLUS

Liabilities:

Trade Accounts Payable	\$ 5,715.01	
Payroll and Sales Taxes Payable	913.93	
Customers' Credit Balances, etc.	1,475.13	
Other Payables	1,562.08	
Total Liabilities		\$ 9,666.15

Deferred Credits:

Unearned Subscriptions	\$ 17,437.74	
Reserve for Contingencies	428.07	
Total Deferred Credits		17,865.81

Surplus:

Balance—May 31, 1945	\$126,815.98	
Add Net Increase for the year	25,368.29	
Balance—May 31, 1946		152,184.27
Total Liabilities and Surplus		<u>\$179,716.23</u>

OPINION

I have examined the balance sheet of the Herald Publishing House as of May 31, 1946, have reviewed the system of internal control and the accounting procedures of the house, and without making a detailed audit of the transactions have examined or tested accounting records and other supporting evidence, by methods and to the extent I deemed necessary. A detailed report of examination has been made to the First Presidency.

In my opinion, the accompanying balance sheet presents fairly the position of the Herald Publishing House at May 31, 1946, and the results of its operations for the fiscal year then ended.

LLOYD L. BLAND, *Church Auditor*

goes of books and supplies to our Australasian headquarters in Sydney from where they are distributed to the various branches in Australia. We have also sent shipments to New Zealand. It is just now possible to send large shipments to England, and from there we can extend our services to the European Mission. We carry a reserve on our accounts in these countries, and we anticipate soon being able to transfer funds to liquidate them.

Immediately following the Conference of 1946, a Department of Visual Education was established, and some progress has been made toward making equipment and supplies available in this field. Some work has been done in the production of missionary materials, and we hope that within the next year, we will be able to offer several slide sets for rent and sale. The Publishing House has very recently become a member of the Religious Film Association and within the near future will be able to offer a complete rental program of all good religious films, both in slides, silent and sound movies.

During the past few months, we have expanded our service to the community of Independence through the enlargement of our bookstore, and we are happy to note that bookstore sales have increased materially since the store was first opened in 1942.

Supplies of paper stock continue to be our greatest concern. Actually many types of paper are harder to obtain now than at any time during the war. We have been particularly handicapped in the production of books, most notable of which has been the *Saints' Hymnal*. We are happy to report, however, that we have now been able to purchase paper for this and finished copies should be available in the early summer.

Throughout the war and the periods of increased costs, we have been able to hold most of our prices down. Recently, however, it became necessary to make some minor adjustments in book prices, and effective April 1 we have announced a 25c increase in the annual subscription rate of the *Saints' Herald*. We have attempted to keep the amount of these increased prices as low as possible and do not anticipate additional ones unless production costs increase more rapidly than can be foreseen at this time.

C. A. SKINNER, *Chairman*, Board of Publication

KENNETH L. GRAHAM, *Manager*,
Herald Publishing House

REPORT
**The Statistical
 Department**

By C. L. Olson

February 28, 1947.

To the First Presidency:

Herewith we present the statistical report for the year ending December 31, 1946.

TABLE I. Summary of Changes in the Total Enrollment of the Church from January 1, 1946 to January 1, 1947.

Total Enrollment, January 1, 1946.....	132,545
Baptisms in 1946.....	2,674
Transfers from the Unknown	19
Reinstatements	2
Gains by correction.....	28
Total Gain	2,723
Deaths during 1946....	1,234
Withdrawals during 1946	46
Expulsions during 1946	14
Losses by correction....	23
Total Loss	1,317
Net Gain during year 1946	1,406
Total Enrollment, January 1, 1947.....	133,951

TABLE II. Tabulation of Miscellaneous Reports received during 1946.

Type of Report	Number
Transfers	6,212
Baptisms	2,674
Blessings	2,081
Marriages	1,567
Deaths	1,234
Ordinations	398
Divorces	213
Withdrawals	46
Silences	47
Deaths in Unknown File.....	18
Expulsions	14
Licenses Restored	10
Licenses Surrendered	8
Reinstatements	2
Branches Organized	6
Branches Disorganized	6
TOTALS	14,536

See also attached Table III which gives detailed figures by Stakes and Districts.

Respectfully yours,
 THE DEPARTMENT
 OF STATISTICS,
 By C. L. OLSON.

TABLE III. Changes in Church Membership during the year 1946 by individual Stakes, Districts, Missions, etc., showing the number of baptisms in each, together with gains and losses by transfers, deaths, withdrawals, expulsions, the net gain or loss, and the enrollment at the beginning and end of the period.

NAME	GAINS				LOSSES		NET Gain	NET Loss	Enroll. Jan. 1, 1947
	Enroll. Jan. 1, 1946	Bap-tism	Trans-fer	Trans-fer	Death	With-dr's Expl.			
City of Zion.....	8,489	212	479	385	79		227		8,716
Far West Stake.....	3,300	91	115	111	42		53		3,353
Central Missouri Stake.....	2,227	85	167	215	16	3	18		2,245
Kansas City Stake.....	3,822	83	275	342	32			16	3,806
Lamoni Stake	2,289	68	133	61	19		121		2,410
Stake Totals	20,127	539	1,169	1,114	188	3	403		20,530
Alabama, Gulf States.....	3,329	77	100	112	27		37		3,366
Arkansas and Louisiana.....	1,447	23	28	34	6		11		1,458
California, Northern	2,866	60	260	252	20		48		2,914
California, Southern	4,333	78	426	295	37		172		4,505
Colorado, Eastern	2,357	55	124	175	21	2		20	2,337
Colorado, Western	407	10	18	11	7		10		417
Idaho	751	13	28	19	5		17		768
Illinois, Central	1,024	37	25	28	9		25		1,049
Illinois, Chicago	1,051	17	85	108	10			16	1,035
Illinois, Nauvoo	1,065	9	48	58	8			9	1,056
Illinois, Northeastern	861	11	21	31	8			7	854
Illinois, Rock Island	2,012	48	93	117	14		10		2,022
Illinois, Southeastern	1,395	21	35	56	13			13	1,382
Indiana, Northern	1,046	16	33	45	31	2		29	1,017
Indiana, Southern	965	20	43	57	7		1	2	963
Iowa, Des Moines.....	1,952	56	88	92	18			34	1,986
Iowa, Northwestern	2,277	57	72	159	20	11		61	2,216
Iowa, Southwestern	2,068	55	31	22	24	1		39	2,107
Kansas, Northwestern	420	3	68	105				34	386
Kansas, Southwestern	814	21	20	54	5			18	796
Kentucky and Tennessee.....	937	6	14	34	9			23	914
Maine	1,262	27	71	72	25		1		1,263
Massachusetts- Southern New England.....	1,143	25	58	78	23	6		24	1,119
Michigan, Central	2,316	68	88	80	24		52		2,368
Michigan, Detroit-Windsor	2,955	73	114	192	18			23	2,932
Michigan, Flint-Port Huron.....	2,502	70	147	125	18		74		2,576
Michigan, Eastern	1,175	21	40	70	14			23	1,152
Michigan, Northern	1,541	37	50	67	23			3	1,538
Michigan, Southern	2,064	37	73	60	25		25		2,089
Michigan, Western	770	18	13	18	10		3		773
Minnesota	1,008	21	35	65	7			16	992
Missouri, Rich Hill.....	1,027	22	99	56	10		55		1,082
Missouri, St. Louis.....	1,672	29	55	79	9			4	1,668
Missouri, Southern	950	9	36	40	5				950
Missouri, Spring River.....	2,309	60	98	137	18		3		2,312
Montana, Eastern	267	2	3	4	2			1	266
Montana, Western	693	5	34	33	6				693
Nebraska, Central	486	9	4	3	3		7		493
Nebraska, Northeastern	1,448	24	51	75	9			9	1,439
Nebraska, Southern	650	13	14	33	2			8	642
New York	640	15	32	22	4	1	2	18	658
New York and Philadelphia.....	1,945	50	107	134	8	9	3	3	1,948
North Dakota	540	1	4	15	3			13	527
Ohio, Kirtland	2,261	53	75	106	22	1		1	2,260
Ohio, Northwestern	729	8	31	18	7			14	743
Ohio, Southern	2,638	39	144	182	21			20	2,618
Oklahoma, Central	2,803	64	155	181	20			18	2,821
Oklahoma, Western	886	22	32	56	11			13	873
Oregon, Portland	1,563	36	199	148	12			75	1,638
Pennsylvania, Pittsburgh	721	4	9	11	7			5	716
Texas, Central	1,206	35	43	37	12			29	1,235
Texas, Southwestern	663	4	22	6	3			17	680
Utah	466	3	16	8	3			8	474
Washington, Seattle	1,501	51	133	171	14			1	1,500
Washington, Spokane	961	34	84	97	9			12	973
West Virginia	1,224	29	24	26	10			17	1,241
Wisconsin, Northern	560	13	17	5	9	3		13	573
Wisconsin, Southern	712	39	29	38	12	3		15	727
Canada, Alberta	741	5	13	15	3	1		1	740
British Columbia	568	14	100	92				22	590
Chatham	1,115	19	33	31	16			5	1,120

NAME	Enroll. Jan. 1, 1946	GAINS		LOSSES			NET Gain	NET Loss	Enroll. Jan. 1, 1947
		Bap- tism	Trans- fer	Trans- fer	Death	With- dr's Expl.			
London	1,112	27	20	21	7	1	18		1,130
Owen Sound	1,557	32	38	56	15			1	1,556
Toronto	2,560	17	41	29	15		14		2,574
Saskatchewan, Northern	725	10	17	17	7		3		728
Saskatchewan, Southern	405	6	15	26	4		9		396
District Totals	90,417	1,893	4,176	4,699	804	41	8	517	90,934
Unorganized Territory	3,205	43	216	146	17	1		95	3,300
Sub-Totals for United States and Canada	113,749	2,475	5,561	5,959	1,009	45	8	1,015	114,764
Foreign Missions: *									
Australasia	3,270	65	3	6	26	6	30		3,300
British Isles	1,748	12	2	7	92			85	1,663
Denmark	16	1	16				17		33
Germany	719								719
Hawaiian	731	13	3	5	3		8		739
Holland	272	61			17		44		316
Isle of Pines	89								89
Jerusalem	27			1				1	26
Norway	75	3		1				2	77
Poland	87								87
Society Isles	1,832	44			45			1	1,831
Sweden	77								77
Switzerland	12								12
Foreign Totals	8,955	199	24	19	184	6	14		8,969
Totals for membership properly enrolled	122,704	2,674	5,585	5,978	1,193	45	14	1,029	123,337
Suspense Files	9,510		657	237	39	1		380	9,890
Disorganized File	331			1	2			3	328
Sub-Totals	9,841		657	238	41	1		377	10,218
GRAND TOTALS	132,545	2,674	6,242	6,216	1,234	46	14	1,406	133,951

*Because of war conditions, we have no accurate figures for the European Mission outside of the British Isles. It has been impossible to obtain any information from Germany and Poland, but we have received reports of baptisms from Holland which cover the period of the war and up to May, 1946. We have had reports from Norway, and have had contact with Denmark and Sweden although our reports so far are fragmentary. There was a gain of 16 on Denmark but this is really a correction of an error on the total membership which has carried through a number of years.

REPORT

Church Architect

By Henry C. Smith

To the First Presidency and
General Conference:

The architect for the church has the honor to submit his report for the conference year 1946-47.

This is the first full year of peace for some time, and we had hoped that economic conditions would have permitted our construction program to have become organized and to a degree, started.

"When we build, let us think that we build forever. Let it not be for present delight nor for present use alone. Let it be such work as our descendants will thank us for, and let us think as we lay stone on stone, that a time is to come when these stones will be held sacred because our hands have touched them and that men will say as they look upon the labor and wrought substance of them, 'See! This our fathers did for us.'"—John Ruskin.

There are no successful building programs undertaken by organized groups without a vision for the future. This requires the co-operative efforts of the best talents available. As a church which could be a beacon, we must give due consideration to these principles when undertaking our building programs. The co-operative efforts of scientists, industry, and government in war efforts accomplished marvels, and Great Britain's hope for recovery is based on this plan. Co-operative effort is equally vital in the church.

Since many of our branches are contemplating building improvements as evidenced by the correspondence received this year, I take this opportunity to suggest that I think the time has come when we should have more uniform design and appointments in our church buildings.

We are a democratic group, and everyone has a right to his opinions, but in building our churches, if we could adopt a more uniform style, we would experience more harmony in our branches. With slight variations in de-

tails, each group could still maintain its own individuality. At the same time, by respecting precedent, our regular type of service would not be disturbed.

In planning for a church building from the beginning of group worship, generally, the meeting place was given a setting equal to the best that could be provided. The meetinghouse was placed in an open space near the center of the group to be served. For instance, at the point of intersection of two principal thoroughfares on a slight elevation, or a parked area properly located. It is recognized today that no one should find it necessary to walk farther than one-half mile to their social center. This places the church buildings approximately one mile apart, which is the case in some instances in Independence. Our churches must be in locations where property values have been studied, and not in the path of undesirable industrial expansion or slum growth which we cannot hope to control.

If our building is to be really "The House of the Lord," true architectural expression must recognize the character of the real owner. In all its features the building structure must be honest. We cannot use imitation materials such as asphalt coated paper brick or stone when building for the Lord. We must not choose our materials with regard to price alone, but must give due consideration to service and durability. In other words, we build for eternity.

We were given instructions for the Kirtland Temple, and we can do no better today than to follow its general character as may be adapted to our needs, utilizing present-day methods and materials for building the most fitting expressions of our faith.

It would seem that there can be no hope of a permanently satisfactory church unit where there is wasted space, misused materials, or lack of conveniences and comforts which are reasonable to expect for our spoken service and schools. In planning for our principal service, the pulpit and appointments should be given first consideration. The preacher cannot speak to a divided audience with complete success. The congregation should be seated within the visual angle of the speaker, which is about 60 degrees without distracting units either to the front, back, or sides, with all lines of design directing attention to the focal point. This may be most simply done by a central pulpit framed by a neat background with a choir space arranged at a lower level starting at the main floor and building up gradually, similar to the arrangement at Kirtland Temple.

In our very large buildings there are additional details to consider; for instance, in the Auditorium where provisions must be made for hearing as well as for seeing. There is no mystery in the science of acoustics. In large auditoriums with a volume such as ours of approximately 1,300,000 cubic feet, the most satisfactory vibratory period must be determined, which will possibly be between 1.3 to 1.8 seconds, and then use sound-absorbing finishing materials to produce that result. We have large surfaces to finish which may be treated to absorb from .17 to .96 of the total sound striking them. We are all well aware of the contrast in acoustical variations between an empty room and one that is furnished with floor coverings and furniture. In finishing the Auditorium, this will be no exception.

As I once heard Daniel H. Burnham say, "Make no little plans; they have no magic to stir men's blood and probably themselves will not be realized. Make big plans; aim high in hope and work, remembering that a noble, logical diagram once recorded will never die, but long after we are gone will be a living thing, asserting itself with ever-growing insistency. Remember that our sons and grandsons are going to do things that would stagger us. Let your watchword be order and your beacon, beauty."

Yours sincerely,
HENRY C. SMITH

REPORT

Presidents of Seventy

By E. Y. Hunker and
R. E. Davey

*To the First Presidency and
General Conference:*

The report of the Presidents of Seventy to the 1946 General Conference was submitted some weeks prior to its convening. Some important work accomplished in sessions held immediately prior to the conference were not included in the report. Mention will here-with be made of such work, as well as of subsequent work.

On April 1, 1946, the council met and began the completion of arrangements for the Seventy sessions during the time of the conference. The plans were especially intended to be applicable to the nature and scope of the calling and duties of the Seventy, adapted to present-day problems and needs relating to the missionary work of the church. At the same time the Presidents of Seventy gave serious consideration to the selection of

men for the office of Seventy. Six men were subsequently ordained seventies, and we are happy in the addition of these young and consecrated ministers to the Quorum of Seventy.

While the General Conference was under way, the Presidents of Seventy held council sessions daily. This was in addition to their active participation in the Quorum of Seventy sessions, and the business and other meetings of the conference. There were also at least two council meetings after the conclusion of the conference.

The Presidents of Seventy again convened in council work from December 10 to 15, 1946. Serious and prayerful consideration was given to the problems with which both the Council and the Quorum of Seventy are confronted. We believe some measure of progress has been made in clarifying our lines of work and duty, and in beginning the rebuilding and rehabilitation of the Quorums of Seventy. We are, however, keenly aware of the seriousness of the problems still before us.

One of our major desires and objectives has been to define more accurately the work of the Seventy in relationship to the total mission and work of the church. We feel that it will be of profit and blessing to the entire church to attain to a clearer understanding of the proper functions of its quorums. For every man to learn his duty and to labor therein in all diligence has been a divine command. The same principle applies to the quorums. When we learn our proper relationships, and function accordingly, the law of God will be honored, the ministry will be more richly empowered, and the faith of the membership will be enhanced and strengthened.

A seventy is primarily called and sent forth to be a special witness for Christ. In an important sense, this is likewise the mission of the church of Jesus Christ. It is vital, then, that men of deeply moving convictions as well as of intelligence shall be sought out for this specific work that is so vitally a part of the very spiritual lifeblood of the church. In emphasizing this, we are not desirous of merely focusing attention upon the Quorum of Seventy, but rather upon the need and work of the church, as the body of Christ, to function in its divinely designed mission and ministry to the world.

The Presidents of Seventy feel deeply the weight of the responsibility of their work. Without divine guidance we cannot rightly direct the work we are called upon to perform. We, therefore, sincerely request of the other quorums and of the entire church membership their support in faith and prayer as we

seek to advance this arm of the ministry, until the Seventy can and will function in the mission and councils of the church as Deity has intended.

For many years the Council of Presidents of Seventy has been without its full quota of seven men as the law prescribes. Last year we experienced the joy of the addition of one more to our number, which increased us to six men now in the Council. We feel that Brother M. L. Draper's coming into the Council will be of much help to us, and we welcome him with his youth and vigor. We are looking forward hopefully to the day when our council will be filled. Our present goal is that we shall be able to continue our work in building up the Seventy until we shall have at least one strong and well-qualified quorum filled. To this end we shall labor, continuing to seek for his light who is the Author of the cause to which we all are committed. And may God bless all the other quorums of ministry, and the members, in their efforts to advance the work of Christ.

Fraternally,
THE PRESIDENTS OF SEVENTY,
E. Y. HUNKER, *President*
R. E. DAVEY, *Secretary*

REPORT

Australasian Mission

By Hermann Peisker

*To the First Presidency and
General Conference:*

The long-delayed departure of Apostle and Sister Mesley and Gordon for America in May, 1946, and the appointment from General Conference, brought the responsibility of caring for the needs of the largest organized territory of the church—the Australasian Mission—to me.

It was disappointing that Apostle Mesley was unable to bring the Australasian Mission visually, statistically, and vocally before the 1946 Conference, but we trust all plans and labor invested in preparing the exhibit will come to fruition this year, and that the church, at Conference, will have a better understanding of this mission than mere reports can convey.

GENERAL CONFERENCE APPOINTEES

Seventy A. V. Robinson has cared for the pastoral and missionary needs of the work in the lower Manning River area, and has acted as pastor of the Tuncurry and Wingham Branches. Seventy W. J. Vaughan has labored in Western Australia. Both of these men have served in a restricted capacity because of health conditions.

High Priest C. A. Davies has acted as

pastor of the Greater Newcastle Branch, High Priest S. Jacka as president of Victoria District, High Priest A. S. Frater as Mission Director of Religious Education, and High Priest D. A. Alberts as Mission Bishop's Agent. These men are making a constructive contribution in their respective spheres of administrative responsibility in the church in Australia.

Elder Floyd Potter, Missionary to South Australia, and Elder A. R. Gunning, Missionary in charge in New Zealand, have both made a fine contribution to the progress of the work of the church in their fields in leadership and service.

Elder D. P. Mawby served with devotion as locally sustained pastor and missionary in the John's River area of Northern N. S. W., up to the end of 1946.

Each of the superannuated men: High Priest A. J. Corbett, who serves as pastor to the isolated Saints and in other capacities; High Priest W. J. Haworth, active in secular interests and church work, and Seventy E. H. Davies at Westgarth, Victoria, have made devoted contributions as health and energy have permitted. Their influence and examples are powers for good.

The work and progress of the general church in Australasia is only made possible by the fine co-operation and support of district and branch officers, department leaders, and church membership.

MISSION HEADQUARTERS WORK

The work of the bishop's department has been efficiently cared for by High Priest D. A. Alberts, who has also acted as chairman of the board of directors of Tiona Reunion Grounds Ltd., and chairman of the board of publication. Bishop's tithing records reveal that 1946 has broken all records, the income being £6564—for 1945 it was £5300. Sr. Valda Poole has acted as secretary and bookkeeper for the Mission President and Bishop's Agent. High Priest A. S. Frater has served as mission director of religious education, statistician, and managing editor of the *Standard*. He has also traveled and labored in Victoria, Southern and Western Australia in the interests of our religious education program. Sister Valerie McLaughlin has acted as executive-secretary of the board of publication, and besides handling the sales, correspondence, and bookkeeping of this department, has published and issued a number of brochures to meet the needs of the church and departments. Brother Les Dalziell has made a fine contribution as leader of young people and Sister Nance Parkes as mission leader of women. The co-operation and loyal

support of the mission personnel has been largely responsible for the progress and fine spirit existing in all parts of the mission.

There have been, during the year, 54 baptisms reported to the statistical department and the mission enrollment now stands at 3,280.

SPECIAL ACTIVITIES

Tiona Reunion at the Christmas-New Year period 1946 was one of the finest experienced. The 650 campers comprised priesthood and Saints from every state in the mission, including New Zealand. Attendances at services, class studies, educational and worship activities were records. All activities were on a high spiritual level. During the same period a second mission reunion was held at Marysville, Victoria, with 70 campers from several states. Activities, directed by High Priest S. Jacka, both spiritual and educational and recreative, were also of the highest character.

Several youth camps have been held during the year at Tiona, N. S. W.; Marysville, Victoria; and Nairne, South Australia. Two others at Tiona and Newcastle had to be abandoned because of floods. Summer and vacation church schools have been conducted at various centers. In Adelaide, a Day Kindergarten has been established, sponsored, and carried on by the church women with full recognition by civil authorities.

"Wandell College" organized at Newcastle, held its second leadership and teacher-training school in January. At its sessions a group of church youth took intensive studies for accredited work in various fields.

MISSION HOMES AND CHURCHES

The acquirement of mission homes in capital cities of the Australian states is a sign of progress as well as the satisfaction of a long-felt need. We now have three ideally situated good mission homes, at a total value of more than £4,000, and with less than £400 still owing on them. This objective has been achieved in just six years.

The building of churches at Guildford, and Bulahdelah, New South Wales and Carnegie, Victoria, is at a standstill at the moment because of permit, building material, and other problems. We hope these will soon be solved. New Zealand has £500 in hand towards a new church at Auckland.

REUNION GROUNDS

The year 1946 is a landmark in the history of the Australasian mission, because the long-anticipated transfer of this wonderful reunion grounds to the church was provided for. For many

years, the fact that this property had to be handled in trust for the church by a company, made all the profits resulting from voluntary labor subject to heavy taxation. The secretarial work also became an almost impossible task for voluntary workers. The securing of the property and bringing its administration under direct church management is a big forward move.

The Victorian District also has a campaign under way for the purchase of a reunion grounds in the picturesque Marysville District and plans are well-advanced. Several reunions and youth camps have already been held in this district.

GENERAL

The work in Australia moves steadily ahead. The local and district activities in the mission are being cared for, in most cases, by men of vision who are alive to the world challenge to the church, and who plan ahead to meet the needs of the church in relation to herself and her "evangelism" program. In some cases men have not responded to the call, and the burden of local work has fallen upon the shoulders of general church men. During the year, calling to priesthood has come to a number of young men in all parts of the mission. Some have already been ordained, and others will soon join them to carry on the work.

One of the gratifying features of 1946 is the way in which so many of our young men who have returned from active service, have assumed their responsibilities in the church with renewed vigor and consecration.

Evangelists C. A. Dickinson and W. Dyke have cared for the patriarchal work in the mission, although Brother Dyke has lately been restricted by ill health. Brother Dickinson has traveled extensively, and both branches, districts, and the conference and reunion gatherings have profited by his wise counsel and evangelistic ministry.

The future of the work in the Australasian Mission is a tremendous challenge to the limited number of men under general church appointment, to even begin to meet the needs of the church. The harvest is great, the territory to service is vast, and the laborers are all too few. Most of the men are heavily engaged in administrative and departmental work, and the work of expansive evangelism is limited. Intensive planning for missionary efforts by branches and districts seems to be the great need at present.

The fine spirit of toleration, co-operation, and understanding which has char-

acterized all conferences and business sessions of districts and branches during the year augurs well for the future.

With all good wishes for a successful conference,

HERMANN PEISKER.

REPORT

Music Department

By Franklyn S. Weddle

*To the First Presidency and
General Conference:*

We are pleased to report the activities of the Music Department for the inter-conference period.

The church choir list has been expanded and is available to all district and local choir directors upon application. Our mailing list is constantly growing, and the departmental correspondence is becoming more and more heavy as the services of this department are becoming known by the membership.

We have organized the music work in Zion by the appointment of Miss Aleta Runkle as General Supervisor, to the end that our churches here might be better served and the music programs be more integrated and effective.

The organs at Stone Church, Walnut Park, and the one to be installed shortly at Englewood have taken a considerable amount of our time and energy during this past year. The one at the Stone Church is a beautiful instrument and one of the best in the Middle West. A Hammond organ installation has been ordered for the Auditorium to be used until we are ready for a pipe organ installation and also to be used as a utility instrument because of its portability.

Music for the Annual May Festival in Independence was arranged for by us with a Church Choir Festival which will be repeated and enlarged this coming May.

The Independence Little Symphony is doing four regular concerts (one on Tuesday evening during this Conference), and accompanied our 30th annual singing of the *Messiah* on December 20, 1946. Due to conditions beyond our control the *Messiah* was not broadcast nationally. We hope to be able to broadcast the 31st annual performance.

The Symphony has grown in stature and quality this year and is becoming accepted by the Independence community as one of our best cultural assets.

We again this year assisted in securing music instructors for youth camps,

institutes, Campus services, club programs, reunions, etc.

In co-operation with the First Presidency, we have activated a committee to look into the project of a Youth Hymnal. Meanwhile we are continuing with the collection of material for a new *Saints' Hymnal*, a matter which we feel should be taken up in a not too distant future.

We still envisage a continually improving quality in the music we use for the worship of Almighty God. We solicit the suggestions and prayers of the Saints in behalf of the work of this department and pledge to serve to the best of our ability in the accomplishment of our endeavor.

Respectfully submitted,
FRANKLYN S. WEDDLE,
Director of Music

REPORT

Graphic Arts Bureau

By C. Ed. Miller

*To the First Presidency and
General Conference:*

By action of the General Conference of 1946, the Visual Aid department formerly carried on by the Bureau, was transferred to the Herald Publishing House. Orders for projectors, slides, etc., should no longer be sent to the Graphic Arts Bureau.

In the vaults in the Bartholomew Hall building, are stored the following framed large oil paintings: Joseph Smith, the martyr; Emma Smith, Joseph Smith III, Oliver Cowdery, Oliver Cowdery's wife, Oliver Cowdery's father, the organization of the church, the Last Judgment, Frederick M. Smith, and a framed pastel of the Ascension of Christ. Also copies of oil painting of Jacob Whitmer and wife, and portrait of Jacob Whitmer and David Whitmer. We have several oil paintings by David Smith. There are two fine reproductions of the Martyr in oil, one of these we think should be placed in the Kirtland Temple. We have actual photographs of Joseph Smith and Emma Smith in daguerreotype. We have a copy of a daguerreotype of the Nauvoo Temple; from this and other material we have on hand, a splendid oil painting is now in the Mansion House in Nauvoo.

There are negatives and prints of nearly all the pioneers who helped establish the church. I hope in the not distant future to photograph these, as well as places and buildings of historical interest, on sensitized canvas and then have them painted in oil.

Possibly places can be found for the most valuable of these oil paintings on the walls of the new library rooms. They

should not be permanently stored in a vault.

My assistant, J. W. Stobaugh, has now completed in a most methodical manner, the cataloguing and filing of our large collection of photographs, etc.

C. ED MILLER

REPORT

Department of Religious Education

By F. M. McDowell and
John R. Darling

*To the First Presidency and
General Conference:*

We are pleased to submit the following summary of the activities of the Department of Religious Education covering the, all too brief, interconference year 1946-47 and to bring to your attention certain trends and needs which appear to us to be of vital significance to the church as a whole.

HIGH LIGHTS OF THE YEAR

In our report to the General Conference of 1946, we stressed three most urgent needs. These briefly stated were:

1. The development of more uniquely Latter Day Saint curriculum materials.
2. Clarifying of the goals and place of religious education in the ongoing program and work of the church.
3. The more widespread adoption and use of materials and programs now available.

In the matter of developing uniquely Latter Day Saint curriculum materials, we may report significant progress, i. e., graded lesson materials for summer vacation schools, a prebaptismal manual, and the "Light of Life" award program. (See also below under "The Current Quarterly and New Curriculum Materials.")

To the matter of clarifying the place of religious education in the work of the church, we have, with and under the direction of members of the First Presidency, given considerable attention. This has served to clarify administrative relationships and provide encouraging assurances of more effectual, because more unified, religious education throughout the church.

Perhaps the most significant work of the year has been that of the instruction and inspiration of key leaders and workers in selected regions, stakes, and districts of the church. (See "Field Work" below.) This educational endeavor has had as its purpose the development of an appreciation, understanding, and use of our educational

materials and programs with more and better religious education in mind.

Progress in the educational field does not lend itself readily to tangible measurement. That which follows represents the painstaking, sustained, and devoted endeavors of the members of the staff of this department throughout the year. Endeavors, which we hope and pray, have born fruit in the lives of church members young and old throughout the world.

Our staff during the year has consisted of the following:

F. M. McDowell, Director
John R. Darling, Associate Director
Thelona D. Stevens, Director of Leadership Training
Edna Easter, Secretary, Director of Girls' Work, Camping
Alta Witte, Secretary (part time)

These, together with many volunteer workers and part-time helpers, have without exception, co-operated happily and willingly in a year of most intensive and, we believe, fruitful work. We gratefully acknowledge our indebtedness to all who have thus served.

THE ADVISORY BOARD OF RELIGIOUS EDUCATION

The status and membership of the Advisory Board of Religious Education remains as presented in our report to the conference of 1946. The contribution of the Board as a whole has been limited somewhat by the difficulty of calling together busy persons whose own responsibilities are many and exacting. We have, however, felt free upon many occasions to consult members of the Board with a view to securing their advice and help. We definitely expect to set up ways and means of making more profitable use of the Board, both individually and collectively, during the next interconference period.

FIELD WORK

During the year, members of our staff have actively participated in a large number and variety of church gatherings—regional, stake, and district, including conferences, institutes, reunions, training schools, youth retreats, conventions, etc. In this way we have served, we believe helpfully, representative officials, leaders, members (key workers) of 37 stakes and districts representing more than one half of the stakes and districts of the United States and Canada.

This we feel has been the most systematic and fruitful field work we have ever been able to perform in the interests of religious education generally.

AREAS OF ACTIVITY

Significant developments and plans in

each of the various areas or aspects of religious education under our supervision are briefly summarized as follows:

Church School

In all our contacts throughout the year, we have sought definitely and consistently to foster an increased efficiency on the part of our church schools. To this end, the *Church School Yearbook* containing standards and norms for church schools has been widely distributed and its consistent use sought. A revision of this Yearbook containing more helps for its effectual use is contemplated and should serve as the central emphasis for our church school program over a period of years.

Zion's League

The year has witnessed a somewhat systematic experimental study of a modified plan of organization and functioning for local Zion's Leagues. Results of this study will undoubtedly be incorporated in materials now contemplated.

Through the *Saint's Herald* and *Guide-Lines to Leadership*, program helps have been furnished throughout the year under the general heading, "Adventures in Latter Day Saintism." Worthy of note also is the manual, *Does It Make Any Difference?* which has been widely used as a basis of study and activity by local Leagues and as a source book for regional and district youth conventions and institutes. Plans for next year include providing under one cover a round-the-year program of study, worship, recreation, and service under the title, "Youth Exploring," for youth leaders and young people generally.

Leadership Training

The past year marked a new high in leadership training. More students have registered for classes and correspondence work than in any previous year in the history of the department. A growing number are evidently planning to become "specialists" in certain areas of leadership and are choosing their courses according to this plan. Apparently for more of our leaders than ever before, systematic study has become a habit. There is abundant evidence, too, that increasingly those profiting by such training are being chosen to occupy key positions in their respective branches as leaders and teachers.

We fully expect to continue systematic promotion of our training program, improving our materials and methods at every opportunity.

Girls' Programs

The most significant achievement of the year in girls' work has been the preparation and publication of the "Light of Life" religious award program for girls. This uniquely church-centered program is now available for junior high girls in any of the following organizations: Orioles, Girl Scouts, Camp Fire Girls, 4-H Club girls, etc.

During the year, the *Oriole Girls' Handbook* has been completely revised and the new edition published, crystallizing the results of more than a quarter of a century of work and experience. Our future course in this important field seems clear. This excellent material must receive far greater acceptance and use among our local churches generally.

Boys' Program

The high light of the year, of course, was the Court of Honor held during the General Conference of 1946, at which time fourteen Boy Scouts were granted the "God and Country" award. This marked genuine pioneering not only for our church but also for Protestant churches in the Middle West.

Throughout the year we have sought to promote the appreciation, understanding, and use of this uniquely Latter Day Saint program for boys. This we expect to continue to do since the materials now available may well serve for many years.

Camping

The year has evidenced a marked development of our camp program in the number and variety of camps held. In all, eight youth camps were held, serving 570 campers under the direction of 127 staff members. A consistent endeavor has been made to discover and train potential camp leaders. The prospects for camping are most promising.

Summer Vacation Church Schools

The year has witnessed a gradual but healthy growth of interest and activity among our branches in the field of Vacation Church Schools. Most significant again was the school held in Independence participated in by 1,200 children and 120 leaders. The many weeks spent in intensive training by these leaders and teachers in advance of this school is most significant. Significant also was the preparation and use for the first time of uniquely Latter Day Saint curriculum materials. Directly and indirectly, this experience and these materials have assisted many other church workers in launching similar programs.

For many months now a committee of workers has been busy in Independence preparing for publication a variety of program materials for all age groups for summer vacation schools and reunions for the coming year. The department has supported these activities directly or indirectly at every opportunity and expects to continue so to do.

Visual Education

We have been happy to witness a marked progress toward the realizing of our anticipations of a year ago in regard to the development of a unified program for the production, distribution, and use of visual aids in all fields of church endeavor. To this end, a member of our staff has served actively as a member of the Visual Aids Council of the church.

This department expects to be alert to the availability of such materials and to promote the proper use of same as a most promising method of religious education in any and all areas under our supervision.

Guide-Lines to Leadership

The publication of *Guide-Lines to Leadership* has continued. Our staff has made a sustained effort to improve its quality and effectiveness. We sincerely wish the subscription list could be doubled, since we believe such a publication to be indispensable to leaders in all areas of educational endeavor. An examination of the Table of Contents of issues of the past year reveals that a somewhat surprising variety and wealth of helps have thus been made available. Again we urge for *Guide-Lines* the united and sustained support of church workers everywhere.

The Current Quarterly and New Curriculum Materials

We are indebted to C. B. Hartshorn, editor in chief of church school literature, for the following statement:

"During the year we have the following new or revised quarterlies: kindergarten, primary, junior, and junior high. The senior high B course has been reprinted with a new format but only minor content changes. Next fall we are anticipating a new course for the kindergarten, *The Child and His World*; junior, *Telling the Gospel Story*; junior high, *Gospel Witnesses*; and senior high, *The Young Latter Day Saint Looks at His World*. Authors are now working on these courses.

"Small committees have been assisting in the development of curriculum materials during the past year. Their function is to advise with the editor on the quality of the material to go into the quarterlies. The members of these committees are local workers in the headquarters area who have had much experience in the particular departments they are serving. They have also helped in selecting the supplementary texts which are recom-

mended in the catalog of church school study materials. Some very excellent work has been done by these committees, and many of them have spent hours in serving the church in this capacity."

Trends in Religious Education and Their Possible Implications for Us

One who has his ear to the ground today may readily discern certain rather significant trends in the field of religious education among religious peoples generally. Some of these trends together with a few of their possible implications for us are very briefly suggested below:

1. The establishing or re-establishing of sound theological foundations for religious education.

Possible Implications:

Shall we not be required sooner or later:

- (a) To formulate some workable statement of our unique theology to serve as a basis and guide for the work of religious education.
 - (b) To evaluate in terms of the above the very best that we know concerning tested educational theory and practice.
 - (c) To translate all of this into materials, methods, and procedures which are uniquely our own and which shall constitute a program of religious education which likewise is uniquely our own.
2. The establishing or re-establishing of the home and family as the first and primary center for religious education.

Possible Implications:

Shall we not be required to give much more attention to such matters as:

- (a) Premarital education and counseling.
 - (b) Parent education and counseling.
 - (c) The church program for young adults.
 - (d) Religious instruction in the home.
 - (e) Church-home co-operation in religious education.
3. Growing concern because of the extent to which public education has become secularized.

Possible Implications:

Shall we not be required to give serious thought to and come to some decision concerning such matters as:

- (a) The revamping of our total church school setup.
- (b) Weekday religious education
- (c) The possible establishment of our own parochial schools.
- (d) Possible co-operation with interchurch endeavors to foster the teaching of religion in the public schools.

4. An increasing conviction that religious education is in, for, and by the church—that it is the legitimate responsibility of the whole church and not a portion thereof.

Possible Implications:

Shall we not for example be required to give more attention in both theory and practice to the concept that the branch in its total program is in fact a school of spiritual growth? This will mean that religious education is not to be treated as "an unfaithful adopted child" but rather have priority in both the administration and functioning of the church program as a whole. As one example of the far-reaching import of this point of view, we cite the increasing practice of considering all that the church teaches as well as all the activities shared by its members as constituting the real curriculum and program of religious education.

5. Growing co-operation among the Protestant forces of the world in and for religious education.

Possible Implications:

Shall we not be forced to come to some decision as to just what our attitude and practice shall be in relation to such co-operative endeavors? Shall we disregard them, remaining entirely aloof? Shall we get all we can from them and give as little as possible in return? Or shall we join wholeheartedly with such movements? If we are determined to walk alone in religious education, how shall we be able singlehanded to work out adequate solutions to the problems involved?

6. It is apparent that leading religious denominations are viewing with increasing concern the very definite responsibility of religious education in the church in its relationship to the many pressing social problems of the day.

Possible Implications:

Shall we not be required sooner or later to give most careful attention to the contribution of

religious education in its relationship to such problems as:

- (a) Juvenile delinquency
- (b) The increasing use of tobacco and alcohol
- (c) The breakdown of moral standards
- (d) Vocational education and counseling
- (e) Race relationships

Needs and Recommendations

In the light of these trends and in consideration of the next steps in the work of religious education throughout the church, we have brought to the attention of the First Presidency and Joint Council certain recommendations. Briefly, we have recommended:

1. The appointment of a full-time church supported general director of youth work.
2. The appointment of a full-time church supported director of religious education for the city of Zion.
3. The appointment of a full-time church supported director of youth work in the city of Zion.
4. That early consideration be given by the administrative quorums of the church to the matter of providing for research in the whole field of curriculum planning, i. e., the planning and building of curricular materials which are distinctly Latter Day Saint.
5. That administrative quorums give early consideration to an experimental approach to ways and means of expanding our religious education program in such areas as experimental church schools, weekday religious education, the advisability and possibility of establishing experimental parochial schools, and the like.
6. That early attention be given by the First Presidency and the administrative officers involved to the selection of certain centers and areas of the church for special concentrated and sustained endeavors in the work of religious education.

We wish to acknowledge with grateful appreciation the increasing co-operation of administrative officers and church appointees generally. Included here also are the thousands of more or less unknown and unheralded volunteer workers scattered among the congregations of the church without whose loyal and faithful support the work of religious education would have very little prospect of success.

Respectfully submitted,

F. M. McDOWELL, *Director*

JOHN R. DARLING, *Assoc. Dir.*

www.LatterDayTruth.org

REPORT

The North Atlantic States Mission

By George G. Lewis

*To the First Presidency and
General Conference:*

A review of activities during the past year in the North Atlantic States Mission reveals some definite progress. This report will cover some of these as well as suggestions for the improvement of the work in this area.

My efforts have been largely directed towards organizing the Saints, stimulating them, and urging them towards a revival of the missionary spirit—the spirit of testimony—for thereby only can the Restoration Message be carried to the many millions of people in the territory of this field. At least one and sometimes two or more visits were made to nearly every branch and mission in the assigned territory.

STRATEGIC SITUATION

Attention should be drawn to the important strategic situation of the North Atlantic States Mission. Over 30 per cent of the population of the United States, or 40,000,000 people, live in this area. One third of the cities in the United States over 100,000 population are to be found in the North Atlantic States Mission, 12 of these cities with over 300,000 population; 6 cities have over 1,000,000 people each. The missionary possibilities are large. In many of these cities the church is established. But for this vast population only four men have been assigned to serve full time. If we are to succeed in this field, additional help must be given to lead and direct the Saints in their endeavors. Many of the Saints are ready.

LOCAL MINISTRY

Much of the success achieved throughout the area is due to the loyal and devoted service of ministry and members, who, in spite of the press of daily vocations and family responsibilities, have carried on commendably. Local pastors and district presidents have been called upon to travel hundreds and in some instances thousands of miles in their work. Devotion like this will surely not go unheeded by our Heavenly Father. I wish to register my deep appreciation for their support and co-operation.

The church is strong in any given area, according to the strength of its local ministry. Our endeavor, therefore, has been and is to build up and

strengthen the local priesthood by means of Priesthood Institutes fellowships, classwork, and special emphasis upon some phase of priesthood work in reunions. Two Priesthood Institutes were held in October, 1946, one at Philadelphia and one at Boston which nearly 150 priesthood attended. President F. Henry Edwards was the special guest instructor for these. Benefits are still felt from the widening vision and fellowship enjoyed by the priesthood.

MINISTRY OF APPOINTEES

Four appointees labor in the North Atlantic States Mission. These men have been loyal and hard working in their ministry. The total endeavor has been to revive the missionary spirit, and some success is being achieved in this direction.

Practically every branch or mission has received one or two personal visits from the minister in charge as well as from Bishop Don O. Chesworth so that contact has been maintained. Besides spiritual results accruing, the financial response to the law of tithing has been excellent, while the numbers of inventories filed and contributors have increased considerably.

High Priest Reed Holmes has served as President of Southern New England District and as President of Boston Branch. In conjunction with Seventy Albert Scherer, a missionary policy has been followed which is beginning to bear fruit. Several branches should benefit from the labors of these brethren over a period of time. One branch (Brockton) has been revived, new members are being added to it, and its church building has been dedicated in the past year, while another branch (Dennisport) is developing very well since help has come to it through the moving in of Priest George Armeson and wife. Other branches in this area are showing good signs of reviving interest. This coming year should see further growth if provision is made to give some impetus and instruction to priesthood through institutes, etc.

High Priest Carl Muir entered into his appointment as pastor at Philadelphia, Pa., in September, 1946, and has been well received. Missionary expansion is contemplated in this area under his leadership.

Seventy Don Harvey spent ten weeks in Buffalo and Niagara Falls with appreciable success, while Seventy Eugene Theys has labored successfully for one month in climaxing the missionary series in Southern New England District.

Newark, New Jersey, was organized as a branch in June, 1946—the only organized group of the church in New Jersey.

PROSPECTS AND RECOMMENDATIONS

After surveying possibilities for growth and development, it is my conclusion that the work in Maine can be revived if given some help in the near future. Very little continuous help has been given to the work of the church in Maine in the past fifteen years. The church is deeply indebted to Elder Newman Wilson and other local workers for maintaining ministry to the Saints in Maine during these years of isolation. We ought to render assistance at once.

The metropolitan areas present their own peculiar problems requiring general church assistance. New York City, Baltimore, Washington, Buffalo, etc., have membership scattered over a wide territory, making it very difficult for the local ministry to serve as well as they wish and as adequately as the needs of the Saints require. It is surprising that the Saints receive as much care as they do. Missionary opportunities are large in these places but await full-time help. This would be welcomed.

It is important that the church be suitably and adequately represented in Washington, D. C., the National Capital. A very active branch, drawn from all parts of the country, is to be found here. Their meeting place is in a hall which is totally inadequate to their needs. It is also unrepresentative of our work in a city that tends to be the World's Capital. The building of a suitable church edifice to meet the situation is beyond the ability of the Washington Saints. They have and are raising a sizable sum towards a church building, but the general church will need to give generous assistance in this direction before long if our work is to function more fully. A church building in Washington will serve more than the local branch.

The year's activities have been encouraging. The Lord has blessed us in our ministry and his Spirit has been wonderfully felt, for which we give grateful acknowledgment. The prospects for advancement are good. May we all continue to receive of the grace of our Lord as we seek to minister and to serve.

In gospel bonds,
Fraternally yours,
GEORGE G. LEWIS

Business is religion, and religion is business. The man who does not make a business of his religion has a religious life of no force, and the man who does not make a religion of his business has a business life of no character.—Maltbie Babcock.

REPORT

The Great Lakes Mission

By E. J. Gleazer and Blair Jensen

To the First Presidency and General Conference:

The Great Lakes Mission consists of the following territory: Michigan, Ontario, Ohio, Northern Indiana, Western Virginia, and Western Pennsylvania. In this area we have eighteen districts: eight in Michigan, four in Ontario, three in Ohio, and one each in Indiana, Pennsylvania, and West Virginia. In these districts, as of the statisticians's report to the last General Conference, slightly more than 28,000 members resided. Under General Conference assignment and giving ministry to this membership were four Seventies, four high priests, and nine elders.

The major activities in the territory have been the seven reunions held at Port Elgin and Eric Beach in Ontario, at Kirtland in Ohio, and the Blue Water, Sanford, Cash, and Park of the Pines in Michigan. Each of these reunions has developed a rather marked numerical strength which calls for considerable planning upon the part of the general church and district officers concerned, and also involves a considerable yearly cash outlay in addition to the heavy permanent investment in land, improvements, and equipment.

We have attempted to co-operate with the First Presidency in holding district and regional activities to a minimum, thus conserving general church man power, financial outlay, as well as endeavoring to overcome trends which tend to interfere with normal branch and district functioning.

It has been our endeavor to strengthen the centers, to develop the ministry, to encourage the Saints, and to stimulate missionary activity throughout the entire field. In this we have had the full wholehearted co-operation of the church appointees and of the branch and district presidents. There has been an encouraging increase in church attendance, an excellent record in tithes and offerings, and all of this despite reconstruction programs, labor strikes, etc. We rejoice in the fact of a ten per cent increase in baptisms over the previous year, and yet we believe that with encouragement and proper direction a greater increase is possible.

We are happy to announce the organization of a branch at Chillicothe, Ohio. We believe that wisdom will direct at proper time that other strong mis-

sion groups will be organized into branches. The large Central Michigan District was organized into two districts for the purpose of more effective functioning.

We have also visited Ottawa, the capital of Canada, to investigate the possibility of establishing our church relationships there on a more permanent and representative basis. We feel that the time is most opportune to attract more favorable attention to this principal city of the Dominion of Canada. We concur wholeheartedly in the present efforts to strengthen the church abroad, but believe that Canada, with its ready accessibility, at the present time presents a more fertile field for the extension of our work than any mission either at home or abroad. Today in the Canadian Provinces, approximately 9,500 Saints reside. The Canadian immigration policy is making it possible for many worth-while European immigrants to come to America, thus affording a fruitful field for the presentation of our gospel to peoples of many nationalities and tongues.

We have enjoyed our association in jointly administering this mission, and we wish to express our sincere thanks to the ministry and membership for their prayers and sympathetic support.

E. J. GLEAZER
BLAIR JENSEN

REPORT

Society for Archaeological Research

By Charles R. Hield

To the First Presidency and General Conference:

The Society for Archaeological Research has met several times during the Conference period. These meetings have been devoted to discussions of how we can best serve the church by making available additional material in proof of the Book of Mormon.

The Society is interested in any and all articles, books, or pictures dealing with ancient ruins which may be connected with the Book of Mormon. They have been asked to assist in the editing of texts to accompany approved lectures to be used with archaeological materials.

Two of the society, Paul M. Hanson and Charles R. Hield, accompanied by Harold Smith, made a trip to central and lower Mexico in January and February of 1947 to obtain colored slides of additional ruins, particularly the large and important Maya ruin at Yaschilán in the state of Chiapas. Other places never photographed by church members were

also visited on this trip. Many new pictures were taken of recent discoveries and excavations at sites visited in years past. On this trip the following archaeological areas were visited: Cholula, San Juan de Teotihuacan, Tenayuca, Tula, Palenque, Yaschilán, Mitla, Monte Albán, Teopanzolco, Malinalco, Cuicuilco, Copilco, and Zochicalco. Pictures were also taken in several museums. The Mexican government was most helpful to us on these trips.

Lectures using archaeological slides demonstrating how the Book of Mormon may be proved true will be shown in the choir room each weekday afternoon at the General Conference. Harold I. Velt and Roy Weldon of the executive committee will be the speakers.

We are also hoping that a number of other church members may become so interested in the goals of the society that they will be willing to devote some time and effort in this research.

CHARLES R. HIELD, *Chairman*

REPORT

First Quorum of Seventy

By Maurice L. Draper

To the First Presidency and General Conference:

At the time this report is submitted, reports from the members of the quorum number twenty-one, with five from those who were serving in the quorum at the time of retirement or superannuation. It may be that additional information may be received in time for reporting to the Conference.

Information at hand indicates that the work of the Seventy is being pursued in a manner which prophesies its increasing effectiveness in the coming years. The Seventy have been declining in numbers for a considerable time, but the situation as regards man power and spiritual effectiveness looks hopeful. The present personnel is widely varied as to age, including some men who would no doubt have been superannuated had they been under active conference appointment over the years, and others in their twenties, newly ordained. Studies are under way at the present time relative to the proper adjustment of quorum membership regarding the numerous factors which enter into the work of the Seventy, such as age, conference appointment, etc.

Reports reveal the following statistics for members of the Quorum:

Sermons preached	2,538
Times in charge of services.....	767
Times assisted in presiding.....	615
Other services attended.....	2,727

REPORT

The Quorum of High Priests

By Ward A. Hougas

To the First Presidency and General Conference:

During the conference year which is now drawing to a close, the activities of the Quorum of High Priests has been continued on about the normal basis. Because of the fact that the members of the quorum are widely scattered over our entire church-world, activities are quite generally limited to the conference period. In very few localities do we have sufficient numbers of high priests to make local meetings advisable or possible. This limits the work of the quorum in the conference interims to that which can be done by correspondence. The officers of the quorum have met together frequently in the caring for the needs as they have arisen.

Several general news letters have been published in which we have attempted to keep the quorum members informed of quorum happenings. The program for the coming conference period has been the center of much interest, and is now nearing completion as the conference opening date draws near.

Our membership reaches out into most of the more important administrative posts and scarcely a district or stake or large branch functions except under the leadership of a competent high priest. We recognize a definite need of a fuller understanding of our place in the total church picture. We also believe that there is need of a more perfect understanding on the part of the membership as to the work and place of the high priest in the affairs of the church.

During the conference period, we will meet for two periods each forenoon at which time we will attempt to further our own understanding of the privileges offered us for greater service by virtue of our calling.

A number of our stalwart men have been claimed by the grim reaper during the past year. This always challenges us as we realize that these great warriors have preceded us into a greater field of activity, there to continue their work with the quorum eternal.

The past year has been one of utmost satisfaction as we have attempted to feel our way into the work of a new administration. The events of recent months have given us great faith as we face the rather uncertain periods which probably confront us in our work in the kingdom.

It is our hope that, as a quorum, we may be depended upon to give that kind

of continuous support to the needs of the work as will be of most assistance at the time. To this end we pledge ourselves and work ever for the accomplishment of the work entrusted to our care. WARD A. HOUGAS, *President of the Quorum.*

REPORT

Central States Mission

By Paul M. Hanson and Arthur A. Oakman

The territory covered by the Central States Mission, outside of Independence and the Stakes, includes Wisconsin, Illinois, Missouri, Nebraska, Kansas, and Iowa, with a total membership of 24,753. The baptismal percentage increase for the entire field was 2.23, or 550 persons for the year 1946. This is a little higher than the general church level. While this percentage increase is encouraging, it is still below the computed subsistence level, which is 3 per cent. Only two districts baptized more than 3 per cent, while nine districts baptized between 2 and 2.86 per cent. In other words, eleven districts were above the general church level and nine districts fell below 1.99 per cent.

In studying these figures, we have recognized that the baptismal gains are directly related to the numbers of missionaries in the districts and the energetic prosecution of their work. This fact points to the importance of increasing our missionary force and placing them at points of vantage to strengthen the weak places. We shall endeavor to emphasize the work of evangelization so as to realize, if possible, a 5 per cent increase in baptisms for the coming year.

Since the last Conference there has been an increase in missionary activity, and the results are encouraging as have been set forth, and with the continuation of the co-operation which has been freely given by ministry and members alike, we can expect that the future will hold rich promises for future missionary gains. There has been a large increase in the calls for missionary work, and in this our people are evidencing a very healthy attitude, since the missionary spirit is the very foundation of our work.

During the summer of 1946, reunions were held at Brush Creek, Illinois; Columbus, Kansas; Woodbine, Iowa; Des Moines, Iowa; Aledo, Illinois; and Nauvoo, Illinois. Unfortunately the reunion at Chetek, Wisconsin, was canceled, owing to the threat of polio.

Total services attended.....	6,647
Baptized	218
Confirmed	120
Assisted to confirm.....	62
Ordained	15
Assisted to ordain.....	9
Children blessed	78
Assisted in blessing children.....	31
Administered to sick.....	962
Assisted in administration.....	155
Marriages solemnized	34
Branches organized	2
New openings effected.....	3
Discussions held	469
Visits (both missionary and pastoral)	3,705
Administered communion	118
Cases of difficulty adjusted.....	11
Cases submitted to court.....	13

Members of the Quorum are not only serving as missionaries, but in certain instances approved by the Presidency and the Minister in Charge are also serving as pastors, district presidents, and in special assignments. Many report activities such as class lectures, preaching, and administrative work in reunions, institutes, and conferences. Some have served as Auditorium guides, and as guides at Nauvoo, where opportunities have been found to tell something of the beliefs and history of the church to thousands of tourists. Other special duties by members of the quorum include lecture work at the Appointee Institute in September, and editorial work in visual education.

The class sessions, forum discussions, and other features of the educational program of the Seventy at the last Conference were well organized, efficiently conducted, and added a great deal to the information and inspiration of the men present. Special studies are in progress relative to the distinctive work of the Seventy, and assignments have been made nearly a year in advance in preparation for the next sessions.

Reports have been received from men who were serving in the office of Seventy at the time of superannuation or retirement, and they indicate that these men carry on in the spirit of the Seventy as health and opportunity permit. While these men are not enrolled with the Quorum since their superannuation, their work partakes of the spirit and nature of the office, and their continued activities are therefore reported here.

The work of the Seventy is onward. The demands are great, the opportunities plentiful, and we heed the divine command in praying that the Lord will send more laborers to join in the harvest of souls.

Respectfully submitted,

MAURICE L. DRAPER,

Secretary, First Quorum of Seventy.

In numbers of places plans are under way for the erection of churches and the alteration of existing structures, so that more room can be found to accommodate the increasing attendance.

During the months of January and February, Brother Hanson, in company with Apostle Charles R. Hield and Elder H. D. Smith, president of the Nauvoo District, visited pre-Columbian ruins in Mexico; and the results of this trip will in due time be brought to the attention of the church.

The spirit of fraternity which exists all over the Central States territory is truly encouraging, and we look forward with high expectations to the months and the years that are before us.

PAUL M. HANSON,
ARTHUR A. OAKMAN

REPORT

The Independence Sanitarium and Hospital

To the First Presidency and General Conference:

We are submitting herewith a Comparative Balance Sheet of the Independence Sanitarium and Hospital as of December 31, 1945, and December 31, 1946, which Balance Sheet has been attested to by Lloyd L. Bland, Church Auditor.

In a report to the last General Conference, attention was called to the fact that the Balance Sheet did not reflect the increases in Net Worth covering construction work that was in progress but not completed as at the close of that year. The attached Balance Sheet now shows the increase in Net Worth arising out of that work. Contributions covering the cost of this were received from the sources indicated.

It is to be noted that the net income for the year 1946 amounted to but \$2,498.27. The only liabilities outstanding are those of current trade accounts paid in the ensuing month.

The contributions from the Government, the Jackson County War Chest, the City of Independence, and other sources, and also the appropriation by the General Conference, provided additional facilities very much needed. Those funds, together with others appropriated by the general church, available but not yet expended, have made it possible for our institution to render an ever-expanding service.

Respectfully submitted in behalf of the Board of Trustees,

THE INDEPENDENCE SANITARIUM
AND HOSPITAL

By G. L. DELAPP, *Secretary*

Independence Sanitarium and Hospital Condensed Comparative Balance Sheet

CURRENT FUNDS

	Dec. 31, 1945	Changes in Surplus	Dec. 31, 1946
<i>Assets:</i>			
Cash	\$ 47,769.09		\$ 31,258.12
U. S. Government Bonds	2,042.75		2,042.75
Receivables—Less Reserve	1,319.35		6,508.26
Inventories—Drugs, Supplies, Etc.	30,592.20		39,707.69
Prepaid Insurance	826.91		1,297.00
Total Current Assets	<u>\$ 82,550.30</u>		<u>\$ 80,813.82</u>
<i>Liabilities and Surplus:</i>			
Trade Accounts Payable	\$ 11,088.42		\$ 15,883.98
Net Worth—December 31, 1945	71,461.88		
Add: Net Income Year 1946		\$ 2,498.27	
Contributions Year 1946		4,764.15	
Deduct: Amount relinquished to the Plant Fund for Year 1946		—13,794.46	
Balance—December 31, 1946			64,929.84
Total	<u>\$ 82,550.30</u>		<u>\$ 80,813.82</u>

PLANT FUNDS

<i>Assets:</i>			
Land—Cost	\$ 9,844.08		\$ 9,844.08
Buildings:			
Old Unit—Cost less depreciation	41,137.55		62,424.89
New Unit—Cost	425,207.72		590,683.08
Furniture, Fixtures, and Equipment— Cost less depreciation	71,961.53		85,928.55
Total Plant Assets	<u>\$548,150.88</u>		<u>\$748,880.60</u>
<i>Surplus:</i>			
Balance December 31, 1945	\$548,150.88		
Add—Contributions:			
U. S. Government Grant		\$ 74,090.88	
General Church Appropriation		50,000.00	
Jackson County War Chest and Other Sources		62,844.38	
Current Fund Relinquishment—Net Balance December 31, 1946		13,794.46	
Total Plant Surplus	<u>\$548,150.88</u>		<u>\$748,880.60</u>
TOTAL ASSETS	<u>\$630,701.18</u>		<u>\$829,694.42</u>
TOTAL LIABILITIES	<u>\$ 11,088.42</u>		<u>\$ 15,883.98</u>
TOTAL SURPLUS	<u>\$ 619,612.76</u>		<u>\$ 813,810.44</u>
TOTAL	<u>\$630,701.18</u>		<u>\$829,694.42</u>

February 24, 1947

I have examined the balance sheet of the Independence Sanitarium and Hospital as of December 31, 1946, have reviewed the system of internal control and the accounting procedures of the hospital and, without making a detailed audit of the transactions, have examined or tested accounting records of the hospital and other supporting evidence, by methods and to the extent I deemed necessary.

Costs of construction of the new unit and reconversion of the old unit, and the related income from grants and contributions have been recorded as of December 31, 1946.

In my opinion, the accompanying balance sheet presents fairly the position of the Independence Sanitarium and Hospital at December 31, 1946, and the results of its operations for the year then ended.

LLOYD L. BLAND, *Church Auditor.*

www.LatterDayTruth.org

The Independence Sanitarium and Hospital

By Gertrude E. Copeland, R.N.

To the First Presidency and General Conference:

When we made our report to the Conference of 1946, we had expected our sixth floor would be finished by the time conference convened, but our hopes did not materialize and it was on May 29, of last year that we admitted our first patient to that floor, which will accommodate eight fracture patients, eight children, has a four-bed ward for student nurses, and an additional 14 beds for general surgical and medical patients. Many compliments have been received about this floor from our staff physicians and patients who have occupied beds in this department. We can now accommodate 136 adult patients, eight pediatric patients, and have 36 bassinets for newborn infants.

In our X-ray department our G. U. room was completed and the equipment installed in May, 1946. Our deep therapy room was finished and equipment costing around \$10,000 installed in January of this year, and open house was held on January 24 to give the people of Independence an opportunity to see this modern equipment. A dinner was given to the medical staff in honor of Dr. O. H. McCandless, our former radiologist who left us a year ago, handing the department over to Dr. John F. Bowser, a most competent radiologist. Fifty-five persons attended the dinner. They included members of the Board of Trustees of the hospital, physicians on our hospital staff, and radiologists from Kansas City, Missouri, and Kansas City, Kansas. This department is one that we can never consider completely finished, because there are always new types of scientific equipment being built which we will want to secure from time to time to replace other equipment in order to take advantage of the latest developments in that field.

We still have some needs which we hope can be taken care of in the near future. Our staff of physicians is asking for radium and a physiotherapy department. Another department that we are badly in need of is a laundry and workshop. Of necessity these must be housed in a separate building. When this laundry and workshop is made available, we would then have our present unfinished seventh floor which is now used as a workshop, to use for the accommodation of patients as soon as it could be finished.

Our cafeteria equipment arrived in June and has been a great improvement. Service is quicker, and our nurses and personnel feel they enjoy their food in the manner it is now prepared and served. Salads are kept cold, and the hot food kept satisfactorily in the steam section. The equipment is stainless steel and fits in very well with the grey background with large, yellow flowered fabric wall covering, so this room is very attractive at the present time.

The East building, which is now the Nurses' Home, has a large reception room on the first floor, a small recreation room and sandwich room on the second floor, and a pressing room where three nurses may press their clothes at the same time. A Bendix washer has been installed in the laundry room in the basement where the students can do their personal laundry in an easy and satisfactory manner.

In the early fall, work was started on the third floor of the Nurses' Home to modernize six rooms, narrowing the halls so that closets and bookcases for each room could be built in.

On January 8, just four years after we moved the first patients from the East building to the new hospital, we moved 16 students from the Nurses' Home at 1215 Van Horn, a house which had been used by the School of Nursing to house students for 28 years. We feel this is a big improvement for the School of Nursing, as now our students are all under one roof and are happier in one building together.

There were 31 student nurses graduated from our School of Nursing in 1946, and a class of 35 will graduate this year on Monday evening, April 7, in the Auditorium. All conference visitors are cordially invited to attend the graduation exercises.

The following statistics for the year 1946 may be of interest.

Daily average of patients	120
Patients admitted	5,741
Days care given	44,013
Babies born	1,079

Any young man or woman with two years of college who would like to further their education, working under a competent radiologist and pathologist, with a small income while learning, may consult the superintendent of the hospital in reference to work in our X-ray and laboratory department. This is not only an opportunity to learn a specialized type of work, but it is also an opportunity for some of our young people to serve the church through one of its institutions.

Respectfully submitted,

GERTRUDE E. COPELAND, R. N.
Superintendent.

Radio Department

By Evan A. Fry

To the First Presidency and General Conference:

The Radio Department has labored under a handicap during the past conference year because of the extended illness of the Radio Director, which began in February, 1946, and continued for seven months. To meet this emergency, and to provide for necessary expansion, Elder Dan Sorden was appointed to assist in the radio work, under which appointment he began service on June 1, 1946, and since has rendered a valued and increasingly useful service. Appreciation is also due to the many people who assisted in the emergency before Brother Sorden's arrival, by keeping up the regular schedules of music and radio sermons. Special mention should be made of Sister Edna Wood, who supervised things in the office, and of Arthur Rock, William Worth, Jr., L. F. P. Curry, John Darling, Garland Tickemyer, Glaude A. Smith, J. A. Koehler, Walter N. Johnson, Leonard Lea, Lloyd Bland, Chris B. Hartshorn, M. A. McConley, John T. Conway, J. D. Anderson, and J. C. Stuart who contributed radio sermons.

Brother Sorden is now conducting Morning Devotions at 6:30 a. m. each weekday morning, on alternate weeks with the Radio Director. He is also writing and delivering the Sunday morning radio sermon at 11 a. m. Ralph Freeman and Beatrice Mengel are heard each Sunday morning at 7:45 in a poetry and organ program, "Thoughts for the Day." At 5 p. m. each Sunday, a service of music, unified and connected by scriptural meditations, is presented as a service from "The Wayside Chapel." A feature of the past two years has been the production in dramatic form of *In the Shelter of the Little Brown Cottage*, and its sequel, *The Vineyard Story*. The scripts were written by Lea Black, and productions directed by Stephen Black. At 9:45 each Sunday evening, a doctrinal type sermon is presented with suitable musical background. At that hour we are currently engaged in a series on "What Latter Day Saints Believe."

A brief survey prior to the holiday season indicated that almost three hundred people had been used on our radio programs during the past year, serving in music, chorus, dramatics, script preparation, or preaching. Regular programs are scheduled from the Stone Church Choir, the Clematis Chorus, the Cantarina Chorus, the Clef Ensemble, a girls'

trio, the Reoladasa Quartet of girls' voices, the Wayside Chapel Male Quartet, besides many soloists and organists. Without the help of these consecrated people, it would be impossible to keep our program going week after week.

During the past year we have given much study to the selection of new studio and control room equipment, and after consultation with Mr. Kenneth Krahl of KMBC, and Mr. Russell Resch, who is now employed as a full-time radio technician by the church, we now have on order a long list of radio equipment, which the last conference authorized us to purchase. This equipment includes a new control console, two recording turntables, and two play-back turntables, with necessary accessory microphones, amplifiers, speakers, rectifiers, etc., suitable for equipping our own sound recording studios and laboratories. There have been long delays in getting this equipment, and we do not anticipate delivery on some essential portions of it before July or August of this year, but it is definitely on order. When it is installed, we shall be in a position at last to do our own recording, and to supply records to branches desiring radio programs, to missionaries or others desiring to use recorded sermons in cottage meetings. We hope to co-operate with the church's visual education program in supplying sound for visual education slides or films. We shall also be prepared to make "documentary" recordings of historic events, of conference proceedings, and of the voices of prominent church men. We are still waiting to place an order for either a wire or a paper tape recorder. Neither type is completely satisfactory as yet, and development is coming so rapidly in this field that we hope by waiting a while longer to find something better and cheaper than anything now on the market. Two of these portable wire or tape recorders are definitely in our plans for the future.

With the conclusion of the war, we expected a drop in our mailing list, which had supplied the boys overseas and at camps in this country with weekly envelopes of radio sermons. But as the boys returned, we found an increasing number of people in this country who wanted to receive the radio sermons each week. So, the list remained between 250 and 300 names. This permanent mailing list was never advertised; it was a natural outgrowth of numerous requests that radio sermons be mailed on some kind of regular subscription basis. Unsolicited contributions approximately took care of the postage, leaving labor and paper costs to be met

by budget appropriation. A check by returnable post card approximately every three months kept the list up to date, and free of names of those who no longer cared to receive the weekly mailings. On the recommendation of the First Presidency, and Presiding Bishopric, who felt that the labor and money involved could be better spent on some more representative presentation of the radio sermons, we discontinued this mailing list on September 1.

We have been affected in several ways by the re-negotiation of the church's contract with KMBC, which was announced in the *Herald* for August 10, 1946, and which clarified several issues that had never before been determined.

The Radio Department has followed somewhat impatiently the progress of the new organ installation in the Stone Church, which we anticipate will be of great usefulness in the future radio programs. We have been without a pipe organ, except for the small studio reed organ with two manuals and pedal board, since the first of December of last year. The new organ will lend much to our radio services, and has been planned with radio use in mind, as well as church services.

The studio and control room space in the Stone Church will be inadequate for any very ambitious program of recording. Besides that consideration, there is the ever-present fire hazard in the old building, where even a minor fire could irretrievably damage thousands of dollars worth of equipment. For these reasons, we are still looking forward to the day when studio and control room space can be completed in the two top floor rooms on the north side of the Auditorium Building.

We wish to go on record again in favor of a complete and unified sound system in the Auditorium, to be designed and installed by a competent engineer, with the needs of public address, sound movies, radio, recording, and possibly television services in mind. Wiring should be so planned (and completed before final plastering operations) that speech or music could be picked up in any portion of the building, and sent to any other part or parts, without unnecessary shifting of unwieldy equipment. The efficient use of the Auditorium not only for church events, but for community events as well, demands that such attention be given to the sound system and wiring for broadcasting, press wire services, etc.

The Radio Director has made it a policy to attend one or more "Radio Conferences" each year, for the sake of getting acquainted with radio people and other religious broadcasters, and hearing their discussions of current radio pro-

grams. Perhaps the best of these, held under the sponsorship of the University of Ohio at Columbus, it was impossible for him to attend last May because of illness. He has since attended a smaller conference at Stephens College, Columbia, Mo., and one at the University of Oklahoma, at Oklahoma City and Norman.

Through these conferences, the trade magazines, and members of the industry, we have tried to keep abreast of developments in Frequency Modulation radio. Mr. Charles R. Denny of the Federal Communications Commission said on last October 23, before the National Association of Broadcasters in Chicago: "The Commission has expressly authorized me to say to you again that it is our opinion that FM is the finest aural broadcast system attainable in the present state of radio art. FM is not coming; it's here. And it is growing fast."

On last October 23, as Mr. Denny spoke, there were 66 Frequency Modulation stations in operation in the United States. On January 10, 1947, 136 FM stations were in operation—an increase of more than 100 per cent in less than 90 days. On March 1, there were 161 FM stations in operation, and 568 more had been authorized, and were only waiting for equipment and the completion of construction and installation work. Men in the radio industry who a few months ago were somewhat skeptical about the competition which FM offered to AM, are now beginning to admit that in from two to five years time EVERYBODY will be listening to FM, rather than to the old style AM radio.

There is still a need for closer co-ordination between the radio work and the pastoral and missionary arms of the church, and for some closer co-ordination which will utilize the many radio sermons in some way whereby they may serve more than the limited numbers of the radio audience. Our transcription services, when established, will help to extend this circle; but the radio sermons in printed form could be made to serve a much wider field of usefulness if they could somehow be made available to people outside the range of KMBC.

Again we express our thanks and appreciation to the many people who have helped in so many ways to keep our church radio programs on the air, and to the many people who have listened faithfully and give us their encouragement and appreciation and criticism by card or letter, and in person.

Sincerely,

EVAN A. FRY, *Radio Director*

Front the sunshine, and the shadows will fall behind you.—Egyptian Proverb.

BULLETIN BOARD

Attention, Fort Bragg Saints

All members (civilian or Army personnel) at Fort Bragg are requested to contact Pfc. Ronald Morgan, 4th Regimental Headquarters, RTC, Fort Bragg, North Carolina, or telephone 6-2216. If enough members can be located, worship services will be held each Sunday in the regiment chapel. Parents of soldiers stationed at Fort Bragg are urged to forward this notice to them.

Notice to Saints in Jacksonville, Florida

The Saints in Jacksonville, Florida, are requested to contact Emil Herbst, Route 1, Quincy, California.

Zion's League Reception

All visiting young people, Saturday evening, April 5, 8:00 p.m., Englewood Church. Dr. Roy A. Cheville, Master of Ceremonies. Sponsored by City of Zion's League.

CHARLES V. GRAHAM,
Supervisor, City of Zion.

Reunion

The Northern and Western Michigan Districts will hold their reunion at the Park of the Pines, August 8 to 17. This advance notice is for those who must arrange their vacations early.

ALLEN SCHREUR,
For the Committee.

Books Wanted

Mrs. B. MacBrayne, Box 516, New Liskeard, Ontario, is anxious to secure a copy of *The Saints' Harp*. Anyone having this hymnal for sale should contact Mrs. MacBrayne, stating the price, before sending the book.

Margaret Elliott, 1206 West Maple, wishes to purchase a copy of F. Henry Edward's *Fundamentals*.

Zion's Praises Wanted

Phyllis Martin, 103 South Osage, Independence, Missouri, wishes to purchase a copy of *Zion's Praises*. Please write, stating price, before sending the book.

Requests for Prayers

Alfred Newton, Vernonia, Oregon, asks to be remembered in the prayers of the Saints. He recently suffered two heart attacks which have left him a semi-invalid.

Anna Samuel, State Home, Lapeer, Michigan, requests the prayers of the Saints. She would appreciate visits from the members of Flint congregation, and is anxious to receive administration. She also would like to have a Book of Mormon and Doctrine and Covenants.

Lucy M. Rushton, Rural Route 1, Parrshoro, Nova Scotia, asks the prayers of the Saints that her health will be restored.

WEDDINGS

Middleton-Carswell

Beda May Carswell, daughter of Mr. and Mrs. Allen Carswell of Kansas City, Missouri, and Jerome W. Middleton, son of Mrs. John Middleton, North Kansas City, were married at the Van Brunt Reorganized Church on March 2, by Pastor J. E. Cleveland. At present, they are making their home with the bride's parents.

Timmerman-Nelson

Beatrice Nelson and Alfred Timmerman were married on January 25 at Brentwood, Missouri. Pastor David Cooke performed the ceremony.

Audet-Scott

Frieda Lavon Scott, daughter of Mr. and Mrs. Harley Hearl Scott of Opolis, Kansas, and Robert Merrill Audet, son of Mr. and Mrs. Earl F. Audet of Independence, Missouri, were married on March 7 at the Englewood

Church. Elder Sanford Downs read the double-ring ceremony. The couple will make their home in Independence.

McCarty-Metzger

Betty Metzger, daughter of Mr. and Mrs. A. C. Metzger, and Leo McCarty, S 1/C, son of Mr. and Mrs. G. W. Seymour, were married in the Reorganized Church in Buchanan, Michigan. The groom's father performed the ceremony.

Krohe-Anderson

Dorothy Anderson, daughter of Mr. and Mrs. Claude Anderson, became the bride of James Krohe on February 14 in a ceremony at the Reorganized Church in Beardstown, Illinois. Pastor E. E. Thomas officiated. The couple will make their home in Springfield, Illinois.

Alcorn-Anderson

Mary Lou Anderson, daughter of Mr. and Mrs. Gene Anderson, and Kenneth Alcorn were married February 16 at the Reorganized Church in Beardstown, Illinois. Pastor E. E. Thomas performed the double-ring ceremony.

Births

A daughter, Carole Ray, was born to Mr. and Mrs. Raymond C. Conklin of Denver, Colorado, on November 8. She was blessed on March 9 at the Denver Reorganized Church by Elders Herbert Scott and Willard Field.

Mr. and Mrs. Edgar Ellenus of Brigden, Ontario, announce the birth of a daughter, Sandra Jeanne, born December 24. Mrs. Ellenus is the former Jeanne Blackman.

A son, Victor Lee, was born on October 20 to Mr. and Mrs. Leroy Beckham of Butler, Missouri. He was blessed by Elders H. L. Bausell and C. W. Sutton.

Mr. and Mrs. Wayne Beckham of Butler, Missouri, announce the birth of a son, Larry Wayne, born March 11.

Mr. and Mrs. Irving H. Cook of Providence, Rhode Island, announce the birth of their third son, Dennis Stuart, born March 13. Mrs. Cook is the former Joyce Wilcox of Shenandoah, Iowa.

DEATHS



BOLSER.—Lt. Myron Allen, was born in Rich Hill, Missouri, on January 27, 1924. He was a graduate of the Rich Hill High School and attended Central Missouri State Teacher's College in Warrensburg before he enlisted in the Army Air Corps on December 15, 1942. He received his training in Texas, Montana, and California, and was awarded his wings at La Junta, Colorado, on May 23, 1944. On May 28, 1944, he was married to Betty Robinson. He was reported missing in action on March 23, 1945, following his tenth mission over Koblenz, Germany, and was officially declared dead by the War Department on March 12, 1946.

He is survived by his parents, Mr. and Mrs. Cecil Bolser, and one sister, Mrs. Phala Bolser Wilson, all of Arma, Kansas.

Lieutenant Bolser had been a member of the Reorganized Church since January 31, 1932.

SMITH.—Arthur T., was born in Hopkins, Michigan, on September 30, 1862, the son of Elizabeth and Sherman Smith. He died January 26, 1947, at Kalamazoo, Michigan. He had been a member of the Reorganized Church since a boy. Although isolated from the church for many years, he always lived his religion. Two years ago he suffered a stroke; during this period of inactivity, he studied church literature. Shortly before his death, he sat reading the Book of Mormon. Before his retirement, he was a letter carrier.

He is survived by his wife, Opal, of Kalamazoo; a son, Jesse L. Smith of Tulsa, Oklahoma; and a brother, Herman Smith of Salerno, Florida. Services were held at the Truesdale Funeral Home, Elder Harvey Pearce officiating. Interment was in Riverside Cemetery.

DAVIS.—Olive, was born October 30, 1869, in Forrestville, Michigan, and passed away February 13, 1947, in Independence, Missouri. She grew to womanhood in Michigan and was married to Edward S. Davis there; eight children were born to this union. In 1892, they moved to Independence; Mr. Davis died in 1932. Mrs. Davis was baptized a member of the Reorganized Church early in life, remaining faithful to its teachings until her death. She was a kind and faithful wife and a devoted mother.

She is survived by her eight children: Chancey, Lydia, Pluma, and Gladden of Mountain Grove, Missouri; Franklin of Baton Rouge, Louisiana; Lulu of Cabool, Missouri; and Vesta and Joseph of Berkeley, California. She also leaves twenty grandchildren, seven great-grandchildren, and two sisters.

RUMEL.—Sarah, wife of the late William Mitchell Rumel, died at the home of her daughter, Mrs. Frank W. Smith, in Yankton, South Dakota, on January 27. She was a devoted member of the Reorganized Church. Besides her daughter, she leaves three sons: Alvin, Silas, and Myron; and six grandchildren.

ADAMS.—J. Walter, was born May 9, 1874, and died February 2, 1947. He was baptized a member of the Reorganized Church on April 21, 1918. On December 1, 1909, he was married to Aggie De La Vergne. For fifteen years he was active in the Walnut Park Congregation, being called to both the Aaronic and Melchisedec Priesthoods. Later, he served as pastor in Aruba. After his return to the states, he spent the remainder of his life in Thayer, Missouri.

He is survived by his wife, Aggie; a daughter, Mrs. William Pittman; an adopted daughter, Mrs. Sanford Fisher; and four sisters.

KANSTRUP.—Amelia Larson, was born December 31, 1864, at Trellesborg, Sweden, and died February 13, 1947, at Shelton, Washington. She was baptized into the Reorganized Church on April 16, 1914, at Seattle, Washington, by W. W. Holman, and was confirmed by William Johnson and W. W. Holman.

She is survived by her husband, Nels P. Kanstrup, and two sons: Henry and Lawrence. Funeral services were held in Shelton, Priest Cecil C. Willis officiating. Interment was in the Shelton cemetery.

CARSON.—Ellen Bates, was born in Staffordshire, England, in 1887, and died November 15, 1946, in Regina, Saskatchewan. She joined the Reorganized Church in 1898, and was an active worker all her life. She came to Canada in 1907 and was married to Peter Carson of Disley, Saskatchewan, in 1911; they made their home in Disley until 1931 when they moved to Regina. Mrs. Carson was president of the woman's auxiliary and hostess to many Latter Day Saints visiting Regina.

She is survived by her husband, Peter; six sons: Clifford, Harvey, Joseph, Howard, David, and Kenneth; three daughters: Elaine, Alice, and Irene; and five grandchildren.

HANNAM.—Margaret Jane, was born September 19, 1867, in Guelph, Ontario, and died at the home of her daughter, Mrs. Thomas Yates, in Niagara Falls, New York, on January 17, 1947. She was married to Joseph W. Hannam on October 10, 1888, and was baptized July 24, 1921, at Lowbanks, Ontario.

She is survived by her husband; two daughters: Mrs. Thomas Yates and Mrs. Clifford Spilsburk; two sons: Irvin A. and William E.; six grandchildren, and one great-grandchild, all of Niagara Falls; and a brother, Edward J. Hewitson of Guelph, Ontario. Services were held at the Gridley Funeral Home, Elder C. A. Spilsburk officiating. Interment was in the Oakwood Cemetery.

Donald E. Harvey
1368 E. 13th St.
Des Moines, Iowa

M
h

Effective April 1, 1947

 **NEW
SUBSCRIPTION
RATES**

 **THE**

Saints Herald

- \$2.50 for One Year's Subscription in United States
- \$2.75 for One Year's Subscription in Canada
- \$3.50 for One Year's Subscription in all other countries

A HERALD PUBLISHING HOUSE PUBLICATION

WHIPPLE.—Jennie Carrie Cole, daughter of Fayette and Susan Cole, was born December 31, 1861, in Rockingham County, Virginia, and died February 17, 1947, in Bazine, Kansas. On April 11, 1879, she was married to Ira Whipple and established a home in Ness County, Kansas; later, the Whipples moved to Bazine. She had been a member of the Reorganized Church since childhood. Mr. Whipple and two sons, Henry and Jacob, preceded her in death. Ness County history states that "Aunt Jennie" was the first bride of the county.

Those who survive her are Mrs. Martha Whipple, Mrs. Bernice Whipple, and Mr. and Mrs. John Burwell of Beeler, Kansas; Mr. and Mrs. Grover Neil, Cheyenne, Wyoming; Mr. and Mrs. Jake Boese, Hoisington, Kansas; Mr. and Mrs. Bowie Whipple, Mr. and Mrs. Lawrence Whipple, and Mr. and Mrs. Jake Reed of Jetmore, Kansas; a sister, Mrs. Effie Lincoln, Horton, Kansas; thirty-two grandchildren, and thirty-four great-grandchildren. Funeral services were held in the Methodist Church in Bazine, Elder D. J. Williams officiating.

RICHARDSON.—Manford, died February 5, 1947, at Mercedes, Texas, at the age of forty-nine. He had been a member of the Reorganized Church since January, 1930. His body was sent to East St. Louis, Illinois, for burial in the National Cemetery at Jefferson Barracks. He is survived by his wife, Dora Richardson of East St. Louis.

BOGGS.—Robert M., was born October 24, 1858, at Monticello, Illinois, and died February 19, 1947, in Council Bluffs, Iowa. In 1883 he moved to Plainview, Nebraska, where he was engaged in farming; for the past twenty-seven years he made his home with his brother and sister-in-law, Mr. and Mrs. Harris Boggs. Other survivors are two sisters: Mrs. Kitty Grimoldby and Mrs. Marjorie

Cook, and a brother, George Boggs, all of Hynes, California. At the age of eighteen, Robert united with the Methodist Church in Plainview. On January 16, 1921, he was baptized a member of the Reorganized Church in Council Bluffs; he was active in the work as long as his health permitted. The funeral service was held in Council Bluffs, Elder V. D. Ruch officiating. Burial was in the Plainview cemetery.

REINKING.—Charles Earnest, son of Charles and Mary Reinking, was born March 22, 1877, in Indianapolis, Indiana, and died at his home in Greenwood on February 26, 1947. As a child, he moved with his parents to a farm near Oak Grove, Missouri, where he lived until February 9, 1897, when he was married to Anna Zimmerman of Sni Mills, Missouri. Four children were born to this union, two of whom died in infancy. In 1911, Mr. Reinking was baptized a member of the Reorganized Church at Lee's Summit, Missouri. Recently, he and his wife celebrated their fiftieth wedding anniversary.

He is survived by his wife, Anna, of the home; two sons: Jesse Earnest and Cecil Ray of Kansas City, Missouri; four brothers: Walter of Lone Jack, Missouri; Will of Grand Island, Nebraska; Clay and Clarence of Oak Grove. He also leaves two grandchildren and one great-granddaughter. Funeral services were held at the Reorganized Church in Lee's Summit, Patriarch Higgins officiating. Interment was in Sni Mills cemetery.

FAULKNER.—Dolores Ann, infant daughter of Lloyd and Lillian Faulkner of East St. Louis, Illinois, was born January 29, 1947, and died February 15, 1947, at the Missouri Baptist Hospital in St. Louis. She is survived by her parents; one brother, Lloyd Gene; a sister, Kathleen Karen; maternal grandparents, Mr. and Mrs. Joseph Welch; and paternal grandparents, Mr. and Mrs. James Faulkner. Funeral services were conducted by Elder F. F. O'Bryan. Interment was in Memorial Park Cemetery, St. Louis, Missouri.

The Business Man as a Christian

(Continued from page 8.)

stands watching the passersby as well as where two or three are gathered together in prayer service. I think that he estimates the worth of all our formal services by the effect that they have on us as we journey on the road to Jericho. We must not leave a wounded brother lying there on the road.

It is proper, it is right; it is God approved that in our regular assemblies, we meet and sing praises and give thanks and worship him. God needs true priests and Levites, and he has blessed and owned their good labors with abundant recognition. But there is a great need in the world today for more Good Samaritans.



*Easter Means
More to Me*

By Edna Easter

General Conference Reports *(Continued)*



VOLUME 94

APRIL 5, 1947

NUMBER 14

www.LatterDayTruth.org

Love at Prayer

I once saw a young mother kneeling beside her small son, listening to him say his evening prayer before he went to bed. His eyes were closed as he repeated the words she had taught him. But her eyes were open, and she was watching him with a look of love and tenderness; and one could see in her face and her whole manner that she, too, was making a prayer for the boy.

Ever since then that memory has remained a symbol for me. Love prays with its eyes open. That is, the right kind of love does. It takes account of all the factors in a situation; it keeps in mind all the great values of life, and the circumstances that affect them. Above all, it keeps in mind the great value of the human life it loves.

There are only a few enduring things we can love. If we love money or property, we lose it when we die, and it goes to others. If we love the popularity of the world, it is soon forgotten because nobody is ever remembered by the public more than a few weeks at a time, and some new idol comes along to worship. People pay a high price for the transitory love of the world. But if we love God, or some imperishable human soul, our love is attached to something enduring that will not be taken from us to leave our hearts empty and desolate.

Love prays with its eyes open. It sees mistakes and sins, and forgives them. It sees beneath the surface faults to the lasting virtues and enduring values. It is not unaware of the imperfections, but it does not regard them as of primary importance. Love attaches to the better parts of personality and character.

Love that prays with its eyes open is the most wonderful thing in the world.

L. J. L.

P. S.

Easter Morning

The blossoming of purity
Glow in each troubled heart,
And fire with hope the one who seeks
The truth it does impart.

The quiet grace of love and peace
Fills all the weary earth—
The signs of death are pushed aside
When nature finds rebirth.

The Easter season, time of joy,
Eternal life made known!
Reconsecration to the Lord,
Through ages, rich has grown.

The fastened stone is rolled away
From souls, with sorrow dumb—

New life has dawned, old fears retire,
The risen Lord is come.

Now gone the cross, but shadows stay
To gather up the dew
And turn each drop to sparkling things:
Old promises made new.

—Frances Hartman.

* **STONE CHURCH ORGAN.** Great interest has been shown in the new organ being installed in the Stone Church. We are informed that, although the complete equipment has not yet been installed, sufficient has been done to provide the means for very good organ work. Daily concerts, to be noted in the Conference Program, will be given free for the benefit of visitors.

* **NEW HORIZONS,** our department for college-age young people, kindly gave up its space to General Conference reports. The

Saints Herald

Volume 94 April 5, 1947 Number 14

EDITORS:

The First Presidency

Israel A. Smith
John F. Garver
F. Henry Edwards

ASSISTANTS:

Leonard J. Lea, Managing Editor
Kenneth L. Graham, Business Manager

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 per year and \$1.15 for six months in advance in the U. S. A., its territories and possessions; Canada \$2.50 per year and \$1.30 for six months; other countries, \$3.25 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

This publication is made possible by devoted volunteers who wish to help in the literary work of the church, and all manuscripts are gladly received for examination. As many as possible will be used. No payment for manuscripts is possible at the present time.

Contents

EDITORIAL:

Your General Conference.....	3
Church Dedicated	4

ARTICLES:

Young Adults in Des Moines.....	4
Religious Census, by C. L. Olson.....	4
A New History of Nauvoo, by Elbert A. Smith.....	4
Discovering the Old Testament God, by Norma Anne Kirkendall.....	5
Easter Means More to Me, by Edna Easter.....	7
Letters	32
News Briefs	27
Bulletin Board	31

GENERAL CONFERENCE REPORTS

The Financial Report of the Presiding Bishopric	297
Church Auditor's Reports of Examination	300
The Northwestern States.....	307
Independence and the Stakes.....	308
The Southern Mission.....	309
Hawaii	310
The Southwestern States.....	311
Credentials Committee	312

department will return, vigorous and stimulating as ever, in our April 12 issue.

* **THANK YOU!** To the many people who wrote answering our inquiries on the problem of "News and/or Articles," we express thanks. Most of the letters were very interesting and well-written, indicating a keen and intelligent grasp of the relative values of the material and of the general situation.

Your General Conference

●

YOU may never have thought of it in that way—but it is your General Conference. In a very real sense it belongs to you. It is by you, for you, and about you—you, and all the many thousands of others who now make up the membership, and who should be coming into membership in the immediate future. You have paid the tithes that make the church, as well as the Conference, possible. You will occupy the seats as delegates or as spectators. You will participate in class sessions, discussions. You will offer your experience and understanding, and share them with others. Whatever success the church attains in coming years will be due to your efforts. Never forget that your work and contributions are important and necessary for the great final achievement toward which we all look expectantly.

●

THE GATHERING finds a symbol in the General Conference. Here, for a little while, we build our own small, happy society of friends—brothers and sisters in the faith. Here we participate in a homecoming of those who sympathize and participate in common ideals, and who share in a common work. The spirit of fraternity and good will prevail. Here for a little time we enjoy a foretaste of Zion, and of the great and beautiful experiences it will bring to us; we make a concerted effort to solve some of its problems, we share in its blessings, we rejoice in its hope.

Another aspect of the Conference is our effort to understand clearly the magnitude and complexity of our work, to teach ourselves the new techniques and practices that will aid us in our work of social and spiritual reconstruction. This is primarily educational.

People can do things together that

they could never do alone. Isolated individuals attack problems with their own solitary strength, their own ideas, their own limited understandings. But when they come together, leadership and organization become effective, the best ideas and ways are shared with all, and the power of the group is many times greater than the separate powers of individuals.

Why is a General Conference important? It increases our power. It increases personal power as well as group power. It adds to the incentives to work and achieve. People always go home from a Conference with much more than they brought with them when they came; that is an almost universal testimony. While the gathering may be costly, it creates values far more important than finances.

●

PEOPLE have already arrived, as this is being written some days before the first meetings begin. They come in hope and expectation. They come in a spirit of good will. Something fine is bound to grow out of such a gathering. It could not be otherwise.

●

ONE FACT gives great encouragement. It is the steadily increasing number of members in the church who appreciate the true problems of the building of the kingdom of God. There is a trend toward practical considerations, plans, and measures. The social and economic factors, as well as the religious, personal, and spiritual ones, are receiving more and more consideration. At the same time, we believe that the devotion and dedication of our people, their willingness to give of their time and means toward a great cause, are as strong as ever. When one becomes really well acquainted with younger church

members, he finds in them all the splendid qualities of character and personality that made a strong generation of their parents. The church has as good people today, we believe, as it ever had; and the younger folk have the advantage of better training for their tasks.

●

THE CHURCH continues always, and always will continue, to hold up the old ideals, to call men and women to the task of making a new world of righteousness and peace upon the ruins of an old world of sin and sorrow. Once more, following this General Conference, the church will send out missionaries, will issue the invitation, will sound the call. And we trust that there will be an ingathering commensurate to the effort we make.

What if we have failed in the past? What if the walls of the eternal city are still far away? In our time we have traveled our day's journey, have carried a burden; and, though we may not reach it ourselves, we leave the children closer to the goal.

Some have been discouraged and fallen away; some "walk no more with Him." They have sought their heart's desire in other places, only to reap disappointment and frustration in the end.

This we know now: if the church of Christ does not have the answer to the world's need, there is no answer. If this program does not lead us to the eternal city, no program will. If this is not the hope of the world, there is no hope. But faith teaches us that beyond the far horizon is the place where we shall find the fulfillment of our hopes and dreams.

L. J. L.

Editorial

Church Dedicated

The writer was honored in being asked to witness the dedication of a new church in Independence on Sunday, March 16. Bishop DeLapp and I were present and took part in a most profitable service.

Eden Heights, starting as a mission in 1941 under the sponsorship of the Walnut Park congregation, grew rapidly into a separate unit. Once a decision to build was made, the members swung into action: a suitable site was secured, and ground was broken in 1943. Today, through their consecrated and united labors, an appropriate and well-appointed church stands complete and wholly paid for. They are to be congratulated. Seldom have we seen such an example of what a "willing hearted" people can do.

Their present pastor is Elder Fred A. Fry, who presides with quiet dignity.

We shall not attempt further history; but trust the group historian will send a history which we may use in *Herald* columns.

Israel A. Smith

A New History of Nauvoo

Nauvoo the Beautiful

By E. Cecil McGavin

We are in receipt of a complimentary copy of a book entitled *Nauvoo the Beautiful*, by E. Cecil McGavin, published by Stevens and Wallis, 36 Richards Street, Salt Lake City, Utah. This is a book of 370 pages, and having sixty-three illustrations of buildings and places of historic interest in Nauvoo. The book is handsomely gotten up in printing, binding, and illustrations. It sells for \$3.00, and may be obtained at bookstores or ordered from the publishers.

We are of the opinion that this work deals more fairly with the widow and descendants of Joseph Smith than any other book that we have seen coming out of Utah. The author pays some fine tributes to Emma Smith, and to the sons of Joseph and Emma who became prominent in the work of the Reorganization: Joseph, Alexander, and David. Very naturally we appreciate this generous and friendly attitude.

E. Cecil McGavin is a popular and

rather prolific writer of the Mormon church. Considering his religious beliefs and historic background, it is not surprising that some of his conclusions are quite different from our own; and also we cannot accept some of the statements that he submits as historically correct. A case in point is his statement, "Though Hyrum had been ordained to succeed his brother as president of the church, he deliberately refused to let him go alone to Carthage—and to death."—Page 120. We know of no reliable evidence that Hyrum was so ordained, and if he were, there would seem to have been little light and inspiration in the matter, since Hyrum died before Joseph.

A major difference of opinion has to do with what happened after the break-up at Nauvoo. The author of *Nauvoo the Beautiful* represents the church as moving westward, under the leadership of Brigham Young, to establish a Zion in Utah; while we hold that under the banner of the Reorganization and the leadership of the sons of the Prophet, the church took the road back to Zion in Missouri, and as soon as possible established headquarters in Independence. This was in fulfillment of the divine promise given in December, 1833:

"Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion."—Doctrine and Covenants 98: 4. (Utah edition, 101: 17, 18.)

We have seen that promise fulfilled. We have had part in it, and we look for a continuation and unfolding of the riches of blessing promised.

Despite these differences, which we may accept in good temper, it is very evident that the book under discussion represents a great amount of research, and a great many items of interest concerning the history of Nauvoo are gathered together, organized, and written up in a readable and informative manner. The student of church history will find the book well worth reading.—ELBERT A. SMITH.

Young Adults in Des Moines

Brother Frank A. Fry writes hopefully of a recent effort in his field:

In recent months we have inaugurated a Young Adult movement within the Des Moines Branch. In a survey conducted, we discovered more than 125 young adult couples. As a part of the program to reclaim and interest these people in the church, we secured the services of President John F. Garver as guest speaker on February 23. The good

spirit accompanied his ministry and the day's activities were climaxed with a baptismal service in the evening. Six young adults and three children were baptized. As the result of these baptisms, three more homes were united in the church. I feel that the young adults of the Des Moines Branch offer the greatest possibilities that we have in Des Moines, consequently this group will receive a great deal of attention within the year.

Religious Census

Enclosed is a copy of one of the blanks that are being sent out to the pastors of the various branches of our church in this country, and we have a letter from the Chief of the Population Division in which he writes as follows:

You may be interested to learn that the schedules for the 1946 Census of Religious Bodies have been mailed recently to the individual churches of your denomination. In order that your denomination may receive in the 1946 Census the representation to which it is entitled, the pastors, or clerks, of your churches should be urged to fill out and return the schedules promptly. We shall appreciate very much anything you can do to help in this matter.

It might be well to issue a statement to pastors, urging that they give proper attention to filling out the form in order that the church may be fully represented in the census.

THE DEPARTMENT OF STATISTICS
By C. L. Olson.

Sorting Out

The secret of successful living is to be found in a man's ability to be a sorter. Failure to realize this leaves a man as baffled as a child on Christmas morning; among so many things he touches this and that, occupying himself with nothing in particular. It is further necessary that we sort out the demands of life carefully. Samuel Johnson once described his undermaster in school as "a man very skillful in his little way." The wise man sorts out the opportunities of life; then to those things of great worth he gives himself fully, and to small matters he gives himself sparingly. Like Socrates at the Athenian fair when he remarked, "There is so much here that I do not want," a man must discard the useless and put first things first.

www.LatterDayTruth.org

Discovering the Old Testament

GOD

THE OLD TESTAMENT lying open on my desk has 968 pages of very fine print. The marginal notes say that the historical period covered is from 4004 B. C. through 397 B. C. I turn those pages and see long tables of law, genealogies records of battles, biography, and even poetry. What a mass of material! Yet out of this apparent chaos, with very little effort one may gain a view of the huge panorama of man's struggle toward a better way of life. When the pieces fall together one by one, the student or even the casual reader soon sees life in its development. And anyone who loves and understands mankind will love the Old Testament and its rich offerings.

There are sixty-one books in the Bible, thirty-nine of which are in the Old Testament. Those books were written at widely separated times, in situations as different as the poles, and by people as contrasting as their names. Yet there are several ideas which have carried through men's minds along centuries and are reflected throughout the sacred writings. One of these is the idea of a Supreme Being, a God.

As soon as man realized that there were things in his universe which he could not explain, he gave that power a name. It is interesting to note that the majority of such names, in any language, seems to be associated with the number 4, with four letters in each name. Notice:

LORD-English	JHVH-Hebrew
DEUS-Latin	DIEU-French
DEVA-Sanscrit	ODIN-Scandinavian
ZEUS-Greek Mythology	AMON-Egyptian
AGLA-Cabalistic	NEBO-Chaldean
ADAT-Assyrian	GODT-Dutch
GOTT-German	GODH-Danish
ELAH-Aramaic	DIOS-Spanish
TEOS-Greek	THOR-Viking
PAPA-Inca	ILLU-Syrian
BRAM-Aryan	SORU-Persian
ALLA-Mohammedan	RAMA-Hindu
BAAL-Phoenician	HAKK-Hindustan
AMIR-Arabic	ADNJ-Canaanish
	SHIN-Japanese

By Norma Anne Kirkendall

Two of those names have special meaning in the study of Old Testament history. There were no vowels in ancient Hebrew, and the unprouncable JHVH has been translated into our JEHOVAH. But wait, that name must not be uttered by common people, the "likes of you and me."

The Hebrew "Jahveh" was a distinctly sacred name. Even the scribes hesitated to repeat or use it, and they washed their hands before they even wrote it. The word "Adonai" was translated largely as "Lord" and only by combining its vowels with the sacred "JHVH" did the common man find it possible to use their word.

The patriarchs made much use of another name of God—Elohim, which means *Lord of Hosts*. The "El" is seen often in other words, as *Bethel* and *Israel*, and it reflects the plurality of God's nature.

Although the books of the Old Testament are definitely not arranged in chronological order, it is interesting to note that God holds the main idea of the very first verse of Genesis. The creation story begins with, "In the beginning God created the heaven and the earth" (Genesis 1: 1). The writer of Genesis felt no other explanation was necessary. He says there was a beginning, but he wisely does not mention any measure of time, for we could not fathom that measure of creation. We have too much trouble interpreting the "day" mentioned in later verses.

An Irish Archbishop, named Ussher, in the 17th century worked with genealogies and came to a

personal conclusion that the creation story occurred about 4004 B. C. Geologically this is impossible, as we now know geology. But that is not the important point to me. I can accept the date of 4004 B. C. and use it as a steppingstone to locate my Biblical characters. The exact number of years is so very unimportant in relation to the other truths the Old Testament contains. Personally, I believe the use of the word "day" was used to show a state of planning, rather than a twenty-four hour or a thousand-year period.

Thus in early Genesis you get a picture of an omnipotent being who created and controlled all natural elements. This word was law, for He said, "Let there be light; and there was light," (Genesis 1:3) and, "Let the waters under the heaven be gathered together unto one place . . . and it was so" (Genesis 1:9). God's idea was already planned out—there was no hesitation or indecision. This was a God who knew his own mind. He directly administered the affairs of the earth and gave one of his creations, man, his agency in order that He might have help. He made man from the dust of the ground and thus gave him a natural birth. Then he breathed into his nostrils the breath of life and gave man a spiritual birth.

Then followed the episode of the Garden of Eden—a much discussed situation. Once again I have no desire to arouse controversy. I do not deny you the right to believe the apple-serpent story. Nor would I question your interpretation if you chose another. To me the important thing is that man sinned—and thus separated himself from God.

And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden . . . and a flaming sword which

turned every way, to keep the way of the tree of life.—Genesis 3: 24.

And now God was to be feared—because he insisted on strict obedience from his creations. Now came the first hint of a God of Vengeance.

Then man multiplied, and saw his responsibility for supporting himself and his family. The males became farmers and shepherds. No code of conduct was as yet recognized or organized. Polygamy was practiced, and even murder reared its head. Man developed an individual personality. Jabel became a gypsy, while Tubal-cain became a blacksmith and taught the art of working with brass and iron. “Then began men to call upon the name of the Lord.”—Genesis 4: 26.

The next important figure to come forth was Enoch, who “walked with God” (Genesis 5: 22). The King James translation says that this did not occur until Enoch’s son, Methuselah, was 300 years old. Then it says that Enoch lived to be only 365 years old. Leaving time for his own growth to manhood, this would indicate that Enoch “walked with God” only a short time, again forgetting whatever might have been meant by years. But he was so close to God that he was translated, and his city with him. Meanwhile the rest of the world grew in wickedness, “And it sorrowed the Lord that he had made man on the earth, and it grieved him at his heart.”—Genesis 6: 6.

The old favorite stage and movie production, *Green Pastures*, portrayed the God of Noah as a very human being, who walked sorrowfully among his children, unnoticed since they were so full of sin. Only one man, Noah, had enough faith in what he believed to be the will of God to do something definite. Then followed the Great Deluge, not only true Biblically but scientifically. This God was determined, intent on preserving only righteous men on this other creation of his, the earth. Noah remained faithful, and instead of cursing the tumults of

water, he built an altar of rejoicing as soon as the waters disappeared. And this understanding God saw his faithfulness and made a promise that no more would he force his will upon all men. Henceforth, man might work out his own destiny, be it good or evil. (Genesis 8: 21.)

And the days were both good and evil. There are many generations named with no mention as to their attitude toward God. The tower of Babel found a world of one language and speech and intent, but an evil intent. So God once more thwarted the sins of man, “And from thence did the Lord scatter them abroad upon the face of all the earth.”—Genesis 11: 9. With a new language, and, he hoped, a new purpose.

Once more generations go by, with only mere names to mark the passing. Then suddenly we find a man full worthy of description in these pages—Abram, who rose from the role of common shepherd to the place of patriarch of a mighty tribe. Not only the Bible tells of this period, for archaeologists have found many truths concerning the civilization of this period. We know, for instance, that a cuneiform writing was used, and men counted in multiples of 60 and 10. As astronomers they were familiar with Mercury, Venus, Mars, Jupiter, and Saturn, the signs of the zodiac, phases of the moon, and use of the lunar and solar years. There were 282 recognized laws, such as those mentioned in passages like Exodus 22: 18; 21: 28, 29, and Deuteronomy 18: 10-12. There were cabinet makers and metal workers. Jewelers fashioned shell ornaments and buttons, bronze hair pins and combs, earrings and necklaces, and bronze razors. The women even used cosmetics.

There was even a plenitude of gods. Nannor, god of the moon, was popular; but even more familiar were the myriad of household gods dedicated to the family ancestors buried under the floors of each permanent home. But Abram (later called Abraham) remembered *The God*, and His presence was so per-

sonal that Abram nearly sacrificed to God the life of the beloved son, Isaac, in strict obedience to God’s wishes.

The Bible is silent concerning many of the details of life in those ancient times, yet it is possible to see in the lofty character of Abraham a personality which resulted not only from a long tradition of generations of men, but also from a direct influence of God’s power upon those same men.

Now names abound, but the next really dominating figure is Joseph. This same man progressed from the role of shepherd boy to viceroy of Egypt, and the path was that of a destiny which was certainly God-guided if any man’s could be. Next to appear of great import was Moses, and who could deny the hand of God in his life? This God was concerned with everyday events and he waged a vigorous war against the enemies of his beloved. Plagues, famine, and death of the first-born were examples of his power to destroy as well as to save.

Once more I say, I don’t care whether you believe that the waters of the Red Sea parted for the safe journey of the Israelites or not. Even if all of these stories are figurative or allegorical, you cannot but see the power of this God that they worshiped.

Now we know much more of the next era. We read of the trade of Phoenician crafts plying the Mediterranean. The Ethiopians ascended in power. Nomads became city dwellers and a social transformation occurred. Caravan trails ribbed the topography, and whole chapters of cruelty, fire, rape, murder, piracy, kidnapings, wars, get-rich-quick schemes and false gods follow. This was the world of the sweet-singing but oft-sinning David and his illustrious son, Solomon. *The God* was an established practice but only by a minority.

From there on our story is of degradation and exile. The Macabean period, ignored historically by the King James Version (recorded, however in the Apocrypha) re-

Easter Means More to Me

BY EDNA EASTER

Staff Member, Department of Religious Education

EASTER SUNDAY always shall be doubly sacred to me as it marks the date of my baptism. This Easter is my tenth anniversary in the church, yet my earliest memories of attending our church dates back to the days when I was one of a class occupying little red chairs in a corner of the single room church. About twenty-two or twenty-three years later I finally got around to becoming a member. I am not exactly proud of that record. Quite to the contrary.

I have always attended our church except for a four-year interval when we were living on a farm and it was impossible to get into town. Perhaps I should modify that statement to say I always attended *church school*, because I attended very, very few church services during all that time. In fact, I doubt that I averaged hearing over one sermon a year until I was a member of this church. The only prayer service I remember attending before I completed high school was quite by accident. We children were so anxious to get started to Sunday school again after moving back to town after the four years' absence that we arrived at the church during the middle of the early morning prayer service—but we continued to skip church services

flected another attempt to bring man back to God. The religion of the common man became only a ritual and a rite, and the sincere man mourned and prayed for an Isaiah-promised Messiah. This then was God's status—far from man, when he found it necessary to send his Son, only beloved Son, to draw the world back to himself.

Thus the Old Testament is a saga of the rise and fall of God's popularity among men. Notice that I said "popularity," not "power"; for man's own agency has been the determination of his closeness to his God through all the ages.

regularly! The first Communion service I witnessed was when I partook for the first time. As I remember now, I believe I witnessed two baptisms up to that time.

SOMETHING WAS amiss, it is sure. I won't try to analyze whether it was with the priesthood, the church school teachers, the home, my extreme timidity, a combination of all these, or just me. I won't place the blame anywhere except on myself. If I had wanted to become a member of the church sincerely enough, I would have. In justice to myself, however, I will say I don't believe I was a problem child in any sense of the word. I loved school, went year after year without missing a day or being tardy, stood near the top of the class; and don't remember of complaining too much about helping with gardening, ironing, mending, or other housework, not even washing dishes *if* it was "my turn." I always admired good and hated evil, but through it all somehow missed becoming a church member. Sufficient to admit, I was an adult long before I was a church member.

I feel sorry for those adults who want to become church members. It is one of the hardest things in the world for them to do. I know. I have been through it. Where an eight-year old would accept church membership as another adventure and a logical step, we adults have hundreds of questions to answer and hundreds of hours of meditation and prayer, hour after hour and night after night.

One of the biggest things we have to consider is, are we big enough for membership, worthy of it? Membership to us isn't just asking that our names be added to the list. We

know that *membership is a stewardship over all of our life that is yet to be*, an acknowledgment before God and Christ that *they* are to be considered first all the rest of our lives. We understand far more fully what is meant by "keep the commandments," and ponder if we are big enough even to begin to do that acceptably unto ourselves, let alone unto Christ. We are familiar with the "first and great commandment": "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind," and the second like unto it, "thou shalt love thy neighbor as thyself." "With *all* thy heart, with *all* thy soul, and with *all* thy mind." We cannot be satisfied with being "as good as" or "better than" others around us. We cannot compare our lives with any others. We can accept only one comparison—the pure life of Christ—and realize that we can never expect to approach that.

"With *all*" doesn't mean with half or almost all, it means just what it says. We must set our standards on the basis of *what we know*, not on the basis of what another person does, not on the basis of the behavior of the average church member. The standards we set for ourselves are higher than the standards we demand of others. We are our own most severe critics.

OUR MODEL is the Perfect Example and in so far as we fall below his standards, we fail. "Love thy neighbor as thyself." We have read and heard it many times, but now we must analyze its meaning and estimate our ability to live up to it. "Love your enemies, do good to them that hate you," doesn't mean

loving only those who love us, "fo. sinners also do even the same." "Lend, hoping for nothing again," "be merciful," "judge not," "condemn not," "forgive," "give." A child understands on a child's level, but we must understand on an adult level, and know the simply worded commandments are intended to be obeyed completely, and not hurriedly read with our fingers crossed behind our backs while we continue to live a selfish life. "Bless them who curse you, and pray for them who despitefully use you and persecute you." Hard? Yes—until we believe "Take my yoke upon you, and learn of me; . . . and ye shall find rest unto your souls, *for my yoke is easy and my burden is light.*"

I heard a very good friend of mine ask a member of the priesthood one day, "Why do people who come into the church as adults seem to be more consecrated than those coming in earlier?" I will answer her now—they have to be! Lukewarm persons just don't join the church as adults, they continue to stay outside. Adults join the church, not because of any pressure that has been brought to bear upon them, but because they want to become brothers of Christ and accept their rightful stewardship responsibilities over all of life and over all lives, because they want the fellowship of the church, and because they *can't risk staying out any longer!*

Yes, we must admit there *are* some adults who become church members almost by accident it seems, but they are in the minority.

And Thomas, that good disciple who was called a doubter, didn't even begin to doubt. One example only from all of these: I couldn't understand the reason for baptism until after I had experienced it. Of course I had read about it, heard about it, and believed it was necessary because it was in the Scriptures, and I was willing to obey; but as the child obeys his mother when he is told to drink his milk, I still didn't know the "why" of it.

MY FEELINGS were not antagonistic nor rebellious, but the problem was just one of those things that came along and had to be studied through. I couldn't blend the human and the physical element, the actual ritual, with the spiritual. I couldn't see how walking up, being immersed and walking out again could be a spiritual experience. I didn't mean to be contrary to that which was written or spoken. I was earnestly seeking. I didn't straighten out my thinking until after I experienced baptism, and more fully later during confirmation when the minister prayed "may it be as a gate through which she will never return. . . ." It was just that to me, a turning point, a gateway to a new life, a ritual, but a *significant* ritual, a spiritual experience. It was the laying down of the old and the taking up of the new, a death and a resurrection. From that day, I have had an entirely different appreciation of baptism. Since then the same or greater problems and trials have faced me, but there has been a new peace and joy and growth through having met them.

I realized later, another big factor in my hesitancy in making the decision. I had been trying to get complete knowledge first—when even Christ himself "received not of the fullness at first, but continued from grace to grace . . ." In all areas of life it seems I have too often tried to ignore faith and begin with knowledge. I still do in great measure. That is one of the problems yet confronting me. I am seeking proof of some of the things the average church member accepts through faith. I do not mean to doubt. I do have faith to believe that these knowledges will be given me when I am worthy and pay the price of receiving them, *when I am big enough to accept the stewardship of those knowledges*, and when I satisfy the other wise requirements of our Heavenly Father. I am willing to work and wait.

Therefore, because of the experiences through which I have passed, to you adults who are outside look-

ing in, we urge no hesitancy in accepting this greatest of all privileges, this opportunity of sharing Christ's life and the acceptance of an inheritance through his great sacrifices in our behalf, and, what we should appreciate deeper, an opportunity to share in his work. *There will be no regrets*, rather there will be immediate and continual gain. No matter how hard the steps may seem now in prospect, they will be easy in reality and joyful in retrospect.

To you who are parents, we say urge your child not to wait until he is grown to make his own decision on the basis of the knowledge he is acquiring through the years, rather help him step by step that he will choose at the proper time. Would you withhold physical food from him until he is old enough to understand food values and choose the proper balance of vitamins, calories, and the other necessities?

I KNOW I missed too much during all those nineteen years between the time I should have become a church member and the final date when I did. Anything could have happened. I am most humbly thankful that our merciful Father held his protecting hand over me all those years. I feel that he did, even though I did not deserve it. This was just another evidence of his love for all mankind.

There are not too many years left in this life to show my appreciation, but I am trying and shall continue to try to the best of my ability and knowledge. To make up for some of those lost years, I cannot take time for anger, petty differences of opinions, destructive criticisms, following selfish paths of pleasures, cannot think too much of what I would selfishly prefer doing, cannot be concerned with the lesser things—there just isn't time.

I shall strive to put first things first. I will try to be open-minded, giving due weight to the other persons' opinions, yet keeping my own convictions when I feel they are aligned with Christ's ways. I shall

(Continued on page 32.)

GENERAL CONFERENCE REPORTS

The Financial Report of the Presiding Bishopric

To the First Presidency and
General Conference of 1947:

In submitting our report to the General Conference of a year ago, we made comments relative to the financial condition as covered in the report, and also outlined a statement of policy. We are not at this time attempting to restate either the policy or the aims of financial administration that were covered in that report. We do, however, commend its reading to those who are especially interested in this phase of our church work. The subjects covered in that report are as follows:

1. Financing the church in its ministerial and departmental activities
2. The gathering
3. Financing the institutions of the church
4. Extending assistance to the worthy poor
5. Assisting the individual to attain certain standards of stewardship
6. Developing a program of instruction for the Aaronic priesthood
7. Teaching the financial law
8. Improving our houses of worship

These continue to be the specific aims of the Bishopric. The activities of the year 1946 have touched all of the phases of the work outlined, and we are encouraged by the fact that we have made progress in all of these fields of endeavor.

In one of the closing paragraphs of that report, we made the following statement:

"We are now experiencing an inflationary period which has caused our expenditures to rise and which will require larger appropriations than it was thought would suffice at the time of our report to the General Conference of 1944."

The conditions that were outlined in that report substantially carried over into the year 1946, and in the future we see a continuation of these inflationary conditions.

Income and Expense

Our total income of tithes and offerings for the year 1946 amounted to \$1,066,988.59, as compared with \$1,039,114.04 for 1945. Our Net Income amounted to \$565,863.72 for 1946 as compared with \$629,157.17 for 1945.

The decrease in Net Income was due to increase of expenditures in 1946 over 1945.

The total expense, exclusive of Other Income, etc., for 1946 amounted to \$523,536.98, compared with \$429,637.56 in 1945. (The details of income and expense are shown under "Exhibit B" of the schedules attached hereto.) The bulk of the increase of expenditures arose in ministerial family allowances and elders' expense, administrative expense, and increase in the appropriation to Graceland College. Our expenditures were within the authorized appropriation of \$545,806.36.

In view of the increase in anticipated expenses for 1947, it is indeed fortunate that we are having a General Conference to give consideration to current budgetary needs.

Balance Sheet Assets

Substantial changes have taken place in the General Fund Balance Sheet as of December 31, 1946, as compared with that of December 31, 1945, due to the allocation of cash assets to Special Funds, as authorized by the General Conference of 1946 and as shown by the increase of resources in those funds. However, attention is called to the fact that we show Cash on Hand and in the Hands of Bishops and Agents totaling over \$600,000.00, which will provide for other allocations as recommended elsewhere. The bulk of transfers made to other funds was in the form of United States Government bonds and securities and Canadian securities.

An increase of over \$60,000 in Real Estate (Other Properties) represents additional investment in farm lands. The increase of approximately \$20,000.00 that shows in Furniture, Fixtures, and Equipment arises out of adjustments in inventory accounts and increase in inventory of farm and automobile equipment, and seed.

Liabilities

The liability of \$98,404.74 represents amounts not transferred as at the close of the year, that should have been transferred to other funds. Liabilities captioned Radio Fund represent the net amount received from an adjustment in the contract with KMBC, for which recommendations are being made to set up this fund, together with other funds received from the sale of KMBC, into a special Radio Fund account.

The item of \$27,563.90, captioned

Reserve for Foreign Exchange, is the amount previously deducted from the face value of Canadian securities, which securities have been transferred to Special Funds. This fund will be transferred as an increase to the surplus of the General Fund, due to the fact that the General Fund was charged with this exchange in past years, and recent establishment of the Canadian dollar on a par with the United States dollar makes this reserve unnecessary.

Other liabilities, such as Accounts Payable and other payables, are current accounts as at the close of the year, for which payment is made in the ensuing month.

Agency Fund

As stated previously, it is our policy to try to keep this fund as small as possible, for the resources included therein represent deposits made by individuals with the church which, for reasons that to us seem adequate, have been retained by us as a service to the individuals concerned. The resources are kept liquid so that complete payment of all obligations of this fund is provided for.

Consecration Agreement Fund

As has been our custom in the past, we are continuing the policy of segregation of funds which are received which entail liabilities present and future to individuals. These funds, for the most part, represent property consisting of cash, bonds and real estate turned over to the church, wherein the church agrees to meet certain obligations during the lifetime of the individual. It is our intent to keep this fund liquid, and accumulation of capital will be left in the fund until it is obvious that there is more than enough to meet all obligations; at which time it will be permissible to transfer excess capital to the General Fund.

Houses of Worship Fund

As stated in previous reports, this fund does not truly reflect the resources of the church invested in houses of worship. Due to circumstances beyond our control, we have not been successful in getting this information brought up to date. As will be noted from the Balance Sheet, these investments are kept liquid to enable us to meet obligations owing to congregations or districts. While these funds are recorded on the books of the General Church, those that

Fund Balance Sheet

REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

December 31, 1946

GENERAL, LAND AND INHERITANCE, AND TEMPLE FUNDS

have not been definitely turned over to the General Church are considered as trust funds, and are so treated.

Houses of Worship Revolving Fund

At the last General Conference, an appropriation of \$300,000.00 was made for this fund. Some loans have already been made, and as of December 31, 1946, the total of loans made to congregations was \$25,500.00. Additional loans have been made in 1947, and quite a number are in process, amounting to almost \$100,000.00. This has proved to be most helpful to congregations needing loans to complete their buildings. This is one of the funds for which resources were transferred from the General Books in harmony with the action of last General Conference.

Details relative to this fund and its administration were published in the *Herald* of August 17, 1946.

Ministerial Reserve Fund

This fund has been quite fully discussed in previous reports of the Bishopric. Current appropriations are made as men are appointed, adding to the capital of this fund.

Australian Ministerial Reserve Fund

The same policy is being carried on in Australia in regard to setting up funds to meet the retirement costs of our ministerial personnel, as is practiced at headquarters.

Missionary Reserve Fund

This fund was set up in accordance with General Conference action of April 6, 1944. The purpose of the fund is to provide for the support of missionary endeavor in the years which are ahead; to provide funds for the appointment of men between conferences; for the maintenance of a school of instruction; and for the preparation and translation of missionary literature into foreign languages.

Oblation Fund

This fund has increased in recent years and has been segregated to provide for the needs that arise in the extension of aid to worthy individuals, and in some instances for their rehabilitation. It is from these resources that the Homes for the Aged are maintained and such help as may be deemed necessary extended to church members in foreign fields.

Operating Reserve Fund

This is another fund set up for the purpose of assuring us of financial

ASSETS:

Cash on Hand and in Banks.....		\$ 411,885.21
Cash in Hands of Bishops and Agents.....		212,721.55
U. S. Government Bonds and Securities.....		7,613.15
Canadian Securities.....		16,564.98
Other Stocks and Bonds.....		4,309.00
Real Estate Contracts Receivable.....	\$ 6,863.28	
Accounts Receivable, includes Institutions.....	29,528.18	
Notes Receivable.....	31,029.02	
Total Receivables.....	\$ 67,420.48	
Less Reserve for Bad Debts.....	13,694.03	\$ 53,726.45
Due from Other Church Funds.....		58,561.14
Real Estate:		
Saints' Home and Liberty Farm—depreciated.....	\$ 57,039.10	
Other Properties.....	303,181.01	
Beneficial Interest in Stewardship-Endowment Fund.....	191,240.93	\$ 551,461.04
Furniture, Fixtures, Equipment, Etc.—Depreciated.....		42,181.60
Libraries—depreciated.....		9,449.65
Inventories—Feed, Livestock, Supplies, Etc.....		30,862.93
Other Assets.....		1,218.28
Deferred Charges.....		4,925.52
Australasian Mission.....		44,593.31
Society Islands Mission.....		5,133.46
TOTAL ASSETS.....		<u>\$1,455,207.27</u>

Liabilities and Funds:

Due to Other Church Funds.....	\$ 98,404.74
Accounts Payable.....	10,219.94
Other Payables.....	3,339.79
	<u>\$ 111,964.47</u>
Radio Fund.....	33,753.73
Radio Improvement Fund.....	1,469.49
Deferred Income.....	382.00
Reserve for Foreign Exchange.....	27,563.90
Surplus:	
General Fund.....	\$1,237,935.25
Land and Inheritance Fund.....	30,280.01
Temple Fund.....	11,858.42
Total Surplus.....	1,280,073.68
TOTAL.....	<u>\$1,455,207.27</u>

AGENCY FUND

Assets:

Cash in the Bank.....	\$ 13,260.80
U. S. Government Bonds.....	15,000.00
Bonds Held for Safekeeping—Nominal Value.....	54.00
Due from General Fund.....	1,453.58
Accounts Receivable.....	111.02
TOTAL ASSETS.....	<u>\$ 29,879.40</u>

Liabilities:

Accounts Payable.....	\$ 24,303.59
Notes Payable.....	5,575.81
TOTAL LIABILITIES.....	<u>\$ 29,879.40</u>

CONSECRATION AGREEMENT FUND

Assets:

Cash in the Bank.....	\$ 35,807.35
U. S. Government Securities.....	112,868.50
Assigned Life Insurance Policy.....	1.00
Notes Receivable.....	8,410.90
Real Estate.....	4,437.66
Household Furnishings and Equipment.....	1.00
Due from the General Fund.....	56.22
TOTAL ASSETS.....	<u>\$ 161,582.63</u>

Liabilities and Funds:

Consecration Agreements—Maximum Liability:		
Class B.....	\$ 69,637.03	
Class C.....	55,148.23	
Class D.....	11,831.58	
Class E.....	6,002.19	
Class F.....	4.00	
		\$ 142,623.03
Accounts Payable.....		22.50
Operating Surplus.....		18,937.10
TOTAL.....		<u>\$ 161,582.63</u>

HOUSES OF WORSHIP FUND

Assets:

Restricted Building Fund:	
Cash in the Bank.....	\$ 49,554.12
U. S. Government Bonds.....	173,904.20
Accounts and Notes Receivable.....	26,216.79
Due from General Fund.....	26,916.59
Claims on Closed Banks.....	335.80
Kirtland Water Association—Investment.....	1,000.00
TOTAL RESTRICTED ASSETS.....	\$ 277,927.50

Real Estate Investment Fund:	
Auditorium Building and Grounds.....	\$ 730,995.87
Chapel Properties—A.....	1,920,869.68
Chapel Properties—B.....	55,342.21
Chapel Properties—C.....	59,942.12
	\$2,767,149.88
Less Reserve for Depreciation and Mortgages.....	40,254.10
	\$2,726,895.78
Mound Grove Cemetery.....	11,705.90
Pacific Land Development Society.....	1.00
Total Investment Assets.....	2,738,602.68
TOTAL ASSETS.....	\$3,016,530.18

Liabilities and Funds:

Restricted Building Fund:	
Accounts Payable.....	\$ 498.17
Notes Payable to Congregations and Districts.....	20,225.10
Surplus—Restricted Funds.....	257,204.23
Total Restricted Liabilities and Surplus.....	\$ 277,927.50
Real Estate Investment Fund:	
Surplus—Investment Fund.....	2,738,602.68
TOTAL.....	\$3,016,530.18

HOUSES OF WORSHIP REVOLVING FUND

Assets:

Cash in the Bank.....	\$ 99,443.18
Canadian Government Securities.....	50,556.82
U. S. Government Securities.....	150,000.00
Notes Receivable from Congregations.....	25,500.00
TOTAL ASSETS.....	\$ 325,500.00

Liabilities and Funds:

Due to the General Fund.....	\$ 25,500.00
Fund Surplus.....	300,000.00
TOTAL.....	\$ 325,500.00

MINISTERIAL RESERVE FUND

Assets:

Cash in Banks.....	\$ 273,355.59
U. S. Government Securities.....	306,099.50
Real Estate Investments.....	35,332.50
TOTAL ASSETS.....	\$ 614,787.59

Liabilities and Funds:

Due to the General Fund.....	\$ 33,061.14
Surplus:	
Retirement Reserve.....	\$ 427,131.57
Death Benefit Reserve.....	61,557.01
Disability Reserve.....	31,301.56
Special Reserve.....	1,069.34
Unallocated Reserve.....	34,527.78
Graceland Faculty Reserve.....	20,000.00
Fund Earnings Reserve.....	6,139.19
Total Surplus.....	581,726.45
TOTAL.....	\$ 614,787.59

AUSTRALIAN MINISTERIAL RESERVE

Assets:

Cash in Banks.....	\$ 754.91
Government Bonds.....	14,966.27
	\$ 15,721.18
Surplus.....	\$ 15,721.18

MISSIONARY RESERVE FUND

Assets:

Cash in the Bank.....	\$ 74,350.25
U. S. Government Securities.....	75,000.00
Due from the General Fund.....	111.25
TOTAL ASSETS.....	\$ 149,461.50
Fund Surplus.....	\$ 149,461.50

strength, the aim being to have enough in the fund to provide for the operation of the church for a period of at least one year. It will be necessary to make additional appropriations in the current year because of increased operating costs.

Stewardship Endowment Fund

This represents the value of the Atherton and Spring Branch Farm lands, which were hypothecated for the Graceland Endowment bond issue. This was approved by action of the General Conference of 1944.

Subsidiary Institutional Funds

This represents funds set up by the authority of General Conference to provide for institutional building needs.

Statement of Capital

The Statement of Capital, "Exhibit C," reflects the changes that have taken place during the year, and shows the consolidation of all funds. This makes a total as of December 31, 1946, of \$6,787,230.24. In this exhibit one can see at a glance the status of all of the funds that have been set up during recent years through the segregation of General Church funds.

In our opinion our financial condition is excellent, but as we have done in previous statements, we wish to point out that there is much work yet to be done involving the expenditure of large sums of money. The expansion of our missionary force, the reaching out into missions abroad, the strengthening of our pastoral arm everywhere, involve increased budgetary appropriations. In addition to this, we have unfinished projects such as the Auditorium and additional institutional needs at Graceland College and the Independence Sanitarium and Hospital. It is therefore imperative that a consistent program of teaching the financial law be carried on.

For the first time in a great many years, we have found it possible to send statements to General Church contributors, showing the amounts contributed during the year 1946. This involves a great deal of work, but we have felt for several years that our members are entitled to receive such statements of their contributions; but because of a lack of personnel, we were unable to get these made up and mailed.

Our records for the year 1946 show that we had 25,549 contributors, of which number 18,902 were continuous contributors; there were 7,610 contributors who made contributions in 1945 who did not contribute in 1946; and 6,647 who contributed in 1946 who had not contributed in the previous year. Therefore, when we realize that there were but

25,549 contributors for the year 1946, it appears that there is a great deal of room for increasing our income through adding new contributors to our lists.

We wish to express our thanks to God for the many blessings that we have received as a church during the year 1946, and our appreciation for the fine cooperation and support given by the Saints throughout the church.

Respectfully submitted,
THE PRESIDING BISHOPRIC,
 March 25, 1947.

THE PRESIDING BISHOPRIC,
 By G. L. DELAPP,
 H. L. LIVINGSTON,
 W. N. JOHNSON.

Church Auditor's Reports of Examination

By Lloyd L. Bland

To the First Presidency and
 General Conference:

I have examined the fund balance sheet of the Reorganized Church of Jesus Christ of Latter Day Saints as of December 31, 1946, and the related statements of income and expense and surplus for the year ended on that date, have reviewed the accounting procedures of the church, and have examined their accounting records and other evidence in support of such financial statements. My examination was made in accordance with generally accepted auditing standards applicable in the circumstances, and tests were made to the extent I deemed appropriate. The following comments apply to the balance sheet at December 31, 1946, and to the transactions for the period.

GENERAL, LAND AND INHERITANCE, AND TEMPLE FUNDS

Cash in banks was verified by direct correspondence with the depositories and reconciliation. Cash in the hands of bishops and agents was verified by reference to reports and was traced into subsequent bank deposits.

All bonds and stocks were examined. U. S. Government and Canadian Government bonds and securities are stated at cost. Other stocks and bonds are carried at cost or nominal value.

Real Estate contracts and notes receivable were verified by examination of the original papers. Accounts receivable were verified by reference to the individual ledger accounts.

Real Estate—Other Properties in the depreciated amount of \$303,181.01 includes land, residential and business

OBLATION FUND

Assets:	
Cash on Hand and in Banks.....	\$ 135,520.40
U. S. Government Securities.....	75,000.00
Canadian Government Securities.....	2,704.78
Accounts, Notes, and Contracts Receivable.....	1,872.76
Real Estate Investments.....	25,103.09
Furniture, Fixtures, and Equipment.....	2,646.16
Prepaid Insurance.....	175.08
Utility Deposits.....	3.95
Due from the General Books.....	9,101.43
TOTAL ASSETS	\$ 252,127.65
Liabilities and Funds:	
Accounts Payable.....	\$ 784.45
Fund Surplus.....	251,343.20
TOTAL	\$ 252,127.65

OPERATING RESERVE FUND

Assets:	
Cash in Banks.....	\$ 50,000.00
U. S. Government Securities.....	450,000.00
TOTAL ASSETS	\$ 500,000.00
Fund Surplus	\$ 500,000.00

STEWARDSHIP-ENDOWMENT FUND

Assets:	
Real Estate Investment.....	\$ 424,821.03
Due from the General Fund.....	60,765.67
TOTAL ASSETS	\$ 485,586.70
Liabilities and Fund:	
Bonds Payable to Graceland College.....	\$ 233,300.00
Account Payable to Graceland College.....	280.10
Total Liabilities	\$ 233,580.10
Beneficial Interest—General Fund.....	191,240.93
Fund Surplus	60,765.67
TOTAL	\$ 485,586.70

SUBSIDIARY INSTITUTIONAL FUNDS

Assets:	
Cash in the Bank.....	\$ 192,713.50
U. S. Government Securities.....	230,189.61
Canadian Government Securities.....	210,491.44
TOTAL	\$ 633,394.55
Fund Surplus	\$ 633,394.55

properties carried in the name of G. Leslie DeLapp as Trustee in Trust for the Reorganized Church of Jesus Christ of Latter Day Saints, and in the name of the Central Development Association. Additional investment in real estate for the year amounted to \$74,836.65, and represented eight properties. Contracts to purchase three additional properties were pending at December 31, 1946.

The Beneficial Interest in the Stewardship-Endowment Fund represents the difference between the value of Atherton and Spring Branch farm lands and the amount payable to Graceland College Endowment Fund.

Additions to furniture, fixtures, equipment, and libraries were examined and depreciation in the amount of \$1,500.00 was charged to operating expense.

The amount of \$44,593.31 titled Australasian Mission represents the net worth of the mission as of October 25, 1946, in accordance with a report received from the bishop's agent in Australia. The net asset is composed of cash, accounts receivable, furniture and fixtures as assets, and liabilities which

cannot be paid due to international regulations. All Australian transactions in recent years have been recorded in the accounting records at the exchange rate of \$3.90 U. S. to the Australian pound.

The assets, liabilities, and net worth of the Central Development Association and the Real Estate Department have been consolidated in the accompanying balance sheet and statement of income and expense of the General, Land and Inheritance, and Temple Funds.

Changes in the surplus accounts are detailed in an accompanying schedule.

AGENCY FUND

The Agency Fund was created in the year 1942 to segregate from the General Fund and other funds all liabilities which for some reason could not be paid. It also acts as a depository for cash and bonds held for safekeeping for individuals and church organizations.

Cash was verified by direct correspondence with the depository and by reconciliation.

U. S. Government bonds were ex-

Statement of Income and Expense

GENERAL, LAND AND INHERITANCE, AND TEMPLE FUNDS

Year Ended December 31, 1946

TITHES AND GENERAL OFFERINGS:

Tithes	\$ 971,805.63	
Offerings	23,504.34	
Christmas Offering	49,855.50	
Total (Exclusive of Bequests and Surplus).....	<u>\$1,045,165.47</u>	
Bequests	17,736.74	
Surplus	1,615.52	
General Conference Income—Net.....	<u>2,470.86</u>	
Total Tithes and General Offerings.....		\$1,066,988.59

EXPENSES:

Ministerial—Active Family Allowances:		
Regular—Schedule No. 2.....	\$ 175,627.82	
Extra—Schedule No. 2.....	25,995.69	
		\$ 201,623.51
Less: Amount Received from Ministerial Reserve Fund	\$ 3,800.00	
Amount Received from Missionary Reserve Fund	649.75	
		<u>4,449.75</u>
		\$ 197,173.76
Payments to Ministerial Reserve Fund—Current.....	52,882.33	
Total Active Family Allowances.....		\$ 250,056.09
Elders' Expenses:		
Personal—Schedule No. 2.....	\$ 78,359.20	
Traveling and Official—Schedule No. 2.....	70,316.95	
	\$ 148,676.15	
Less Offerings from Saints and Friends.....	78,923.36	
Total Elders' Expenses—Net.....		\$ 69,752.79
Ministerial—Inactive Family Allowances—Schedule No. 2.....	\$ 70,216.84	
Less—Amount Received from Ministerial Reserve Fund	5,100.00	
Total Inactive Family Allowances.....		65,116.84
Total Ministerial Expense.....		\$ 384,925.72
Administrative Expense:		
General	\$ 61,192.35	
Stakes and Districts.....	18,670.71	
Missions Abroad	3,453.77	
Depreciation of Office Fixtures and Equipment.....	1,500.00	
Total Administrative Expense.....		\$ 84,816.83
Payments to Graceland College:		
Appropriation	\$ 27,500.00	
Interest on Endowment Fund Bonds.....	11,679.00	
Payments to Faculty Retirement Fund.....	4,000.00	
Total		\$ 43,179.00
Payments on Consecration Agreements.....		950.02
Houses of Worship Improvements and Expenses:		
Kirtland	\$ 293.75	
Nauvoo	2,491.67	
Salt Lake City, Utah.....	—84.52	
Other Locations	364.74	
Architectural Services	236.35	
Total Houses of Worship.....		\$ 3,301.99
Exchange		4,598.65
Miscellaneous Expense		1,764.77
Total Expense		<u>\$ 523,536.98</u>
EXCESS OF INCOME OVER EXPENSE.....		\$ 543,451.61

OTHER INCOME:

Net Gain or Loss on Real Estate Operations (excluding sales)	\$ —908.66	
Interest and Dividends Earned—Domestic.....	16,843.66	
Interest Earned—Canadian	6,115.55	
Miscellaneous Income	361.56	
Total Other Income.....		\$ 22,412.11
NET GAIN FOR THE YEAR.....		<u>\$ 565,863.72</u>

OTHER APPROPRIATIONS—Deducted from Surplus:

By General Conference Action—April, 1946:	
Houses of Worship Revolving Fund.....	\$ 300,000.00
Ministerial Reserve Fund—Domestic.....	129,728.59
Ministerial Reserve Fund—Australian.....	7,476.30
Missionary Reserve Fund.....	58,383.73
Operating Reserve Fund.....	250,000.00
Subsidiary Institutional Fund.....	531,050.00
	<u>\$ 1,276,638.62</u>

aminated and are stated at cost or nominal value.

CONSECRATION AGREEMENT FUND

The Consecration Agreement Fund was set up during the year 1942, to record the assets and liabilities relative to certain agreements entered into by the Presiding Bishopric and certain individuals.

These agreements arise out of a desire of the individual to make a contribution to the church and at the same time provide for themselves some security for the future. These agreements, as detailed in the accompanying schedules, are described as follows:

Class B: This class represents the type of agreement wherein the individual turns over to the church, cash, bonds, or other negotiable assets as a consecration, in consideration of which the church agrees to pay the individual a regular amount every year, with the possibility of additional amounts to be paid in the event of need. The total sum of such additional payments is not to exceed the amount of the original consecration. Furthermore, when such additional amounts are paid, the amounts of the annual payments are reduced proportionately. The regular annual payments do not reduce the maximum amount of liability.

Class C: Under this type of contract, the individual gives cash, bonds, and in some cases real estate as a consecration. There is no provision for regular annual payments, but the additional amount provision, as in Class B, is included. Some of these contracts provide for the payment of last sickness and funeral expenses. Where real estate has been conveyed to the church, the contract and the asset have been recorded at a nominal value. The liability in such cases is limited to the amount which is realized from the sale of the property. Some of these parcels of real estate are, however, carried on the Real Estate Department's books.

Class D: This represents contracts where there is a definite amount payable per month or per annum, but no additional payments are required.

Class E: This class represents non-negotiable notes, payable to the individual, which contain a provision that they shall be canceled in the event of the death of the payee.

Class F: This class represents bonds payable, at the death of the payee, to the church, and both the liability and the asset are carried at nominal value.

Cash was verified by correspondence with the depository and reconciliation.

U. S. Government bonds were examined.

Statement of Surplus

Reorganized Church of Jesus Christ of Latter Day Saints

Year Ended December 31, 1946

	Total	General	Land and Inheritance	Temple	Consecration Agreements	Houses of Worship Restricted	Houses of Worship Investment	Houses of Worship Revolving
Balances—December 31, 1945.....	\$4,947,154.07	\$1,943,248.03	\$ 30,268.01	\$ 11,654.42	\$ 17,432.94	\$192,815.92	\$2,751,734.75	
Additions for the Year 1946:								
Offerings for Special Funds.....	71,336.09		12.00	204.00		60,870.21	10,249.88	
Excess of Income over Expenses.....	567,964.75	565,863.72			1,504.16	596.87		
Appropriations from General Fund.....	300,000.00							\$300,000.00
Income from Sales of Property.....	27,697.49	5,462.12				22,235.37		
TOTAL	\$5,914,152.40	\$2,514,573.87	\$ 30,280.01	\$ 11,858.42	\$ 18,937.10	\$276,518.37	\$2,761,984.63	\$300,000.00
Deductions:								
Normal Fund Disbursements.....	19,314.14					19,314.14		
Appropriations to Other Funds.....	1,276,638.62	1,276,638.62						
Cost of Property Sold.....	23,381.95						23,381.95	
Balance December 31, 1946.....	\$4,594,817.69	\$1,237,935.25	\$ 30,280.01	\$ 11,858.42	\$ 18,937.10	\$257,204.23	\$2,738,602.68	\$300,000.00
Balances—December 31, 1945.....	\$1,068,926.54	\$ 91,616.27	\$397,876.34	\$ 9,360.00	\$192,486.51	\$250,000.00	\$ 101,844.55	\$ 25,742.87
Additions for the Year 1946:								
Offerings for Special Funds.....	137,549.35		56,882.33		80,667.02			
Excess of Income over Expenses.....	44,169.53	218.75	6,139.19	681.61	1,607.18	250,000.00	500.00	35,022.80
Appropriations from the General Fund.....	976,638.62	58,383.73	129,728.59	7,476.30			531,050.00	
TOTAL	\$2,227,284.04	\$ 150,218.75	\$590,626.45	\$ 17,517.91	\$274,760.71	\$500,000.00	\$ 633,394.55	\$ 60,765.67
Deductions:								
Normal Fund Disbursements.....	34,871.49	757.25	8,900.00	1,796.73	23,417.51			
Balance December 31, 1946.....	\$2,192,412.55	\$ 149,461.50	\$581,726.45	\$ 15,721.18	\$251,343.20	\$500,000.00	\$ 633,394.55	\$ 60,765.67
Total from above.....	4,594,817.69							
Total Surplus—December 31, 1946.....	\$6,787,230.24							

Statement of Administrative Expenses
General, Land and Inheritance, and Temple Funds

Year Ended December 31, 1946

	1946 <i>Appropriation</i>	<i>Total</i>	<i>Office Salaries</i>	<i>Postage Tel. and Tele.</i>	<i>Supplies and Misc.</i>	<i>Credits (Contra)</i>
GENERAL:						
The First Presidency.....	\$ 9,884.00	\$ 6,950.00	\$ 5,514.40	\$ 804.69	\$ 630.91	
Presiding Bishopric	15,538.00	14,425.54	11,840.25	1,343.12	1,242.17	
Quorum of Twelve.....	4,608.40	3,660.27	2,668.93	669.30	322.04	
Evangelist	690.00	788.92	675.00	65.92	48.00	
Department of Religious Education.....	5,882.00	5,234.10	3,856.94	735.68	1,453.97	\$ 812.49
Radio Department	3,021.00	2,928.29	900.86	59.00	1,968.43	
Women's Department	650.00	—146.11	471.28	166.26	332.30	1,115.95
Historian	1,245.80	230.74		65.92	164.82	
Music Department	871.80	626.11	263.55	163.37	199.19	
Auditor	326.00	86.88	523.41	65.92	247.55	750.00
Tithepayer's Service	6,717.00	6,233.61	5,651.17	83.26	499.18	
Legal Expense	1,934.00	458.21	645.10	224.97	60.85	472.71
Guides' Booth	65.00	—100.99		65.92	927.72	1,094.63
Auditorium Plant Operating.....	14,534.00	16,722.68	9,952.25	133.96	6,636.47	
Department of Statistics.....	3,050.00	3,094.10	2,778.33	276.91	570.16	531.30
Total General	<u>\$69,017.00</u>	<u>\$61,192.35</u>	<u>\$45,741.47</u>	<u>\$ 4,924.20</u>	<u>\$15,303.76</u>	<u>\$ 4,777.08</u>
STAKES AND DISTRICTS:						
City of Zion.....	\$ 6,156.00	\$ 5,935.87	\$ 4,321.99	\$ 960.01	\$ 653.87	
Kansas City Stake.....	2,385.00	2,061.74	1,022.96	280.53	758.25	
Far West Stake.....	3,000.00	2,997.07	1,362.08	589.66	1,045.33	
Lamoni Stake	2,615.00	2,694.62	1,713.27	325.44	655.91	
Central Missouri Stake.....	3,250.00	2,606.03	1,108.65	473.34	1,024.04	
B and A Field Expense.....	2,200.00	2,375.38	200.02	1,041.21	1,134.15	
Total Stakes and Districts.....	<u>\$19,606.00</u>	<u>\$18,670.71</u>	<u>\$ 9,728.97</u>	<u>\$ 3,670.19</u>	<u>\$ 5,271.55</u>	
MISSIONS ABROAD:						
Australasian		\$ 486.16			\$ 486.16	
British		1,224.81			1,224.81	
Hawaiian		1,000.00			1,000.00	
Scandinavian		1.88			1.88	
Society Islands		740.92			740.92	
Total Missions Abroad.....	<u>\$ 5,048.00</u>	<u>\$ 3,453.77</u>			<u>\$ 3,453.77</u>	
DEPRECIATION—Furniture, Equipment, Etc.....	\$ 1,500.00	\$ 1,500.00			\$ 1,500.00	
TOTAL ADMINISTRATIVE EXPENSE—						
Carried to Exhibit "B".....	<u>\$95,171.00</u>	<u>\$84,816.83</u>	<u>\$55,470.44</u>	<u>\$ 8,594.39</u>	<u>\$25,529.08</u>	<u>\$ 4,777.08</u>

Notes receivable, none of which are past due, were examined. These notes arise out of sales of real estate or formed a part of the original consecration.

Real Estate investment represents the nominal values, plus additional costs of acquisition and improvements, of real estate consecrated under an agreement. Some of these consecrations of real estate provide for a life estate to the consecrator.

An asset in the form of an assigned, matured life insurance policy and the related liability are carried in the amount of one dollar.

HOUSES OF WORSHIP FUND

The Houses of Worship Fund is divided into two sections. The Restricted Building Fund section consists of cash, accounts receivable, bonds, and

other assets which have been acquired by contributions from local congregations or from the sale of houses of worship which were no longer in use. It has been the policy of the church to hold the receipts from the sale of houses of worship in this fund, restricting its use to the acquiring of property in the vicinity of the congregation from which it was acquired. If it is found inadvisable to utilize the asset in the immediate vicinity, it is to be used somewhere in the district in which the branch was located.

Cash was verified by correspondence with the depository and by reconciliation.

U. S. Government bonds were examined and are stated at cost.

Accounts and notes receivable are in the most part due from local congrega-

tions. A large percentage of these receivables originated prior to 1932, and it is my opinion they are of doubtful value.

It has been the practice of the Presiding Bishopric to issue notes to certain local congregations covering contributions to the fund. These notes are shown as liabilities, but they differ from other receipts of the fund only in that a note payable has been issued as evidence of trusteeship.

The Real Estate Investment Section represents the portion of the fund invested in buildings and grounds used for local congregations, reunion grounds, and properties having historical value in connection with the history of the church.

Auditorium building and grounds is

Statement of Ministerial Allowances and Expenses General, Land and Inheritance, and Temple Funds

Year Ended December 31, 1946

ACTIVE: Name	Number of Elder's Dependents	Regular Family Allowance	Extra Family and Medical, Etc.	Elder's Personal	Traveling and Official
Adams, Loyd	3	\$ 1,512.00		\$ 338.34	\$ 467.96
Alberts, D. A.	4	1,267.56	\$ 113.00	344.26	225.87
Anderson, J. D.	2	1,444.00	93.55	905.62	393.89
Andrews, Alma C.	1	1,572.00		691.88	870.83
Bailey, J. W. A.	1	385.00	100.00	182.65	4.60
Baldwin, Joseph E.	2	1,560.00	75.51	785.63	782.52
Banks, John W.				1,248.85	666.28
Beck, T. A.	1	1,620.00	335.70	736.55	1,103.53
Beil, T. R.	1	455.00	7.87	388.96	350.42
Billings, Virgil	2	1,530.00	169.37	395.80	469.89
Blackmore, John	1	1,675.00	85.00	814.28	615.40
Blackstock, J. W.	4		12.50	12.50	
Bland, Lloyd L.	3	1,920.00	291.00	926.69	139.99
Booth, J. E.	3	1,440.00		555.97	672.48
Breckenridge, Allen J.	1	1,260.00		277.65	455.20
Burgess, S. A.	1	1,440.00	18.10	508.92	8.77
Butterworth, F. E.	1	1,227.24		230.97	16.50
Calhoun, A. C.	3	585.00	335.00	443.55	225.17
Carmichael, N. Ray	2	1,680.00	396.74	611.83	1,024.64
Chelline, W. H.				908.87	350.71
Chesworth, D. O.	2	1,680.00		954.46	899.46
Conway, John T.	2	625.00	145.65	372.14	198.94
Crownover, A. Orlin	3	1,260.00	23.55	586.84	399.82
Curry, L. F. P.	1	500.00	7.00	711.81	283.18
Curtis, J. F.	2	350.00		36.37	168.95
Darling, John R.	2	1,800.00	171.44	901.19	474.75
Daugherty, J. C.	3	1,920.00	108.00	671.43	818.61
Davey, R. E.	2	1,680.00	123.53	492.26	585.50
Davies, Charles A.	3	1,280.52	42.90	214.70	172.72
Davies, F. O.	2	969.84		525.24	388.71
DeLapp, G. L.	4	2,280.00	189.18	1,005.32	746.37
Draper, Maurice L.	4	1,560.00	355.46	472.40	488.32
Edwards, F. H.	3	2,100.00	413.57	646.05	748.42
Engle, Harry A.	1	1,035.00	84.26	677.22	382.63
Farnham, R. S.	3	900.00	10.12	247.69	268.10
Farrow, Percy E.	1	1,200.00	219.22	341.43	1,089.24
Frater, A. S.	3	924.30		90.72	177.25
Fry, Charles	1	383.75		128.58	100.35
Fry, Evan A.	4	1,980.00	193.96	2,056.46	389.50
Fry, Frank	1	1,452.00		631.67	451.67
Garver, J. F.	1	1,620.00	179.19	451.31	394.33
Gibbs, A. F.	1	1,188.00	60.11	454.68	1,010.60
Gleazer, E. J., Sr.	1	1,620.00	309.89	962.59	903.40
Gleazer, E. J., Jr.	3	924.00	9.90	692.77	360.98
Graham, Charles V.	4	1,710.00	135.99	902.05	532.50
Grice, John R.	1	1,620.00		232.46	842.21
Gunning, A. R.	2	1,051.72	52.55	159.68	321.58
Guthrie, Merle	3	975.00	10.12	127.92	309.43
Haden, William C.	3	650.00	9.37	289.60	513.25
Hanson, Paul M.	1	1,170.00		542.53	405.22
Harvey, Donald E.	2	1,440.00	412.77	486.24	488.48
Hield, Charles R.	3	1,920.00	321.29	628.03	551.74
Higdon, Amos T.	1	1,440.00	75.00	872.85	281.77
Higdon, Earl T.	5	2,160.00	342.35	667.92	715.00
Hobart, C. H.	3	1,500.00	135.50	998.13	909.37
Holloway, L. G.	1	472.50		32.69	267.70
Holmes, Reed	3	1,453.50	145.00	695.73	542.17
Horahitu, Tauhiti		312.00	54.86	36.73	36.74
Hougas, Ward A.	1	1,672.50	251.00	664.22	1,213.14
Howard, Merle E.				800.92	592.64
Hunker, E. Y.	4	1,980.00	418.73	448.60	362.27
Jacka, Sydney	1	1,185.64	50.61	389.51	241.04
Jennings, Emery E.	4	1,800.00	226.00	890.38	546.96
Jensen, Blair	3	1,980.00		700.69	867.30
Johnson, Glen H.	2	1,560.00	7.43	652.26	330.94
Johnson, Walter N.	3	1,740.00	208.16	910.33	410.17
Kelley, J. S.	1	1,620.00	109.82	741.15	567.65
Kemp, James N.	1	977.50	12.25	512.55	586.15
Koehler, J. A.	1	720.00		44.85	238.31
Kohlman, L. W.	5	1,800.00	183.02	830.13	264.67
Landsberg, L. E.	2	1,620.00	350.06	713.74	591.81
Larmour, David K.				150.19	238.56
Ledsworth, Ernest	1	464.00	1.50	652.49	248.50
Lents, Donald V.	1	1,304.00	445.42	604.25	547.00
Lewis, G. G.	4	2,040.00	115.96	677.25	556.24

stated at the amount carried in the General Fund at December 31, 1941, plus the cost of subsequent construction.

Chapel accounts A, B, and C, represent church buildings, reunion grounds, and historical properties respectively. I was unable to verify the amounts stated as investments due to the inadequacy of the records. A reserve for depreciation in the amount of \$38,500.00 to cover depreciation up to December 31, 1929, has been provided, but there has not been any additions or deductions since that date.

Mortgages payable in the amount of \$1,754.10 represents a liability of this fund to the General Fund (Real Estate Department).

HOUSES OF WORSHIP REVOLVING FUND

A revolving fund of \$300,000.00 was established in 1946 as a means of assisting branches by way of loans for the construction of houses of worship at a nominal rate of interest.

Cash in the bank was verified by direct communication with the depository.

U. S. Government and Canadian Government securities were examined.

Loans to congregations in the amount of \$25,500.00 were verified by reference to notes receivable.

MINISTERIAL RESERVE FUND

The Ministerial Reserve Fund was created in 1937 and has been increased in subsequent years by appropriations from the General Fund and by income on investments.

The requirements of this fund are computed by the Church Statistician and are based on the life expectancy of those appointees now covered. The assets of the fund are held to cover retirement costs, death benefits, and other continuing costs relative to future needs of appointees. This fund does not accrue for the benefit of any one minister or his dependents. The annual transfers of cash, although based on individual cases, build up a fund which can be used to provide the necessities of life to the appointee and his dependents after his retirement or after he has reached the age of seventy. The fund balances are carried separately on the books according to the purpose for which each is intended.

Cash in the banks was verified by direct correspondence with the depositories and by reconciliation.

U. S. Government bonds were examined and are stated at cost.

Real Estate represents an investment in Missouri farm lands.

Family allowance and Elders' expense

Statement of Ministerial Allowances

ACTIVE: Name	Number of Elder's Dependents	Regular Family Allowance	Extra Family and Medical, Etc.	Elder's Personal	Traveling and Official
Livingston, H. L.	3	1,920.00	380.98	1,052.43	641.89
Loving, A. L.	3	1,980.00		378.25	379.61
McClain, Blair	4	1,110.00	19.74	449.24	300.92
McConley, M. A.	1	1,620.00	185.06	673.38	659.33
McDonald, Frank	1	1,584.00		712.90	669.32
McDowell, F. M.	1	1,860.00	46.67	758.68	617.24
May, J. Charles	1	1,404.00	149.28	364.73	292.08
Menzies, J. S.	2	1,344.00	132.35	470.67	456.50
Mesley, C. George	2	1,574.40	343.70	969.13	1,063.71
Miller, Howard F.	1	1,200.00	236.07	684.88	1,339.72
Moore, Phillip W.	2	1,440.00	190.00	351.29	593.32
Muir, Carl E.	4	1,067.50	45.33	354.55	301.49
Nikel, Casimir	3	1,836.00	24.00	1,020.76	433.09
Njelm, George	3	1,652.50		457.17	471.22
Nutgrass, John L.	1	840.00	29.37	231.72	156.89
Oakman, Arthur A.	2	1,050.00	213.67	488.98	912.89
Okerlind, O. W.	1	315.00		123.93	36.29
Olson, C. L.	4	2,220.00	352.40	964.38	653.05
Patterson, William	3	1,980.00	128.57	427.53	549.54
Peisker, Hermann	2	1,118.96	76.06	342.72	262.11
Phillips, A. B.	1	1,081.00	110.74	902.33	148.51
Phillips, James C.	2		5.00	5.00	
Potter, Floyd	2	1,244.96	197.94	134.03	203.02
Pray, J. A.	2	1,464.00	12.75	764.69	672.23
Ralston, R. F.	3	1,190.00	72.75	424.28	902.72
Renfro, Z. Z.	3	1,650.00	13.00	226.21	923.68
Robinson, A. V.	1	948.88	113.69	258.10	149.74
Rock, Arthur J.	3	1,260.00	39.85	716.93	246.68
Rowe, Eric S.				51.78	81.19
Ruch, V. D.	1	1,620.00	317.40	450.97	427.60
Rushton, John W.	1	1,560.00	73.32	974.65	603.44
Russell, R. M.	5	2,280.00	166.77	784.86	471.40
Scherer, A. A.	1	866.00	60.77	633.06	685.76
Scott, H. M.	1	1,188.00	136.95	675.22	333.33
Sheehy, Almer W.	4	1,800.00		630.73	787.15
Sheehy, J. F.	1	1,620.00	251.18	721.19	690.79
Simons, H. J.	3	1,680.00	201.19	958.78	520.14
Skinner, C. A.	2	1,620.00	40.67	668.22	938.52
Smith, E. Elwood	3	120.00	21.25	98.65	32.11
Smith, E. A.	1	960.00	11.33	1,007.52	386.00
Smith, Frederick M.		420.00	621.18	745.50	255.80
Smith, Glaude A.	1	1,200.00		606.00	476.07
Smith, I. A.	1	1,620.00	255.80	1,088.51	1,059.91
Sorden, D. B.	1	1,320.00	328.82	594.05	570.74
Sorenson, V.	2	1,100.90	-51.52	241.82	38.24
Stoff, A. E.	1	1,296.00		406.16	415.68
Stuart, J. C.	3	1,680.00	35.00	935.54	201.13
Theys, E. A.	2	1,560.00	40.68	334.02	218.15
Tickemyer, G. E.	3	1,860.00	124.50	920.27	646.70
Trapp, A. T.				341.95	139.16
Updike, L. Wayne	3	1,597.50	370.82	921.29	613.14
Vaughan, W. J.	1	308.16		500.07	105.50
Velt, H. I.	2	1,560.00	143.50	388.57	500.97
Weddle, F. S.	3	1,920.00	229.35	1,354.08	666.32
Wellington, Paul A.	2	250.00	8.65	65.08	69.58
Whalley, P. S.	1	1,500.00	100.00	496.19	810.98
Whiting, Ray	2	1,440.00		556.90	613.55
Williams, D. J.	1	1,080.00		428.65	224.43
Williams, D. T.	1	1,457.50	17.94	217.18	880.05
Witte, Victor J.	3	1,782.00	27.41	794.90	426.24
Worth, T. E.	2	1,462.99	97.07	441.69	767.66
Yager, J. H.	3	1,800.00	167.06	271.00	424.66
Unallocated (to be reimbursed)				940.91	330.33
Sub-Total		\$175,627.82	\$ 15,761.09	\$ 78,359.20	\$ 66,268.11
Moving Expense Due to Change of Appointment			10,234.60		
Depreciation of Automobiles					4,048.84
Total Expense		\$175,627.82	\$ 25,995.69	\$ 78,359.20	\$ 70,316.95

INACTIVE:

Name	Regular Family Allowance	Extra Family and Medical, Etc.
Anderson, Mrs. P. T.	\$ 815.00	\$ 198.67
Arber, Mrs. Ethel	780.00	42.82
Bailey, J.W.A. & Anna B.	935.00	232.50
Baker, A. M.	780.00	
Baker, Mrs. J. M.	600.00	219.88
Baldwin, Richard	1,200.00	292.41
Barmore, Mrs. A. C.	567.00	577.80
Bishop, Mr. & Mrs. J. E.	1,200.00	55.05
Burton, Mrs. P. R.	360.00	1.00
Carmichael, Albert	600.00	352.17
Carpenter, Mr. & Mrs. C.I.	1,200.00	302.46
Case, Mr. & Mrs. Hubert	1,080.00	387.46
Chase, A. M.	450.00	2,429.50
Cook, M. H.	780.00	
Cooper, Mrs. F. M.	126.00	96.84
Cooper, Mrs. J. L.	540.00	
Corbett, A. J.		27.30
Curtis, Mr. & Mrs. J. F.	850.00	18.00
Daniel, Mrs. G. Scott	600.00	
Davis, Mrs. E. A.	292.50	218.74
Davis, Mrs. E. R.	680.00	11.02
Davis, J. Arthur	900.00	335.83
Dutton, Mr. & Mrs. J. O.	720.00	
Ellis, Mrs. Clyde F.	1,800.00	43.00
Erwin, Mrs. E. A.	420.00	
Fligg, Mr. & Mrs. W. I.	1,130.00	146.03
Fry, Mr. & Mrs. Charles	696.25	100.00
Gamet, Mr. & Mrs. Levi	780.00	111.84
Gillon, Mrs. James A.	1,100.00	849.52
Griffiths, Mr. & Mrs. G.T.	720.00	2.00
Gunsolley, Mr. & Mrs. J.A.	840.00	4.50
Haden, Mrs. W. E.	645.00	
Harpe, Mr. & Mrs. C. E.	1,020.00	39.00
Hawn, Mrs. O. J.	660.00	
Holloway, Mr. & Mrs. L.G.	1,147.50	48.50
Hopkins, Mr. and Mrs. R.V.	1,035.00	331.46
Houghton, Mrs. Leonard	720.00	
Hull, Mr. & Mrs. E. B.	900.00	25.00
Hunt, C. J.	360.00	4.00
Jenkins, Hannah	600.00	75.00
Kaler, Mrs. John	420.00	33.75
Kelley, Mrs. J. E.	720.00	
Kelley, Mrs. T. E.	1,080.00	2.50
Kelley, Mrs. W. H.	540.00	
Krahl, Mrs. D. J.	660.00	
Macrae, Mr. & Mrs. W. S.	1,110.00	20.00
Miller, Mr. & Mrs. C. E.	1,200.00	48.24
Mintun, J. F.	650.00	23.20
Muceus, Mrs. Peter	660.00	150.00
Mussell, F. T.	780.00	119.93
McConaughy, J. C.	360.00	30.00
Newton, Thomas	216.00	
Okerlind, Mr. & Mrs. O.W.	765.00	90.22
Parsons, Mrs. A. H.	624.00	317.76
Peterson, Mrs. J. W.	780.00	
Prettyman, Mrs. C. W.	240.00	
Pycock, James	900.00	67.50
Quick, Lee	720.00	78.55
Riley, Mrs. J. T.	576.00	50.00
Robertson, E. F.	475.00	506.77
St. John, Mrs. Grant	900.00	
Salyards, Mrs. R. S.	900.00	174.31
Sawley, Mrs. F. L.	390.00	
Scott, Mrs. S. W. L.	480.00	
Shields, John	480.00	
Silvers, Mrs. Lucy	815.00	409.23
Slover, Mrs. F. M.	600.00	
Smith, Mr. & Mrs. F. A.	1,320.00	456.82
Smith, I. M.	480.00	180.00
Smith, Mrs. J. W.		-100.00
Smith, Mr. & Mrs. S. S.	1,200.00	124.72
Sparling, Mrs. William	285.00	
Thorburn, Mrs. G. W.	600.00	
Tucker, Mrs. D. E.	624.00	181.91

for the year 1946 for those appointees who have reached the age of seventy was charged to the Retirement Reserve in the amount of \$8,900.00.

The Unallocated Reserve represents the segregated reserves which have been accumulated for those ministers whose appointments have terminated.

The Graceland College Faculty Retirement Reserve was created in May, 1942, and is based on an appropriation

of \$333.33 per month retroactive to January 1, 1942.

AUSTRALIAN MINISTERIAL RESERVE FUND

This fund was created by General Fund appropriation of funds received and held in Australia.

Cash in banks and government bonds are stated as reflected in the report from

Regular Extra Family
Family and Medical,
Allowance Etc.

INACTIVE:

Name	Regular Allowance	Extra Family and Medical, Etc.
Twombly, Mrs. Samuel.....	300.00	
Vanderwood, Mr.&Mrs.J.E.	1,260.00	548.61
Wells, Mr. & Mrs. G. E.....	1,154.50	201.71
Whiting, Mr. & Mrs. Birch	1,080.00	140.14
Wildermuth, Mrs. L. O.....	960.00	95.00
Woodstock, Mrs. C. B.....	540.00	212.92
Totals	\$58,473.75	\$11,743.09

the bishop's agent as of October 25, 1946.

MISSIONARY RESERVE FUND

This fund was set up in accordance with General Conference action of April 6, 1944. The purpose of the fund is to provide for the support of missionary endeavor in the years which are ahead; to provide funds for the appointment of men between conferences; for the maintenance of a school of instruction; and for the preparation and translation of missionary literature into foreign languages.

Family allowances paid by the church for interim appointees have been charged against this fund in the amount of \$649.75.

Cash was verified by direct correspondence with the depository and by reconciliation.

U. S. Government bonds were examined and are stated at cost.

OBLATION FUND

The Oblation Fund was created to record the contributions received as oblation subsequent to January 1, 1942, and to record the disbursement of these funds. This fund is restricted only to the extent that it shall be used for the benefit of "the poor and the needy."

The surplus of this fund is increased or decreased by the operational deficit or surplus of Resthaven, Lamoni Saints' Home, and Liberty Home Farm.

Cash was verified by communication with the depository.

Government securities were examined and are stated at cost.

Accounts, notes, and contracts receivable were examined and are considered to be well secured.

Real Estate Investment represents the Resthaven property and other property located in Independence, Missouri.

OPERATING RESERVE FUND

This fund was created by General Conference action of April 6, 1944, the purpose being that of providing a fund of sufficient amount to permit the appropriation of operating expense from

Statement of Tithes and General Offerings (Excluding Bequests and Surplus) for the Year 1946

Stake or District	Enrollment Dec.31,1946	Total	Tithes	Offering	Christmas Offering	(Memo) Oblation
General Conference						\$ 3,229.18
City of Zion.....	8,716	\$ 109,924.97	\$103,339.33	\$ 5,279.51	\$ 1,306.13	8,157.35
Far West Stake.....	3,353	33,624.60	32,143.88	428.87	1,051.85	2,531.33
Central Missouri Stake.....	2,245	23,793.30	22,660.63	324.21	808.46	2,201.58
Kansas City Stake.....	3,806	36,492.66	35,720.85	602.22	169.59	2,289.23
Lamoni Stake	2,410	23,012.89	21,798.72	418.17	796.00	1,916.75
Gulf States	3,366	19,276.43	18,291.78	51.63	933.02	1,461.84
Arizona		3,828.27	3,604.67	32.10	191.50	406.25
Arkansas-Louisiana	1,458	6,336.69	6,027.73	64.13	244.83	309.09
California, Northern	2,914	38,779.12	36,869.59	412.89	1,496.64	2,677.15
California, Southern	4,505	41,008.42	37,724.48	1,287.04	1,996.90	3,263.09
Colorado, Eastern	2,337	27,028.14	25,335.88	687.87	1,004.39	1,436.92
Colorado, Western	417	5,839.04	5,535.08	47.58	256.38	174.14
Idaho	768	7,450.95	6,576.16	281.80	592.99	408.38
Illinois, Central	1,049	7,025.06	6,655.84	3.00	366.22	518.44
Illinois, Nauvoo	1,056	8,502.14	7,524.92	190.80	786.42	683.11
Illinois, Northeastern	854	6,188.48	5,532.71	135.83	519.94	437.60
Illinois, Rock Island	2,022	15,486.31	13,831.03	198.50	1,456.78	1,447.22
Illinois, Southeastern	1,382	9,823.67	8,810.12	33.97	979.58	470.00
Illinois, Chicago	1,035	10,776.01	9,650.71	358.08	767.22	757.73
Indiana, Northern	1,017	9,724.73	8,912.57	126.40	685.76	740.38
Indiana, Southern	963	6,990.31	6,410.71	82.00	497.60	622.26
Iowa, Des Moines	1,986	23,600.95	22,768.45	342.99	489.51	1,331.52
Iowa, Northwestern	2,216	17,758.98	15,777.54	501.71	1,479.73	1,075.28
Iowa, Southwestern	2,107	17,627.80	16,613.99	326.34	687.47	712.14
Kansas, Northwestern	386	1,152.85	983.92	7.75	161.18	69.74
Kansas, Southwestern	796	8,845.30	8,384.23	119.80	341.27	552.17
Kentucky and Tennessee.....	914	2,951.28	2,790.60	123.72	36.96	202.28
Maine	1,263	9,642.51	8,392.24	170.40	1,079.87	760.75
Massachusetts-So. New England	1,119	14,696.24	12,950.90	928.01	817.33	1,177.14
*Michigan, South Central.....	1,112	695.61	659.19	13.00	23.42	110.41
*Michigan, Central	1,256	14,572.09	13,733.34	97.65	741.10	1,223.04
Michigan, Detroit-Windsor	2,932	34,325.98	31,818.79	540.09	1,967.10	4,097.21
Michigan, Eastern	1,152	13,543.22	12,623.97	137.05	782.20	783.02
Michigan, Northern	1,538	5,942.44	5,125.12	143.10	674.22	459.37
Michigan, Southern	2,089	15,138.13	13,913.53	672.46	552.14	1,208.80
Michigan, Western	773	3,645.60	3,300.30	40.50	304.80	258.34
Michigan, Flint-Port Huron.....	2,576	26,154.33	25,136.50	184.15	833.68	1,871.25
Minnesota	992	6,526.50	5,609.74	449.36	467.40	418.25
Missouri, Rich Hill.....	1,082	6,671.31	6,219.58	142.27	309.46	779.16
Missouri, St. Louis.....	1,668	16,960.26	15,581.04	81.20	1,298.02	929.14
Missouri, Southern	950	3,007.33	2,900.19	19.41	87.73	276.60
Missouri, Spring River.....	2,312	20,733.97	18,979.83	288.33	1,465.81	1,926.54
Montana, Eastern	266	1,565.39	1,443.39	12.22	109.78	89.44
Montana, Western	693	4,402.52	3,804.36	133.86	464.30	328.20
Nebraska, Central	493	2,879.46	2,828.14	35.00	16.32	91.23
Nebraska, Northeastern	1,439	5,882.95	5,631.64	98.09	153.22	397.70
Nebraska, Northwestern		4,268.76	4,169.16	13.80	85.80	88.37
Nebraska, Southern	642	8,297.74	7,466.50	207.67	623.57	424.68
New York	658	6,905.59	6,074.73	56.31	774.55	474.61
New York and Philadelphia.....	1,948	26,410.66	24,871.75	330.99	1,207.92	1,700.57
North Dakota	527	6,028.32	5,526.08	94.50	407.74	207.25
Ohio, Kirland	2,260	19,516.86	18,212.02	369.00	935.84	1,640.85
Ohio, Northwestern	743	6,296.32	6,078.71	40.00	177.61	446.59
Ohio, Southern	2,618	18,483.16	16,646.70	342.21	1,494.25	1,314.94
Oklahoma, Central	2,821	22,409.81	21,205.73	419.72	784.36	943.09
Oklahoma, Western	873	5,086.61	4,751.28	40.54	294.79	247.19
Oregon, Portland	1,638	13,241.46	11,817.07	772.83	651.56	1,304.25
Pennsylvania, Pittsburgh	716	4,636.92	4,118.43	82.55	435.94	377.28
Texas, Central	1,235	10,535.69	9,808.80	182.05	544.84	982.70
Texas, Southwestern	680	3,318.76	3,096.33	8.32	214.11	436.77
Utah	474	1,939.06	1,628.50	2.80	307.76	203.58
Washington, Seattle	1,500	17,397.22	16,109.53	367.20	920.49	1,661.84
Washington, Spokane	973	8,444.32	8,025.35	53.86	365.11	827.86
West Virginia	1,241	4,828.73	4,411.25	114.29	303.19	425.03
Wisconsin, Northern	573	3,456.03	2,968.75	14.00	473.28	293.67
Wisconsin, Southern	727	6,960.33	6,424.83	83.24	452.26	441.97
Unorganized, U. S. A.....	3,007	13,462.97	12,222.18	774.17	466.62	536.53
Alberta	740	5,837.98	5,554.50	11.50	271.98	237.40
Chatham	1,120	8,727.89	8,221.83	36.25	469.81	630.81
Columbia (British)	590	4,914.67	4,498.27	88.25	328.15	464.92
London	1,130	10,890.69	9,658.78	372.69	859.22	707.31
Owen Sound	1,556	9,859.59	8,875.15	63.20	921.24	602.32
Toronto	2,574	14,291.63	13,251.74	90.68	949.21	1,116.63
Saskatchewan, Northern	728	4,030.92	3,712.48	123.37	195.07	342.93
Saskatchewan, Southern	396	1,114.30	1,016.54	27.75	70.01	79.82
Unorganized, Canada	293	308.79	297.54	7.75	3.50	46.29
Australia	3,300	22,815.54	22,293.34	384.92	137.28	1,966.54

Stake or District	Enrollment Dec. 31, 1946	Total	Tithes	Offering	Christmas Offering	(Memo) Oblation
British Isles	1,663	9,924.20	9,562.64	171.51	190.05	1,065.19
Germany	719					
Hawaii	739	6,434.94	5,368.81	545.83	520.30	716.45
Holland	316	346.84	154.74	192.10		130.31
Poland	87					
Scandinavia	187	162.76	112.01	38.25	12.50	35.50
Society Isles	1,831	3,744.22	2,665.67	325.18	753.37	277.24
Unorganized, Foreign	127					
Totals Carried to Exhibit 'B'	123,733	\$1,045,165.47	\$971,805.63	\$23,504.34	\$49,855.50	
Totals Carried to Exhibit 'C'						\$80,667.02

*—Indicates the district was effected by division or consolidation in the period.

this fund rather than from the income of the current year.

Cash in the bank was verified by direct correspondence with the depository.

U. S. Government bonds were examined and stated at cost.

STEWARDSHIP-ENDOWMENT FUND

General Conference action of April 6, 1944, authorized the segregation of the Atherton and Spring Branch Farm lands as collateral for the bonds issued to the Graceland College Endowment Fund. The net difference between the real estate investment and the payable to Graceland College Endowment Fund is designated "Beneficial Interest-General Fund" and appears in the General Fund as an asset.

It is the expressed opinion of the Presiding Bishopric that "the net income from these lands is to be made available for improvements as may be necessary and required for the further development of the lands segregated." The capital account of this fund is the net earnings from operation of these lands.

The bonds payable to the Graceland College Endowment Fund matured January 6, 1946.

SUBSIDIARY INSTITUTIONAL FUND

This fund was created by action of General Conference on April 6, 1944, and subsequent action. The funds are held subject to disbursement in accordance with the requirements contained in the appropriation.

Cash was verified and government securities were examined.

The surplus account at December 31, 1946, is analyzed as follows:

Graceland College Dormitory	\$250,000.00
Independence Sanitarium & Hospital	150,000.00
Auditorium Construction	200,000.00
Radio Equipment	6,850.00
Stone Church Organ	3,000.00
Musical Instruments, Auditorium	5,200.00
Water Pump, Auditorium	1,500.00
Servicemen's Building	
Hawaii	5,000.00
Waller Memorial Site, Hawaii	7,500.00
Historical Documents	1,000.00

Library	1,000.00
Earnings on Investments	2,344.55
Total	\$633,394.55

OPINION

In my opinion, the accompanying fund balance sheet and related statements of income and expense and surplus present fairly the position of the funds of the Reorganized Church of Jesus Christ of Latter Day Saints at December 31, 1946, and the results of its operations for the year then ended.

LLOYD L. BLAND,
Church Auditor

REPORT

The Northwestern States

By Apostles D. T. Williams
and Charles R. Hield

*To the First Presidency and
General Conference:*

The past year has manifested more enthusiasm on the part of the Saints in general throughout the Northwest Mission than any year in our experience here. This feeling of confidence seems to have germinated in the last General Conference and spread out to the branches and districts throughout the church. The Northwest garnered its share of this increase of faith and moved forward on the basis of the stimulation of spiritual power thus generated.

This is not to say that our problems have all been solved. It does, however, indicate that we have attacked them with more resolution and with a determination to make what gains are possible under the current conditions. These conditions are by no means the best imaginable, since the moral and ethical breakdown of social standards are such as they are. It seems that the line of demarcation between good and evil is being more sharply drawn each year, and the Saints are finding the demand within themselves more insistent that they take their position on one side of the line or the other.

OUR MISSIONARY EFFORTS

Our missionary efforts have been more

or less fruitful. But in no instance can we assert that they have all that we would have liked. Evangelist J. F. Curtis, though advancing in years, still retains much of his youthful spiritual vigor and still gives considerable time to active field endeavor, though he has officially been superannuated through Conference action. We have been gratified by this continuing manifestation of care for God's church and his people on the part of one capable of doing much good for the cause.

Elder Phillip Moore has located his family in Boise, Idaho, at our suggestion, and from there he prosecutes his missionary work in the Idaho and Spokane Districts. Brother Moore reports many points of contact open to our work in this region and is busying himself in filling the opportunities thus presented.

Elder Ernest Ledsworth, at the conclusion of the last General Conference was appointed to our three west coast districts, namely: Portland, Seattle, and British Columbia. In these points of interest, he found plenty of space to occupy his time and talents and also discovered there many opportunities to interest good people in the things of the kingdom.

Elder Arthur Gibbs, being returned to the mainland from Hawaii, was asked to engage in missionary work in the Portland District from the time of his arrival here until the meeting of General Conference. This responsibility he accepted with pleasure and has done well in the number of baptisms accruing from his labors.

Elder Joseph Yager has served a vast field composed of Minnesota, North and South Dakota, and Western Montana. Any one of these States might well claim the full time of a General Conference appointee. We commend Brother Yager for his willingness to attempt such a coverage.

Elder Paul Wellington has taken a firm grip on the pastoral work of the Seattle Branch. The Saints of Seattle have accepted him to fellowship as well as to the responsibility of the congregation in such a manner as to greatly encourage him in his work. We are looking forward to substantial progress in this quarter.

Elder James N. Kemp has accepted with courage the responsibilities of pastoral work in the Spokane Branch. His labors have brought considerable progress to that congregation, and we are looking forward with hope to the future of this spiritual contingent as a working force. In his labors Brother Kemp has nurtured a missionary outlook which should prove fruitful in the future.

REPORT

Independence and the Stakes

By Apostle C. G. Mesley

*To the First Presidency and
General Conference:*

In the large area of the Prairie Provinces of Canada, Elder James Menzies has rendered a fine ministry. The winter has been most severe, with huge snows hindering missionary work, but the Canadian Saints have a vision of the goals of the church and are working hard to be more and more profitable to God.

Elders Houston Hobart and Herbert Scott make a good team in Colorado—Brother Hobart in the district, and Brother Scott in Denver. Their fine ministry has been felt in all the branches and groups, and the Saints are looking to the future with eagerness to help build the kingdom. Several places are planning on building new churches in the spring, or expanding their present facilities.

Elder Arthur Stoft, often in spite of poor health, reports a growing interest in the message of the Reorganized Church in Utah.

Nine reunions are held each year in the mission. Last year we had two youth camps. In 1947 four such camps are planned. The reunions at Silver Lake, Washington, and Colorado Springs, Colorado, are two of the best known in the whole church. The reunion period for all the Saints of the mission is fast becoming a "must" among their yearly activities. It is at the reunions that we learn to live together as God's children, and where we give and also obtain spiritual nourishment for another year.

LOCAL CONTRIBUTIONS

In this connection we call attention to the many and able contributions made by our local forces. These consecrated men and women give unstintedly of their time, talents, and means that the church might make progress in every district and branch throughout this large territory.

We cannot speak too highly of their willingness to co-operate and of their desire to spend and be spent in the service of the Master. What would we do without them? This question must have forged to the fore in every mind bearing responsibility for the progress of this church.

It is our prayer that God will bless them as we trust, too, he will bless those giving full time to the service of the kingdom.

It is our desire to continue to be helpful in the labors of this ministry and commend ourselves to your prayers before God's throne that we shall not fail him to whom we owe all our time and talents.

D. T. WILLIAMS,
CHARLES R. HIELD

On July 2, 1946, we concluded an eight-year appointment to the Australasian Mission and landed in New York City. Shortly after, we arrived in Independence to begin a new supervisory appointment to that city and the stakes. Three stake reunions, several priesthood retreats at Gardner Lake, Stake Conferences for Central Missouri and Kansas City, three Joint Councils, Religious Emphasis weeks at Graceland, Independence, and Kansas City; the Appointee Institute, several surveys and a host of preaching engagements, committee meetings for visual aids, house hunting, etc., have filled the months since our return to U. S. A. The tone of the church work in the stakes is healthy, and it has been a pleasure to have the full-hearted co-operation of the appointees to Independence and the stakes and of the local leaders in these vital areas.

INDEPENDENCE has had the over-all supervision of High Priest Charles V. Graham, who has had the co-operative support of Bishop Stanley Kelley, Amos Higdon, Glaude Smith, and since November of Donald Lents. Location surveys have been made and looking toward a more closely integrated program of church activity in Independence, a vast amount of spade work has been done.

The extensive missionary opportunities of Independence are to be explored further by a team of sixty local men who are taking special training for this endeavor. Independence stands in need of more and better church buildings, of community centers, and of far more adequate facilities for religious education.

Full-time missionary and youth leadership is an imperative necessity for Independence.

CENTRAL MISSOURI STAKE functions under the experienced leadership of President Ward A. Hougas and Bishop T. Beck, with Loyd Adams developing a sound missionary program. An extensive stake program of activities for young people, young adults, priesthood training, high council leadership and for the development of the congregations in the area is consistently administered. Gen-

eral church finances in the stake have reached an all-time high.

A large church building to serve for stake gatherings and the Warrensburg congregation has been purchased in that college town.

FAR WEST STAKE comprises twenty-four congregations under President Emery Jennings and Bishop Earl Higdon. An extensive five-year program of development has been adopted, covering all fields of church endeavor. It is being administered with diligence. Melvin Russell is city pastor at St. Joseph and Eugene Theys has done effective work as Stake Missionary. In all their work these general church officers have had the co-operation of a fine body of local priesthood.

LAMONI STAKE has faced more changes in personnel than is desirable for stable stake governments. This unfortunate and unavoidable condition faces President Robert Farnham who is building soundly toward a long-term administration. Bishop Lewis Landsberg is his able teammate, and since January 1, John Blackstock has given full-time general church appointee service to the branches in the northern counties. The large student enrollment at Graceland necessitated the planning of Sunday services at the Campus. Roy A. Cheville and President E. J. Gleazer, Jr., plan this student activity. Priesthood from the college are co-operating in furnishing ministry to the neighboring congregations.

President J. D. Anderson is the new leader of KANSAS CITY STAKE. With steady purpose and devotion he is planning for the missionary and spiritual development of the stake. Bishop L. Wayne Updyke continues in capable service, and Seventy Tom Worth has conducted appreciated missionary services at several centers. Plans have been inaugurated looking toward better church buildings for some congregations and for the location of new congregations in the greater metropolitan area.

The church faces great opportunities for missionary expansion and for the orderly and lawful gathering of our people in the stake territory. The meeting of these opportunities is dependent on full-time men with the ability to organize a considerable body of devoted local priesthood for missionary endeavors.

Building on all the creative and eternal work of the past, we shall look forward to the progressive development of the work of the Church of Jesus Christ in this area.

C. G. MESLEY

REPORT

The Southern Mission

By Apostle M. A. McConley

*To the First Presidency and
General Conference:*

FORTUNATE ASSIGNMENT

It was my good fortune to follow Apostle Charles R. Hield, in the supervision of the Southern Mission. He left a complete set of files for my guidance, which was very helpful. I recommend this as an established practice on men being transferred.

During the thirties, I spent four years in the Southern Mission, as it was then constituted, including all the south as far west as the Mississippi River. Returning to that field was like "coming home," and it was indeed heartening to receive the warm welcome extended.

But I had the States of Texas, Oklahoma, Arkansas, and Louisiana to get acquainted with. Here also, the kindly and sympathetic spirit manifested by both officers and members made me feel at home. And again I appreciated "the tie that binds" Latter Day Saints.

TEXAS

This is a great state, both in size and outlook. Texans must be known to be appreciated. To equalize the membership, and to improve facilities for administering district work with local officers, changes long contemplated were made in the district boundary lines of Southwest and Central Texas Districts, this spring. And a large area was thrown into unorganized territory for which, in due time, some provision must be made for ministry to the members scattered throughout such area.

SOUTHWEST TEXAS

Under the new lineup, The Valley Branch and Austin, together with many nonresident members are associated with San Antonio and Bandera.

First San Antonio has taken on new life under H. E. Winegar, a veteran Seventy, and now contemplates enlarging its facilities. Austin, accelerated by the young people in attendance at the University of Texas, becomes a strategic point for training leaders for tomorrow. The Rio Grande Valley challenges Brother J. E. Wilder and assistants as an ideal place to develop stewardships. And Bandera, surrounded by the open country and beautiful hills made famous for dude ranches, has complete equipment for housing and feeding youth retreats, priesthood institutes, and such gatherings. Altogether, Southwest

Texas offers promise of great development.

CENTRAL TEXAS

Though reduced in size, it is still as large as several average districts, and includes the cities of Houston, Ft. Worth, Dallas, Waco, and Galveston. Elder W. P. Odom, the new district president, lives in the center of the field and should be able to service it to advantage. The day is not far distant, however, when in fields like this, the district president will travel in his own plane from branch to branch.

Houston, the metropolis of the state, has the largest branch, which has in its personnel able business and professional men and women, for whose devotion and consecration we are deeply grateful. They have outgrown their present quarters, and we hope the way may now open up to establish ourselves in other sections of this great city.

Dallas, one of the fast growing cities of the southwest, is fortunate in having one of our G. I. university students, as a pastor, Elder Clyde Hastings. A new church is much needed and means to that end are under way.

Ft. Worth, with its rail contacts with the great grazing areas of the west, has a good branch and offers fine possibilities for the future. These, together with branches and organized groups in smaller towns and cities, give us a good coverage of this vast area. And they present missionary opportunities which challenge us to send some of the best men we have to that area. Elder J. Charles May has done splendid work as a missionary the past year, but one man cannot cover Texas.

OKLAHOMA

For administrative purposes, the panhandle of Texas is associated with Oklahoma, making a tremendous area in which much faithful missionary work has been done.

WESTERN DISTRICT

As a result we have many small branches and groups and isolated members scattered over thousands of square miles. Adequate ministry under such conditions is impossible. But a noble effort to minister to their people has been made by the district officers who traveled over ten thousand miles to carry out a program of scheduled meetings in branches and groups during the year. In addition Elders Johnson and Haden made a trip through the field, holding services for two nights at a place.

To make administration more feasible, this spring the southern boundary of the western district through Texas was

brought north, throwing a strip of country 90 miles wide and 300 miles long into unorganized territory.

To further strengthen the work and safeguard its future, an educational program encouraging nonresident members to move into branches or selected centers is being undertaken. Strategic centers are being selected in both Texas and Oklahoma to this end. Such a program might well be initiated in many of our sparsely settled western states.

CENTRAL OKLAHOMA

This is yet a new country, and with its natural resources still in process of development, it has attracted thousands of people of initiative and daring to dwell within its borders. With a membership of about 3,000, including congregations in some of our leading cities and many of our smaller prosperous towns, the foundation for a great work has been laid.

From Tulsa, Oklahoma City, and other well-established centers, our work should reach thousands and gather a bountiful harvest.

OUR APPOINTEES

Elder Glen Johnson as state missionary, assisted part time by Elder William C. Haden, has held missionary meetings successfully as time and opportunity permitted. And an effort has been made to organize the local forces for missionary work, with some degree of success. In addition to his pastoral work at Tulsa, Elder Kohlman has co-operated in missionary work and in the youth camp and reunion work.

ARKANSAS-LOUISIANA DISTRICT

The organized work lies mostly in Arkansas, with a little of Texas and the northern end of Louisiana. There is a progressive government with good roads and a modernized educational system. And in no district of the church, have we branches located in centers offering such varied backgrounds as does this field; for instance, Hot Springs, one of the leading health centers of the country. If we will but establish a modern city church, it has great possibilities of reaching people of wealth and culture from everywhere. Bald Knob is the center of the strawberry industry, Fisher the center of rice growing, Caraway one of the best cotton centers anywhere to be found. Our district president is a sawmill man at Winthrop. At West Monroe, where a new church has been built this last year, they have a large mill which makes that rare and much needed commodity—paper. And Texar-

kana is one of the leading rail centers of northeastern Texas.

For a given amount of labor, this field should give missionary returns equal to any field in the country. Elder William C. Haden and Elder Glen Johnson have worked here part time during the year.

KENTUCKY-TENNESSEE

Our work centers in western Tennessee, centering at Paris, where we dedicated a church last fall. It is well located and with further refinements which are planned, will make a representative base from which our work can be serviced in surrounding area.

Many of our church buildings are located in the country, some on poor roads. A program of moving country churches into town where possible, and always out to a good highway has been initiated, and under the leadership of Elder Jerry Fitch and his assistants, better days are ahead in this field.

Memphis, the metropolis of the state, has a good branch, but no building of their own. We trust this may come in time. Nashville, at the other end of the district, has but a small mission but offers promise of growth.

SOUTHERN INDIANA

We have good branches in Indianapolis and Louisville, the two leading cities, and from them the work is being nurtured in smaller groups round about.

Also Evansville and New Albany have good branches. But Louisville must have a new church to properly care for the work, and Evansville also needs a church very much.

PERSONNEL

We have some able consecrated men and women who carry on the work in the branches and district and some good young men are coming on.

MISSIONARY WORK

Elder Allen Breckenridge divides his time in missionary work between the Kentucky-Tennessee and the Southern Indiana Districts. To meet the need, we must have a full-time man in each field.

GULF STATES

This is the largest district in the mission with 3,400 members. And for location, its branches and organized groups are the most cohesive. The economic trends brought about by the recent war have turned vast industries southward. And the cities on the Gulf and the Florida coast have profited therefrom. This is especially true of Mobile and

Pensacola. Through industry moving south and the attraction of its climate, the state of Florida increased over 5 per cent in population from 1940 to 1943, by people moving in from elsewhere.

Our members have benefitted financially, and many newcomers offer added opportunity for missionary work.

Mobile Branch under the leadership of Elder Orlin Crownover has outgrown its present church, and an extensive development program is under way. Pensacola members, too, are only waiting until building materials are more accessible to begin the erection of a new church. Building programs are on also at Brewton, and Montgomery. McKenzie plans to erect a new modern church in town, replacing their country church. Elder Maurice Draper, as district president and missionary, aided by a corps of able workers, has contributed much to the success in this field.

STATE OF FLORIDA—UNORGANIZED

Only the panhandle of Florida is in the Gulf States District. The rest of the state is in unorganized area. Miami has grown with the war years and has a nice branch which needs a new church in a better location, and a program to secure one is under way. A branch was organized last December at Tampa, with 46 charter members and a building fund of around \$3,000. We have a nice group of members at Orlando and in the surrounding country. A small group resides at Jacksonville.

All we need to develop a good district, is some consistent missionary work. Until we can spare man power for a year-around effort, I suggest we transfer some of our missionaries each winter from some of the colder areas to Florida. I believe such a program would be successful. Elder Ray Whiting did some fine work on such an appointment this winter.

REUNIONS

The reunion has become a part of the church life of a live district. And with the many types and locations we may choose from, I believe every family should plan to attend a reunion annually.

During the year 1946 successful reunions were held at: Brewton, Alabama; Pawnee, Oklahoma; Mitchell, Indiana; Paris, Tennessee, and Camp McCollough, Texas. This year in addition to these we hope to have a reunion for the Arkansas-Louisiana District.

YOUTH CAMPS, YOUTH RETREATS, PRIESTHOOD INSTITUTES, ETC.

Where it is considered advisable to hold them, youth camps have proved a great help. Two such camps were held

during the year, one at Brewton, Alabama, and one at Pawnee, Oklahoma.

A fine youth retreat was held at Bandera, Texas, a fine priesthood institute in southern Indiana and several institutes of various kinds were held. Many parts of the field have students at Grace-land.

FORWARD

As the church goes forward, the Southern Mission will be found to be keeping step with the progress made elsewhere. May God's peace and blessing be with the Saints of that field is my humble prayer. Respectfully submitted,

M. A. MCCONLEY.

Birmingham, England

P. S.—As I left the field in February to come to England it was a comfort to turn the work over to such an able man as Elder Roscoe Davey. I am sure the work has gone forward under his supervision.

M. A. McC.

REPORT

Hawaii

By Apostle D. T. Williams

To the First Presidency and General Conference:

In the early part of the month of May, 1946, President F. H. Edwards reached me by long distance telephone at Spokane, Washington, inquiring in behalf of the Presidency as to my availability for an inspection tour of the Hawaiian Islands, with a view to such recommendation as I might see fit to make in connection with the furtherance of our work in that part of the world. The telephonic conversation was concluded with the suggestion that I prepare to sail as soon after July 1 as may be possible.

In keeping with this assignment I left San Francisco by steamship July 15, and arrived in Honolulu four and a half days later. My reception by the fine Saints of that city and others who came in for the occasion was beyond my fairest dreams. Leis of every description, with all the fondest "Alohas" which go with them, were placed upon us at the wharf—forty-seven in number. But that night more were to be added as the gifts of love and appreciation were extended the visitor from the mainland. May God bless all those who so thoughtfully received the newly-arrived church representative.

Brother and Sister Miller and Brother and Sister Gibbs were conspicuous with their cameras among those present, and

the many members of the local priesthood and of our lay church fraternity were there to greet us. That day of arrival in Hawaii will forever be a red-letter day in my experiences—a day always to be cherished as representative of a universal demonstration of the brotherhood of all races of mankind. That was a day to give new meaning to Paul's epochal statement on Mars Hill: "God hath made of one blood all nations of men for to dwell upon all the face of the earth, and hath determined the times before appointed and the bounds of their habitation; that they should seek after the Lord, if haply they might feel after him and find him, though he be not far from every one of us."

I found the work prospering in a number of ways in these lush islands. While there are just a little more than 700 members of the church in the four branches and the four or five missions and groups, they are persistent in a vital missionary program which might well prove a challenge to us who are of Zion or near Zion.

Brother and Sister Miller in Honolulu and Brother and Sister Gibbs in Hilo and their many efficient helpers in each case have been conducting religious education classes in the public schools of their home cities. Resulting from these efforts, somewhere in the neighborhood of 100 students—young people and children—attend our church schools on Sundays. Many of these are members of Buddhist families, which gives our proselytizing a keener missionary flavor than any work we are doing on the mainland to date.

It is our feeling that the work should be encouraged with the possibility that missionaries may be developed to labor among their own peoples in these same islands. We have a number of young men and women of promise in Hawaii. This is evidenced in the fact that there are now from this small district of 706 members, 21 students in Graceland. I think I am justified in saying that no other district in the church of like size or double the size can say they have done as well in this connection.

It is our suggestion that for the present, at least, our policy should be to do our work, with such talents as may be developed among our island Saints, among the island populations. There we have 67,000 who are either pure blooded Hawaiians or have Hawaiian blood in their veins. Again we have approximately 160,000 Japanese and about 30,000 Chinese. These account for only about one half the population of Hawaii. But this is enough to set up the principle of home missionary work.

All of these people, with the possible

exception of a few older ones, speak the English language and have attained the backgrounds of our political philosophy and history. In fact, many of them are as proficient as we ourselves in many such matters.

To do missionary work in Hawaii among the Japanese or Chinese would, as you can well see, be a much simpler matter than to start now, at this writing, in the Orient, with all of its festering tumult of defeat and revolution. However, let us not overlook the fact that we can now be preparing by generating in Hawaii the kind of a situation and the character of spiritual behavior and power which will be the springboard for a missionary conquest in the Orient in the years ahead.

Brother Miller, Brother Gibbs, and the undersigned have tried to keep the Presidency informed concerning the developing situation in the island district. We are convinced that whoever are given future responsibility there will likewise seek to keep headquarters advised as to current conditions. It is good to know that President Garver and Bishop Johnson are to visit Hawaii on their way to Australia. We know they will be very joyously received and lovingly cared for while in these islands. This will also give the Joint Council a new view of the island situation which prospect should be of value to the thinking of each of the brethren.

D. T. WILLIAMS

REPORT

The Southwestern States

By Apostle J. W. Rushton

*To the First Presidency and
General Conference:*

Report of the Minister in Charge of the Southwestern Field; including California, Nevada, Arizona, and New Mexico.

After the adjournment of the conference, I returned to this field and resumed the customary detailed work, which involved administrative matters besides preaching, teaching, etc. Owing to changes made by the Joint Council and the General Conference, some adjustments had to be made which were more difficult because of the prevailing conditions; particularly in the problems of housing. However, despite the general housing shortage and other challenges, with patience and accommodation on the part of all, these have been effected to the near satisfaction of all.

Among the changes resulting from action by the Conference, Brother G. E. Tickemyer appointed to the pastorate of the Los Angeles Central church, vice

John A. Blackmore, who was appointed to Omaha, Nebraska; and he took over his work in September. His grasp of the situation together with the weight of experience gained in his several pastorates especially in Independence, Mo., together with his gifts and talents as leader, preacher, and singer have made his ministry very acceptable, and his assiduous devotion to the multifiform demands of this large and complicated congregation has won for him the confidence and support of the ministry and members of the church in this metropolitan area.

Elder Russell Ralston who was appointed to the San Francisco area was elected to the pastorate of the First Church, and has assisted the work in Golden Gate Church, bringing fine stimulation to the work in this very important city; besides, he was elected to be the leader of the Young People's Department of the Northern California District. The results of his fine ministry are much appreciated.

Elder Alma C. Andrews continued his work in the pastorate of the East Bay Church together with supervision of the Mission in East Oakland, and besides this he has served as one of the counselors to the district president. Altogether we feel that the work done in this part of the field justifies the investment made by the church.

In the Southern California District, Elder P. S. Whalley has continued his pastorate of the San Diego Branch and is seeking to develop mission activities in two places; Escondido and National City. This branch is always difficult because of the fluidity of the congregation and the inadequacy of ministerial help. Reports of Brother Whalley's work are very encouraging, and the stimulation he brought to the work of this city is indeed encouraging.

Elder George Njeim who was appointed missionary to the state of California has taken hold of his work with energy, intelligence, and extraordinary ability. His experience has given him rather unique qualification to minister as a missionary, and his technique based upon the personal contacts together with his systematic methods of "following through" already have produced results in baptisms. The response to our brother's ministry wherever he has been is promising of still greater returns.

Owing to illness Brother Larmour was not returned to Arizona, hence we have had to rely almost exclusively on the efforts of the local ministry. Phoenix and Tucson have kept up their momentum; Bisbee its status quo, while Douglas is in a rather flickering condition,

despite all the efforts made by the local people.

In Nevada we have but a few members scattered from Reno to Las Vegas, and we have to thank Brother William Dawson (evangelist) and a few helpers from Sacramento for their interest in these excellent people who continue to hold school and worship as best they can.

New Mexico is in a similar state, we have a few families scattered over a wide area but no organized groups of any kind. H. I. Velt was the one who recently at least, sought to minister to these scattered people and to lay foundations for their official care. This was followed by the efforts of Brother Larmour together with what correspondence could be afforded to sustain their interest in the work. This year, accepting the generous offer of two young people, Brother (Elder) and Sister Sheffer, (husband and wife), who have made two extensive journeys and contacted a number of our members in this state, we have secured an up-to-date register of names and addresses with necessary details so that we have a fairly good idea of whom and where we have possible nuclei. It may be that we can work out some method of contacting and ministering to these scattered members. The results so far have been encouraging, and we are grateful to Brother and Sister Sheffer.

Three reunions were held in this field; one at Pacific Palisades, another at Asilomar, near to Monterey, for the Southern California and Northern California districts respectively; and one at Granite Dells, near Prescott, Arizona. All were well attended, characterized by an excellent spirit and the splendid help by the visiting ministry which included Dr. F. M. McDowell, Bishop C. A. Skinner, and Mrs. M. A. McConley. The educational and spiritual quality of their ministry was of high order and the effect upon those privileged to be in attendance was uplifting and enduring. All were grateful for the church officials in appointing this staff to help us.

We take advantage of this opportunity to mention the fine work done by Evangelist Albert Carmichael, whose personality, long and varied experiences, and devotion to the ideals of the work have endeared him to all who know him and we express our gratitude to him.

This year also we have been privileged to enjoy the companionship and ministry of the church physician, Dr. Chas. F. Grabske who despite his heavy work in his specialization, finds time to preach and lecture and counsel in his efficient manner.

I am impelled to pay tribute to the

fine services of our good friend who for many years served as the church physician, Dr. Ambrose W. Teel. Few have ministered so continuously and unobtrusively to so many as our brother, both as physician and minister professionally and spiritually. Throughout this mission particularly, Dr. Teel has sustained a rich ministry, and his name is immortalized in the hearts of many who have shared the richness of his contribution.

In conclusion it affords me great pleasure to acknowledge the constant, uncomplaining and sacrificial work of the many local men and women who have given of their time, energy, talent, and support in many ways. Perhaps no one knows so well as the supervising minister how much our church is indebted to these unsung heroes who day and night place themselves at the call of all who need them. Were it not for such in the district presidency, the local bishopric, the branch pastorates, and the several offices needful to the organized work of our church, it would soon become anemic and languish. We are grateful beyond expression to each and all and feel sure that they will be numbered among, and have high place, those to whom the invitation will come: "Come ye blessed of my Father, ye have been faithful in that which is little, ye shall be rulers over that which is great."

We now give grateful thanks to Almighty God whose providence and grace have been unailing in all of our needs. May we be ready for the coming revival of the interests of men and women among all peoples in religion of which the signs are very clear and strong.

JOHN W. RUSHTON

REPORT

Credentials Committee

*To the First Presidency and
General Conference:*

The Credentials Committee herewith presents the following report. The credentials blanks, as sent to us from the various district, branch, stake, and mission secretaries, show the following selected as delegates to the General Conference from their respective jurisdictions:

AUSTRALIA:

Northern New South Wales District, 564: C. G. Mesley, G. G. Lewis, Walter N. Johnson, William Patterson, A. L. Loving. Southern New South Wales District, 1282: C. G. Mesley, G. G. Lewis, Walter N. Johnson, H. I. Velt, A. L. Loving, John Blackmore, William Patterson, A. E. Walters, Gordon Mesley, Don Swain, Mrs. C. G. Mesley, Mrs. E. Velt. Victoria District, 508: C. G. Mesley, G. G.

Lewis, A. E. Walters, Don Swain, Mrs. C. G. Mesley.

Adelaide Branch, 138: P. Judd.

Brisbane Branch, 171: Mrs. Evelyn Velt.

Freemantle Branch, 23: C. G. Mesley.

Perth Branch, 61: C. G. Mesley.

BRITISH ISLES:

Total Enrollment, 1663

Northern District: James Barrington, William J. Entwistle, Eric King, Peter S. Whalley, Mrs. M. Whalley, Mrs. T. E. Worth, Arthur Oakman.

Southern and Midland District: Alfred T. Trapp, Mrs. Caroline Trapp, Mrs. Ada Meredith, Miss Beryl Meredith, Joseph Holmes, Mrs. Annie Holmes, Thomas Edward Worth.

CANADA:

Alberta District, 744: James Menzies, Joseph Yager, Daniel Waite, Gale Hilstob, Esta Stewart, Fred Dickson, Eleanor Bowerman.

British Columbia District, 584: Charles Bruder, Mrs. Eveline Bruder, Charles Stanbridge, Chester Gregory, Mrs. LaDora Ledsworth.

Chatham District, 1116: J. F. Kelly, C. W. Badder, Mrs. Mabel Badder, Mrs. Jessie Atkinson, Jack A. Pray, Mrs. Helen Pray, R. H. Jones, Alice Jones, Mrs. Lena Shaw, Mrs. Margaret Dent, Miss Gladys Ferguson.

London District, 1130: A. W. Sheehy, Howard Schlotzhauer, John C. Dent, J. E. MacGregor, Mrs. H. Schlotzhauer, Alro G. Hodgson, Mrs. A. W. Sheehy, E. V. Shute, Frank Gray, Mrs. E. V. Shute, Mrs. D. Smith.

Owen Sound District, 1591: E. J. Gleazer, D. Blair Jensen, H. I. Velt, J. Yager, P. E. Farrow, Benson Belrose, Sr., D. B. Perkins, Geo. T. Furness, Mrs. Geo. Furness, Walter Leeder, Mrs. Walter Leeder, Mrs. P. E. Farrow, Mrs. Harry Dance, Mrs. Edith Sump-ton, Mrs. Nellie Miller.

Toronto District, 2573: John F. Sheehy, Jas. A. Wilson, Jas. L. Bavington, Fred C. Lefevre, Alfred C. Norris, Everard Kennedy, Leslie Hill, Wm. I. Fligg, D. Blair Jensen, John Shields, Mrs. John F. Sheehy, Mrs. Wm. C. Hewitt, Miss Vera Clark, Mrs. Elsie Lockyer, Mrs. Matilda Richardson, Mrs. Julia Keen, Mrs. Blanche Needham, R. J. Needham, Mrs. Elsie Lefevre, Mrs. Mary Wilson, Mrs. Leslie Hill, Mrs. Elsie Castle, Mrs. Wm. I. Fligg, Mrs. N. Perron, Mrs. Alfred Norris.

Northern Saskatchewan District, 728: Roy L. Bowerman, Vernon Cornish, James Cornish, Mrs. James Cornish, Glen Harper, Mrs. Glen Harper, G. A. Jordan.

Southern Saskatchewan District, 401: Leonard Jensen, Roland Jensen, Mrs. Iredel Menzies, Mrs. T. Ireland.

Winnipeg, Manitoba: No Report.

DENMARK: Edward Larsen.

HAWAII:

Hawaiian District, 739: Samuel Toomey, Arthur F. Gibbs, Charles Kramer, Henry Inouye, Emily Inouye, Jacob J. Keifer, En Oi Foo.

SOCIETY ISLANDS: No Report.

NEW ZEALAND:

Auckland Branch, 123: Mrs. C. G. Mesley.

UNITED STATES:

Zion and the Stakes:

City of Zion, 8716: G. M. Appleman, Mrs. S. S. Arnsen, O. L. Athey, Bertha Barmore, Mrs. Stephen A. Black, Mrs. R. G. Blackburn, Edith Brotherton, Mrs. S. A. Burgess, Robert Butterworth, Oscar Case, Iva Christensen, Glenn Closson, Lenora Closson, Mrs.

Iven Clothier, Sylvester Coleman, Paul N. Craig, John Darling, Floyd Deal, Sr., G. L. DeLapp, F. Henry Edwards, Alma B. Fairbanks, Mark Fountain, Jr., Mrs. Mary Freeman, Ray Frisbie, Evan A. Fry, Mrs. Alva Gabberry, Mrs. James Gault, Charles V. Graham, Blanche Green, Clair Green, E. Hale Haas, Carl Hammel, Agnes Hartman, Zelda Herrick, Amos T. Higdon, Lawrence Holmes, R. V. Hopkins, Bernard Hurshman, Guy Hurshman, Walter N. Johnson, J. S. Kelley, Mrs. Paul Kelsey, Leonard Lea, Donald V. Lents, H. L. Livingston, Elbert Luff, Lawrence Martin, Mrs. J. T. McCormick, Beatrice McNamara, Hubert Mills, Alice Minton, Milford Nace, Armstead Nelson, Mrs. Jalmar Nelson, Arthur Parker, Montague L. Parker, A. B. Phillips, Arvilla Propst, Mrs. Ernest Rauh, Mrs. Russell Rowland, Henry Schaefer, Russell Schoff, E. M. Seaton, C. A. Skinner, Mrs. C. R. Smith, Elbert A. Smith, Glaude A. Smith, Israel A. Smith, Mrs. Israel A. Smith, D. B. Sorden, Roland Speaks, Henry Stahl, Thelona Stevens, Leta Stillwell, Mabel Stowell, Mrs. Cecil Talcott, Marion Talcott, John Teeters, Clara Thomas, L. B. Thompson, Mrs. H. I. Velt, John Wade, Flossie Waite, Flossie Whiting, Lester Whiting, Mrs. Lloyd Wise, Lyle Woodstock.

Far West Stake, 3353: Emery E. Jennings, Earl T. Higdon, Mrs. Earl T. Higdon, R. Melvin Russell, Mrs. R. Melvin Russell, James Bowman, Sr., Mrs. James Bowman, Joseph Albus, Orman Salisbury, Mrs. Orman Salisbury, Alma Nelson, Henry Hamann, Archie Constance, Norman Hinderks, Mrs. Edwin Swails, Mrs. Orris Salisbury, Henry Hampton, Roscoe Hampton, Thomas Fiddick, Robert Hampton, Mrs. Robert Hampton, Ervin Acord, J. L. Bear, Mrs. J. L. Bear, I. M. Ross, Mrs. I. M. Ross, Mrs. Frank Mauzey, Gordon Hidy, Mrs. Gordon Hidy, Mrs. Evan Ehlers, Mrs. Norman Hinderks, Lillian Vincent, Marvin Fry.

Central Missouri Stake, 2245: Loyd Adams, T. A. Beck, Mrs. T. A. Beck, Ward A. Hougas, Mrs. Ward A. Hougas, J. A. Koehler, Mrs. J. A. Koehler, S. E. Mifflin, Mrs. S. E. Mifflin, D. R. Hughes, W. S. Macrae, C. F. Scarcliff, Frank Sherwood, J. T. Smith, Roy Weldon, Ammon Beebe, Perry L. Hiles, Leonard Smith, Metta Anderson, R. E. Burgess, Everett Jones, Clair Weldon.

Kansas City Stake, 3806: J. D. Anderson, Mrs. Tillie Bootman, Mrs. George Bowser, Mrs. J. E. Cleveland, Ernest E. Crownover, Mrs. Ernest E. Crownover, Mrs. Henry Davis, Wayne Eckard, Mrs. Wayne Eckard, Frank Freeze, R. L. Goold, Mrs. R. L. Goold, Mrs. Pearle Graham, Mrs. Maurine Higdon, H. A. Higgins, Mrs. H. A. Higgins, Mrs. Wayne Jennings, D. Blair Jensen, Mrs. Blair Jensen, Charles Ben Kramer, George G. Lewis, Mrs. George G. Lewis, C. G. Mesley, Mrs. C. G. Mesley, Mrs. B. F. Moats, Lyle B. Money maker, Mrs. Ross Moore, Mrs. C. C. Peterson, S. S. Sandy, Mrs. Delbert Sears, Mrs. Lloyd Siebert, J. C. Stuart, L. Wayne Updike, C. A. Vernon, L. B. Wolf, Walter Zimmerman, Mrs. Walter Zimmerman, W. W. Richards.

Lamoni Stake, 2410: Rolla Amsberry, John W. Blackstock, Mrs. John W. Blackstock, Alice Bolon, James Burdick, Richard A. Carter, Richard Cheville, Roy A. Cheville, Clara C. Engle, Robert S. Farnham, A. R. Gilbert, E. J. Gleazer, Jr., Charlotte Gould, Mrs. J. A. Gunsolley, L. G. Holloway, Ned Jacobson, Lewis E. Landsberg, J. Arthur Lane, Herbert Lively, Mrs. Morris Mortimore, Jerry C. Runkle, Mrs. Jerry C. Runkle, Harold A. Tabor, Carolyn Walden.

ALABAMA:

Gulf States District, 3373: Maurice L. Draper, Mrs. Maurice L. Draper, A. Orlin Crown-

over, Mrs. A. Orlin Crownover, Mrs. L. G. Tipton, Mrs. Brewton Greene, Mrs. Clara Paul, Mrs. J. L. Barlow, Miss Dollories Greene, Miss Odessa Barlow, John Holland, Jr., Miss Doris Crawford, Miss Joyce Mattingly, John McArthur, Miss Betty Lou Cropp, Ivon Barnes, Miss Earline Johnston, Miss Eilleen Ackerman, Miss Helen West, Miss Freda Gatlin, Miss Gloria Speer, Carl Carroll, Miss Barbara Peavey, Mrs. C. J. Clark, Mrs. Henry Hough, Wayne Hough, Mrs. Bessie Kehoe, Mrs. Ben Jernigan, Mrs. Clarence Garrett, Mrs. Audrey Hammond, Mrs. Myrtle Gowey, John Coley Gowey, Mrs. Marion Brandeau.

ARKANSAS:

Arkansas and Louisiana District, 1457: Arthur Cook, Mrs. Arthur Cook, Connie Fuller, Mrs. L. A. Salter, Al Ziegenhorn, Mrs. — — Davis, Aubrey Wilson, T. B. Sharp, Mrs. T. B. Sharp, Thomas Emde, Mrs. Thomas Emde, Curtis Edwards, Mrs. Al Ziegenhorn.

CALIFORNIA:

Northern California District, 2914: Edwin C. Burdick, Alma C. Andrews, John W. Rushon, George Njeim, Lloyd Cline, Emery Parks, Douglas Wright, Herbert Lynn, John Moffett, Robert M. Colville, Glenn Smith, Gift Godfrey, John D. Orndoff, Herman Thorman, Oral Hartwig, Russell Ralston, Miss Celia Mae Schall, Mrs. Ida Mae Moffett, Mrs. Maybelle Nephew, Mrs. Anna Myers, Mrs. Ruth Thorman, Mrs. Eliza Kaiser, Mrs. Laura Mallory, Mrs. Evelyn Wright, Mrs. Anna Orndoff, Mrs. Pearl Godfrey, Miss Catherine Baker, Mrs. Emilie Bruhns, Miss Margaret Christensen.

Southern California District, 4470: John W. Rushton, Louis J. Ostertag, Madeline Ostertag, Garland E. Tickemyer, George Njeim, Albert Carmichael, Herbert Blakeman, Mayme Blakeman, Glen Holmes, Peter S. Whalley, Mollie Whalley, Luella Wight, Lewis B. Shippy, Mary C. Shippy, Vida O. Engel, Margaret Wickes Jones, Richard H. Peterson, Harriet Petterson, Lorene Smith, Perry Woods, Luella Topham, Richard Jewett, Royce Foster, DeWitt Filer, Jr., Lindal Marks, Jean Pederson, Letha Van Valkenberg, Gale Foreman, J. G. Marks, Thelma Marks, Hazel Lang Forqueran, Joseph Curtis, Thelma Curtis, A. W. Ballard, Lottie Ballard, Annando Kramer, Martin Ahlstrom, Anna Ahlstrom, Wilber Gillen, Roland Inlow, Vern Webb, William Webb, Glen L. Davis, Helen Davis.

COLORADO:

Eastern Colorado District, 2337: Mrs. Cordelia Anderson, M. B. Barrows, S. F. Bullard, Mrs. S. F. Bullard, J. D. Curtis, Floyd Engstrom, Harold Fitzwater, C. E. Graybill, J. R. Graybill, Mrs. Elsie Harper, W. W. Hield, Mrs. W. W. Hield, C. Houston Hobart, Arthur A. Kuhn, Irby Mundy, W. W. Poe, Chris Ralston, W. A. Reynolds, Mrs. W. A. Reynolds, Herbert M. Scott, Mrs. Herbert M. Scott, B. R. Shupe, Leo Shupe.

Western Colorado District, 419: Gordon Harshman, Glen Rose, Mrs. Lilah Harshman, Mrs. Barbara Rose.

IDAHO:

Idaho District, 768: Philip Moore, Philip Wilson, Wm. Ervin Ultican, Mrs. Wm. Ultican, Cecil B. Gilmore, Frances Ultican, Beatrice Gilmore.

ILLINOIS:

Central Illinois District, 1045: E. E. Thomas, Kenneth Newton, Arthur Henson, Delmar Jones, Harold Walker, Maxine Walker, Bennie Phillips, Joe Williams, Bill Guthrie, J. R. Grice.

Chicago District, 1040: Mrs. Hattie K. Bell, Joseph E. Baldwin, T. R. Beil, H. T. McCaig, Stephen Lester, Jr., La Mont Mair, Lawrence Newlin, Luther Troyer, Melvin Fowler, Mrs. Violette Jones.

Nauvoo District, 1064: Harold D. Smith, Wm. H. Gunn, Cloda Gunn, John L. Nutgrass, Frederick Kunz, Robert Atkinson, Mabel Atkinson, Arnold Ourth, Ralph Tripp, Vera Tripp.

Northeastern Illinois District, 854: Dwight W. Davis, A. J. Settles, Ethel Malcore, Arvilla Pement, L. L. Hadley, Mrs. L. L. Hadley, L. O. Wildermuth, Marion Blakely.

Rock Island District, 2021: Clarence M. Beil, Mrs. C. M. Beil, George McFarlane, Harry Jones, Mrs. Harry Jones, J. O. Dutton, Ambrose King, Leonard Hendricks, Fred C. Bevan, Mrs. Fred C. Bevan, L. W. Stiegel, Mrs. L. W. Stiegel, L. L. Allen, Bennie King, W. V. Holmes, Mrs. W. V. Holmes, John Stiegel, Mrs. John Stiegel, W. W. Richards, Mrs. W. W. Richards.

Southeastern Illinois District, 1278: Dr. W. E. Phillips, Mabel Phillips, Z. Z. Renfroe, Arthur A. Oakman, Eula Lowry, M. Emsley Lowry, Ed Knapp, Cleo Knapp, Lewis Deselms, Nora Deselms, W. W. Brown, Cora Brown.

INDIANA:

Northern Indiana District, 1031: Paul Swaim, Geneva Swaim, Forest Myers, Lydia Myers, James Best, J. W. McKnight, Agnes McKnight, Samuel Nichols, Gladys Nichols, Cecil Wismer.

Southern Indiana District, 978: Chester Metcalf, Mrs. Rose Metcalf, H. W. Burwell, Mrs. H. W. Burwell, Lloyd Cleveland, Mrs. Lurline Cleveland, Allen Breckenridge, Mrs. Jane Breckenridge, E. F. Robertson. (Deceased.)

IOWA:

Des Moines District, 1998: Frank A. Fry, Zeta G. Fry, Henry Castings, Zula Dalbey, Stephen Robinson, Nora Robinson, Frank Price, F. T. Mussell, Clyde McDonald, Elsie McDonald, Asa Smith, Alfreda Smith, Twila Rollstin, Ira Shippy, Guy Fowler, Lily Castings, Ralph Wicker, Anna Wicker, Dr. Elon Tucker.

Northwest Iowa District, 2210: Ruby A. Adams, W. R. Adams, Elvin Baughman, Velma Edwards, E. L. Edwards, La June Griffin, Bessie Harper, Francis Harper, Paul M. Hanson, Bessie Jensen, Eunice Johnson, Guy Johnson, Blair Richardson Jennie Richardson, C. J. Smith, Chas. Skinner, Ellen Skinner, Bessie Shumate, Roe K. Shumate, Janette Weldon, Walter Weldon, L. D. Weldon.

Southwest Iowa District, 2108: Vernon D. Ruch, Zella Ruch, Paul M. Hanson, Sadie Hanson, Nels P. Johnson, Anna J. Johnson, Roscoe E. Davey, Mable Davey, Grace Kellog, Irene Turpen, Grace Currie, Blanche Currie, Emma Spanswick, Donna Mae Olsen, M. A. Smith, Elizabeth Smith, P. H. Heuermann, Inez Rhodes, Gretchen Hansen, Charles Hunt, Louise Hunt.

KANSAS:

Northwestern Kansas District, 407: Harvey F. Chapin, Roy Wilson, Mrs. H. E. Henry, Kenneth L. Gamble.

Southwestern Kansas District, 796: C. A. Shannon, H. Lindon Robinson, D. J. Williams, Lillian Williams, C. S. Gose, Hazel Gose, Inez Jaquith.

KENTUCKY:

Kentucky and Tennessee District, 914: Jerry Fitch, Mrs. Jerry Fitch, Edgar Boyd, Mrs.

Ruby Caldwell, Mrs. J. S. Merrill, Mrs. Eugene T. Wells, Mrs. Nellie Overcast, Allen Breckenridge, Mrs. J. Adelbert Wilson.

MAINE:

Maine District, 1261: George Lewis, William C. Smith, Willis Foss, Chester Gray, Benjamin Carter, Cecil Billings, Edna Billings, Mynn E. Garver, Henry Russell, Ruth Russell, Farrell Lenfestey, Eugene Look.

MASSACHUSETTS:

Southern New England District, 1119: Reed M. Holmes, James W. Barton, Albert A. Scherer, Herman A. Chelline, Elsie Garlick, Edmund Brown, Beatrice York, Donald O. Chesworth, Benjamin W. Leland, Myron C. Fisher, Gerald S. Rose.

MICHIGAN:

Central Michigan District, 1124: Byron H. Doty, Christy Doty, Elmer Stewart, Elizabeth Stewart, Frank Slye, Isabelle Slye, Sam Ashe, Jr., Fern Ashe, Marshall McGuire, Pearl McGuire, Emma Rosevear.

Detroit-Windsor District, 2929: W. Blair McClain, George Booth, Warren H. Chelline, David E. Dowker, Clarence T. Heaviland, Ena Slasor, Gwendolyn McClain, Eldon V. Osborn, Alma Grant, Glada Crinzi, James Pycock, Dorothy Booth, Herbert Voltman, Noble Gault, Marjorie Heaviland, Reva Grant, Ruth Leighton, Jennie Dowker, Elizabeth Voltman, Earl Jones, M. F. Simkiss, Vincent Harrison, Roberta Booth, Robert Voltman, William Garnier, Howard McKenzie, Percy Robb, Pauline Chambers, Besie Smith.

Eastern Michigan District, 1158: John E. Booth, Mrs. John Booth, Mrs. John Rogers, Mrs. Earl Diem, Mrs. Ira Bordeaux, Herbert Swoffer, John Weaver, Mrs. Audrey Murray, Aray Murray, Mrs. William Voltz, William Voltz.

Flint-Port Huron District, 2576: L. O. Brockway, Mrs. Hazel Brockway, Erwin Cook, Arthur DuRose, Mrs. Muriel DuRose, Frank Feske, Harvey Grice, Mrs. Harvey Grice, Henry Hartzler, Elwood Hester, S. E. Horton, Mrs. Anna Horton, Mrs. Sarah Burgett, Arthur Lively, Dorse Ross, Mrs. Gladys Isles, James McBride, William McGruer, Mrs. Winnie McGruer, H. J. Simons, Mrs. Ruth Simons, E. E. Smith, Mrs. Lilly Smith, William Tuttle, D. Blair Jensen.

Northern Michigan District, 1538: Fred Torsch, Lena Torsch, Nephi Torsch, Dan Babbitt, Mrs. Leda Babbitt, Miss Betty Newberry, Mrs. Grace Newberry, Walter Burns, Mrs. Elizabeth Burns, Wave McGregor, Pauline McGregor, Ula Ann Reid, Don Parks, Elaine Parks, Miss Irene Parks.

South Central Michigan District, 1089: Carl Hill, John Rae, Kenneth Yarrington, Beatrice Cook, Carl Larsen, George Whitney, Elroy Wood, Calvin Martin, Mrs. Mae Wood, Merle Howard.

Southern Michigan District, 2090: Edward R. Carter, Emily A. Carter, Garnett Smith, Leah Smith, Charles Fiscus, Viola M. Fiscus, Mary Lou Dudley, Nellie Mottashed, Frances Carlson, Jack Hodge, Gladys Hodge, Glenn Foster, Mabel B. Foster, Gloria M. M. Foster, Glenn L. Myers, Louise Evans, Muirl F. Robinson, Vernon Swager, Walter F. Ryder, Etta Ryder.

Western Michigan District, 767: Harry L. Doty, Vera Doty, Francis MacDonald, Elsie MacDonald, Althea Huff, Amos Burge, Cora Burge.

MINNESOTA:

Minnesota District, 992: Mrs. Jeanette An-

thony, William Coffman, Mrs. Jeannette Elvin, Wesley Elvin, Mrs. Lois Keairnes, Mrs. Mildred Lundeen, Mrs. Mamie O'Neil, J. F. Sumption, Warren Wolfe.

MISSOURI:

Rich Hill District, 1071: William Patterson, Arthur Dennis, John Deller, Lee Quick, C. C. Martin, Ralph Murdock, Harry Allen, Arlie Allen, Melvin Ingram, Delbert Smith.

St. Louis District, 1725: Frank McDonald, Winsome McDonald, Clarence L. Archibald, Helen Blackwood, Virginia Booth, Ward Booth, Prosper Carl, Benjamin Clark, Bernita DeLany, Robert Dickens, Celeste Nicholson, John E. Nicholson, Ellen Noakes, Charles J. Remington, Dora Richardson, Wayne Smith, Irene Wehrli.

Southern Missouri District, 942: D. E. Sellers, H. H. Wiggins, J. J. Nelson, P. P. Reed, W. A. Kuntz, W. J. Black, June Ried, Mrs. P. P. Reed, Mrs. J. J. Nelson.

Spring River District, 2230: William Patterson, A. J. Rock, G. O. Pearson, Dessie Pearson, W. J. Breshears, Evelyn Breshears, B. F. Kyser, David Sheppard, F. M. Bishop, Hattie Bishop, Clifford Browne, Sr., Adena Browne, Gale Kyser, Mrs. Roy Heller, Mrs. T. W. Bath, C. Dave Wilson, Mrs. Maggie Wilson, James W. Davis, Inez Smith Davis, Nellie Hogan, Herman Plumb, Mary Plumb.

MONTANA:

Eastern Montana District, 266: J. F. Curtis, W. R. Hillman.

Western Montana District, 690: Doris Allen, Joseph H. Yager, Vern Bardwell, Ruth Blackford, Marguerite Allen, Fred W. Kendall.

NEBRASKA:

Central Nebraska District, 494: Mrs. Ruth Jones, Francis Schunk, Willis Hague, Mrs. Lois Ries.

Northeastern Nebraska District, 1431: B. M. Anderson, Mrs. B. M. Anderson, Mrs. J. P. Jensen, John Blackmore, Mrs. John Blackmore, Albert Loving, Mrs. Albert Loving, Lila Livingston, Albert Livingston, Mazie Wingett, Cecil Stark, Carl T. Self, Mrs. Bruce Andes, Hilda Anderson.

Southern Nebraska District, 643: F. T. Schunk, Harry Niehaus, Grover Wall, Floyd W. Hirst, Paul E. Goodrich, Claude Carter.

NEW YORK:

New York District, 658: Percy L. Weegar, Frank C. Mesle, Reed A. Chambers, Mrs. George Lloyd, Miss Dorien Lloyd, Mrs. Paul Braman.

New York and Philadelphia District, 1902: Richard J. Hawkins, Ray L. Hurst, E. Leroy Squire, Carl Muir, Clifford E. Webb, D. O. Chesworth, Mrs. Charles Harris, Adeline Harris, Ethel Squire, Ephraim Squire, Thomas M. Carr, Mollie Carr, Frank Benson, Gertrude Benson, L. Maude Didriksen, Carrie Hettrick, Harriet C. Muir, Dorothy Webb, Robert Carr.

NORTH DAKOTA:

North Dakota District, 531: Cy Bielfeldt, Mrs. Cy Bielfeldt, Lloyd Stowell, Mrs. Arlie Peterson, Mrs. Obert Nerlson.

OHIO:

Kirtland District, 2260: Richard Baldwin, Inez Baldwin, Charles Brockway, Edith Brockway, John Banks, Joseph Biggs, Isabel Biggs, Samuel Balsler, Ardith Balsler, Earl Curry, Catherine Griffiths, John C. Jones, William McCune, Emma May McCune, Casimir Nikel, Sharon Nikel, William Rimes, T. Evan Thomas, Elizabeth Thomas, J. Her-

bert Talbot, J. F. Wildermuth, Erma H. Wildermuth.

Northwest Ohio District, 743: Alvin Wadsworth, Marjory Wadsworth, John Banks, Wayne Crandall, Brandon Smith, Martha Floro, Eteleka White.

Southern Ohio District, 2619: D. Blair Jensen, E. J. Gleazer, G. T. Griffiths, C. W. Clark, F. T. Rockwell, Mae Rockwell, S. E. Dickson, Ida Dickson, Nelle Swanson, Nitah Anderton, John E. Booth, Helen Booth, Margaret Barker, O. M. Hooten, Chas. McCray, Earl K. Caldwell, Merle Guthrie, Cleona Guthrie, Wm. J. Williams, Willita Miller, Allison Miller, Nelle Feder, Nelle Kaiser, Paul Elwood, Myrtle Boeckman, Priscilla Boeckman.

OKLAHOMA:

Central Oklahoma District, 2785: Cal Rimmer, Ralph Vickory, Zelma Lungwitz, Dora Hopkins McDaniel, Minerva R. Yerrington, Lillie B. Howard, F. Ed. Dillon, Eloise Goodwin, Mrs. Graham S. Hart, B. A. Howard, Mrs. J. S. Meyer, J. S. Meyer, L. W. Kohlman, Mable Apple, Ed. Fitzwater, Mrs. B. F. Pollard, B. F. Pollard, Raymond Yeubanks, Wilma Nunn, Omar Nunn, Arthur Ledsworth, Violet Dollins, H. L. Dollins, W. L. Conner, Mrs. Robert Beck, Joe Faulk, Mable Dixon.

Western Oklahoma District, 878: Glen H. Johnson, Mrs. Glen H. Johnson, Alice Skinner, Lemuel D. Dyke, Mrs. Lemuel D. Dyke, Glenn C. Limb, Ralph F. Wilt, Mrs. Ralph F. Wilt.

OREGON:

Portland District, 1560: Miles Whiting, Clara Whiting, Clark Livingston, Lillian Livingston, W. Wallace Smith, Rosemond Smith, Elmer Larson, Carolyn Larson, J. L. Verhey, Wally Smith, Donna Larson, Albertasley, Marcus Cook, Harry Fry, Ardath Fry.

PENNSYLVANIA:

Pittsburgh District, 716: Henry M. Winship, C. I. Winship, John Tenos, Arthur Warner, DeLloyd Winship, Mrs. Arthur Warner, Mrs. Ruth Snider.

TEXAS:

Central Texas District, 1110: A. V. Arnold, W. P. Odom, Charles M. Mitchell, Earl M. Moore, Miss Berdina Root, Hal E. Davenport, Edward Thompson, J. Charles May, Sidney Bryant, Frank Arnold, Don Everett, Southwest Texas District, 805: J. Charles May, H. E. Winegar, Wayne Jackel, Albert Holder, Mrs. Opal Dorow, Mrs. Lily Cramer, Miss Alla Wheeler, Miss Mary Jo Wilder.

UTAH:

Utah District, 475: James Everett, Arthur E. Stoft, Mrs. Arthur E. Stoft, Gustas Gerwien.

WASHINGTON:

Seattle District, 1500: Mrs. Adolph Lundeen, Adolph Lundeen, Ken Sheffer, Paul Wellington, Mrs. Melva Crum, Ernest Ledsworth, Mrs. Earl Chappell, Mrs. Russell Anderson, Miss Alfreda Rose, Roy Stearns, Walter Powers, Mrs. Paul Wellington, Bob Nims, Eugene Davis, Mrs. L. Bogard.

Spokane District, 984: J. F. Curtis, Joseph H. Sage, Carlos Crownover, James N. Kemp, Mrs. Helen Kemp, Vernon L. Gunter, Laura Gunter, J. Gerritt Juergens, Annabelle Peers.

WEST VIRGINIA:

West Virginia District, 1237: Robert E. Rodgers, Samuel M. Zonker, Mrs. S. M. Zonker, Clyde Zonker, Ralph Fleming, Mrs.

Ralph Fleming, John Trieber, Mrs. John Trieber, John Stinoski, D. Blair Jensen, Merle Guthrie, May R. Griffin.

WISCONSIN:

Northern Wisconsin District, 571: E. Y. Hunker, Veda Lafferty, Clive Metcalf, Lyle Steede, Donald Rich.
Southern Wisconsin District, 731: Harry Wasson, Neva Kuenzi, Cleo Kimball, Marlin Moe, Ormond Kimball, Leroy Hunt, Leda Colbert.

BRANCHES IN UNORGANIZED TERRITORY:

Douglas (Arizona) Branch, 30: John W. Rushton.
Phoenix (Arizona) Branch, 216: Keizo Tsuji, Mahen T. Speer.
Tucson (Arizona) Branch, 97: Mrs. Clara Vilate McDole.
Tampa (Florida) Branch, 40: Rolland L. Aultman.
Topeka (Kansas) Branch, 129: Mrs. M. E. Cheeseman.
North Platte (Nebraska) Branch, 170: La Verne Sivits.

The committee recommends that the persons listed above be seated as delegates in the Conference and be given the right of voice and vote in all deliberations.

Respectfully submitted,
THE CREDENTIALS COMMITTEE,
C. L. OLSON,
LLOYD L. BLAND,
ARTHUR B. TAYLOR.

March 21, 1947.

News Briefs

Peoria, Illinois

Pastor, William H. Norris

The branch business meeting was held September 15. Officers elected to serve during the coming year are as follows: William Norris, pastor; William Shotton and Raymond Wrigley, counselors; John Peters, church school director; Martha Kerr, junior church school supervisor; Reba Thomas, church school secretary; David Carter, young people's leader; Gladys Hegwood, secretary, statistician, and historian; Zaidie Stearns, treasurer; Edith DePriest, music supervisor; Elva Taylor, women's leader; Wayne Frye, publicity agent; and William Shotton, branch solicitor. Robert Frye has served the branch as pianist since his discharge from the armed forces last February.

A class in teacher training was organized in October with an enrollment of fifteen members; Herbert Dutton is teacher.

The church school is now functioning as a graded school, and the first promotion day was observed in October. Other achievements of the branch are the organization of a junior church and cradle roll department, and the printing of a weekly church bulletin.

Fifteen members of Peoria congregation attended the district conference held in Moline, on October 27. John Peters and William Shotton attended the district priesthood institute at Moline on December 6, 7, and 8.

Guest speakers in recent months have been Elders LaGrieco, L. W. Stiegel, John Stiegel, Ray Bean, O. C. Henson, James Shotton, and Apostles Arthur A. Oakman and D. T. Williams. Elder E. R. Williams and Lillian Williams, district young people's leader, were guests on January 26.

Family social functions have included a wiener roast at the home of Mr. and Mrs.

R. E. Gabriel and a Christmas party at the home of Elder and Mrs. William Norris.

A chili supper and bazaar, sponsored by the women's department at the home of Dr. and Mrs. Herbert Dutton, netted approximately \$100; this money will be applied to the building fund.

A Christmas program was presented by the children under the direction of Helen Strong on the evening of December 22.

An ordination service was held January 26 preceding the regular church service. Elvin Duke was ordained to the office of teacher by Elder E. R. Williams. Apostle D. T. Williams was the morning speaker.

Recent blessings include: Mary Frances, infant daughter of Joseph and Marcella Brady; Dean, son of Spencer and Edna Bidney; Lynda Faye, daughter of Marvin and Irma Huffman; Phillip Allen, son of Mr. and Mrs. Joseph Shotton; Bruce Michael, son of Earl and Pauline Mailahn; and Bertha Marie, daughter of Robert and Evelyn Cox. Officiating ministers were Elders William Shotton, Raymond Wrigley, and William Norris.

—Wayne Frye, reporter.

Edmonton, Alberta

Pastor, Alvin Walrath

A building fund of over \$4,000 has been established in the past three years. Attendance has outgrown the present church home, and a new and larger church is imperative. The women, under the leadership of Sister Larmour, have contributed much to the building fund.

Alvin Walrath, in addition to his pastoral duties, is attending the university. The various departmental directors are helping lighten the load of responsibility on the pastor by accepting the challenge of leadership and assisting in the services. Present officers are Alvin Walrath, pastor; David Larmour, church school director; Mrs. C. R. Bowerman, director of music; Mrs. E. Larmour, women's leader; Richard Osler, solicitor; and Eleanor Bowerman, book steward.

Charles Clark and Howard Clifford were baptized by Elder Elgin Clark in early fall. Christmas was observed with a concert; presents and treats were distributed to the children.

Judge Willis of the Juvenile Court was the speaker on Sunday, January 19. He talked on the responsibility of parents to their children.

The infant son of Mr. and Mrs. William Ausmen was blessed on February 16.

Apostle Charles R. Hield and Missionary James Menzies are expected to visit Edmonton in the near future.

—Ardella A. Clark, reporter.

Fall River, Massachusetts

Pastor, A. M. Coombs

A white Christmas service was held at the church on December 22. Elder Edmund Brown of Providence spoke on "God's Law" the preceding Sunday.

The women held a valentine party at which John C. Henderson, deacon and treasurer of Fall River Branch for many years, was presented an automatic toaster. Mr. Henderson now lives in Attleboro. Mrs. Alice Chesworth is local leader of the women's department. Florence Sinclair of Attleboro, district leader, was the speaker at a meeting held at the pastor's home on January 31.

Apostle George G. Lewis and Elder Reed M. Holmes visited Fall River in February. Bishop and Mrs. Donald Chesworth are making their home in Fall River.

Pastor A. M. Coombs has retired from his position at the post office and is devoting full time to his work as pastor.

—Gladys V. Coombs, reporter.

Colorado Springs, Colorado

Pastor, J. D. Curtis

Apostle Charles R. Hield gave illustrated lectures on the Book of Mormon at the evening services held November 18 and 19.

Marian Kelly was baptized on Wednesday evening, November 20, by Pastor J. D. Curtis; she was confirmed by Elders C. D. Liggett and J. D. Curtis.

The Zion's League sponsored a chili supper on Friday evening, November 8; Myrtle Stephenson is League director.

Patricia Viola and Dennis James, children of Elizabeth and Dan Kelly of San Jose, California, were blessed on Sunday, November 10, by Pastor Curtis and Elder J. LaLonde.

Verna Sanderson and Myrtle Stephenson directed the candlelight Christmas program on Sunday evening, December 22. Morning prayer services were held on both Thanksgiving and Christmas.

Jeanne Ebeling and Karen Sanderson were baptized on the morning of January 12; officiating ministers were Priest Ray Ebeling and Pastor J. D. Curtis. Elders Floyd Engstrom and Pastor Curtis were in charge of the ordination service.

Church school attendance is on the increase. Pastor Curtis is giving a missionary sermon every Sunday night; these services are attended by a number of nonmembers.

Judith Annette and Esther Winogene, daughters of Mr. and Mrs. Charles Leake of Rockford, Colorado, were blessed by Elders J. LaLonde and J. D. Curtis on January 26. Bonnie Lee, daughter of Winfrey and Lois Glenn, was blessed on January 19 by Elder Floyd Engstrom and Pastor Curtis.

Mr. and Mrs. Houston Hobart and children, formerly of Seattle, Washington, are now making their home in Colorado Springs.

—Martha Downs, reporter.

Tampa, Florida

Pastor, Arthur Chevalier

The women's department held a bazaar at St. Petersburg on December 6, 7, and 19 to raise money for the building fund. On December 9, the Saints were served supper on board the boat "Florida" in St. Petersburg pier; Mr. and Mrs. Homer Letchworth prepared the meal. After supper, the guests were invited to the upper deck to watch the lights of the pier fade away into the night as the boat drifted out into the bay. After casting anchor, Evangelist Ray Whiting of Independence talked to the group.

In fasting and prayer, the Saints met at the North Tampa Civic Club on Sunday, December 15, to organize the Tampa Branch. Apostle Myron McConley presided over the service, assisted by Evangelist Ray Whiting. Preceding the election of officers, Arthur Chevalier was ordained an elder by Apostle McConley and Elder N. L. Booker; Rolland Aultman was ordained a priest by Evangelist Whiting and Elder Chevalier. Officers elected are as follows: Arthur Chevalier, pastor; Marjorie Aultman Mowery, clerk; Rolland Aultman, treasurer; Anice McBride, church school director; Harvey Mowery, assistant director; Martha Kop, women's leader; Vaneta Stockwood, music director; Robert Hurley, publicity agent; Ella Manross, substitute; and Eruly Chevalier, Sr., bishop's agent. Reports of the church school and women's department were read and approved at the business meeting. It was voted that the account book be audited and turned over to the branch, and that the duplicate envelope system be adopted. Delegates to General Conference were also elected.

At the close of the service, "Mom" and "Pop" Chevalier were presented a corsage and boutonniere in recognition of their years of service to Tampa Mission.

On January 13, the first wedding in the newly-organized branch took place at the Civic Club. Marjorie June Aultman and Harvey Mowery, both branch officers, were married before a setting of palms and native flowers. —Ella Manross, reporter.

Attleboro, Massachusetts

Pastor, Ralph Power

The Attleboro choir presented its eighth annual performance of Handel's *The Messiah* on December 15, with a repeat performance being given at the Plainville, Massachusetts, Methodist Church on the following Sunday.

The children of the church school department presented their Christmas program on December 24; a party followed the program.

Emmaline Moore and Ralph Spinney, Jr., were baptized on December 29 by Pastor Ralph Power and confirmed on January 5 by Elders Earle Bradshaw, Raymond Bradshaw, and Ralph Power.

Nine members of the Zion's League attended the Southern New England Youth Conference in Boston on January 18 and 19.

"Our Stewardship" was the theme for January. January 26 was observed as the day for filing inventories and annual statements; Bishop D. O. Chesworth was the speaker at the morning service.

District President Reed M. Holmes and Missionary Albert Scherer conducted a seminar on personal evangelism from January 26 to 29. All sessions were well attended.

The Equi (men's) Club has entered the local church volleyball league; at present the team holds second place in the league standings.

The forty-third anniversary supper of Attleboro Branch was held February 15 with Apostle George Lewis and Bishop Chesworth as guests; over 100 people attended.

On February 23, the Zion's League "gospel team" was in charge of the morning service at Providence Branch and the evening service at Attleboro.

—Herbert A. Moore, Jr., reporter.

Windsor, Ontario

Pastor, Warren H. Chelline

During December, the women's department sponsored a bazaar, made Christmas puddings, and held a Christmas party. The Sunshine Club gave a formal dinner party at the home of Virginia Bennette, president, on the evening of December 17. The children of the church school presented a concert on December 20 under the direction of Fred Reid, church school superintendent, and Grace Hill, children's supervisor. The choir, directed by Sister Arnold, presented the cantata, "The Babe of Bethlehem," on the evening of December 22. At the close of this service, the women were hostesses at a social hour in the lower auditorium. Elder and Mrs. Pycock were presented a gift by the Saints at the close of the evening in appreciation of their services to Windsor Branch during the five years Elder Pycock was pastor. On Christmas Eve, the Leaguers went caroling. The League is responsible for the evening service on the last Sunday in every month. In December, they had Elder George McIntosh, supervisor of young people at River Rouge, Michigan, as the guest speaker.

Group three of the women's department sponsored an international luncheon on Janu-

ary 14. At the mass meeting which followed, Glada Crinzie addressed the women. A winter carnival was held by the Leaguers on January 31. Elder Alfred Strelling, supervisor of young people at Pontiac, Michigan, spoke at the League service in January.

A leadership training course is being conducted by Elder Earl Hill. Troop Number Fifty, Windsor, of the Boy Scouts of Canada, received special recognition at the evening service on February 16. Scoutmaster Walter Thorpe and Troup Chaplain Warren Chelline were in charge of the service; Elder W. Blair McClain, president of the Detroit-Windsor District, was the speaker. The Scouts sponsored a father-son banquet on the following evening with Almer Sheehy, pastor of London Branch, as speaker. Elder R. K. Wood, district supervisor of young people, spoke at the League service on February 23.

—June Grant, reporter.

Buffalo, New York

The first district conference of 1947 was held in Buffalo on Sunday, February 2. Apostle George G. Lewis was guest speaker, and District President P. L. Weegar was in charge. Delegates to General Conference were elected. Ann and Dorian Lloyd will represent the Buffalo Zion's League at Conference.

The name, "Jonna Golon," has been selected by the older young people for this class. The interpretation is "flourishing circle."

Robert, infant son of Mr. and Mrs. Robert Chambers, was blessed by Elders Reed Chambers and Walter Simpson recently.

—Paul H. Ebeling, reporter.

Lincoln, Nebraska

Pastor, Francis T. Schrunk

Junior church is being held the second and fourth Sundays of each month at 11 o'clock for the children. Priest E. P. Oehring is in charge.

Pastor Francis Schrunk was honored at a Christmas surprise party following the Wednesday evening prayer service on December 18. The party was sponsored by the women of the church. Pastor Schrunk was presented a gift at the close of the evening. The primary department held its annual "birthday party for Jesus" on Sunday, December 22, during the church school period. "The promise of Christmas" was the title of Pastor Schrunk's 11 o'clock sermon. The children, directed by Veva Allen, presented a candlelight service at 6 o'clock in the evening. The birth of Christ was portrayed in song and verse; Mrs. Warren Ballor was the reader, Mrs. George Mechling, choir director, and Mrs. A. Pfanmiller, accompanist. Elder Clarence Williams delivered the sermonette. The Zion's League was in charge of Christmas decorations.

Beaverton, Michigan

Pastor, Elmer Kintner

The adult department, under the supervision of Leo Hill, meets the first Friday of each month in the homes of various members for a social evening. The Leaguers, with Roy Seymour as supervisor and James Wiltzie as president, have recently enjoyed a watch party, skating party, and chili supper. They meet every Monday evening to study the book, *Between the Covers of the Book of Mormon*. On Saturday, February 22, they motored to Grayling, one of the winter resorts in Michigan, to spend the day skiing, tobogganing, and skating. The League is responsible for one evening service each month.

The women, under the supervision of Fern Asch, are studying "A Course of Apprecia-

tion," by Alice Bolon. They have a handbook of devotions and songs and an outline of their year's work. Present projects include a bazaar and the equipping of a new kitchen.

Myrtle Kintner is presenting a series of sermon stories in flannelgraph for the juniors. Leon Methner is teaching the children new songs. Beginning the first of March, a contest is to be conducted in which the children vie for prizes in memorizing Bible verses.

Missionary Virgil Billings gave a series of illustrated sermons in January. Family night was held at the close of the series with Elder Billings as guest of honor. The family night entertainment for March will be a St. Patrick's party.

Recent visiting speakers have been Apostle D. Blair Jensen, District President B. H. Doty of Central Michigan, and District President M. Howard of the South Central District.

—Myrtle Kintner, reporter.

Southern New England District Conference

The theme of the Southern New England District Conference, held in Boston, Massachusetts, on February 8 and 9, was, "Let Us Bear Witness." The annual business meeting was held on Saturday evening. Officers elected are as follows: Reed Holmes, district president; John Foster and Herman Chelline, counselors; James Barton, secretary; Harold Cash, Jr., treasurer; V. Everett York, auditor; Elsie Garlick, director of religious education; Florence Sinclair, women's leader; and Beatrice York, director of music. Delegates to General Conference were also elected. A district budget of \$1,500 was approved; \$150 was allotted for the publication of the district paper, *Good News*.

Sunday's activities began with a prayer service, followed at 11 o'clock by Apostle George Lewis's sermon, "Ye Shall Be Witnesses." Solos were sung by Ralph Power and Dorothy Sinclair. Lunch was served at noon by the women of Boston Branch, after which the clerks, pastors, and members of the women's council met for brief sessions. At 2:30 p.m., Apostle Lewis addressed the conference on "The Current Tasks of the Church." Seventy Albert Scherer spoke at 3 o'clock; his sermon topic was "Co-Missioned With Christ." Music was furnished by the Boston choir.

Future district activities have been scheduled as follows: pastors' meeting, Providence, Rhode Island, May 4; youth frolic, Onset, Massachusetts, May 21 and 22; vacation church school, Onset, July 1-18; pastors' meeting, Onset, July 6; Onset Reunion, Onset, July 19-27.

—James W. Barton, reporter.

Vancouver, Washington

Pastor, Paul E. Fishel

Three new classes have been organized in the church school, making a total of eight morning and four evening classes. The older young people, under the leadership of Priest Roy Keiser, have formed a social organization known as "New Horizons"; they meet on the third Tuesday of each month in the homes of various members. This group, with Ralph Chapman as supervisor, is making plans for several projects which will provide opportunity for greater participation in church activity.

Pastor Paul E. Fishel conducts a branch council on the last Sunday of each month. Every three months, Church School Director Ruby Fishel arranges a council and social for all church school officers and teachers. Priesthood meetings are held on Communion Sundays preceding the evening study classes.

Branch bulletins are published every other week.

Members of the Zion's League are in charge of one evening service each month. They have featured panel discussions, quiz programs, and plays. On February 2 they presented a candlelight dedication service with members of "New Horizons" as guests. District President J. L. Verhei gave the dedication talk, which was followed by responses from each person present. The table was arranged in the form of a cross, with one chair draped in white for the Unseen Guest. The worship center was a picture of Christ with burning tapers on either side.

Terry Melvin, son of Vernon and Lorraine Murrow; Kenneth Roy, son of Kenneth and Rube Mae Fenander; Michael Vernon, son of Wilbur and Estella Chapman; and Alice Pauline, whose guardians are Harold and Leona Carpenter, were blessed recently.

Speakers have been J. L. Verhei, Evangelist Walter Barker, Joseph Larson, Harold Carpenter, M. H. Cook, Roy Keiser, Will Chapman, Albert Lasley, and Paul Fishel.

Sympathy is extended by the Saints of Vancouver to Boyd Hunt, whose wife, Alice, died February 11.

Vancouver, British Columbia

Pastor, N. V. Morrison

Lindale Norene, infant son of Mr. and Mrs. Charles N. Chadwick of Oak Harbor, Washington, was blessed on November 10. Dennis Archibald, son of Mr. and Mrs. George Palmer; Sylvia Rose, daughter of Mr. and Mrs. Harry Lacey of Sprout Lake; and Jan Mona, daughter of Mr. and Mrs. Dekker of Viking, Alberta, were blessed on December 29.

The Daughters of Zion held a successful bazaar recently. They also visited the Canadian Bakeries plant and were shown the processes of making bread and cakes for wholesale. Their latest activity was a valentine party.

Pastor and Mrs. N. V. Morrison and Vera spent the Christmas season in California; Brother Morrison assisted in services at Englewood, Los Angeles, Berkeley, San Francisco, and San Diego. Home from Graceland for the holidays were Chester Gregory and Danny Waite.

The annual Christmas concert was presented under the direction of the church school officers. Presents and candy were distributed by Santa. The Zion's League sponsored a New Year's party at the home of Mr. and Mrs. Stanley Spargo.

Mr. and Mrs. Erie Andrews and their two children have recently returned to Vancouver from Watson Lake in the Yukon territory.

Members of the branch were saddened by the death of James Johnston who served as pastor of the Vancouver Church for many years. He was a devoted worker during his thirty-five years of membership. In his will, he provided \$1,000 to be used by Vancouver Branch and a similar amount for the general church and Crippled Children's Hospital. On the Sunday morning following his funeral, a memorial service was held in his honor. Elder Edwin Spargo gave the sermon, speaking on "The Resurrection."

—Bert Embleton, reporter.

Houston, Texas

The midwinter district conference was held at Houston on February 7, 8, and 9. Seventy Roscoe Davey and J. Charles May, representing the general church, conducted classes and were the speakers. Members from Dallas, Ft. Worth, Hearne, Marlin, Austin, and Rio Grande attended the conference. The young people and their leader, Mabel Davis, arranged a steak fry for all the Leaguers. The

women, under the direction of Bea Funk, served meals at the church during the three days of conference.

Bishop C. A. Skinner was present on February 13, 14, 16, and 17 to conduct classes on the church and its financial policy.

—Mrs. Olive Fuqua, reporter.

London, Ontario

Pastor, A. W. Sheehy

London District Conference was held in London on January 19 with Apostle E. J. Gleazer as guest speaker. A prayer meeting was held at 9:30 a.m. with A. W. Sheehy in charge, assisted by Apostle Gleazer, H. Schlotzhauer, and J. E. MacGregor. Music was under the direction of Fred Heddington. Bishop Dent presided at the 11 o'clock service, assisted by Frank Gray. Rhoda Hodgson sang a solo, and Apostle Gleazer delivered the sermon.

The first part of the 3 o'clock business meeting was conducted by the Zion's League with Dorothy Tomlinson in charge. Floyd Skelton gave the call to worship and offered prayer. Mervin Noltie read the Scripture, and Win McCoy sang a solo. In a short talk, Bill Moore stressed the importance of the business meeting. Delegates were then elected to represent London at the General Conference in April. The calls of Howard Marshall and William Moore to the offices of elder and priest, respectively, were approved. The meeting also approved the purchase of Eric Beach Reunion Grounds by London and Chatham Districts. At the evening service, James Auld was the guest soloist, and Apostle Gleazer the speaker. Following the service, Brother Gleazer addressed a meeting of the Zion's League in the lower auditorium.

At a cost of \$18,800, London and Chatham Districts have decided to buy the Eric Beach Reunion Grounds. This extends over approximately eleven acres and includes the pavilion. In addition to being the reunion grounds, this will be used for week-end retreats and summer youth camps. Plans also indicate that future Ontario Youth Conventions will be held at Eric Beach instead of in London.

On the evening of February 14, the women's department sponsored a pie supper and social in the lower auditorium of the church. Valentine decorations lent a festive atmosphere to the room in which small tables had been set up to accommodate the guests. A short program of music was much enjoyed by those who attended.

—Joseph Skelton, reporter.

Chatham, Ontario

Pastor, J. A. Pray

Penny Rae, daughter of Eileen and Wesley Butler, was blessed Sunday morning, January 19, by Elders Fred Crouchman and J. A. Pray. After the evening preaching service, the Saints gathered in the lower auditorium for a farewell party for the Harold Neal family; Elder J. F. Kelly was in charge of the program. Refreshments were served, and the Neals were given a farewell gift in appreciation of their services to Chatham Branch. They are now making their home in Toronto.

The eighth annual Chatham District Youth Convention was held on the week end of January 25 and 26. The convention theme was "My God, My Church, Myself." Apostle D. Blair Jensen, Seventy H. I. Veit, and Elder Warren Chelline were the guest speakers. The women of Chatham Branch served meals on Sunday and catered for the banquet held in the lower auditorium on Saturday evening. At the 2 o'clock business meeting on Sunday aft-

noon, delegates to General Conference were elected.

Elder J. F. Kelly gave the lesson at the February Communion service. Bishop J. C. Dent of London was the evening speaker. On Wednesday, February 5, Apostle E. J. Gleazer talked on the progress being made by the church in America and plans for foreign missionary work.

Priesthood classes have been held in the pastor's study twice a month on Monday evenings. Leadership training classes, with Helen Kelly as instructor, are held on Tuesday evenings. Police Magistrate Ivan B. Craig addressed the Men's Club on February 11 on the subject of juvenile delinquency.

Girls' workers, monitors, and circle committee members met with the branch committee for a supper meeting in the lower auditorium of the church on Friday evening, February 14. Elder Pray was the speaker. Plans were made for leadership training classes in Oriole and Blue Bird work, with the monitors and circle committee members of each group holding study classes. Girls' work in Chatham Branch is proving to be a real missionary endeavor; all groups have more nonmember girls than members.

—Gladys Ferguson, reporter.

Victoria, British Columbia

Pastor, Henry Piedt

A Christmas party was held at the home of Deacon K. O. Bell. A New Year's supper and prayer service was held at Pastor Henry Piedt's home.

Elder Edwin Spargo of Vancouver was the speaker at both the morning and evening services on December 29; he also assisted Pastor Piedt in the blessing of Barbara Edessa Lyle, Betty Lorraine, and Donna Jean Baird. Bishop Monte E. Lasater gave the morning sermon on January 19. Elder William Cornish of Senlac, Saskatchewan, and John Harper visited the mission on January 29 and 30.

—E. E. A. Irwin, reporter.

Seattle, Washington

First Congregation

Pastor, Paul A. Wellington

A building fund campaign is being conducted under the supervision of five captains: Olive Anderson, Charles Sylvester, Paul Parkhurst, Marilyn Smith, and Granville Swenson. The soliciting teams are making notable progress toward reaching their \$30,000 goal before April 1. On February 14, a box social was held in the basement of the church at which \$350 was cleared for the fund. A report on March 2 showed over half the amount had been raised in cash and pledges.

The members of Seattle Branch attended the district conference in Bremerton on February 15 and 16.

The *Co-ordinator*, a branch publication, is distributed twice monthly. Pastor Paul Wellington is editor; his assistants are Bette Parkhurst and Eunice Ralston.

T/4 Paul Miyamoto of Fort Lewis was guest speaker at the morning service on February 23; Priest Miyamoto is a native of Hawaii. Seventy Ernest Ledsworth will be in Seattle from March 12 to 26.

The March Communion service was held in the evening by candlelight.

Hostesses for the LaDaSa Club in February were Sylvia Martin, Delia Swenson, Jewell Ofstad, and Fay Wellington. Eva Lundeen, district women's leader, was guest speaker.

—Mary Coleman, reporter.

Independence, Missouri

Stone Church Congregation

Pastor, Glaude A. Smith

"Our Missionary Task" was emphasized during February. Morning speakers for the month included Apostle M. A. McConley, Pastor Glaude A. Smith, and Elder Charles V. Graham. Those who spoke at the evening services were Elder L. F. P. Curry, Pastor Glaude Smith, Evan Fry, radio director, and Leonard Lea, managing editor of the *Saints' Herald*.

The week of February 16-23 was observed as brotherhood week. Elder Charles V. Graham presented an interesting address on "Brotherhood" at the morning services Sunday, February 23.

Preceding the city-wide prayer meeting Sunday afternoon, February 16, a baptismal service was held; new members are as follows: Mathilda Lotz, Gary Lee Heaviland, Sylvia Kay Pinson, and William Henry Lawson.

The women's department sponsored a book review Monday evening, March 3, in the main auditorium of Stone Church. Mrs. Blanche Gault, women's leader, introduced Apostle Arthur A. Oakman, who gave an inspiring review of Elbert A. Smith's *On Memory's Beam*. Preceding the review, a thirty-minute program of sacred music was presented by the Cantanina Chorus under the direction of Mrs. J. T. Westwood, Jr. Members of the women's department and Daughters of Zion served as hostesses and ushers. A silver offering was taken. Pastor Glaude A. Smith gave the benediction.

Apostle C. George Mesley was in charge of the Communion services on Sunday, March 2. Twelve hundred and seventy-four members were served. Apostle Mesley delivered the pastoral address and prayer. Music was furnished by the Clematis Chorus, Mrs. John Lentell directing.

"Leaguers Varieties of 1947" was given by the Zion's League of Stone Church on the evenings of March 7 and 8. The program was presented in the form of a radio broadcast with Myron Curry of KMBC as master of ceremonies. Features of the entertainment included music by David Leonard and his junior orchestra, songs by the Star Dusters and Girls' Trio, Ventriloquist Glen Cargyle and "Eddie," wrestling act, marimba solos, battle of the crooners, Abbott and Costello impersonations, minstrel skit, solo and musical readings with guitar accompaniment, and Magician Keith McCormick.

—May Dean Carter, reporter.

Spring Branch Congregation

Pastor, Iven Clothier

The Christmas season was celebrated with three special services. The choir, under the direction of Wilda Nelson, presented a cantata at 11 o'clock on December 22. The children and members of the Zion's League gave the evening program. The annual Christmas treat was enjoyed by young and old.

Bishop's Agent Ammon Essig gave the January Communion address. January 26 was set aside as accounting Sunday for the Saints of Spring Branch; Bishop H. L. Livingston was the speaker on this occasion. Other speakers for the month were Irving Sheffer, Fred Epperson, J. H. Ross, and Brother Higgins.

One service each month is dedicated to music. The choir, the Cantanina and Clematis Choruses, Mrs. Maxine Thompson, William Leonard, Mrs. Elva Pratt, Wilda Nelson, Mary Ward, Carol Moore, Darlyne Ruoff, Ralph Dunlap, Madge Farley, Gloria McLees, New-

ton and Harry Ward have contributed to these services.

Cottage meetings began February 7 under the direction of Elder J. H. Ross of west group. Members of the Zion's League, with Frank Robinson as leader, have been visiting other Leagues in Independence. They also attend the Zion-wide prayer services at Stone Church. Monday nights are reserved for recreation; Spring Branch Leaguers have won several intra-city basketball games and took first place in the Red League. A formal banquet was held at the beginning of the new year; Apostle George Lewis and Elder Charles Graham were the speakers. Pastor and Mrs. Iven Clothier were guests of honor. The banquet dinner was served by the women's department and the Leaguers provided the program. Recent League speakers have been John Darling, Henry Schaffer, and Fred Epperson.

Bruce McEllory was baptized at the morning prayer service on March 2. Robert Fish gave the Communion talk at the following service, and Ralph Dunlap sang "I Walked Today Where Jesus Walked." Leo Pendarvis was the evening speaker.

—Mary Ward, reporter.

Chicago, Illinois, District

District President, J. E. Baldwin

Assisting Elder David Weisen at the district prayer service in February were Elders John Pettersson and Luther Troyer. These services are arranged and scheduled by District Counselor Roy Smith for both young and adult members.

Speakers throughout Chicago District observed February as missionary emphasis month. Sermon topics were selected from "The Great Commission."

Elder Paul Frisbie began a series of Book of Mormon lectures at Central Church on Sunday evening, February 16, which lasted for four consecutive Sundays. Before entering Chicago University, Elder Frisbie was active in the mission field. A pre-service featuring illustrated talks by various speakers was given before each lecture. Saints from the city congregations and their nonmember friends attended the series.

The women's groups, under the direction of Genevieve Lusha, continue to send good will packages to the Saints in Europe. Letters of gratitude from the recipients emphasize the necessity of continuing such aid. Another project of the women is raising funds to furnish a room in the boys' dormitory at Grace-land.

All book stewards and pastors in the district are actively engaged in the drive for new *Herald* subscribers. The quota is posted as 120 additional subscriptions by March 31.

Members of the district priesthood held their regular monthly meeting at the West Pullman Church on February 24. Following the 6:30 dinner, Elder Roy Smith presided over the discussion on Communion procedures. Denny Smith presented an interpretation of Da Vinci's "The Last Supper," and John Wight sang, "I Know That My Redeemer Liveth."

Delegates to General Conference were elected at the district business meeting held on the afternoon of March 2 at Central Church. The Saints of Central provided movies and a cafeteria supper for those of other branches remaining for the evening service.

—Ruth Dickens, reporter.

First Chicago Congregation

Pastor, H. T. McCaig

The theme for the month of February was, "He That Believeth." On Sunday, February 2, a youth fellowship service was held preceding church school. Lyman Jones, assisted by D. M. Wiesen, was in charge of the Com-

munion service; H. T. McCaig gave the pastoral message and H. D. McPeeke the sacramental address.

Twenty-four packages of food and clothing have been sent by the women of Chicago to the Saints in Holland and Germany; all the contents of these packages and \$45.44 for postage were provided by the women. In return, numerous letters of thanks have been received from abroad. Three classes in religious education were organized recently, and twenty-six women have registered for credit. Friendly visiting is also a project of the women's department.

The Leaguers held a valentine party in the lower auditorium of First Church on February 14. District League Supervisor Melvin Fowler was present for the party. President June Green supplied the refreshments, and Bob Pawley was in charge of recreation.

At a meeting of the Men's Club on February 17, moving pictures of the 1946 world's series were shown, after which refreshments were served.

First Church has suffered a great loss by the death of Elder Harry Passman who died February 28.

—Velva Castins, reporter.

Gary, Indiana

Pastor, D. H. Smith

D. H. Smith was in charge of the Communion service on February 2 and District President J. E. Baldwin gave the sacrament message. Lamont Mair of Hammond spoke in the evening. Church school themes for the month were, "Jesus as a Child," "Jesus as a Friend," "Jesus at the Cross," and "Jesus as the Christ." Speakers on February 9 were Elders Frank Shank of Chicago and R. W. Smith of Hammond. At the worship service on February 16, the children presented seven dollars to Pastor Smith as their contribution to the building fund. A prayer and testimony meeting was held at 11 o'clock. Kenneth Lusha of Chicago spoke in the evening.

Junior church was held for the children on Sunday, February 23. Speakers at the main services were Elder Lyman Jones of Chicago and Pastor D. H. Smith.

The women held their monthly meeting at the home of Elizabeth Werner; the study theme was, "We Need the Church." The project for the coming two months is a donation party.

—Ida Kidd, reporter.

Hammond, Indiana

Pastor, Roy W. Smith

The branch theme is, "Walking Together in the Old, Old Path." Recent speakers have been D. M. Wiesen, Joseph Baldwin, Lyman Jones, and J. W. Pettersson. Tom Beil, pastor of Central Chicago Church, gave an illustrated lecture on oriental art in February. The women, under the leadership of Mrs. Lola Smith, met twice monthly. An all-day meeting is held once each month with a dinner being served at noon. At their evening study class, the women are using F. Henry Edwards' *God Our Help* as a text. Rummage sales, paper drives, and plastic goods sales have been sponsored recently to raise money.

—Emma Guse, reporter.

Low Banks, Ontario

Elder Harry Dayton began a series of weekly sermons in December and is still meeting with the Saints each Sunday. The group celebrated St. Patrick's Day by holding a party in the lower auditorium of the church. Dawn Ann, infant daughter of Mr. and Mrs. Donald Kennedy, was blessed Sunday, March 2, by Elders Harry Dayton and Clarence MacDonald.

—Mrs. H. J. Minor, reporter.

Kansas City Stake

Stake President, J. D. Anderson

A stake priesthood meeting was held at Central Church on February 23. Elder Glaude Smith, pastor of Stone Church, was the speaker. On March 8, the Graceland A Cappella Choir presented a service of music. The monthly meeting of the Stake Men's Club was held at Central Church on March 3; a representative of the Better Business Bureau of Kansas City gave the address. Members of the Stake Women's Club met for a luncheon and program on March 4; Mrs. C. C. Peterson, president of the club, was in charge.

The semi-annual stake conference was held at Central Church March 14 to 16. The ordination of ten men to the priesthood was approved, and delegates to General Conference were elected. The stake building program was discussed and appropriations made for the establishing of building funds for the Argentine and Van Brunt congregations and for the completion of the Chelsea Church basement. The stake bishop's report indicated a good financial year in 1946. High Priests Glen Sivits and Delbert Sears were ordained members of the stake high council at a special service on Sunday afternoon.

Central Congregation

Pastor, J. C. Stuart

Speakers for the past month include Pastor J. C. Stuart, Apostle D. Blair Jensen, Bishop L. Wayne Updike, Stake President J. D. Anderson, Elders Lyle Moneymaker, and Marion Sneed.

The Graceland A Cappella Choir sang at the morning service on March 9. A father-son banquet was held on the evening of February 21; President J. F. Garver was the speaker. The Business and Professional Women's Club enjoyed a dinner and program at the church on March 11; Pastor J. C. Stuart gave the address. Mrs. Clifford Forties presented an Easter story at the March 20 luncheon of the Central Women's Club.

Dougald Gerel, infant son of Mr. and Mrs. Roy Thrutchley, Jr., was blessed by Apostle C. G. Mesley and Elder Roy Thrutchley, Sr., and Bruce Lauzon, son of Mr. and Mrs. Lauzon Maxwell, was blessed by Elders J. C. Stuart and L. B. Wolf on March 23.

—Ola Kelly, reporter.

Argentine, Kansas

Pastor, W. Wallace Strong

Mr. and Mrs. Charles Wedderstrand and daughters, Wilma and Charlene, were baptized March 1 by Elder Ralph Goold. Preceding the confirmation service, Betty, infant daughter of the Wedderstrands, was blessed by Elders Ralph Goold and W. W. Strong.

Attendance at Argentine continues to grow. Present officers are W. W. Strong, pastor; Roy Browne and Ralph Goold, counselors; W. H. Fox, adult church school superintendent; Clarence Woodhead and Leroy Runkle, assistants to the church school superintendent; Gladys Smith, junior church school supervisor; Opal Howell, women's leader; Iva Keen, Zion's League director; William Werle, solicitor; and Esther Morris, Iva Keen, and Allie Goold, pianists. Elder Ralph Goold is teacher of the class in church history.

Recent speakers have been Pastor Strong, Bishop Wayne Updike, and Elders Roy Browne, Curtis Vernon, Wilbur Richard, Glen Sivits, and Meredith Mader.

—Lucille Hilt, reporter.

DeSoto, Kansas

Pastor, L. E. Thompson

Members of DeSoto Branch are 100 per cent subscribers and readers of the *Herald*. They have also exceeded the Christmas offering

goal and fifty per cent have filed inventories. Three new members have been baptized: Mrs. A. E. Sutherland, and Mr. and Mrs. W. E. Lane; and three children have been blessed: Patricia Ann Lane, Freddy and Ruth Sutherland. Recent speakers have been M. N. Stewart, Arthur Parker, Harold Reid, Fred Pinson, David Lundquist, Jeff Butler, Wendell Van Tuyle, Thomas Hale, and Albert Sutherland.

—Genevieve Lane, reporter.

Leavenworth, Kansas

Pastor, E. E. Crowmover

Officers for 1947 are Ernest Crowmover, pastor; Clyde Johnson, counselor; John Rea, church school director; Mrs. Ernest Crowmover, supervisor of women; Mrs. Perry Tomlinson, director of music; and Mrs. Ralph Addleman, secretary. Major Dalton Nordyke was baptized January 26 by Elder Clyde Johnson; Major Dalton is teacher of the adult class. Recent speakers have been L. W. Richards and J. D. Anderson. The women's department sponsored a family night dinner and entertainment on the evening of February 16.

—Flossie Tomlinson, reporter.

Topeka, Kansas

Pastor, E. C. Christensen

Branch officers are E. Clifford Christensen, Pastor; Frank Kelley, church school director; Mrs. Frank Kelley, women's leader; C. R. Crooker, young people's supervisor; Marie Phelps, director of music; Mrs. C. J. Sheets, secretary; and Mrs. Mildred Goodfellow, primary leader.

The young people presented a service of music under the direction of Mildred Goodfellow on the evening of January 26. A chili supper and social evening were held at the church on January 28; for entertainment, C. R. Crooker gave a movie travelogue of South America and Mexico. The young people conducted a prayer meeting preceding the Communion service on February 2.

Glen, Jr., son of Mr. and Mrs. Glen Greeno, was blessed recently by Elder M. E. Cheeseman.

On February 9, Stake President J. D. Anderson gave both the morning and evening sermons. Mildred Goodfellow presented a picture appreciation reading at the morning service. A basket dinner was served in the church basement at noon. Other speakers for February were Elders A. B. Smith and C. A. Vernon.

Van Brunt Congregation

Pastor, J. E. Cleveland

A basket dinner was held at the church on February 23. The women met at the home of Beulah Dickens on February 20; Mrs. C. C. Peterson was guest speaker. A box supper on March 7 added \$51 to the branch budget. Speakers during the past month were Elders L. J. Richards, H. F. Davis, W. W. Richards, David France, Don Graham, Cecil Walker, and J. D. Anderson.

—Margaret Burgess, reporter.

Davidson, Oklahoma

District President Ralph Wilt was the 11 o'clock speaker on Sunday, January 19. Lunch was served at noon in the church dining hall. At 2:30 in the afternoon, W. A. Malone baptized three candidates. Robert Skinner, a faithful member of Davidson Branch, died January 15. Irby Munday visited in Davidson on February 12. Seventy Glen Johnson was the speaker on February 20. Mr. and Mrs. C. W. Fisher, who celebrated their golden wedding anniversary on February 7, were honored at a special service at church.

—Mrs. Robert Skinner, reporter.

BULLETIN BOARD

Attention, Women of Central Oklahoma District

Mrs. Graham S. Hart, 411 North Eighth Street, Ponca City, Oklahoma (telephone 1834), requests all presidents or leaders of the women's departments in Central Oklahoma District to send her their names and addresses. This is necessary to bring the record and mailing list up to date so that the year's work can be begun. Any group wishing assistance in organizing or other service should contact Mrs. Hart.

Wants to Contact Members in the Philippines

Members in the Philippines, or those having relatives in the Philippines, are urged to contact Sgt. Robert L. Curry, A.S.N. 17191421, 4th Airdrome Squadron Pama (P), A.P.O. 714, c/o Postmaster, San Francisco, California. Sgt. Curry is stationed at Nichols Field, Manila.

Heralds to Give Away

Mrs. Toras Fisk, Route 2, Sterling, Michigan, will share her *Heralds* with anyone who wants them. She has copies for the past five years.

Requests for Prayers

Mrs. R. A. Simons, Route 1, Norwood, Missouri, requests prayers for her husband who suffered a stroke a year ago and is still in great pain.

Prayers are requested for a friend who says that only through prayer can her home be saved. She is not a member of the church, but reads the *Herald*.

Prayers are requested for Frances Bramhall, who is a patient at the Tuberculosis Hospital, Route 5, Box 28, Salem, Oregon. The Saints in Salem and Portland are also requested to visit her.

ENGAGEMENTS

Lynch-Shippy

Mr. and Mrs. H. Shippy of Minneapolis, Minnesota, announce the engagement of their daughter, Bonnie Clarice, to H. Wayne Lynch, also of Minneapolis. The wedding will take place in early summer following Miss Shippy's graduation from Graceland College.

WEDDINGS

Scranton-Bonyng

Florence Bonyng of Aledo, Illinois, and Earl E. Scranton of Joy, Illinois, were married March 9. They are making their home on a farm near Joy.

Weedmark-Clark

Vera Marguerite Clark, daughter of Mr. and Mrs. James V. Clark of Toronto, Canada, and Orville E. Weedmark, son of Mrs. Alice Weedmark of Kansas City, Kansas, were married March 1 at the Reorganized Church in Toronto. Elder John F. Sheehy read the double-ring ceremony. The couple will make their home in Kansas City.

Nelson-Wheeler

Laura Wheeler of Medina, Texas, and Robert Wayne Nelson of Frankfort, Indiana, were married at the Reorganized Church in Austin, Texas, on December 29. Elder Linden Wheeler performed the ceremony.

Births

Mr. and Mrs. Lewis D. Finch of Keithsburg, Illinois, announce the birth of a daughter, Melody Minota, born January 5.

A daughter, Rebecca Kaye, was born on December 8 to Mr. and Mrs. Sherman Phipps of Afton, Iowa, at the Greater Community Hospital in Creston, Iowa.

Mr. and Mrs. Harry Propst of Creston, Iowa, announce the birth of a daughter, Carol Jean, born January 18 at the Methodist Hospital in Des Moines, Iowa. Mrs. Propst is the former Dorothea Hutchins.

LETTERS

Publicizes His Religion

I read with much interest Brother Weldon's letter to Bishop DeLapp and appreciated the frank answer accompanying it. I have never doubted the gathering and have tried to tell the story of the Restoration whenever the opportunity presented itself. On the signs on either side of my station, I have painted "L. D. S." When customers ask me what the letters stand for, I tell them about the church.

I have been a member for sixty-four years. I try to live my religion as best I can and have abided by the Word of Wisdom. I have witnessed many healings and was healed once myself when the doctor said I was dead. My call to the Aaronic priesthood came through Brother J. H. Lake by the gift of tongues. I pray God will help us all to unite in the faith and redeem Zion.

HERMAN D. SMITH.

Salerno, Florida

God's Answer to Prayer

I was a member of the Church of England during the first forty-five years of my life; then, through prayer, I found the Reorganized Church of Jesus Christ of Latter Day Saints. My prayer, at that time, was "Open Thou mine eyes that I may behold the wondrous things out of Thy law."

My belief was that all denominations formed one church and that it did not matter which church one attended so long as his worship was sincere. The words of Christ to the woman of Samaria, "God is a Spirit and they who worship him must worship him in spirit and in truth," were sufficient for me. I was a member of the Church of England because my parents were. When the time came that I desired to investigate for myself, I had no idea how my prayer would be answered. I know now that he sent his servants to instruct me. I was told "He that is of God heareth God's words," and "He whom God hath sent speaketh the words of God, for God giveth not the spirit by measure unto him."

My testimony is that the Reorganized Church is of God, that its priesthood is endowed with his authority to preach and officiate in the ordinances of his church. This knowledge led me to accept the gospel and be baptized. Christ said, "Except a man be born again he cannot see the kingdom of God"; now I can truthfully say that I see.

Time has passed quickly and thirty-seven years of my life have been spent in the Reorganized Church. God has been merciful to me and blessed me abundantly through those years. I've had my share of grief and sorrow, but he has led me gently. At times I have been greatly humiliated because of my failures, but he knows my heart and comes to me with the promise that my sins will be forgiven. This has caused me to rejoice and has renewed in me the joy of my salvation. My days on earth may be few, but whether few or many, I should like them to be spent acceptably before him so that others may benefit by the good work he shall have performed in me.

ALICE M. ARMSTRONG.

6 Hawthorne Road
Redcar, England

Wants Correspondence

Several years ago, I was told that only an operation would save my life, but two days before I was scheduled to go to surgery, Seventy Maurice Draper administered to me. Medical examination the following day revealed that the source of my illness had been completely removed, and the operation was not necessary. It was truly a wonderful blessing. I have had many trials and heartaches, but I have learned that God is always with me. When our young son died five years ago, I found consolation in praying, "Father, thy will, not mine, be done." I want to live a life that will make me worthy to be called a child of God. Please pray for me.

I would like to hear from the Saints everywhere. That God will bless each one is my daily prayer.

ELLIE REE BEASLEY.

Route 4
Brewton, Alabama

Wants Christmas Story

I am trying to locate a story that I read in the *Herald* some years ago about a woman who prayed one Christmas Eve that Christ would visit her home. When

he came the next day, she was totally unprepared for him; there was no place at the table nor gift for him. If anyone remembers this story and has a copy of it, I should appreciate getting it.

I should also like to get other short stories with a moral. I am collecting them for use at reunion next summer. I have a few I shall be glad to share with any who might want them.

Box 221
Sloan, Iowa

Mrs. Emma Mortensen.

Easter Means More to Me

(Continued from page 8.)

not and do not want to do the spectacular things, but will try to be concerned only with the essential things. One by one, these may seem very small—building courage in a four-year old by helping him bravely and tearlessly through a badly cinder-cut knee—maybe just slowing down my pace to walk from town with an eight-year old girl, a total stranger, who is almost bubbling over with the excitement of Christmas shopping alone and who wants to tell someone about the surprises she had purchased for her family. Through all these little experiences there is ample opportunity to help this new generation live the quality of life our generation has not found possible because we do not want to pay the price.

I shall fall far short of my possibilities, of God's desires for me, but I shall strive to use wisely the great stewardship he has given me. I am deeply thankful we have a God, all loving and all powerful; and Christ, his Son who bridged and is eternally bridging the gap for us that we could never bridge alone; and for his Holy Spirit that interprets both unto us and leads and directs us through all of our lives. May we strive ever to be more worthy of his love.



*...and also
by faith*

ADVANCE THROUGH STORM

By President Israel A. Smith

THE
Saints Herald

VOLUME 94

APRIL 12, 1947

NUMBER 15

www.LatterDayTruth.org

And Also by Faith

By R. Edwin Browne

Saints Herald

Volume 94 April 12, 1947 Number 15

A young man is striding toward you down a campus walk. He smiles and says "Hello" as you meet and pass.

You have met a new kind of frontiersman: "We," like Whitman's pioneers, "detachments steady throwing down the edges, through the passes, up the mountains steep, conquering, holding, daring, venturing as we go the unknown ways."

He is conquering—with his test tube and his microscope. He is holding—with his textbook and his slide rule. He is daring—with his platform and his pen.

He is venturing.

It is a venture with a new kind of reality: "We, the youthful sinewy races, all the rest on us depend."

He is beginning to believe that; the war, too, has been a schoolmaster. And he seeks *more* learning. He seeks learning "even by study," as a prophet has recommended. But he knows other tools which the prophet mentioned.

He seeks learning by study—"and also by faith."

This is adventure.

It is a faith which helps him reach from the understood to the unknown. It is a faith which reminds him he cannot be alone. It is a faith which warms reason. It is a faith which demands the deepest manhood of his creative soul. It is a faith which sends his reason to the high plateaus where the multitudes await him.

This also is learning.

He enters an open door.

You remain still for a moment. You turn. And you walk on. But you will return. And you will enter the open door.

P. S.

* You Will Be Interested

"And Also by Faith" was contributed by R. Edwin Browne, head of the Public Relations Department of Graceland College, to go with the cover cut used for this issue. Since the theme for this month in church work is "Church Institutions," we have chosen Graceland College to be featured for the present week.

The sketch, "And Also by Faith" is adapted from a booklet of the same name which gives general information to prospective college students and their parents. Sixteen pages of pictures and interesting copy tell about Graceland College—the courses of study, costs, student life, housing, sports, part-time employment, loans and admission requirements. The booklet is free and may be had by writing to Graceland College, Lamoni, Iowa.

* An Odd Fact

That you may understand the strange and mysterious ways of publication, we feel it necessary to explain that this issue of the "Herald," although dated for April 12, near the close of the General Conference, is actually being completed on April 4, before the Conference begins, in order to get it through the presses and into the mails to reach you in time.

So we have nothing to report on the Conference, except that preparations are made, so far as humanly possible, and every officer has reached the point where he has done everything he can remember and wondering what he has forgotten, to turn up and embarrass him later. We have had several days of saturating rain, and this morning's sky looks wet as a sponge, ready to drip at the slightest suggestion. Cheerful visitors are already in town, and the greetings of friends are in full tide.

This editor was in a crowd yesterday, com-

EDITORS:

The First Presidency

Israel A. Smith
John F. Garver
F. Henry Edwards

ASSISTANTS:

Leonard J. Lea, Managing Editor
Kenneth L. Graham, Business Manager

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 per year and \$1.15 for six months in advance in the U. S. A., its territories and possessions; Canada \$2.50 per year and \$1.30 for six months; other countries, \$3.25 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

This publication is made possible by devoted volunteers who wish to help in the literary work of the church, and all manuscripts are gladly received for examination. As many as possible will be used. No payment for manuscripts is possible at the present time.

Contents

Report of the First Presidency to the Conference	3
Report of Church Physician, by Charles F. Grabske, M.D.....	14
General Conference Program.....	15
Advance Through Storm, by President Israel A. Smith.....	4
Life, or Death? by Lynn Weldon.....	9
Worship Suggestions, by Sylvia McKeage.....	12
President Israel A. Smith Presides Over Iowa Assembly.....	15
Result Not Expected, by Israel A. Smith.....	15
At Home in Aruba, by Verneil Simmons.....	20
The Field Is White, by Wayne Simmons.....	20
News Briefs	16
Bulletin Board	23

posed of so many visitors, that he reached for the hand of a neighbor and exclaimed, "Shake hands with a native!" It brought a jolly laugh. On almost any corner the natives are in a minority.

The cries of the roomless—the hapless folk who came without reservations, expecting heaven to perform a miracle for them—have not yet arisen; but they will probably be heard before Sunday afternoon. But we trust, as we have trusted before, that all will somehow find a place to stay. It may not be what they want, and much too far away, but they will be lucky if they are not like the Son of Man, Who had not "where to lay his head."

GENERAL CONFERENCE REPORT of The First Presidency

TO THE GENERAL CONFERENCE,
GREETINGS:

It is with pleasure that we render an account of our stewardship as Presidents of the high priesthood during the past year, and indicate the lines along which we believe the church should advance in the immediate future.

First of all, we wish to give heartfelt thanks to our Heavenly Father for the grace and mercy he has extended toward us and for the patience with which he has led us in spite of our many shortcomings. We also acknowledge with deep gratitude the kindness with which our immediate associates and those more distant have received our ministry, sustaining us in many ways and adding their strength to ours in order that the work committed to all might go forward through the strength and devotion of many. In making this acknowledgment, we have particularly in mind the comradeship of the Presiding Patriarch, who served in the Presidency before us, of our brethren of the Twelve, our most immediate associates; of the members of the Presiding Bishopric, who have done so much to garner and safeguard the material resources which reflect the quality of our spiritual devotion, and of Elders Charles V. Graham and Glaude A. Smith and Bishop Kelley, and our other associates in the work in Independence. We have in mind, too, the Standing High Council, the High Priests and Seventies, the Bishops, Evangelists, and Pastors, the leaders of our departments and the directors of our church institutions, who have served in their several places with loyalty and steadfast purpose. Our hearts also reach out beyond this smaller circle to the growing thousands whose faith and works combine to prophesy the triumph of the kingdom.

ADJUSTMENTS

The year has been one of adjustment, but we believe it has been one of adjustment forward. As all know, the transition from war to peace, and from a world of isolation to a world of universal converse and responsibility, has imposed new and exacting demands which the church has not fully escaped. The fundamental truths at the heart of the gospel are eternally valid, but the circumstances under which these truths must be proclaimed are changing from day to day. We are indeed fortunate that the church is so well adapted to serve in such an age, and that our natural hungering for security is balanced in the best of us by a spirit of courageous enterprise and our eager desire for Zion is paralleled by wholehearted concern for our missionary task.

A major effort of the year has been toward strengthening branches and districts as centers of spiritual life and evangelistic power. This should continue. The success attained has required the steadfast devotion of many hundreds of local ministers and many supporting sacrifices on the part of their families. Without such ministry, the church could not go forward. It has involved, also, a vast amount of planned missionary activity; but such activity as builds in and near nuclei already established, and so enriches our fraternity, conserves our strength, and prepares the way for the gathering.

As part of this stable growth, we have been very pleased to note the many branches which have recently acquired church homes, and the many more which plan to do so when the building situation permits, and where they are raising funds in the meantime. No branch is fully organized until it has a suitable church home. Through your past

generous observance of the financial law, and the wise guidance of the Bishopric, general church funds have been and are available to assist in necessary and well-planned building projects.

INTERNATIONAL CONDITIONS

The distressing plight of the Saints in Europe has called forth a quick and warm-hearted response from Saints in the United States, Canada, and Australia, and very substantial relief has been forwarded to Europe from each of these countries. Already many expressions of gratitude have been received, and we feel that the ties of Saintly fraternity have been greatly strengthened. In an endeavor to co-ordinate this relief and to re-establish the work of the church which has been seriously impaired by the war, Elder F. O. Davies has visited the European missions open to him, and he has given needed counsel to the ministry and has sent back valuable information to the general authorities. Following this, it became necessary for the Joint Council to be more directly represented in Europe, and we were all heartened by the ready and sacrificial response of Apostle M. A. McConley and his good wife. Brother and Sister McConley are now in England, and Brother McConley's reports are already coming in. He will be joined by Elders F. Henry Edwards, E. J. Gleazer, Sr., and G. L. DeLapp as soon as transportation facilities permit, and these brethren will recommend long-time plans for the work in England and on the Continent. In the meantime, supervisory ministers for the various missions are being appointed, and their names will be presented to you later in the Conference.

(Continued on page 10.)

Advance Through

By President Israel A. Smith

MY FRIENDS of the church, I extend to you my personal greetings as well as the best wishes of myself and my associates in the First Presidency.

I fervently hope what I present may bear the impression of sufficient wisdom, if not of inspiration, to bring to you something of encouragement; for in spite of conditions in the world which in and of themselves hold naught but warning of disaster, there is yet the silver lining, yet the rainbow of promise, as I view it, for God's covenant children. We still believe as a church we are in his keeping, that he built the house and that he still "keepeth the city."

In contemplating the marvelous progress of so-called civilization, we are reminded of the story of Naaman in the 2nd Book of Kings, where we read:

Now Naaman, captain of the host of the King of Syria, was a great man, but

What followed was of supreme importance. It very much outweighed Naaman's greatness:

. . . . but, he was a leper.

Across this man's greatness immediately fell a great shadow—it was tragic.

THE UNITED STATES, England, Canada, Australia, France, Russia, are all great nations. But there is a terrible blight over all of them.

Through science, man has achieved a mastery over heretofore unknown but powerful forces, forces never

even dreamed of until within recent years. Knowledge has increased, and we can do many, many things that were impossible a few years ago.

Medical skill has surmounted hurdles thought to be impassable; has almost doubled the average span of life since America was founded.

Man can fly, and within recent days has flown 5,000 miles in 15 hours.

All this wonderful progress, and more, yet facing a revolution—possibly social disintegration and world-wide anarchy, because of man's un-wisdom and selfishness: capital, slow to learn that the worker's interest is its own welfare; workers only now learning that they can go too far in their demands on capital; laws which were acclaimed as ushering in a new era, when adopted, now condemned as the direct cause of many present ills of the body politic and economic now indivisible.

Yes, great nations, great peoples, great civilizations are threatened by cancerous growths that endanger the existence of all orderly government. Many panaceas are offered, but only one will prove effective and that is the development of a world brotherhood—if it is possible.

The Archbishop of Canterbury, head of the Anglican Church, recently said:

We won't become brothers by force. We must believe in, pray, and work for world brotherhood.

John Nevin Sayre, secretary of the International Fellowship of Reconciliation, just back from Europe, says, "Europe is tired and losing hope."

In my work, I see the official publications of certain ecclesiastical organizations. Here is a statement found in one of them:

One year has elapsed since men laid down their arms and firing ceased, but peace was never so far beyond our reach. The dreams of a warless world have been rudely shattered. It would seem that we are surely nearing the end of the age. **THIS CRITICAL WORLD SITUATION MUST BE UNDERSTOOD BY GOD'S PEOPLE. THE ISSUES ARE SPIRITUAL**—it is truth vs. falsehood; law vs. anarchy; God vs. Satan; Christ vs. anti-Christ. Let us stop living in a fool's paradise, dreaming that the world will right itself. This world order is doomed. Man's day is drawing to a close. The second Psalm will be enacted as the closing drama of human rebellion against God and his anointed.

SURELY the world has come through storm.

After a storm, when morning breaks and clouds have been dispelled, the wise and energetic mariner looks about him, once more gets his bearings, and sets sail again for his destination. After the recent world holocaust, can anyone look about him undismayed? Can anyone but the most optimistic believe that the attempt to direct the world into peaceful channels will be permanently successful? Where do we go from here?

In the prophetic words of our song, in these things we "see the workings of contending powers." We witness conflict of irreconcilable ideologies. The world is gradually setting the stage for a war to the finish between Communism and free government now represented in America and some other democracies—perhaps at last it will be the real Armageddon.

Lenin, sainted by the Soviets, whose remains are on display in Red Square in Moscow, said the Soviet system could not exist in the world with imperialism, as some of the

Storm

disciples of Marks choose to call the present capitalistic system. That "all events of world politics are inevitably concentrating on a struggle of other ideals against the Russian Republic." That world conflict approaches is obvious.

An apologist for Communism in a recent magazine article says:

What we have been witnessing from afar is the carpentry [making] of a new world, "where a revolution is being completed," which began a hundred years ago in France.

IF THIS RESHAPING of government ideologies *did* begin with the French Revolution and has continued to date, we must admit that during the intervening years, progress in civilization as we understand it, and in what we Americans have and do cherish as our inalienable rights, has been the most remarkable since the world began. And this advancement has grown from the influence of the Christian church, the Christian religion, more particularly noticeable in the Americas, Great Britain, and the western nations of Europe—Christian nations.

Thus we have indisputable evidence of the efficacy, the endurance and persistence of the principles set forth by Jesus in his wonderful gospel and the social application of the Christian religion. Christianity has survived the storm pretty well.

We witness the attempt to secure world peace by contractual arrangements. They of course are no stronger than the morally weakest of the signatory powers. And I am convinced that howsoever many watchmen, armies and navies, international forces are set upon the walls of our civilization and however vigilant and wakeful all of them are, enduring peace and security can never be obtained, *unless*



and "except the Lord keep the city."

But the history of Christianity is one of long advances through storm. Notwithstanding the fact that through the centuries governments were overthrown and replaced by others and they in turn disintegrated, the church of Christ, whenever and wherever its banners have been carried by true disciples, has always persisted.

When Jesus made his humble entrance into Jerusalem, he said:

The hour is come that the Son of man should be glorified . . . and I, if I be lifted up from the earth, will draw all men unto me.

And John makes plain the meaning by adding that Jesus was signifying the manner of his death. And "this man Jesus" whom we recognize as the Son of God, the founder of true religion, was lifted and nailed upon the Cross.

This tragic event, foretold by the prophets, ushered in the beginning of the Church of the Lamb. And notwithstanding that its adherents were hounded from city to city through a literal ocean of blood, it finally stood triumphant, the accepted state religion of the Roman Empire which covered almost the entire known world.

The world indulges in speculation as to the mysterious causes of this victory which came after centuries

of travail; but to those who believe in the gospel of Christ, it was a literal fulfillment of his promise that he would draw men unto him, a promise that still persists. I have always noted the word *draw*, not *drive*. To us, also, it was the fulfillment of what the prophets had said about his mission work.

While other religions in the Roman Empire met persecution, none ever faced such relentless and bitter resistance and none ever achieved such remarkable victory.

The persecutions inflicted on those early Christians both weakened and strengthened the church. Serious schisms were experienced, but the church emerged stronger because of suffering. Those who braved martyrdom even to be baptized could not easily be persuaded to deny the faith.

LET US GO BACK to the early church and consider briefly the conditions and how it grew in numbers and spiritual power: We read in the first chapter of Acts that, after the ascension of Christ, his disciples repaired to Jerusalem and there in an upper room they continued with one accord in prayer and supplication, 120 in all, and on Pentecost, under the divine afflatus, and after a sermon by Peter, about 3,000 were added to their number, and as they continued "with one accord" in the temple, "the Lord added to the church daily such as should be saved."

Then came greater persecution, when the name of Christian was anathema, and the followers of the Lord Jesus lived in caves and catacombs like hunted animals. And this persisted for a period we can hardly comprehend, we who live in a country not yet 200 years old. But at last a Roman Emperor was converted and Christianity became by imperial edict the religion of that far-flung empire. Historians give various causes for this phenomenal growth of an unpopular and novel religion, with an organization which

declined to live in "complacent tolerance" of other beliefs and customs, and which in fact threatened traditions greatly cherished by the Romans as well as the Greeks.

Why did Christianity win among the numerous philosophies in Greece and Rome, though it met with opposition, greater than that of any others? Why did it surpass them all? In the course of three hundred years, a religion which stemmed from an obscure Jewish sect with no support in high places, effected an organization second only in extent to that of the Empire, and forced Rome to come to terms with it. Within another two centuries it became the one mighty state religion, with the nominal allegiance of the great majority of the peoples of the Mediterranean basin, and then survived the Roman Empire itself. It was the only Jewish sect which achieved a permanent place among other races. And strange, indeed, was it that the Jewish people, from which it sprang, of all the religious groups in the Roman Empire, have proved the most resistant to this day to the new faith.

To questions raised by these interesting facts, no single answer can be given with assurance, but a number of factors undoubtedly contributed to the result, one being, of course, the endorsement by the Roman Emperor Constantine. Had he been a weak ruler or had his reign been limited, the result might have been different.

Another factor, and I wish especially to call your attention to this, was the condition of society in general, and from this recent writer I quote:

Another factor appears to have been the disintegration of society. From at least the time of Alexander, the Mediterranean world had been in a state of flux. The passing of the old was hastened by the wars which culminated in the founding of the Roman Empire and was further accelerated by the Empire itself. The construction of a universal state could not but dissolve the barriers which divided people from people. In the con-

sequent intermingling of individuals and ideas, old cultures, with their religions, were weakened. In the great cities especially were thousands of deracinated individuals [we call them "displaced" persons now] some of them slaves, some freedmen, and some merchants, who had been separated by force or voluntarily from their hereditary milieu [surroundings]. Often insecure, [and who today are more insecure than the millions in war-torn Europe?] subject to oppression from the powerful, presumably many of them welcomed the fellowship afforded by the strong Christian organization and the security which the faith promised for the life to come. The disintegration of existing cultures had become especially marked in the hundred and thirty years between Marcus Aurelius and Constantine. The disasters of these decades had weakened the established order, had made it less able to resist the in-roads of a new faith, and had started many men on a quest for the sort of security which an authoritative religion seemed to offer.

All these conditions are paralleled today.

The third cause for the remarkable growth of the early Christian church was the excellent organization which it had developed, since none of the rival sects ever acquired so coherent a structure, a tribute to divine organization.

A fourth reason has been ascribed to the fact that the gospel attracted all races and classes and discriminated against none, whereas Judaism never shook off its racial narrowness. It remained self-centered, fixed—inert. But Christianity carried its appeal to all—Jew and Gentile, Greek and barbarian. The philosophies, as always, appealed to the intelligentsia, but, as when Christ was here, the unlettered multitude accepted his message more readily: "The poor heard him gladly."

Again, it appears almost that the whole world was then looking for something new in religion and philosophy. Christianity's high ethical standards appealed to an age when many were seeking moral improvement.

However correct this speculation, it is apparent that at the very beginning of the Christian church, as one has said, there "must have been

a vast release of energy unequalled in the history of the white race." Unless this happened, it is admitted that the course of the church is unexplainable. The early disciples themselves ascribed this power to the founder of their faith. Paul in his letter to the Thessalonians, reminded them that the "Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance."

The crucifixion and the assurance of His resurrection and the living presence of his Spirit were the primary causes of their success.

All these are the judgments of historians (who should be neither partisans, idolators, or detractors) who hesitate to ascribe divine inspiration to the church, who themselves perhaps never caught and therefore could not be expected to be true to the "heavenly vision." We remember with interest, however, and I have always believed what Paul wrote when he said, in reference to the progress of the church, that Paul "planted, Apollos watered; but God gave the increase," so that the Spirit of God was the vital factor in the growth of the early church.

IT IS SAID that when Henry Ward Beecher began his ministry, he was disappointed with the results of his preaching. His hearers did not respond. "The chariot wheels dragged." One day the thought came to him, "There was a reason why, when the apostles preached, they succeeded; I will find it out." That brought satisfactory results.

The early apostles did not present a theory. They did not make arguments. Basically it was quite different: They heralded certain concrete facts of history. Their keynote was "that which we have seen and heard declare we unto you."

These historic events were carried far and wide. Two facts—in reality but one: "Christ died for our sins." That was fundamental. They preached Jesus and the resurrection. "So we preach," wrote Paul to the Corinthians, "and so ye believe." When he was indicted before Festus

and Agrippa, it was this persistent witness to the resurrection which formed the charge brought against him. All the trouble revolved about "one Jesus, which was dead, whom Paul affirmed to be alive." They declared that in these two marvelous events, now seeming to be one, the kingdom of God had come in with power.

They presented no abstract scheme of salvation. It was the startling news that the Son of God was mighty to save.

I would not recount the long story of the great apostasy which came to the early Christian church, the resulting blight under which the woman, representing the church, went into the wilderness, and our assurance that the Church of God was restored in latter days through Joseph Smith the prophet, except to present my hope and expectation that once again the church, our church, can and will ride safely through the approaching storm—indeed the storm which is already upon the world if we rightly interpret the signs of the times.

In this connection may I quote from a well-known ecclesiastic, Dr. Adolph Keller of Zurich, Switzerland:

We are entering into an era of deep conflicts, controversies, and dilemmas. No whole is left—everything is disintegrating. The end is perhaps not so much destruction as such, but disruption, dissolution of our civilization into its ultimate conflicting elements.

The world cannot save the world. Man cannot save himself. It is the task of the church and the ministers as His prophets to open the people's eyes so that they may see that all the evils and ills in the world find their end in God's judgment and in his grace. Here the new world begins.

If so, then here the old one ends.

Dr. Paul Hutchinson, managing editor of *The Christian Century*, has just returned from a tour through Japan, China, India, Egypt, Palestine, Italy, Switzerland, the Scandinavian countries, and England. He states in an article in *Life Magazine* that peoples of these countries are raising the "most profound questions the

human mind can ask"; that by increase of knowledge man has only developed the means of his own destruction. He calls attention to the fact that the man the United Nations has selected to head its educational, financial, and cultural division, Julian Huxley, boldly declares he "does not believe in God;" that the idea of God has ceased to be of any help. This represents the spirit of anti-Christ which the Book of Mormon said would appear in the last days.

In England recently, certain of the higher educational institutions combined to publish a book written by a reverend gentleman of All Souls Church, Oxford, in which he stated, "The idea of God has been rendered superfluous." Yet Dr. Hutchinson finds in his travels among these peoples a reaching out after God, a revival of religion in the individual man. "Everywhere, among all races," he says, "in all cultures, men's searching hands are reaching out to touch the portals of a new world of faith." Values always heretofore championed by the church are given importance, but the authority of the churches is being denied. Church men in England admit the men who fought the war and their children are not found in the churches. Churches in Russia (once again legalized) are filled but not by the young. Even in Palestine where Zionism sways with Jewish mysticism, few communal settlements witness any "formal religious observance,"—strange to say, is it not?

Davis Lawrence, editor of the *United States News*, deals with the church and the present world order. He says the proper role of the church is to "be the mediating and healing influence. May it never become an economic partisan."

Epitomizing, here are the world issues of today:

Christianity believes certain things about the nature of the universe and man and his destiny, the nature of morality and the basis of ethics, and the primary goals of life. As to all these, Communism—which to me

represents the spirit of anti-Christ—believes exactly the opposite.

IF RELIGION IS responsible for the character of world civilization today, then the churches have obviously failed most ingloriously. The influence of institutional religion is waning universally, and Hutchinson sums up the situation with this "universal paradox": that men are living in such terror of the future that they are "turning with a new openness of mind to a spiritual interpretation of life, while the churches are less and less able to command the active loyalty of the masses."

If our boasted civilization is not to disintegrate, political institutions will have to be brought into conformity with the moral order of Christianity. Can that be done?

And religion assumes its rightful place, and we are today justified, in a day threatened with social disintegration, when the church declares that unmovable moral standards do exist, and all human organizations and institutions must strive to bring political forces into harmony with them.

The battle line is forming: The Pope, spiritual head of the greatest of the so-called Christian organizations (greatest in numbers), calls Communism "the greatest enemy of the soul."

Thus, as Doctor Hutchinson adds:

Communism and Christianity become the great rival faiths of this desperate time. Theirs is a struggle for men's souls

The world offers the opportunity. What then is our duty? What is our hope, as men engaged in a religious movement?

OUR DUTY has been told to us, and told in terms not difficult for any to understand. We are engaged in a movement begun a hundred years and more ago under divine direction. If other things given to us from 1828 on, through the Prophet and Founder of the church,

are to be heeded, are we free to discard and ignore other things? Let us consider what conditions would obtain—sometime—if prophecy of the Doctrine and Covenants be true.

In Section 1 we find:

3) The voice of the Lord is unto the ends of the earth, that all that will hear may hear; prepare ye, prepare ye for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth; and the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people; for they have strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon, the great, which shall fall.

4) Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, jr., and spake unto him from heaven, and gave him commandments, and also gave commandments to others, that they should proclaim these things unto the world;

6) And again, verily I say unto you, O inhabitants of the earth, I the Lord am willing to make these things known unto all flesh, for I am no respecter of persons, and willet that all men shall know that the day speedily cometh, the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the Devil shall have power over his own dominion; and also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.

Again, Section 34: 3, 4:

The time speedily cometh that great things are to be shown forth unto the children of men; but without faith shall not anything be shown forth except desolations upon Babylon, the same which has made all nations drink of the wine of the wrath of her fornication. And there are none that doeth good except those who are ready to receive the full-

ness of my gospel, which I have sent forth unto this generation.

Wherefore, I have called upon the weak things of the world, those who are unlearned and despised, to thresh the nations by the power of my Spirit; and their arm shall be my arm, and I will be their shield and their buckler, and I will gird up their loins, and they shall fight manfully for me; and their enemies shall be under their feet; and I will let fall the sword in their behalf; and by the fire of mine indignation will I preserve them. And the poor and the meek shall have the gospel preached unto them, and they shall be looking forth for the time of my coming, for it is nigh at hand; and they shall learn the parable of the fig tree; for even now already summer is nigh, and I have sent forth the fullness of my gospel by the hand of my servant Joseph;

Also Section 85: 24, 25:

For not many days hence and the earth shall tremble, and reel to and fro as a drunken man, and the sun shall hide his face, and shall refuse to give light, and the moon shall be bathed in blood, and the stars shall become exceeding angry, and shall cast themselves down as a fig that falleth from off a fig tree.

And after your testimony, cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds. And all things shall be in commotion; and surely men's hearts shall fail them; for fear shall come upon all people; and angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying, Prepare ye, prepare ye, O inhabitants of the earth, for the judgment of our God is come: behold, and lo, the Bridegroom cometh, go ye out to meet him.

Some American statesmen saw the possibility of these conditions. Daniel Webster at Bunker Hill said:

We wish that in these days of disaster which, as they come upon all nations, must be expected to come upon us also, desponding patriotism may turn its eyes hitherward, and be assured that the foundations of our national powers are still strong.

And in his last public address, he said:

Unborn ages and visions of glory crowd upon my soul, the realization of all which, however, is in the hands and good pleasure of Almighty God; but, under his divine blessing, it will be dependent on the character and the virtues of ourselves, and of our posterity. . . .

And let me say, gentlemen, that if we and our posterity shall be true to the Christian religion . . . we may have the highest hopes of the future fortunes of our country. . . .

But if we and our posterity reject religious instruction and authority, violate the rules of eternal justice, trifle with the injunctions of morality, and recklessly destroy the political Constitution which holds us together, no man can tell how sudden a catastrophe may overwhelm us, that shall bury all our glory in profound obscurity.

Within recent days, Doctor Hutchinson, to whom I have referred, has warned from Honolulu:

Men and brethren, the nations are rushing toward destruction, and the time is short . . . the churches do not yet give the impression that they are in deadly earnest about their use of the time that remains.

And I ask, "Are we in deadly earnest about our duty in the premises?"

We have an organization admirably prepared to face any storm, if early history is a criterion. Latter Day Saints are unique among religious organizations in that we have a priesthood fashioned after the church of Christ in his day, which was a prominent factor.

We believe and allege we have been authorized to represent God and to speak in the name of Christ. Then should not our special witnesses, our Apostles and our Seventies, as well as our standing ministry, and our members, valiantly and with confidence testify to the outstanding facts of the gospel, the death and resurrection of Christ, the very things that made the early church gloriously victorious and triumphant? Let all this vast army of witnesses bear their testimony that God has re-established his church under circumstances which make it

a "marvelous work and a wonder," for the purpose of evangelizing the world.

In other words, what the world needs, and what our duty demands of us, is for us to bear testimony of Jesus Christ. This testimony is ably supplemented by the Book of Mormon.

What if Hutchinson and Wells and other world thinkers are "prophets of gloom"? What if social organizations—what if all civilizations so-called are decaying and disintegrating? God in the shadow still keeps watch over his own. It will be a vindication of the claims of Joseph Smith; it will be a demonstration of the fullness of times, and in spite of possible disaster, destruction by bombs, or by other means discovered by men and used by those who know not God, who deny him and revile him, yet will it be a confirmation and justification of our cause, the cause of Latter Day Saintism. Then we can raise our heads and rejoice at the salvation of our God. Then we will know and understand the parable of the fig tree, referred to in Section 34 of the Doctrine and Covenants.

My counsel to you is no different, it is neither more nor less, than what has been delivered to the church through Joseph Smith, the founder of the church, who spoke with the warning voice and whose work is being verified in a marvelous manner.

In the words of the song, "we see the workings of contending powers"; but the church will be triumphant and "the Lord will have dominion over his Saints." We can and will, as the church did in the early days and since 1830, through trial and persecution and adversity, "advance through every storm" if we but carry on our appointed task with singleness of purpose.

May God continue to bless us with his power in increasing measure, to do the unfinished task, is my prayer.

Life, or Death?

By Lynn Weldon

How do the long years ahead look to our very young people? Here is how it looks to one of them. The author is sixteen years of age, a deacon, president of Zion's League, a Junior in the college high school. He is a son of Roy Weldon, whose articles have appeared in our pages.

A passenger train rushes through the blackness of a moonless night. Far down the track the engineer sees a danger signal. A rampaging river has washed out the bridge ahead. He applies the brakes. The train rushes on—it is traveling too fast to be stopped. Pullman cars are tossed about like toothpicks. Groans and screams come from the buckled cars as they disappear under the swollen surface of the wild river. The black water continues to lap at the twisted tracks.

A smaller train comes down the same track. A bright light illuminates its path. Its engineer sees the danger signal and, by using the train's powerful brakes, stops short of the danger point. Those aboard the smaller train rescue the survivors of the wrecked train who are clinging to pieces of wreckage floating near the edge of the dark river.

The nations of the world are speeding through the darkness of ignorance, down the track of time. The great men look ahead and see the danger signal. They attempt to stop the mad onrush of civilization to the precipice of self-destruction, yet the ignorant masses push on until they all fall into the dark waters of war and destruction. The survivors cling to bits of the wreckage of our economic system. War and sin have drowned the rest.

The second group traveling down the track of time are not moving forward blindly. The light of Christ's teachings illuminates their path. The prophecies of Isaiah and Joseph Smith warn them of the pitfalls of our civilization. Taking Christ as their example, they are able to repulse the lusts of the world

and are able to save many from their sins.

We are living in the time of the fulfillment of the prophecy in the second chapter of Daniel, in which all the kingdoms of the world shall be destroyed and the kingdom of the Lord shall be supreme. Those who travel on the train of living below their possibilities shall find themselves destitute at the great judgment day.

Now is the time to choose. Are you traveling on the train of the world on its way to self-destruction, or the Christian train on its way to peace? Are you aboard the suicide special, or the train of a fuller life? "Ye cannot serve two masters . . . choose ye this day whom ye will serve."

"Woe" to the Land Shadowing With Wings

Requesting A. B. Phillips, the Church Historian, to look up Isaiah 18: 1, I received the following about "Woe."

"The same Hebrew word is used in Isaiah 29: 1, 15; 30: 1: *Strong's Exhaustive Concordance* renders it, "oh! ah, alas, ho, O, woe." It is akin to *owy*, and has something of the sense of an exclamation or an interjection, sometimes of lamentation, or crying for or desire; hence has a rather wide use, as such terms at times have in English usage. The Hebrew version of the Masoretic Text renders the word "Ah," as does the American Revised rendering. Some have rendered it "Ho."

Dr. Shimeall, in his book *The Second Coming of Christ*, says this Isaiah 18: 1 text "can refer to none other so emphatically as to the United States of America."—Page 305.

—C. Ed. Miller.

GENERAL CONFERENCE REPORT of The First Presidency

(Continued from page 3.)

In the absence of Apostolic direction in the field, Elder E. A. H. Peisker has presided with distinction over the church in Australasia. This mission will be visited by Elders J. F. Garver of the Presidency and Walter N. Johnson of the Presiding Bishopric during the forthcoming inter-Conference period.

The Society Islands Mission has been under the guidance of Elder F. E. Butterworth, with Elder V. C. Sorensen as associate. Brother Butterworth will shortly return to the United States after completing his difficult assignment to the Islands.

ON THE GATHERING

The movement toward the Center Place continues. We are happy in this. But we find it necessary to repeat and emphasize counsel which has been given many times during our history, that those who expect to gather should first consult the Presidency and Presiding Bishopric. There is good reason for this. The general authorities indicated in the law are concerned both with the immediate and the more permanent well-being of those who gather; and also in the influence of the gathering on the branches which lose members as well as on the stakes which gain them. Experience indicates that the most desirable additions to our strength in Zion and the stakes come from those who gather as a deliberate step in a carefully planned life program, a program which entails careful weighing of all the factors involved, and adequate and timely consultation with the spiritual and temporal officers concerned. Specifically, and with kind but insistent emphasis, we deplore the attention sometimes given to misguided persons who presume to direct others in this matter on the basis of alleged spiritual manifestations which are in

violation of the law. Prophecies of impending doom form a poor background against which to urge the gathering, and fear, of itself, is a totally inadequate motive for obedience to the kingdom law.

It is not infrequently true that persons who otherwise might well move to Independence or one of the stakes will make a better total contribution by staying where they are until others have been found to take their places.

The gathering is primarily a spiritual enterprise. It should be initiated in our already existing homes and branches, where the principles of Zion living can be practiced until they become second nature. This becomes crystal clear when we reflect that the gathering is *to* Zion not merely *from* somewhere else. It is toward a Zion point of view and standard of values. It is in the direction of a divinely guided expertness in the use of temporal means for spiritual ends. It is to an inspired revulsion from "goodness" which does not bless, and "wealth" which forgets to share, and "success" which mocks the purpose of our creation. Let us remember these things. Wise and prepared gathering to Zion, and the regions round about is basic in the program of the church; but this involves much more than physical gathering. Every advance toward spiritual excellence is an advance toward the kingdom, and every failure to live up to our best understanding is a retreat from the kingdom. These facts are significant for all of us no matter where we may live.

PRIESTHOOD TRAINING

United and enlightened advance toward the kingdom requires the coordinated leadership of many ministers whose deep affection for each other is rooted in their common devotion to our great Cause. Some of these ministers labor under general church appointment. Others are self-sustaining. All need the strength

which comes from worshipping together and studying together and working together. As an approach to satisfying this need, the general authorities concerned sponsored an institute for appointees last August. Such educational activities as this are now being built into the regular framework of our church life. We expect that as opportunity permits the church will establish approved training courses for all new appointees and refresher courses for those who have been under appointment for longer periods.

The lecture outlines used at the August institute were published and will be of value in numerous local study groups. Regional institutes for members of the local priesthood are being planned for the next inter-Conference period, and supporting publications are in process of preparation. It is anticipated that such regional institutes for the local priesthood will become part of the regular program of the church, and that the Priesthood Library will be steadily augmented.

While we are thus deeply concerned in the specialized education of the members of the ministry, we feel led to point out that some of our best training is done in actual ministry under guidance. Young members of the priesthood should enter on their appointed tasks with humility but with a sense of the sustaining grace of the One whose commission they carry. They should learn by doing, and their leaders should teach by showing.

CO-ORDINATION OF QUORUMS

In our administrative relations with the Quorum of Twelve, we have sought to carry into effect the spirit of a working agreement unanimously adopted by a Joint Council of the Presidency and Twelve on April 26, 1943. This agreement grew out of a careful study of the law and enactments of the church (Doctrine and Covenants 104:12; 120:4; 123:23; G. C. R. April, 1884, April, 1894) and recognizes that the Twelve has "active supervision and presidency, under the

First Presidency," over the work in branches, districts, and stakes. Our intention to recognize this principle of organization was communicated to the members of the high priesthood and other district and branch presidents by letter and in personal conferences, and is mentioned here for the sake of information and emphasis. We believe that this agreement is particularly important at this time, since the church is now confronted with insistently urgent demands that existing branches shall be strengthened and that the work shall be planted in new centers at home and abroad. These two demands are not disparate but complementary to each other. A major purpose in branch organization is more concentrated and more effective missionary testimony, and a major purpose motivating missionary activity is the firm establishment of stable centers of vigorous church life. In view of these facts, we hope and expect that clear recognition of the rightful interest of the chief missionary quorum of the church in all phases of church endeavor will lead to the widespread quickening and wise direction of our missionary testimony.

RATE OF BAPTISM

We call attention with some concern to the comparatively low baptismal increase reported by the statistician. This is in large measure due to a deplorable tendency to regard evangelism as a specialized function of certain appointee ministers, and to the consequent pre-occupation of the vast body of the Saints with activities which are excellent in their rightful places but which become menacing when they consume energies which ought to be devoted to individual and corporate testimony. Nothing brings greater personal joy, and nothing adds more richly to the sense of life and power in the body, than inspired missionary testimony. We call this to the attention of pastors and priesthood and Saints alike. In particular, we urge that those responsible for ministry among the young direct more of the study and

activities of these young people into missionary channels. Within the next few years Zion's League should give to the church scores of young people with good academic training and a passionate interest in ministry at home and abroad.

HOME LIFE AND DOMESTIC PROBLEMS

The members of the Standing High Council have applied themselves during the year to searching judicial inquiry into a number of cases of transgression with a view to determining the specific issues involved, and contributing at the same time to clearer understanding of the fundamental ethical requirements of sainthood. In the work of the Council, the breakdown of home standards becomes tragically apparent, while the superlative value of the Zionite home is set forth in sharp relief. We, therefore, turn with marked satisfaction to the good work being done under the direction of the Department of Religious Education, the Council of Women, and elsewhere to build into our young people those life qualities which form the best possible preparation for marriage, and that love of beauty which finds its most creative expression in home and family associations.

EDUCATION AND LEADERSHIP

The work of the Department of Religious Education has been more clearly defined as a result of correspondence and personal conferences with Brother McDowell and his associate, Elder John Darling. With their full co-operation, it has been agreed that activities of any nature, conducted anywhere in the church, should be administered under the authority of appropriate administrative officers; if they relate to the branch, then by the authority of the branch president; if they relate to the district or stake, then by the authority of the district or stake president; if they relate to a still larger area, then by the Apostle or Apostles in that field. This reaffirms the role of the departmental officers in

local organizations as a supporting ministry inseparably connected with the spirit and purpose of our total endeavor. It also frees general departmental officers for their major task of training leaders and preparing study and activity materials. And, yet again, it emphasizes the obligation of the spiritual authorities, both general and local, to become the shepherds of the entire flock, concerned about the needs of every age group, integrating ministry in the departments with the total ministry offered, and building for both present and future needs and service.

LOCAL PROGRAM AND ORGANIZATION

The strength of the church as an organization is rooted in the alert stability of her branches, the wise and vigorous outreach of her testimony, and the devoted and skillful development of her Zionite enterprises. We therefore propose that in the years immediately ahead special effort be made to build toward carefully pre-determined goals in our local and missionary and Zionite endeavors, checking our advance from time to time and revising our procedures in the light of our experience.

Specifically, we propose to work with the responsible general and local ministers to:

1. *Set up immediate and long-time programs for branches and stakes.* In large and important centers, these programs will be the fruit of the labor of as many of the general officers as are necessary and can be available.

2. *Pursue our missionary task* in harmony with the branch and district and stake programs adopted, and in addition thereto strengthen and stabilize missionary work at home and abroad; underwriting the work in distant lands as experience, necessity, personnel, and finances indicate and permit.

3. *Advance the gathering with vigor* while yet doing our utmost to
(Continued on page 14.)

Worship Suggestions for May

By Sylvia McKeage

Theme for the Month: "JESUS THE GREAT PHYSICIAN"

Worship Center:

Use the same setting for each Sunday of the month, with the exception of the change of one picture. A few inches above a table, place a large picture of Christ. At one side on the table, place a picture which represents the theme for the week. The first week, "Faith," the second, "Mother's Day" or Love," the third, "Repentance," the fourth, "Prayer." Opposite this, place a tall, lighted candle. These smaller pictures may or may not be sacred. Other appropriate ones may be used.

May 4, 1947

THE HEALING POWER OF FAITH

Instrumental Prelude: "The Lord Is My Shepherd," *Saints' Hymnal*, 124.

Call to Worship:

The healing of his seamless dress
Is by our own beds of pain;
We touch him in life's throng and press,
And we are whole again.
Oh, Lord and Master of us all,
Whate'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine.

—Author Unknown.

Hymn of Worship: "Oh, for a Faith That Will Not Shrink," *Saints' Hymnal*, 240.

Prayer Thought (to be followed by a prayer):

Great Spirit,
Who art the life of all our living,
The light of all our seeing
The strength of all our striving,
The love of all our loving,
Who are invisible;
Yet round about us all and within us each,
We would open our hearts and minds,
Every door and window of our being
We would open to the intaking and the out-
giving of the breath of life,
Until it shall seem that each one of us is
born anew,
And that this place is filled with thy mys-
terious and mighty presence.

—Robert French Leavens.¹

Scripture Reading: II Thessalonians 1: 3-12.

Vocal Special: "Strong Son of God," *Saints' Hymnal*, 290.

Thoughts for Meditation:

Although I do not know God's wondrous ways,
Yet I believe from out life's puzzling maze
I shall be brought—He knows.

I do not ask to see the journey's end,
For he walks at my side just like a friend,
So all is well—He sees.

I would not be my own guide, if I might,
But rather trust in his unerring sight
To lead me on—He guides.

I could not guard myself, for that were vain,
Yet this I know: He faithful will remain,
And keep me safe—He guards.

—Selected.

The Worship Message:

"Faith is the will to face life on the assumption that God is love. In that sense,

it is a disposition and an attitude. Faith exercises itself in prayer, and love expresses itself in fellowship. Faith is the Godward thrust of life. Consequently, it never rests on its oars; as long as it lasts it never ceases to expect visions and revelations of the Lord, and, what is more, it finds them.

"Faith is creation born of vision and work. It is dynamic, for it moves to action. It is prophetic, for it lifts the veil of the future. Faith is the specialist who diagnoses the 'wholly impossible' to be otherwise. It is the searchlight which reveals the trail to God. Faith is the mother-womb that shelters potentialities while they grow to be realities."

Hymn of Worship: "My Faith Looks Up to Thee," *Saints' Hymnal*, 281.

Prayer:

May 11, 1947

THE HEALING POWER OF LOVE (Mother's Day)

Instrumental Prelude: "My God, How Wonderful Thou Art!" *Saints' Hymnal*, 133.

Call to Worship:

"Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him."—I John 4: 7-9.

Hymn of Worship: "Thou, to Whom the Sick and Dying," *Saints' Hymnal*, 111.

Prayer:

Scripture Reading:

"And yet I will show you a way that is better by far:

If I could speak the way of language and men,
of angels, too,
And have no love,
I am only a rattling pan or a clashing cymbal.
If I should have the gift of prophecy,
And know all secret truths, and knowledge in its every form,

And have such perfect faith that I could move mountains,

But have no love, I am nothing.
If I should dole out everything I have for charity,

And give my body up to torture in mere boasting pride,
But have no love, I get from it no good at all.

Love is so patient and so kind;
Love never boils with jealousy;
It never boasts, is never puffed with pride;
It does not act with rudeness, or insist upon its rights;
It never gets provoked, it never harbors evil thoughts;

Is never glad when wrong is done,
But always glad when truth prevails;

It bears up under anything,
It exercises faith in everything,
It keeps up hope in everything,
It gives us power to endure in anything.

Love never fails;
And so these three, faith, hope, and love endure,

But the greatest of them is love."—I Cor. 12: 31; 13: 1-8, 13. Williams.²

Thoughts for Meditation:

O beautiful this Mother's Day

The world in which we live,
We thank our God for every gift
Which he doth freely give.
We thank him for the greatest gift
E'er sent from heaven above,
To teach us, help us, lead us on—
The gift of mother love.

O beautiful this Mother's Day
On which we honor thee,
Our constant friend, our loving guide,
May we more loyal be!
We'll live in faithfulness and truth
Be worthy of thy care;
Bring joy to thee by deeds of youth
Our love may they declare.
—Hazel Harker.

Vocal Special: "O Love That Wilt Not Let Me Go," *Saints' Hymnal*, 285.

Theme Talk:

"Behold thy mother." The last words spoken upon the cross to the disciple whom Jesus loved, and whom he desired to have reach the goal of perfection, was, "Behold thy mother."

No man can come to the place in life that God would have him occupy until he has come to properly behold his mother.

"This have I found," said a great philosopher, "that a man can have but one mother." In this there is a similarity between her and God. No one else can quite fill her place.

In the Scriptures we have such examples of motherhood as Hannah who consecrated her son Samuel to God and to the service of humanity.

In the Latter Day work we have the example of Emma Smith, the elect lady, who gave her husband and her three sons as well as herself to the cause of Christ and his church.

Mother love is closely associated with the love of Christ, for she gives all for the purpose of extending life to others. She will sacrifice to the uttermost for the welfare of her children. Mother love has healed many a broken heart, and helped the feet of erring youth to climb the upward way. Mother love has nursed the sick back to health and mothers' prayers have kept them in the narrow way.

Most of the beautiful things of life come by twos or threes, by dozens or hundreds. There are plenty of roses, stars, sunsets, rainbows, brothers, sisters, aunts, cousins, but each of us has only one mother in all the wide world.

Hymn of Worship: "Love Divine All Love Excelling," *Saints' Hymnal*, 111.

Prayer:

May 18, 1947

THE HEALING POWER OF REPENTANCE

Instrumental Prelude: "Father When in Love to Thee," *Saints' Hymnal*, 152.

Call to Worship:

Open the door with shame if ye have sinned;
If ye be sorry, open it with signs,
And take him in that comes to sup with thee;
"Behold," he saith, "I stand at the door and knock."
—Jean Ingelow.

Hymn of Worship: "Oh, for a Closer Walk With Thee," *Saints' Hymnal*, 313.

Prayer Thoughts:

"Almighty and most merciful God, we acknowledge and confess that we have sinned against thee in thought, and word, and deed; that we have not loved thee with all our heart and soul, with all our mind and strength and that we have not loved our neighbors as ourselves.

"We beseech thee, O God, to be forgiving to what we have been, and to help us amend what we are, and of thy mercy to direct what

we shall be, so that the love of goodness may ever be first in our hearts, and we may follow unto our life's end in the steps of Jesus Christ our Lord. Amen."

—John Hunter.¹

Meditation Poem:

O Saviour Christ, our woes dispel;
For some are sick, and some are sad,
And some have never loved thee well,
And some have lost the love they had.

And none, O Lord, have perfect rest,
For none are wholly free from sin;
And they who fain would serve thee best
Are conscious most of wrong within.

O Saviour Christ, thou too art man;
Thou hast been troubled, tempted, tried;
Thy kind but searching glance can scan
The very wounds that shame would hide.

Thy touch has still its ancient power,
No word from thee can fruitless fall;
Hear, in this solemn morning hour,
And in thy mercy heal us all.

—Author Unknown.

Scripture Reading: Alma 19: 10-13, 19, 20, 114. Also, last half of Alma 17: 3, beginning with words: "For I do know..."

The Worship Message:

Zeezrom lay sick at Sidom, his face was flushed, and his lips were parched. This man was suffering because he supposed that he had been the cause of the death of two men of God. And this great sin, and his many other sins, kept going over and over again in his mind until there seemed to be no release.

Someone placed a hand upon his fevered brow. He opened his eyes and feebly whispered the name of Alma. A voice spoke to him. Can it be true? Yes, he caught the words, "Amulek and Alma are in town." "Oh, please," he said, "send for them!"

A messenger was sent immediately, and soon Alma was standing over the bed of the sick man. Zeezrom opened his eyes and there, indeed, was the man whom he supposed was dead because of his wickedness. He tried to raise himself up from the bed, but he could not. Tremblingly he reached out his hand and begged to be healed.

Alma took the sick man by the hand and said to him, "Do you believe that Christ has the power to save you?" Zeezrom looked up into his face and answered, "Yes, Alma, I believe all the words that you have taught."

Joy welled up in the heart of Alma. He eagerly bent forward and said to him, "If you believe in the redemption of Christ, you can be healed."

The light of hope shone in Zeezrom's eyes as he answered, "Yes, I believe."

Alma then placed his hands upon the sick man's head and lifting his voice to God, prayed, "O Lord, our God, have mercy on this man according to his faith, which is in Christ."

When Alma said these words, Zeezrom rose up out of his bed and stood upon his feet, and began to walk. All the people of the household marveled at that which they had seen. Zeezrom said to them, "I have repented of my sins and I have been healed by the Lord."

And he was baptized, and began from that time on to preach the gospel of Jesus to the people.

Vocal Special: "Through the Furnace, Through the Heat," *Saints' Hymnal*, 282.

Prayer.

May 25, 1947

THE HEALING POWER OF PRAYER

Instrumental Prelude: "Ere You Left Your Room This Morning," *Saints' Hymnal*, 327.

Call to Worship:

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins, and will heal their land."

Poem:

Prayer is the soul's sincere desire,
Uttered or unexpressed—
The motion of a hidden fire
That kindles in the breast.

Prayer is the burden of a sigh,
The falling of a tear—
The upglancing of an eye,
Where none but God is near.

Prayer is the simplest form of speech
That infant lips can try—
Prayer the sublimest strains that reach
The Majesty on high.

—Selected.

Hymn of Worship: "O Thou God, Who Hear-est Prayer," *Saints' Hymnal*, 323.

Prayer Thought:

Father,
We thank Thee today
For the simplicity of this relationship
Between our souls and Thine:

Ourselves, foolish, inconsequent, feeble,
Thyself, wise, stable, omnipotent,
How can one have converse with the other?

Yet Thou hast taught us—
As a little child depends upon its mother,
So we depend upon Thee:

We know with certainty, complete and irrefragable,
That here in Thee
Are power, patience, wisdom, grace
For all our need,
And love that joyfully receives, redeems, uplifts, and purifies.

O Father God,
Here we once again, a worthless gift,
We give ourselves to Thee, Thy happy, grateful children,
Eager to do Thy work for Thee this day.
—J. S. Howland.

Vocal Special: "To God Your Every Want," *Saints' Hymnal*, 321.

The Worship Story:

In the valley of ancient Helam there nestled a small city, where a people of God lived. They had come there to build up their city because they had to flee from their home land. They had left the din and the clamorings of the great wicked city behind. Here in the seclusion of the hills and the forests, they could worship God in their own manner. The land was fertile, too, and here they hoped to remain and build up a civilization to the honor and glory of God.

But one day the unexpected happened. While the workers were out in the fields tilling the soil, they saw men approaching far away in the distance, many of them. They saw their swords glisten in the sun and knew that it was the army of their most dreaded enemy.

In fear they left their fields and ran with all their mights to their leader whom they loved dearly and knew to be a man of God. The whole city soon became frightened and

panicky. "What will we do? We have no arms with which to fight the enemy," they said. Crowds quickly gathered in the main square, willing to do something, but what? They were so few in number compared to the great enemy.

Alma, for he was their leader, saw their fears and silently asked God's help. He went among his people and said to them, "Do not be afraid. We will remember the Lord our God, and he will deliver us."

A quiet hush fell over the people, and they fell to their knees in the street, praying to God that their lives might be spared.

Their lives were spared but they were made prisoners of war and put under bondage, being cruelly treated, having heavy burdens lashed upon their backs and being whipped if they slackened in any manner. They unitedly raised up their voices to God in prayer for release from this very trying situation.

The taskmasters grew tired of hearing these people pray as they were being forced into their labors and forbade them to pray more, under threat of death. This did not stop the people from praying. They did not open their mouths, but in their hearts was a prayer to God all the day long.

God heard these prayers, for he healed their bodies and made them strong so they were able to bear their burdens, and he visited them in all their afflictions.

So great was their faith and patience, and so diligent were these people in remembering the Lord that he made it possible for them to slip out of their little city one night as their guards lay sleeping at their posts.

Happy indeed was this band of weary pilgrims, for they knew the great healing power that comes from the Heavenly Father through faithfulness in prayer.

Hymn of Worship: "Thou My Everlasting Portion," *Saints' Hymnal*, 319.

Prayer.

¹From *Living Prayerfully*, by Kirby Page. Used by permission of the author.

Defying gravitation, water will shortly be flowing out of the Colorado River and into Southern California. The Colorado River Aqueduct, now in construction, will take water from above Parker Dam, lift it more than 1600 feet, carry a billion gallons a day over 242 miles of almost uninhabited mountains and deserts, and distribute water at the Southern California end through 150 miles of subsidiary conduits. Since the water level in Parker Dam reservoir is lower than the major portion of the area to be served, and much lower than the highest portions of the desert crossed by the aqueduct, five separate pumping stations are necessary along the route. Power for the first of these will be generated at Parker Dam. Power for the others will be brought from Boulder Dam, taking 36 per cent of all the energy generated at that dam. The aqueduct has been called the greatest domestic water supply system in the history of engineering.—N. Y. Times.

General Conference Report of THE FIRST PRESIDENCY

(Continued from page 11.)

retain in points distant from Independence those ministers and members whose services are necessary in the development of those centers.

As necessary means to these ends, we further propose to:

4. *Make persistent efforts to elevate the standards of home and family life throughout the church.*

5. *Call, train, supervise, and trust local leaders.* The emphasis here will be on development of local leaders and workers so as to free general officers for their distinctive tasks.

6. *Give departmental work distinctive Latter Day Saint significance,* and integrate it with the programs of the branches and districts and general church.

7. *House our branches* in adequate, attractive, well-located and debt-free church buildings. This should be a significant part of every branch program.

8. *Seek out and minister to the poor* in the spirit of mutual aid, looking toward their material and spiritual development.

9. *Build literature, visual aids, and approved techniques* as quickly as opportunity and personnel will permit.

10. *Direct the functionings and growth of our supporting institutions* in such a way that they shall show the church in action on a high level of service.

11. *Promote and minister both local and financial programs* in such ways as to advance our spiritual purposes.

12. *Give immediate, major, and continuous concern to the selection, appointment, training, and supervision of ministers who can lead our people in achieving the foregoing.*

This program has been adopted in principle by the Joint Council of Presidency, Quorum of Twelve, and the Presiding Bishopric and is already being put into effect as quickly

as circumstances permit. The activities of this Conference will be pointed toward its further approval and implementation. But beyond all that might be done in Council or in Conference lies the fundamental need indicated in the admonition given to the church many years ago: "Wherefore, now let every man learn his duty, and act in the office in which he is appointed, in all diligence."

Yours servants for Christ's sake,

THE FIRST PRESIDENCY,
ISRAEL A. SMITH,
F. HENRY EDWARDS,
JOHN F. GARVER.

REPORT

Church Physician

By Charles F. Grabske, M.D.

*To the First Presidency and
General Conference:*

During almost the entire year since the General Conference of 1946, I have been absent from my duties in Independence and at work in medical studies at the University of Southern California's Graduate School of Medicine. There is very little to report of activities in the office of your physician.

The church has been set on a course which appears designed to augment the individual health, vigor, and capacities of its membership. It has been enlightened in such a direction on more than one occasion during its brief course of a little more than one hundred years. It should be clear that the implication of these advices be received with full consideration and that we devote thought and time to already given instructions and to promises accompanying them. Saints should aspire to sounder health and to more vital living and "by study and by faith" we may learn how this more abundant living may be achieved. There is a great deal of literature extant this day bearing on this subject, some of which is sound and trustworthy, much completely worthless, even dangerous. Therefore discrimination and good counsel should be employed before accepting as authority that which has been written on these matters. I stress this because probably there never has been a period in which there has been such a gale blowing every "wind of doctrine" as we experience now in our time. Again, one who has learned the laws governing the way of health, has but embarked upon the voyage of

its attainment. Nowhere is it more true than here, that without works, knowledge and faith are dead, and to have abundant health, we must actually live from day to day according to rules of health.

I should point out that along with our project of self-improvement there should go along attention, forethought, and activity in our group enterprises. Sanitation in our homes is a prerequisite to individual well-being. Sanitation in our houses of worship should have the careful attention of our leaders and the glad co-operation of each one of us forming a component of the group. Particular thought should be given to our larger gatherings, our district conferences and reunions, as here, lack of forethought and procrastination may, and often does, result in illness and far-reaching unfortunate consequences. This truth extends with even greater validity to larger conferences such as the General Conferences of the church.

Our Sanitarium has now matured to imposing size and beauty. Of its administration and supervision and of its professional and technical staffs, we are truly and justly proud. Our nurses during the past war served with distinction throughout the entire world. We are glad indeed that the conflict is over and that they are again home to do their services of goodness and mercy to the civilian peoples of our land. We hope that many more of the young women of the church may see the opportunities in this field and join with us here at the Sanitarium in preparation to such a calling. The Sanitarium finds itself at this moment especially in need of young people to be trained in the technical services of the hospital, in the laboratory and in X ray. We therefore invite our congregations throughout the church to call the attention of their young people to these needs in nursing and in technical services at our Sanitarium in Independence.

We congratulate the church that through the many years of the administration of our late president, Frederick Madison Smith, we have had here at the center place such a trustworthy guardian of the best interests of its Sanitarium. With clear vision he always gave careful first attention to its broader objectives, yet giving meticulous oversight to its details. The Sanitarium absorbed his attention through many years of his association with its development. The present stature and opportunity of this institution can, in large measure, be attributed to the persisting watch care of our late leader.

Though the Sanitarium be at the center of the activities of the health department, the health department envisions its full task and responsibility to reach out to branches, wherever they be and to each member and his program of building for himself a sounder body and a more vital, abundant and vigorous life.

CHARLES F. GRABSKE, M.D.

General Conference Program

At the time the official program for General Conference for 1947 was being prepared, the names of the speakers each day for the "Worship and Inspiration" period sponsored by the Department of Religious Education had not been determined. The program as presented below makes it possible for you to complete this information. You may wish to make the necessary additions on page 33 of the official program.

WORSHIP AND INSPIRATION

Theme: As the Master Taught

7:30 — 8:15 Daily

Stone Church Annex

Under the Direction of
Dan B. Sorden

Monday—The message: Christ, the Leader; Apostle C. George Mesley.

Tuesday—The message: Christ, the Prophet; President F. Henry Edwards.

Wednesday—The message: Christ, the Student; Brother E. J. Gleazer, Jr.

Thursday—The message: Christ, the Shepherd; Brother Charles V. Graham.

Friday—The message: Christ, the Steward; Bishop Walter Johnson.

Saturday—The message: Christ, the Saviour; Brother Glen Johnson.

*Give the HERALD to
Your Neighbor*

President Israel A. Smith Presides Over Iowa Assembly

An interesting episode in the life of the president of the church is related in a news item published in the *Independence Examiner* of March 18:

For a brief session last Wednesday a resident of Missouri found himself in the position of temporarily presiding over the General Assembly of Iowa.

Israel A. Smith was in Des Moines last week where, as president of the Pioneer Lawmakers Association of Iowa, he participated in special meetings.

This association is made up of ex-members of the Legislature and ex-state officials whose services date back at least twenty years. Mr. Smith was elected president four years ago, the first non-resident of the State of Iowa to be so honored, and because of travel restrictions no session was held when the General Assembly of Iowa met in 1945, thus necessitating that he serve for four years although elected for two.

The association met on Wednesday morning in the historical building where two oil portraits of Iowa notables were unveiled and Wednesday afternoon the veterans were the guests at a joint session of the Iowa Legislature.

At this meeting Mr. Smith, as president of the Pioneer Lawmakers, was presented by Lt. Gov. Evans and presided over the session, although a unique situation.

Mr. Smith gave an address in the morning, at the suggestion of other officials of the association, on the subject: "Making of a Modern Constitution." This subject was of much interest to the members of the association and to representatives of the judiciary of the state, two of those present being members of the Supreme Court of Iowa.

Note of Thanks

I wish to take this means of thanking all our friends who have made life so pleasant for my mother by their visits, letters, cards, flowers, and gifts. I also wish to thank them for their prayers in her behalf.

Mrs. Violet Rasmussen
639 Riverside Avenue
Whitefish, Montana

Result Not Expected

An interesting phase of the fight of the Catholic Church to participate in public funds to carry pupils to their parochial schools has developed. Says *The Protestant Voice*: "By a five to four decision of the United States Supreme Court, control of all Catholic parochial schools has been handed over to Protestants—if they have courage to seize the opportunity."

Further excerpts from the *Voice* follow:

If tax money is used for Roman Catholic parochial schools, the taxpayers—all of them—are empowered to control the spending of that money. This is basic American doctrine.

The taxpayers . . . can demand and enforce that nothing be taught in schools aided by tax money which reflects upon or builds any barrier between Americans.

Wherever tax money is sought or used for school purposes, rigorous scrutiny of the books used in such schools becomes the right of all taxpayers. . . .

This means that the teaching of the Roman Pontiffs in regard to democracy must be rigorously excluded from Roman Catholic schools where tax money is used for school buses.

No man can read the teachings of the Pope without admitting that their doctrine is in violent conflict with the principles of freedom as Americans understand it.

This will not be a disservice to the parochial schools. It will help them. In the November 2 issue of *America*, a magazine published by the Jesuits, public admission is made of the intellectual bankruptcy of Roman Catholic schools.

That magazine states that only three Roman Catholic institutions of higher learning in the United States have been able to qualify for financial assistance offered by industrial companies as grants in aid for postwar scientific research. . . .

If the dead-hand grip which has stifled these colleges were removed by sharp Protestant criticism, the black blindfolds which have checked and hampered their scholars would be lifted; and they would be free.

I. A. S.

March 17, 1947

Mrs. Grace E. Tousley, the Sanitarium Librarian, has informed us that letters concerning the Sanitarium Library were recently sent out by students in the Nursing School, instructors, hospital personnel, and others and resulted in a very helpful boost for the Sanitarium Library. The letters brought in \$1,202.42 of which about \$800 was in cash and the remainder in wanted books and periodicals.

Conference visitors will be interested in the Library display this year and are invited to visit the Sanitarium and note the growth which has been made.

F. H. E.

News Briefs

Portland, Oregon, District

Portland District Conference

Portland District Conference was held in the spacious church at Salem, Oregon, which is located only five blocks from the State Capitol. The first activity on Friday evening, February 21, was a program of special interest to young people. Seventy Arthur F. Gibbs showed colored slides taken in Hawaii. Saturday began with a prayer service, followed by classes for the priesthood, church school workers, women, and young people. Apostle D. T. Williams, Bishop Monte Lasater, Seventy Arthur F. Gibbs, Roycie Chapman, and Elder Harold Carpenter were instructors. A feature of the afternoon was the missionary project introduced by Brother Gibbs. He called for volunteers to distribute invitation folders to the missionary series starting in Salem the next evening. Thirty-six responded and delivered 450 folders in an hour.

The ordinations of Earl Wilcox to the office of priest, George Speed to the office of teacher, and Brother Boatright to the office of deacon, were approved. Delegates to General Conference were appointed.

Three Branches Organized in Portland District

Salem, Oregon

Pastor, Charles H. Asher

Salem mission was organized as a branch on January 19, with Elder Charles H. Asher as pastor. Elder Asher served for a number of years as pastor of the mission. The Saints worship in a lovely church building near the State Capitol in the heart of the large Willamette Valley.

Salem mission originated through the efforts of the Ames family. Several years ago, these people requested that a missionary be sent to them. Elder Marcus H. Cook came and, after holding a series of services in the John Zulkie home, several were baptized, including the present pastor of the branch. With these and the old members then residing in Salem, a group was started under the leadership of the district presidency. Meetings were held in halls until the members, assisted by Apostles Clyde F. Ellis and D. T. Williams, obtained their present church building four years ago. The church has been completely paid for.

District President J. L. Verhei, Seventy Arthur F. Gibbs, and other district officials were in charge of the organization service.

Camas, Washington

Camas Branch was organized January 26 by District President J. L. Verhei, Seventy Arthur F. Gibbs, and the district officers. Elder Leonard S. Rhodes was elected pastor. Except for two years, Elder Rhodes has served as pastor of the group since 1935, when it was organized into a mission. Previous to that time, another mission was started in 1926 with Elder Robert Chapman as pastor, but two years later, it was disorganized and the members met with the Vancouver Saints. This interruption was due to lack of leadership as Elder Chapman was called to other duties. However, several missionaries visited Camas and the members continued to be faithful and look forward to better organization. The first meetings in recent years were held at the

Ernest Webberley home by the district president and Elder Mark Yeoman. They later moved to Camas and Elder Rhodes was appointed leader; meetings were then held in the I. O. O. F. Hall. This group has purchased a lot and construction of a church will begin as soon as building material is available.

Sweet Home, Oregon

Pastor, Andrew Duval

Sweet Home Branch was organized on February 9 with District President J. L. Verhei and other district officials present. This is the oldest group of Saints in the West. Migrating from Missouri, the Ames and Morris families established a branch in the early sixties which continued for a number of years. All of the early missionaries to the West visited this branch. There yet remains a remnant of descendants of these early people from which the new group grew. The mission has been under the leadership of Elder Andrew Duval for several years. Brother Duval is serving as the first pastor of the new branch.

Woodburn, Oregon

Pastor, George E. Omans

On February 9, 1947, Missionary Arthur F. Gibbs baptized thirteen people in Woodburn mission. The confirmation was conducted by District President J. L. Verhei, Elder Miles Whiting and Pastor George E. Omans. This has become one of the most outstanding groups of Portland district in that there are so many young people attending church. The first meeting in Woodburn was held on July 16, 1944, at which time Brother Verhei was called to baptize Max Omans, son of Pastor George Omans. For some time, services were held in the Odd Fellows Hall, but after a year the Saints were able to obtain a nice church building. Other baptisms followed. Brother Omans has since been ordained to the office of elder and Herbert Hawley to the office of priest.

Oregon City, Oregon

Pastor, Clark Livingston

On March 2, 1947, Elder Clark Livingston was assigned the pastorate of Oregon City Mission. Services are held each Sunday afternoon at 2 p.m. in a church on Mollala Avenue.

The group has been cared for in the past by Elder and Mrs. Harry Fry, who have now taken over the work at Ballston, Oregon.

Ballston, Oregon

Pastor, Harry Fry

Under the leadership of Elder Harry Fry, a new group has been started in Ballston. The members meet in the Community Church each Sunday. The work was first started by the Bowmans who have resided in Ballston for a number of years.

On February 24, Apostle D. T. Williams spoke to a gathering of the Saints and their friends. Several members from Portland also attended.

Baker, Oregon

Elder and Mrs. W. T. Ferguson have been holding services for the different groups of Saints in this vicinity and report very good response.

Wallowa and LaGrande, Oregon

Priest Earl Wilcox has organized church schools at these two locations and reports favorable progress.

Ashland and Klamath Falls, Oregon

Priest Z. Carroll has been assisting the Saints at Klamath Falls, driving sixty-five miles

each Sunday to be with them. Attempts will be made to organize missions at Ashland and Medford.

—Ruby Fishel, reporter.

Woodbridge, Ontario

Pastor, William Archer

Branch officers elected at the annual business meeting are William Archer, pastor; J. Bailey, church school superintendent; Bruce Broadfoot, young people's supervisor; and Mrs. J. Greenwood, women's leader. Lorne Goodwill was ordained to the office of deacon in November; District President W. J. Bavington gave the charge and Pastor Archer officiated.

A Christmas concert consisting of recitations, songs, dialogues, and a play by the young people was given in December. Recent speakers have been W. J. Bavington, William Archer, B. H. Hewitt, R. B. Farr, and J. L. Prentice.

An oil burner has been installed in the church, making possible many more meetings during the winter months. The young people have made the resurfacing of the basement floor their project, and the women are purchasing a stove for the church kitchen.

—Ila Farr, reporter.

Council Bluffs, Iowa

Pastor, V. D. Ruch

A young people's institute was conducted in Council Bluffs in November. On the evening of November 22, a banquet was held in the Eagle's Hall with Dr. F. M. McDowell as guest speaker. Dr. McDowell also conducted classes on Saturday and gave the morning sermon on Sunday.

The first midweek prayer service of the month is observed as family night; this meeting is reserved for the relating of spiritual experiences.

The annual dinner and bazaar was held at Eagle's Hall on December 5; a total of \$1,196 was cleared, \$580 of which came from the sale of needlework.

The girls of the congregation were invited to attend the meeting of the women's department on the evening of December 20. Each one was asked to bring an article of clothing for the Saints in England. Seventy and Mrs. Thomas Worth, formerly of London, were present to tell of the needs of the English people. The Wo-He-Lo girls gave the program, and the We-Ca-Pa group was in charge of refreshments.

Elder Worth was the speaker on Sunday morning, December 22; the Cecelian Singers, under the direction of Grace Doty and accompanied by Wanda Hoss, furnished the music. In the evening, the adult choir presented "The Infant Holy," by Louise Stairs. Lela Ranney was director; Lois Spence, pianist; and Emma Spanswick, organist.

Despite inclement weather, a capacity crowd attended the January Communion service; Elder V. D. Ruch gave the pastoral address.

The district conference held January 26 was in charge of District President Nels Johnson. Bishop Walter Johnson, representing the general church, gave the morning sermon. Delegates to General Conference were elected in the afternoon.

Sixty-seven young people attended the rally banquet on the evening of January 28. Paul Harding, young people's supervisor, was master of ceremonies. Pastor Ruch was the speaker; Ronald Landon and Sally Harding, assisted by several of the guests, presented an entertaining skit.

A review of the book, *Deborah*, was given recently by Mrs. Allen Mactier of Omaha.

www.LatterDayTruth.org

The review was sponsored by the S. O. S. group.

The Cecelian Singers presented "Powder Puff Ladies Minstrel Show" at Danish Hall on February 11. They have been asked to repeat the performance at four different places.

Speakers for the past few months have been Charles Putnam, A. E. Dempsey, Jr., O. A. Currie, Peter Larson, and Percy Anderson.

—Mrs. Emma Spanswick, reporter.

Minneapolis, Minnesota

The Minnesota District Conference was held in Minneapolis on February 22 and 23. Dr. Floyd McDowell and Roy Yaeger were the speakers. Saturday's activities included a forum discussion; business meeting; a lecture, "The Work of the Church in the Community and in the World"; a sermon by Dr. McDowell, and a reception. Sunday began with a prayer service, after which a skit, "Right and Wrong Way to Prepare for Church," was given by the church school classes. Communion was served at 11. Dr. McDowell spoke at 2 in the afternoon, after which the Leaguers presented a vesper service. The theme of the conference was "Thy Will Be Done."

Members of the Zion's League meet on Wednesday nights to study current events and the Bible; Leslie Lynch is the teacher. Book reviews, parties, buffet suppers, and visits to other church groups have been recent Sunday evening projects of the young people.

Nine delegates have been appointed to represent Minneapolis Branch at General Conference.

Pasadena, California

Pastor, Blaine Bender

William N. Swain was ordained to the office of priest, and Alan Ingamells and Leslie Alan Dunster to the office of deacon during the worship service on Sunday morning, February 23. Officiating ministers were Elders F. A. Cool and Blaine Bender. Dr. Charles F. Grabske, church physician, was the 11 o'clock speaker.

On Sunday evening, February 16, Mr. and Mrs. Gordon Boll presented motion and still pictures of the Pueblo and Cliff Dweller ruins, Grand Canyon, Jerusalem, the Egyptian pyramids, and the tomb of King Tut taken during their travels. The silver offering of \$50 received at this entertainment was applied to the building fund.

A special Thanksgiving service was held at the club house on the evening of November 24. The prayer and testimony meeting was followed by a play.

Two Christmas programs were given on Sunday, December 22. The children presented carols and readings in the morning; the choir, under the direction of Mrs. Lois Nuna-maker, gave the Christmas story in Scripture and song at the evening service. Over \$400 were contributed to the building fund in the form of white gifts. Approximately \$500 were cleared at the bazaar and dinner sponsored by the women early in December.

A recent project of the women's department was the preparation of boxes for Holland. The group was well represented at the district women's meeting held in Santa Ana in January. Present study courses include the Book of Mormon and lessons in appreciation.

The men prepared and served a baked ham dinner on the evening of January 27; 150 friends and members attended. This project added \$70 to the building fund.

Several League members spent the week end of January 4, 5 at Camp Seeley in the

mountains. Basketball, baseball, hiking, and tobogganing were recreational features of the retreat. Priest Kenneth Briggs was in charge of the Communion service on Sunday morning. During December, the Leaguers prepared gifts for the children at Juvenile Hall, Los Angeles.

Recent speakers have been District President L. J. Ostertag, Elders Cyril Wight, Harry Waylett, and Paul Moore, Teacher A. L. Nuna-maker, and Dr. Charles F. Grabske.

—Ednah M. Strong, reporter.

Central Nebraska District

District President J. H. Butter is recovering from a recent operation at the home of his daughter, Shirley Butter, in Independence, Missouri.

Joseph Coon, who has served as pastor of Inman Branch for a number of years, was ordained to the office of elder on Sunday, February 2, at the Communion service. A number of Saints from Clearwater attended the service.

A two-weeks' series of cottage meetings was held at the home of Nellie Hulshizer in Ainsworth. On the night of February 13, a lecture on the wild life of Australia and New Zealand was given in the Modern Woodman Hall.

Harvey Basil Morter, Jr., son of Mr. and Mrs. H. B. Morter, was blessed at the Communion service held on Sunday evening, February 16, at the Hulshizer home. One member, Sarah Dixon, had not received the Communion in forty years. Plans are being made to hold classes regularly in Ainsworth and at the Shepard home, twelve miles north of Johnstown.

A Communion service was held on Tuesday night, February 18, at the home of Mrs. Roy Riess in Atkinson. Preaching services were held on Wednesday night at the church in Inman and Thursday through Sunday nights in the Clearwater Church. Short talks were given by Willis Hague, Don Payne, and Zelpha Mapes at the afternoon service on February 23. The service was in keeping with financial observance day.

—Albert Loving, reporter.

Cash, Michigan

Pastor, Eldon C. Winters

The new church home has been finished and the Saints are planning other projects to spread the ideals of the Restored Gospel throughout the community. The recent ministry of Apostles E. J. Gleazer and D. Blair Jensen was greatly appreciated. A group of young people, under the direction of Jeanne Decker, sang at one of the services. Seventy Percy Farrow also conducted a series of missionary meetings. Other speakers have been Harry Simons, John Booth, James Phillips, George Njeim, John Rogers, Walter Cooke, Audrey Murry, Albert Loeding, and John Loeding.

A series of district priesthood classes was conducted by Elder John Booth in Cash recently. Beulah Bowsky has charge of the junior church; many new homes have been reached through this project.

Lula Duckert, director of music, and the young people presented the Thanksgiving program. A Christmas play, "Gift of Myrrh," was given under the direction of Jeanne Decker, branch supervisor of religious education. Harvey Fetting, adult leader, was in charge of the New Year's watch party held in the lower auditorium of the church. The women's department has purchased and in-

stalled a new gas stove in the church kitchen.

Donald, infant son of Pastor and Mrs. Eldon Winters, and Roger, son of Russell and Beulah Bowsky, were blessed at recent services.

—Gladys Jacobs, reporter.

Lone Star, Texas

The Zion's League of Lone Star Branch held an election of officers on the evening of January 28. Those elected are as follows: James McClamy, president; Myrite Booker, vice-president; Francis Booker, secretary-treasurer; Betty Booker, recreational chairman; Audia McPherson, program chairman; Bobbie Jean Brown and Mary Clyde Brown, assistants; and Drucilla McClamy, reporter. Aubry Booker is League director.

—Drucilla McClamy, reporter.

Thayer, Missouri

Officers elected at the annual business meeting held the first of the year are J. W. Adams, pastor; Mrs. E. M. Neff, secretary and treasurer; Fred Riebald, teacher; and Elton McGuire, deacon. Pastor Adams died on the morning of February 2 as the result of a fall. Services were held at the Carter Funeral Home on February 5; Elder Glaude Smith of Independence, Missouri, was in charge, assisted by J. F. Cunningham. No one has been elected to take Brother Adam's place.

—Mrs. E. M. Neff, reporter.

Fortescue, Missouri

A miscellaneous shower was held at the church on February 12 for Mr. and Mrs. Clarence K. Poynter; Mrs. Poynter was Ivy Rose Brock before her marriage. Members of the women's department met at the home of Mrs. Joe Derr in February. They are working on a quilt for Mrs. Derr and a comfort for a family whose home burned recently.

—Shirley Chuning, reporter.

Kalamazoo, Michigan

Pastor, Harvey Pearce

Services were held for the first time in the lower auditorium of the new church on January 26; the main auditorium is not yet complete. The Saints of Kalamazoo have worked hard and sacrificed much to build this church. Most of the labor has been done by the men of the congregation.

District President E. R. Carter of Lansing, Michigan, visited Kalamazoo recently. During his stay, the infant son of Mr. and Mrs. Robert Goodenough was blessed.

The Saints have been saddened by the passing of Arthur T. Smith, a faithful member of the congregation for many years.

—William Walters, reporter.

Marlin, Texas

A song service and "question box" are held each Sunday evening. Sidney Bryant is now leader of the Zion's League and Blue Birds. Elder and Mrs. J. R. Allen, C. E. Swanner, and Clayton Walker attended the district conference in Houston. The women of Marlin Branch are raising funds to complete the church; they are also beautifying the church lawn with shrubbery. Recent guest speakers have been Missionary J. Charles Mav, Elder John Nunley, and District President W. P. Odom. Additions to the congregation are Elder and Mrs. W. R. Standifer.

—Mrs. Frank Spicer, reporter.

Detroit-Windsor District

The Saints of Detroit-Windsor District held a conference at Central Church in Detroit on Sunday, February 23. Despite the snow and low temperatures, approximately 200 persons attended. The day's activities began with a 9:15 fellowship with Apostle E. J. Gleazer, Evangelist George Booth, and District President W. Blair McClain in charge. Apostle Gleazer gave the 11 o'clock sermon, speaking on "Almost Is Not Enough." Richard Gault, district music leader, presented a short musical program preceding the 2 p.m. business meeting. Those participating in the program were Sister Seldon, Rebekah Salomimer, Geraldine and Harvey Baird, and members of the Windsor choir. A report of general church offerings received in 1946 was given by Bishop Carlson, after which various district officers gave reports. Twenty-nine delegates to General Conference were elected. The following were accepted for ordination: Fred Armstrong, Kerwin Crooker, Robert McLean, Wesley Smith, Dale Randall, and Russell Heaviland, deacons; Carl Hicks, Lewis Miller, and Joseph Salomimer, priests; and William Beacom and Roland Arnold, elders.

—Harry E. Depew, reporter.

Austin, Texas

Pastor, Preston M. Wheeler

A Book of Mormon play, "The Message," was presented by the young people on December 22. The choir, accompanied by Mrs. Frances McCormick, sang for this service, after which treats were provided for everyone.

The Zion's League has enjoyed several outings recently. The Leaguers are sponsoring a monthly news bulletin, *The Liabona*. Young people from other branches who are attending the University of Texas at Austin are Wayne Jackel, Edinburgh; Fay Nunley, Hearne; Elbert Miller, Mobile, Alabama; Bonard Morse, Council Bluffs, Iowa; Lillian Maxwell, Dallas; Eldon Renfro and Oliver Bonnett.

Newcomers to Austin Branch are the Linden Wheelers from Medina and the Donald McCormick family from Houston. The Ivan Preslars have moved to Florence, Betty Tomlinson to Kerrville, and Zella Standefer to San Antonio.

The infant daughter of John and Evelyn Foster was blessed recently by Elders Preston Wheeler and W. A. Millner.

—Lillian Maxwell, reporter.

St. Louis, Missouri, District

The St. Louis District winter conference was held at St. Louis church on February 22 and 23. Pauline Arnsion, of the Department of Women, led a round-table discussion in the main auditorium, and District President C. L. Archibald addressed the men in the lower auditorium at 4:30 p.m. on Saturday. President Archibald and Bishop Henry Livingston of the Presiding Bishopric were in charge of the business meeting held at 7 o'clock in the evening. After the reading of district and branch reports, delegates to General Conference were elected. Frank McDonald, pastor of St. Louis Branch, explained to the delegates what their duties were. A reception for the guests of honor at the conference was held immediately after the business meeting. All in attendance were invited to meet and talk with Mrs. Arnsion, Bishop Livingston, and High Priest and Mrs. Frank McDonald. Mrs.

Mathel Archibald was in charge of the reception.

District Director Benjamin Clark and the local officers conducted the Sunday morning church school session. At 11 o'clock a junior worship service was held under the direction of Charles Johnson, assisted by Donald Hunstien and Helen Counts, while Bishop Livingston addressed the Saints in the main auditorium. Individual classes were again held in the afternoon for the women and men. The two groups met together at 3:15 for a prayer service which was divided into three periods: one for prayers, one for the testimonies of those who formerly belonged to other churches, and one for the testimonies of those who were "born in the church." Bishop Livingston gave the final sermon of the conference.

The Saints of Sawyersville, Illinois, chartered a bus and attended the conference in a body.

—Edward M. Joy, reporter.

Eugene, Oregon

The Saints of Eugene, Springfield, and Cottage Grove met at the E. N. Barnhart home in Springfield for services on Sunday, March 16. District President and Mrs. J. L. Verhei spoke at church school, and Elder Miles Whiting gave the 11 o'clock sermon. As soon as a suitable meeting place can be arranged, regular church school services will be held each Sunday. District President Verhei will return to Eugene on May 4 to officiate at a baptismal service.

Infant David Lee Barnhart was blessed by Elders J. L. Verhei and Miles Whiting.

Paris, Tennessee

Pastor, C. B. Gallimore

Special services were held November 17 at the dedication of Paris Church. Apostle M. A. McConley, Bishop C. A. Skinner, District President Jerry Fitch, Elder S. E. Dickson, Pastor C. B. Gallimore, and Bishop's Agent C. L. Ross were present for the occasion. Pastor C. B. Gallimore read a brief history of the branch and then presented the deed and keys of the church to Bishop Skinner, who returned them after a short speech. The dedicatory prayer was offered by Elder Dickson, and Bishop Skinner gave the sermon. Floral contributions were provided by the women's department and Rouris Florist of Paris. Edna Hicks sang a solo, "Bless This House." Basket lunches were served at noon. Since the church property was purchased in 1935, C. B. Gallimore has served as pastor with E. Y. Bumpus as his assistant. Plans are now being made to enlarge and modernize the building.

Pastor Gallimore gave an inspiring talk to the youth on Sunday morning, December 22. The Zion's League presented a program of Biblical pageants and plays, songs, and music in the evening.

A district priesthood institute was held in Paris on February 8 and 9 with Missionary Allen Breckenridge and District President Jerry Fitch in charge of the classes. On Saturday evening, the women served a banquet dinner in the church for members of the priesthood; entertainment was provided by the Zion's League. Sunday's activities began with a prayer and testimony service, after which Brother Breckenridge addressed the group.

Weekly League meetings are held for classwork and entertainment. Four young men have been called to the priesthood and will be ordained at the district conference in March. An Easter service is being prepared by the League. Members of the women's department meet each week to do needlework for the

bazaar; proceeds from the bazaar will be applied to the building fund. A part of each weekly meeting is devoted to study.

Plans are being made to organize a choir. B. F. Sutton will present a series of lessons on the rudiments of music as preliminary work.

—Myrtle Sutton, reporter.

Burbank, California

Pastor, Robert C. Chambers

A Christmas cantata, "The Prince of Bethlehem," was presented Sunday, December 8, by the young people. The choir sang at the evening program; Betty Peterson, Linda Spencer, and the children of the junior and primary departments also contributed to the program. Santa distributed gifts at the close of the evening. Members of the choir meet each Friday evening for practice and a social hour; Eldon Whitehead, young people's leader, and Frankie Kuhn, music director, are in charge.

William Kirkwood, infant son of Douglas and Mary Clark, was blessed on February 16 by Elders R. C. Chambers and C. H. Strader.

Members of the priesthood are holding monthly study classes. Under the direction of Luella Topham, the women meet regularly for work and study. District Leader Madeline Ostertag visited Burbank recently. Nine boxes of food and clothing have been sent to the Saints in Holland. "A Course in Appreciation," by Alice Bolon is being used as a text for the study period. Several members attended the district meeting in Santa Ana on January 12.

Newcomers to the group are Harold and Vera Cline, Mr. and Mrs. Vernon Cline and their three sons; Mr. and Mrs. J. M. Show, and Mr. and Mrs. A. M. Starkey.

Recent speakers have been Pastor R. C. Chambers, District President Louis J. Oster-tag, R. C. Liebold, Warren McElwain, Douglas Clark, E. C. Kent, E. E. Spencer, and Clarence Smith.

Services are still being held at 1 and 2 p.m. on Sundays at the Women's Club House, 10418 Scoville Avenue, Sunland.

—Bessy Christy, reporter.

Donora, Pennsylvania

Pastor, Samuel H. Gaskill, Sr.

Recent visiting speakers have been Apostle Blair Jensen and Missionary Merle Guthrie of Columbus, Ohio. Brother Guthrie held several meetings during his stay in Donora; some were held in the homes of members. Several Saints from the local congregation attended the district priesthood meeting at Lock Number Four in Charleroi; Apostle E. J. Gleazer was the speaker.

Joyce Elaine, infant daughter of Mr. and Mrs. W. E. Rook, and Kathryn Ann, daughter of Mr. and Mrs. Edwin Frankowski, were blessed on February 23 by Elder Samuel Gaskill, Sr.

—H. R. Ostrander, reporter.

Marlette, Michigan

The Christmas program was presented on December 22 by the children. Mrs. William Brown was in charge, and Melda Metzger was the accompanist.

Tommy Lambert, infant son of Mr. and Mrs. Floyd Lambert, was blessed on January 12 by Elder Gennell of Flint and Elder Jess Shelby of Marlette.

The League sponsored a box social on February 14 and a skating party on February 26. The young people are in charge of the evening

service every other Sunday; Dan Westover is their teacher. Present project of the women's department is quilting.

Newcomers to the branch are Mrs. Alta Webber and daughter of Owendale; Mrs. William Ronald of Flint; and Mrs. Mamie Ramsey and daughter of East Jordan.

—Esther Lambert, reporter.

New Westminster, British Columbia

Pastor, George E. Miller

During the Christmas season, the church school presented a play and concert under the direction of Sister Vi Miller, aided by the various class teachers. A visit from Santa climaxed the entertainment.

Samuel Pope has returned to New Westminster after an extended visit in Independence. Cecil Robbins was ordained a priest upon his return from a three months' tour of the prairies and eastern states.

An inventory service was held early in the new year. The young people were in charge of the January 25 evening service; Cecil Robbins was the speaker, and other young people contributed to the musical portion of the service. The Zion's League sponsored a valentine box social at the church and cleared \$17. A district young people's institute and drama festival is scheduled for March 7, 8, and 9.

Apostle D. T. Williams was present on February 18 to give an illustrated lecture on his trip to the Hawaiian Islands.

—Samuel Clark, Jr., reporter.

Seattle, Washington

Rainier Zion's League

The members of Rainier Zion's League presented the worship service on Sunday, March 16. The theme was "Seek the Lord by Fasting and Prayer."

At the beginning of the new year, the Leaguers set up four goals to work toward: (1) To use time constructively, (2) To develop habits of personal devotion, (3) To remember "the other fellow" in recreation and work, and (4) To strive for cultural development through reading. A young people's prayer service is held the first Sunday of every month. Besides this, various entertainments are sponsored, the most recent being a "shadow auction." —Edith King, reporter.

Beardstown, Illinois

Pastor, E. E. Thomas

Evangelist John R. Grice held meetings in Beardstown for a week in December; Nancy Brown, Dick Walker, and Richard Hiles were baptized at the close of the week. This made a total of thirteen baptisms for the year 1946. Brother Grice also gave several patriarchal blessings.

The women, under the direction of Mrs. Margaret Anderson, gave a chili supper and bazaar in December; proceeds were used to remodel the church.

The church school Christmas program was given December 22. Mrs. E. E. Thomas and Mrs. Frank Corcoran were in charge. A pot-luck dinner was held in the lower auditorium of the church on New Year's Eve, followed by a prayer service presided over by Priest Frank Corcoran.

Two new members, Mrs. Blanch Walker and Betty Jane Anderson, were baptized on Sunday, February 16, by Pastor E. E. Thomas.

On Friday, February 21, the women's department sponsored a Washington tea under the supervision of Mrs. E. E. Thomas. Mrs. Frank McDonald of St. Louis, Missouri, was guest speaker. Music was furnished by Mrs. Harold Walker, Eleanor Winner, and Clarice Anderson.

Tom Spillman, formerly of the U. S. Navy, was speaker at the Zion's League meeting on February 23; he related some of his experiences in various parts of the world while in service.

Recent speakers have been C. H. Davis, E. A. Kratzer, O. C. Thomas, E. E. Thomas, Frank Corcoran, Harold Walker, Guy Lewis, and Harold Skiles.

—Luthera Skiles, reporter.

Moline, Illinois

Pastor, E. J. Lenox

The Daughters of Zion, a group of teenage girls, meet once a month in the homes of various members to study homemaking. Ruth Shippy is their leader. A Boy Scout troop has been organized with Jesse Cady as scoutmaster; Dick Martens and George Waddell are his assistants.

In November, a new type of missionary endeavor was introduced in Moline. Seventy E. Y. Hunker and Missionary Victor Witte conducted personal visits in the homes of prospective members; five new members were baptized as a result of this effort.

Robes for choir members have been purchased by the women's organization; they will be worn for the first time on April 6 when the choir presents an Easter cantata under the direction of Avis Tyree.

The women, with Kathryn Schroeder as leader, have organized a study class which is held once each month. Forty-five women are taking this course for credit; Ether Jordan of Milan is teacher. One group of women, supervised by Ada Williamson, has been sewing for the Red Cross. The "friendly visitor program" is another feature of the women's work; last month, thirty-eight calls were made at the homes of sick and shut-in members.

Two returned servicemen were recently ordained to the priesthood. Leo Sheppard was ordained a teacher and Dick Martens, a priest. Brother Martens has been selected as church school director. At present, there are ten classes in the church school division. Florence Cady of the nursery department is to be commended for her work with the very young.

Out-of-town speakers have been President F. Henry Edwards, Apostle Arthur Oakman, Evangelist John Grice, Seventy E. Y. Hunker, Missionary John Banks, and Elders Tom Beil and Buren Lenox.

—Leslie Davis, reporter.

Northern California District

The semi-annual conference of Northern California District was held February 15 and 16 at Sacramento. All branches and missions of the district were represented. The conference theme was, "I am the light of the world."

Two business sessions were held, one on Saturday afternoon and one in the evening. Delegates to General Conference were elected, and plans for reunion were discussed. Since it was deemed unwise to purchase a permanent site for reunion grounds at this time, the 1947 reunion will again be held at Asilomar, Pacific Grove, where classrooms, chapel, dining hall, and cabins are all available.

Sunday began with a 9 o'clock devotional.

Classes were taught by Seventy George Njeim, Elder Russell Ralston, and Sister Emma Appel. Mozart's "Gloria" was sung by the choir at the 11 o'clock service, Mrs. Edna Burdick directing. Apostle John W. Rushton was the speaker. A class in religious education was conducted in the afternoon by Mrs. Elizabeth Schall.

—Myrtle Burdick, reporter.

Flint, Michigan

Pastor, Harry J. Simons

For the third consecutive year, Flint congregation was host to the Chevrolet Male Chorus, composed of men from all departments of Chevrolet-Flint, under the direction of Winnifred Dunning.

On Sunday evening, March 9, before a capacity audience, the chorus presented a program of sacred numbers and Negro spirituals. Pastor Harry J. Simons introduced the chorus, and during the program Mr. Eugene Everhart, for many years a member of Flint Branch, gave an interesting talk on the history of music. Two members of the church are in the chorus. This appearance was made the occasion for the first wearing of tuxedo suits. The program consisted of eleven numbers including "Ave Maria," Arcadelt; "The Lord Is My Shepherd," Eratz; "Thanks Be to Thee," Handel; "In This Hour," Emerson; "The Lost Chord," Sullivan; and the spirituals: "Steal Away," "I'm a Baptist," and "Were You There?"

Dr. Wm. W. Norton, Flint's community music leader, and Mr. M. K. Hovey, Chevrolet-Flint's general manager, were present for the concert.

—A. H. DuRose, reporter.

Scammon, Kansas

Pastor, George M. Doubledee

After being disorganized as a branch, the Saints of Scammon Mission continued to hold church school, although there was no member of the priesthood attending for many months. Finally, Priest Marvin Williams of Medoc, Missouri, was sent to minister to the group, and under his efficient leadership, two new members were converted, Mrs. Maxine Smittle and Hazel Cartwright. Interest and attendance continued to increase, and in October, 1945, Elder George Doubledee, also of Medoc, replaced Brother Williams, whose duties in his home branch made it necessary for him to remain there. On September 1, 1946, Mrs. Elizabeth McDaniel, Mrs. Evelyn Blundell, Dixie Ann Blundell, Ruby McCallum, and Ruth Dawson were baptized by Elder Tom Bath. Two more new members, Mrs. Lorene Beganda and Mrs. Grace Scowden, were baptized by Pastor Doubledee on September 7. At the annual business meeting the following officers were elected: George Doubledee, pastor; Melba Moorehead, church school director; Bud French, treasurer and young people's leader; Evelyn Blundell, secretary; Anzella Moorehead, women's leader; and Ruby McCallum, director of music. A Zion's League was organized on November 1 with Bud French as president; Marvin Moorehead, vice-president; and Marianna Westervelt, secretary-treasurer.

On November 6, District President William Patterson began a series of meetings. At the close of the series, he baptized Mrs. Mary Featherstone and Floyd McElroy. George J., son of Mrs. Evelyn Blundell, was blessed at this time also.

—Evelyn Blundell, reporter.



The Field is White...

At Home in Aruba

By Verneil Simmons

I had always dreamed of traveling in far lands and of seeing distant ports, but never in my wildest dreams had I bargained for a sea voyage during war time through submarine-infested waters. Yet, such was the beginning of my travels. The letter bringing me the good news that I could join my husband in Aruba, perhaps in time for Christmas, arrived on Saturday. The following day was December 7, 1941. Needless to say, I did not join my husband for the holidays.

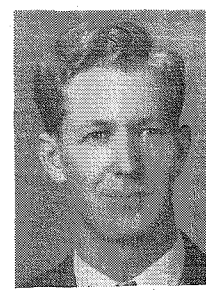
When passage was finally arranged it was February and submarines were beginning to be quite troublesome on the east coast. Air bases in the Leeward Islands had become a prime necessity, and the boat on which I traveled, with my year-and-a-half-old son, carried men to build air bases in Antigua and Trinidad. Our sailing preceded the days of convoys, and for seven days and nights we zigged and zagged our way across the Atlantic with our whereabouts unknown to anyone but the captain and the crew—we hoped! Even with the daily anticipation of possible trouble, it was a bit of a shock to reach St. Lucia and be met with the news that we were supposed to have been sunk by submarines three days before! Despite all dire predictions and false alarms, we reached Trinidad without seeing anything more exciting than a school of porpoises.

After a one-day stay in tropical Port-au-Spain, I boarded my first airplane for the flight to Aruba—a distance of 600 miles across the Caribbean. My rejoicing at having reached my destination safely was a bit premature. Within the week, subs surfaced and shelled the refinery, doing little harm there but sinking seven tankers which were anchored outside the reef for the night. The immediate result of this was the strictest possible blackouts; sailors told us later that our blackout was “blacker” than London’s. Many women and children left the island. From then on we lived always with the realization that trouble could come, but these fears were never realized.

I soon felt at home in the American Colony, which was very much like any small town in the States. We had very comfortable homes, built and nicely furnished by the company, all the modern conveniences, our own commissary for necessary food, post office, service station, clubhouse with library and soda fountain, and recreational facilities. We were completely isolated from the rest of the island and (Continued on page 22.)

IF I SAY, “When we went to Aruba in ‘41,” somebody invariably asks, “Aruba? Where is Aruba?” and telling them that Aruba is in the Netherlands West Indies doesn’t help matters a bit. I can usually surprise a church member by telling him that Aruba is what practically amounts to our first and only Latin American mis-

Here Are the Simmons.



Wayne, age thirty-two, was born and reared in the vicinity of Cameron, Missouri. He was ordained a priest when he was seventeen and, during the 1930's, served as a youth leader in Far West Stake. After teaching rural school for five years, he went to Aruba as a pressure still operator.

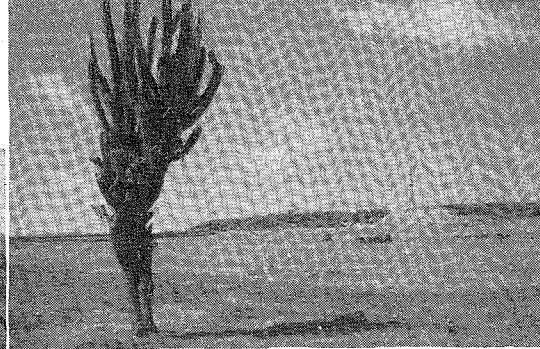
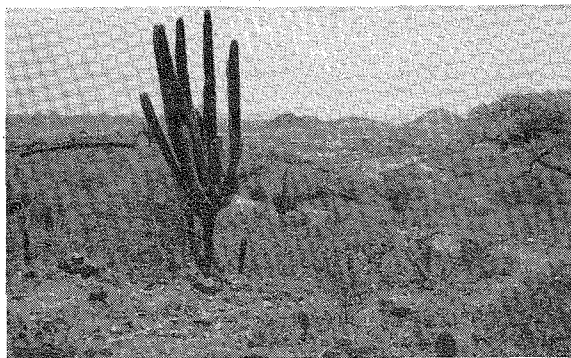
Returning to the States in '45, he entered Kansas City University and will be graduated next spring. He is majoring in English and Spanish and hopes to do graduate work in Latin or South America. He is director of music and teacher of the young people's class at Malvern Hill Church in Kansas City. His hobby is 35 mm. color photography.

Verneil, age twenty-nine, was born at DeLoit, Iowa—the fifth generation of her family to belong to the Reorganized Church. She is interested in photography, books on archaeology, books on travel, and . . . books! She hopes that she and her family may become bilingual in Spanish and English by reason of present study and their anticipated stay in Latin America.



The Simmons were married at Cameron in 1938. They have two sons, ages four and six. www.LatterDayTruth.org

A survey of missionary possibilities in Aruba...



By Wayne Simmons

sion, and no matter how well versed he may be in church history, he tells me he has heard nothing about Aruba. So, it seems some sort of explanation is in order.

Aruba is a small, almost barren island, consisting of cactus, coral, and sand, lying eighteen miles off the northern coast of Venezuela. It is about 1,100 miles southeast of Miami, Florida. Sixteen miles long and four miles wide, it has a population of some 35,000 people composed of nearly every nationality under heaven. Situated upon its southeastern tip is the world's largest producing oil refinery.

Ever since 1928, members of the Reorganized Church have been residents of Aruba and during most of the period from then until the present, have held regular services there. When the island was first selected as a suitable spot for refining the petroleum produced in Venezuela, a call for construction workers, craftsmen, and operators extended to the Sugar Creek refinery in Independence where several members of our church were then employed. Two of them pioneered in accepting a contract to go to Aruba. When they arrived at the personnel office of the hiring company in New York, they were asked if they knew anyone else they could recommend to go to Aruba. They certainly did! The names they submitted were all of L. D. S. people, and as a result ten church families were residing in Aruba by 1930.

A colony of refinery employees was formed, and the first religious services within this group were held

by priesthood members of our church. As many as fifteen different families of our people have been residents of Aruba from that day until now.

I arrived in Aruba in October of 1941. When my wife joined me four months later, there were five families beside our own worshipping together each week in the homes. Throughout the five war years, we met regularly to study such material as Cheville's *Bible in Everyday Living*, Edwards' *Fundamentals*, and the *Doctrine and Covenants*. Since I am a priest, my arrival made possible a Communion service each month; I was assisted by Walter Scott, a teacher.

War struck Aruba in no uncertain terms. Six days after my wife and small son arrived, the refinery was shelled by submarines. This attack introduced two years of unrelieved, monotonous blackout, and street lights became only something to dream about. The long nights I spent on shift work provided time for conversation with crew members in the stills, and more often than not, during the early morning hours, underneath the Southern Cross, our conversation would swing around to God, social ills, gospel, church—and I would then find opportunity to tell a little more about

the gospel of the kingdom. Many of the locally hired men, from British Guiana, Surinam (Dutch Guiana), and even the more phlegmatic Arubans, all showed an interest in what I had to say about the church of my choice. In fact, such interest was developed among some that I am certain a great work could be accomplished if we were able as a church to send missionaries to the countries from which these men came.

While the *Herald* published our address during the war years, many merchant marine and servicemen visited us. Usually, we had non-member friends attending our study classes. One conversion resulted from such attendance.

Vernon Turner, who is still residing in Aruba, and I used to attend the Men's Forum, a study class held each Sunday morning in conjunction with the community church school. We were the only Latter Day Saints in the group during my stay; all the rest were members of orthodox Protestant churches. I think there is little doubt in the minds of most of those members of the class regarding what Latter Day Saints believe about the creation, revelation, divinity of Christ, principles of the gospel, and social objectives of Christianity. At various times, members of this group

New Horizons

would attend our class during the week. At one time, I was invited to discuss, in the wake of a young Utah Mormon elder's lecture on "Mormonism," the differences between his church and mine. The group was a compact one, and at one stage in the presentation of my message, I exhibited my volumes of Brigham Young's *Journal of Discourses*, permitting them to read for themselves the doctrines Young introduced into the Restored Gospel.

All in all, we found comparatively little prejudice against our people there. Perhaps Latter Day Saints are best known in Aruba as "those folks who don't smoke, drink, or play the national lottery." But I hope that we are better remembered for some of the more positive gospel precepts which our little group tried to live and teach. Although we were nearly 3,000 miles away from the center place, each family's main topic of conversation had to do with their gathering to Zion. Nearly all own homes in Zion or her stakes, and their children have been instructed in the faith and have attended Graceland College. There aren't many members left in Aruba at present, but were you to go there, you would find a real Latter Day Saint welcome.

At Home in Aruba

(Continued from page 20.)

had no need to go outside the colony unless we chose. But the fun of being in a foreign land lay in the possibility of seeing people and costumes strange to us. Our greatest enjoyment came from exploring the island and poking into the little shops and stores in the towns.

One of our favorite picnicking spots was a remote palm grove which we found by accident one day. The road leading to it was so bad that any motorist with regard for his tires avoided it, but our curiosity being stronger than our thrift, we had to see where it led. The view from the last hill was breath-taking

and worth a flat tire. Here we could see a small green valley tucked between two high barren hills, waving lacy fronds of stately palm trees, white sand, and the blue, blue of the rolling ocean beyond! We often found the native who owned the valley working among his palm trees, clearing away fallen fronds or gathering the nuts. He would slice the top from a young nut with a couple blows of his machete and present it for us to drink, without a drop spilled.

We found the natives to be a friendly, gracious people. Those indigenous to Aruba are of Carib Indian stock, and though the refinery has drawn all nationalities from surrounding islands and countries, the Aruban stays aloof from the mixed peoples except when working in the refinery. Most of them prefer to raise aloes on their little patches of farmland scattered over the barren hills. They seldom intermarry with those of other islands. The women stay close at home and, true to Latin American tradition, girls never go out without their mothers until they are married. Few older women are literate. Their homes are clean and neat though devoid of all the furnishings we deem essential. Their wages compare favorably to those received in the States, but they have little money left for luxuries, since they commonly must provide food for families of eight to twelve children.

On Sunday, everyone dresses up in his best and goes to visit his friends. Walking is the common method of travel, but it is not unusual to see the man of the family riding along on a tiny burro while his wife and children trudge on foot behind him. The children and young people seem to vie in their attempts to be the most colorfully dressed, all shades of red and brilliant greens and blues being in high favor. The mothers and grandmothers cling to the traditional costume of ankle-length, long-sleeved dresses in all-white or all-black with matching scarf covering head and shoulders. On weekdays, the children dispense with clothing

—it is much cooler that way and saves laundry!

We spent many hours driving about the island, trying to converse with the people in their own language, visiting in their homes, and learning how they live. Our two sons, one of whom was born in Aruba, were taught to make no class distinction between the brown-skinned, naked children they met out on the island, and their white playmates in the colony. Before leaving Aruba, they devoted one day to giving their old toys to just the right family of native children without toys of their own.

Living nearly five years in a foreign land has deepened our awareness of the need of the kingdom. It has also stimulated a desire to see other Latin American countries, and we have set Central America as our next goal.

Communion at the Independence Sanitarium

For several years, Brother V. C. Bailey and I have taken the Sacrament of the Lord's Supper to the Saints who are patients or employees of the Sanitarium at 6:40 a.m. In the chapel, we conduct a brief devotional and serve the emblems to the nurses before they report for duty. Returning again at 9:30, we are supplied a list of the members who desire the Communion. Accompanied by a nurse, we go to the individual rooms. Upon entering, we are introduced by the nurse to the patients, then we tell them that we have brought the bread and wine to them, which is served after a prayer of blessing is pronounced upon all in the room. After a handclasp and word of cheer, we go on to the next room. If administration is requested, we return later. The emblems are served in the dining hall for those who work in the kitchen. This service requires about three hours.

In my twenty-eight years of ministry, I have never enjoyed God's Spirit more than when helping the sick and suffering. There is nothing more gratifying than the appreciation of one who thinks he is forgotten in his hour of need and trial. I keep a list of all patients to whom we administer the Communion and continue to visit them as long as they are in the hospital.

J. A. HOLSWORTH.

213 Pendleton Avenue
Independence, Missouri
www.LatterDayTruth.org

BULLETIN BOARD

Books Wanted

Mrs. Dan Nelson, Eads, Colorado, would like to purchase a copy of *The Instructor*.

Louis C. Martin, 12 Prospect Street, Wiloughby, Ohio, wishes to secure the following: *The Two Story Book, In the Shelter of the Little Brown Cottage, The Vineyard Story, and With the Church in an Early Day.*

Vergie Smith, Wentzville, Missouri, wants a copy of *The Mormon Girl and His First Venture and the Sequel.*

R. W. Hurley, 477 Magnolia Way, Dinuba, California, will be glad to pay a reasonable price for a copy of *Parson's Text Book.*

Requests for Prayers

Norma C. Belland, Box 374, Diablo Heights, Canal Zone, asks the Saints to pray that, if it is God's will, she be healed of the back injury she received some time ago.

Mrs. John H. Smith, Route 2, Pine Tree Road, Ithaca, New York, requests prayers for her husband, her son, and herself. All are in ill health.

Prayers are requested for John Carl Kaler, fourteen-year-old son of Mr. and Mrs. Elmer Kaler, 1614 Hedges Avenue, Independence, Missouri. John has been ill in the hospital for many months and, unless he is divinely healed, will have to undergo an operation soon.

Prayers are requested for Haskell James Porter, infant son of Mr. and Mrs. Junior Porter of Skedee, Oklahoma.

WEDDINGS

Tucker-Buschlen

Mr. and Mrs. Harold C. Buschlen of Glendale, California, announce the marriage of their daughter, Evelyn Florence, to Thomas Richard Tucker. The wedding took place at the Old Village Chapel in Yosemite, California, on February 14.

Duchain-Buschlen

Mary Jane Buschlen, daughter of Mr. and Mrs. Harold C. Buschlen of Glendale, California, and Henry Joseph Duchain, Jr., were married February 22 at Glendale, California.

Brinkmann-Vermilye

Gloria Jean Vermilye, daughter of Dr. and Mrs. Oscar Vermilye of Independence, Missouri, became the bride of George Ernest Brinkmann of Chicago, Illinois, on December 30 at the Walnut Park Church in Independence. The double-ring ceremony was performed by Seventy Roscoe E. Davey. The Brinkmanns are making their home in Manhattan, Kansas, where Mr. Brinkmann is attending college.

Harbin-Cooper

Verona Cooper, daughter of Mr. J. J. Cooper, became the bride of Louis C. Harbin on March 2. Elder Raymond Booker performed the double-ring ceremony at the Reorganized Church in Mobile, Alabama. The couple are making their home in Mobile.

Births

Mr. and Mrs. Elmer R. Gelhorn of Oak Park, Illinois, announce the birth of a daughter, Beverly Jean, born February 12. Her horn is the former Doris Studtman.

Mr. and Mrs. G. Laverne Perritt of Windsor, Ontario, announce the birth of a daughter, Beverly Jean, born February 12. Her grandfather, Elder George Perritt, officiated at the ceremony of blessing. Mrs. Perritt is the former Jean Connor.

Mr. and Mrs. John C. Barlow, Jr., of Mobile, Alabama, announce the birth of a daughter, Linda Kay, born March 13.

A son, Adger Albert, Jr., was born on February 20 to Mr. and Mrs. Adger Miller of Mobile, Alabama.

A son, Ronald Lane, was born on January 4 to John and Taula Walters of Rosemead, California.

A daughter, Marsha Rolita, was born on January 26 to Mr. and Mrs. Roland P. Sheppard of Temple City, California.

Mr. and Mrs. Albert Milham of Los Angeles, California, announce the birth of a daughter, Patricia Ann, born March 9. Mrs. Milham is the former Jackie Sames.

Mr. and Mrs. Jesse Tatum of Monrovia, California, announce the birth of a son, Stephan Mark, born January 26.

On February 2, a daughter, Margaret Marie, was born to Mr. and Mrs. Edward Linehan of Pasadena, California.

Mr. and Mrs. Wayne Muchon of San Jose, California, announce the birth of a son, Keith August, born March 12.

A son, Alan Willard, was born on March 6 to Mr. and Mrs. Willard Hawkins of San Jose, California.

Mr. and Mrs. Lloyd Cline of San Jose, California, announce the birth of a son, born February 2.

A son, Reginald David, was born December 13 to Mr. and Mrs. Robert I. Wakeman at the Independence Sanitarium. He was blessed by his grandfather, Elder W. E. Wakeman and Pastor Sanford Downs at the Englewood Church. Mrs. Wakeman is the former Catherine Bohner of St. Joseph.

Mr. and Mrs. Donald V. Lents of Independence, Missouri, announce the birth of a daughter, Pamela Kaye, born March 31. Mrs. Lents is the former Helen Maxine Draper.

A son, Haskell James, was born on February 10 to Mr. and Mrs. Junior Porter of Skedee, Oklahoma. Mrs. Porter was formerly Nadine Powell of Independence, Missouri.

A daughter, Karen Diane, was born on March 7 to Mr. and Mrs. Richard Outhouse of Creston, Iowa. Mrs. Outhouse was formerly Ruth Gamet.

Mr. and Mrs. Elmer Gelhorn of Chicago, Illinois, announce the birth of a daughter, Beverly Irene, born March 2.

Mr. and Mrs. Donald Kennedy of Low Banks, Ontario, announce the birth of a daughter, Dawn Ann, born January 10.

A son, Jesse Dean, was born on January 16 to Mr. and Mrs. Herman D. Finch of Joy, Illinois.

DEATHS

GUNSOLLEY.—Julius Franklin, son of Noah M. and Mary E. Gunsolley, was born August 27, 1864, at Forestville, Iowa, and died February 28, 1947, at the Jackson County Emergency Hospital in Little Blue, Missouri. Moving to western Iowa as a boy, he was baptized a member of the Reorganized Church at Mondamin on October 7, 1884. For sixty-three years, he was faithful to his covenant, a student of church literature, and a ready speaker. He was married to Anne Pearsall on October 4, 1891; three children were born to this union. Mrs. Gunsolley and a son Arthur, preceded him in death. He attended Graceland College in 1895, the year of its opening, and returned in 1916 as superintendent of buildings and grounds—a position he held for three years. His chosen profession was that of a miller and millwright. He loved music, and in his retiring years made and repaired violins. He also gave violin lessons.

He is survived by two daughters: Mrs. Mabel Leibold and Mrs. Ola Savage, both of Independence, Missouri; a brother, J. A. Gunsolley, Lamoni, Iowa; a sister, Mrs. Stella Wiley, Pittsburg, Kansas; six grandchildren, and four great-grandchildren. Services were held at the Speaks Funeral Home in Independence, Evangelist F. A. Smith officiating. Interment was in Mound Grove Cemetery.

LaPOINTE.—Janet Lee, was born August 30, 1941, in Ottumwa, Iowa, and died March 14, 1947, at her home in Ottumwa. She was blessed by Bishop Henry Livingston at the Reorganized Church in Ottumwa on October 12, 1941, and was a regular church-attender. Throughout her year of illness, she displayed a beautiful faith, even in the last month of intense suffering.

She is survived by her parents, Mr. and Mrs. Myron F. LaPointe; two sisters: Joy and Sally Anne; her paternal grandparents, Mr. and Mrs. Orié LaPointe; her maternal grandparents, Mr. and Mrs. Earl E. Leach; and her great-grandmother, Mrs. Elme LaPointe, all of Ottumwa. The funeral was held at the church in Ottumwa with E. J.

Gleazer, Jr., officiating. Six children from Garfield School where Janet attended kindergarten sang "Jesus Loves Me" and "The Child of Galilee." Interment was in Shaul Cemetery.

STERRETT.—Charles Edward, son of William and Permelia Sterrett, was born October 7, 1860, at Pleasant Grove, Utah, and died February 9, 1947, at the Independence Sanitarium. He was baptized a member of the Reorganized Church on January 17, 1871. While in Utah, he and his brothers managed a kiln where bricks for the first brick church in Pleasant Grove were made. On November 15, 1885, he was married to Helena Sorenson; seven children were born to this union. The family moved to Independence, Missouri, in 1903 where Mrs. Sterrett died ten years later. Mr. Sterrett later married Sarah Rudd, who preceded him in death in 1940.

He is survived by one son, Anthony Blaine of Independence; five grandchildren, and five great-grandchildren. Services were held at the Speaks Funeral Home in Independence, Elder Glaude A. Smith officiating. Interment was in Mound Grove Cemetery.

ANTHONY.—Leona, daughter of Tella and Livona Gregory, was born September 1, 1893, at English, Indiana, and passed away at her home in Troy, Indiana, on March 14, 1947. She was married to Frank Anthony on December 14, 1910; six children were born to this union. Both she and Mr. Anthony were baptized into the Reorganized Church at East St. Louis on June 21, 1925. She was a true Saint, a faithful companion, a loving mother, and friend to many.

She is survived by her husband; four sons: Wilmer and Wilbur of East St. Louis, Illinois; Herbert and Harold of Troy; two daughters: Mrs. Belya Sabelhaus of Tell City, Indiana; and Berneta of the home; a sister; and six grandchildren. Elder Irvin Clark Glenn was in charge of the funeral service.

BRYANT.—Sallie Ann, was born near Hearne, Texas, on March 22, 1880, and died December 18, 1946, in Hearne. On January 27, 1894, she was married to James Lewis Bryant; twelve children were born to this union. Mr. Bryant died on December 19, 1946, and a double funeral service was held with Elder C. W. Tischer of Houston, Texas, officiating. Interment was in the McClanahan Cemetery.

BRYANT.—James Lewis, was born on January 2, 1873, near Hearne, Texas, and died December 19, 1946, at Hearne. His wife, Sallie, preceded him in death by only a few hours. Surviving are twelve children, thirty-seven grandchildren, and four great-grandchildren. Elder C. W. Tischer officiated at the double funeral service which was held December 21. Burial was in the McClanahan Cemetery.

COCHRAN.—William I., was born March 2, 1872, in Kansas City, Missouri, and died December 22, 1946, in Chicago where he had made his home for fifty years. He was baptized a member of the Reorganized Church in 1887, being ordained a priest in 1898 and an elder in 1927. He was active in the work of Central Chicago Branch until his death.

He leaves two sons: Fred of Chicago, and Harold of Manteno, Illinois; three daughters: Mrs. Virginia Nelson and Mrs. Grace Abrasart of Chicago, and Mrs. Helen Braun of St. Louis, Missouri; two sisters: Mrs. Pearl Smith and Mrs. Ethel Smith of Independence, Missouri; one brother, Edgar Cochran of Wichita, Kansas; and four grandchildren. Services were held at the Heinen Funeral home, Elder Joseph Baldwin officiating. Interment was in Beverly Cemetery.

DEARBORN.—Thomas Kent, was born February 10, 1947, at the University Hospital in Iowa City, Iowa, and died there on February 11. Funeral services were held at the hospital, Dr. Daihen officiating. Interment was in the Jefferson, Iowa, cemetery, with Reverend Reese conducting the graveside rites. He leaves his parents, Fred and Martha Dearborn; a brother, Freddie; and his grandparents: Mr. and Mrs. Frank Dearborn of Aurora, Missouri, and Mr. and Mrs. Alfred W. Brandt of Jefferson, Iowa.

MILLER.—Clara A., was born August 10, 1867, and died February 11, 1947. She was baptized into the Reorganized Church on December 28, 1890; the people of Southern Wisconsin District will long remember her as a faithful member.

She is survived by a son, Frank, with whom she made her home in Madison, Wisconsin; a daughter, Mrs. Celia Piper of Cedar Rapids, Iowa; eight grandchildren, and ten great-grandchildren.

Donald E. Harvey
1363 E. 13th St.
Des Moines, Iowa

M
h

SLAYTON.—Otto Earl, son of Robert O. and Hannah Slayton, was born near Haven, Kansas, on January 13, 1877, and died in Independence, Missouri, on January 9, 1947. He was baptized a member of the Reorganized Church at Eagle City, Oklahoma, on October 12, 1913. At the organization of Eagle City Branch, he was ordained to the office of teacher. On October 23, 1945, he moved from Canton, Oklahoma, to Independence.

He is survived by his wife; one daughter, Mrs. Christa Fountain, of Independence; and three sons: George E. and Otho E. of Independence, and Robert O. of Canton. Funeral services were held at the Speaks Funeral Home; Seventy Z. Z. Renfro, assisted by Elder Hubert Case, officiated. Burial was in Mound Grove Cemetery.

COOPER.—Jean Provan, was born April 17, 1879, in Braidwood, Illinois, and passed away February 23, 1947, in Chicago, Illinois. On April 25, 1896, she was married to John L. Cooper; five children were born to this union. She was baptized into the Reorganized Church at East Delevan, Wisconsin, on August 31, 1889. From the year 1920 until their death, she and her companion devoted their lives to the ministry of the church, serving in the Eastern Illinois District, Omaha, Nebraska, and Kirtland, Ohio.

She is survived by three daughters: Mrs. Maude Cook, Mrs. Ruth Wahlgren, and Mrs. Irene Scribner; two sons: Marion F. and John F.; and one brother, James F. Keir. She was laid to rest beside her companion in the Plano, Illinois, cemetery.

BURKS.—The infant daughter of Mr. and Mrs. J. M. Burks of Afton, Oklahoma, died February 15 in the Vinita Hospital, Vinita, Oklahoma; she was born February 13. Funeral services were held in the local funeral home, Elder Guy G. Cadwell of Independence, Kansas, officiating. Burial was in the Ketchum Cemetery.

MAGARGE.—Byrdie M., was born August 9, 1880, in Greenville, Pennsylvania, and died February 24, 1947, at Independence, Missouri. She was married to William Magargee on March 11, 1903, at Osborn, Pennsylvania. They moved to Kansas in 1909, then to Michigan, and to Independence in 1930. Mrs. Magargee was baptized a member of the Reorganized Church in 1914; she and her husband both were active in various branches throughout Michigan and Independence.

She leaves her husband, William; three sons: Lamont of Kansas City, Missouri; Charles of Sibley, Missouri; and Melville of the home; one daughter, Mrs. Birdie Kelley of Sibley; a brother, George Calvin of McKeesport, Pennsylvania; a sister, Joan Keen of Warren, Ohio; and seven grandchildren. Interment was in Mound Grove Cemetery in Independence.

HANDLEN.—Sarah Adelia, daughter of DeLorna and Eletha Parish, was born on September 29, 1870, in Hazel Dell Township, Iowa, and died at the Mercy Hospital in Council Bluffs, Iowa, on January 30, 1947. She was married to Franklin Ferris Handlen on May 6, 1890; five children were born to this union. One daughter, Lora Mae, preceded her mother in death.

Surviving are her husband; three sons: Vere P. of McClelland, Iowa; Leslie and Lynn of Council Bluffs; a daughter, Mrs. Charles Peters of Woodbine, Iowa; ten grandchildren, and two great-grandchildren. Funeral services were conducted at the Woodring Parlors in Council Bluffs, Seventy E. Y. Hunker and Elder Nels P. Johnson officiating. Interment was in the Grange Cemetery.

KUYKENDALL.—Mary Dell, daughter of Dr. and Mrs. Andrew Desmuke, was born November 18, 1855, in San Antonio, Texas, and died January 24, 1947, at the home of her daughter in Miami, Oklahoma. She was married to Andrew Briggs Kuykendall on July 26, 1876, at San Antonio; ten children were born to this union. Mr. Kuykendall and six children preceded her in death. She became a member of the Reorganized Church in 1878 and was a frequent contributor to the *Saints'*

Herald, Autumn Leaves, and Zion's Hope. For a number of years, she was a school-teacher; she also assisted her father in caring for the sick. Two sons, three grandsons, and five great-grandsons were called to the priesthood.

She is survived by three daughters: Mrs. Fred Smith of San Antonio; Mrs. Joseph Harp of Independence, Missouri; and Mrs. Matt Crownover of Miami, Oklahoma; a son, Glau R. Kuykendall of Hatfield, Arkansas; thirty-four grandchildren, sixty-five great-grandchildren, and twenty-five great-great-grandchildren. Elder B. F. Kiser officiated at the funeral service held in the Miami Reorganized Church, after which the body was taken to San Antonio where Elder H. E. Winegar conducted a second service. She was laid to rest beside her husband in Oak Wood Cemetery.

CONDIT.—David S., was born at Little Sioux, Iowa, on January 5, 1866, and died February 13, 1947, at his home in Independence, Missouri. He was a member of the Reorganized Church and held the office of teacher. On March 20, 1887, he was married to Mary Ann McEvers; nine children were born to this union, eight of which preceded their father in death. He is survived by his wife; a daughter, Mrs. Gladys Reynolds; four grandchildren, and five great-grandchildren.

Donald Lents, pastor of the Walnut Park Church, was in charge of the funeral service with Glaude Smith, pastor of Stone Church, giving the sermon.

PHELPS.—Joseph Franklin, son of Robert H. and Lillian Archer Phelps, was born near Bloomfield, Iowa, on September 6, 1879, and passed away February 23, 1947, at Palisade, Nebraska. He was married to Bertha Mock on April 17, 1907; three daughters and one son were born to this marriage, all of whom survive him. In October, 1929, he was baptized a member of the Reorganized Church by Elder E. J. Lenox at Culbertson, Nebraska. The Reverend Glen Marshall officiated at the funeral. Burial was in the Trenton, Nebraska, cemetery.

CHOATE.—Delia Ann, was born June 24, 1883, at Tunnelhill, Illinois, and died February 24, 1947, after several months' illness. She had been a member of the Reorganized Church for over fifty years. Surviving are her husband, Charles; one daughter, Mrs. Iva Mae Thompson; a sister, Dora Sutton of Ulla, Illinois; a brother, Samuel Simmons, Marion, Illinois; and three grandchildren. Elder Joseph Baldwin conducted the funeral services in Chicago, where Mrs. Choate had lived since 1927. Burial was in the Webb Town Cemetery near Marion.

THE Saints Herald

SUBSCRIPTION DRIVE IS EXTENDED TO APRIL 30

NEW SUBSCRIPTION RATES EFFECTIVE

MAY 1, 1947

- \$2.50 for One Year's Subscription in United States
- \$2.75 for One Year's Subscription in Canada
- \$3.50 for One Year's Subscription in all other countries

THE OFFICIAL CHURCH MAGAZINE

HERALD PUBLISHING HOUSE

103 South Osage Street

Independence, Missouri

www.LatterDayTruth.org



FOYER, INDEPENDENCE
SANITARIUM AND HOSPITAL

CHANGES IN QUORUM OF TWELVE



VOLUME 94

APRIL 19, 1947

NUMBER 16

www.LatterDayTruth.org

RESURRECTION

P. S.

He loved earth's joy and beauty
Under the shining sun,
And grieved that Light had died
When day was done.

So, through the long night's darkness
He mourned for beauty gone
Forgetting it awaited
Another dawn.

And when Death knocked upon his door
To bear a Soul away
He thought, while waiting darkly there
His soul, too, died that day.

That night, across a starless sky
Light shone; and hope reborn
Recalled God's promises
And Resurrection Morn.

Beyond, the Land Immortal—
Beyond, love never dies.
Death is the humble portal
Of Paradise.

L.L.

* The International Front

Among the friendliest of people are our Conference visitors from the British Isles. Gracious, charming, and agreeable, they have won their way into the affections of everybody. Apostle Arthur A. Oakman's home, naturally, was the first to welcome them here, since he had been in charge of the European Mission and knew them all very well.

Friday evening before Conference, the visitors were entertained at a reception at Bartholomew Hall, Independence, where acquaintance was established with the official personnel of the church headquarters. In the foyer and meeting places of the Conference, they have made themselves friendly to everyone.

The group includes Bishop A. T. Trapp and Sister Trapp, Elder James Barrington, Elder Charles Cousins and Sister Cousins, Elder Joseph Holmes and Sister Holmes, Brother Eric King, Sister Ada Meredith, Sister Beryl Meredith, and Sister Molly Maloney. Also among our British friends here are Elder T. E. Worth and Sister Worth, engaged for a time in missionary work here. There is also a fine group of British and Australian young people visiting the Conference from Graceland College this year.

Another gathering that included many of these visitors was a dinner given for them by Bishop and Sister Mark H. Siegfried. It was a happy, cordial occasion, and an opportunity for the editor to become much better acquainted with them. Apostle John W. Rushton was with them and added much to the pleasure of the gathering. And may we suggest that the home of Brother and Sister Siegfried might well be called "International House of Independence," since so many have been entertained there, not only from all States, but from most countries of the world where we have members. Not long ago, there was a gathering of the German Saints of Independence, to give help and information to Brother and Sister M. A. McConley before their departure for the European Mission. Brother and Sister Siegfried have done great good in this way.

* Sanitarium

The beautiful foyer of the Independence Sanitarium and Hospital is one of the most familiar views seen by visitors to the Conference who take the trouble to visit this church and community institution. We are proud of the "San" and the splendid work it does. In keeping with its efficiency under the direction of Miss Gertrude Copeland, is this fine entrance, which matches the arrangements of the rest of this excellent building.

* An amusing incident occurred at the Thursday business session when President Israel A. Smith soberly admonished: "Delegates are requested, please do not use the delegations' standards as hatracks!"

* Experience

Dorothy Thompson, writing in the "Saturday Review of Literature" for March 15, telling about "The Last Time I Saw Berlin," which was recently, creates a vivid and memorable statement about the people: "The unbridgeable chasm between myself and them was the chasm which would exist between people who had been to hell and those who had not."

There are days, and sometimes years of suffering, especially of loved ones, which can turn the brightest corner of heaven into the most painful depths of hell; and only those who have been through it can understand what it means. You can read about it or hear about it, but you will never know until you go there yourself. The sufficient reason, of course, why Christ himself descended into the pit.

Saints Herald

Contents

Volume 94 April 19, 1947 Number 16

EDITORS:

The First Presidency
Israel A. Smith
John F. Garver
F. Henry Edwards

ASSISTANTS:

Leonard J. Lea, Managing Editor
Kenneth L. Graham, Business Manager

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 per year and \$1.15 for six months in advance in the U. S. A., its territories and possessions; Canada \$2.50 per year and \$1.30 for six months; other countries, \$3.25 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

This publication is made possible by devoted volunteers who wish to help in the literary work of the church, and all manuscripts are gladly received for examination. As many as possible will be used. No payment for manuscripts is possible at the present time.

EDITORIAL:

- Impressions of the Conference..... 3
- Changes in Quorum of Twelve 4

ARTICLES:

- Farewell to Quorum of Twelve,
by Apostle John W. Rushton 5
- Summary of the General Conference
- Will a Man Rob God?
by Apostle E. J. Gleazer 8
- A Job for You, *by Nomie*..... 15
- Attention All Kingdom-Builders,
by Charles Kornman 20
- Help Wanted,
by Glaude A. Smith 21
- Two Negro Conference Delegates,
by Biloine Whiting 22
- Letters 24
- News Briefs 16
- Bulletin Board 22

Impressions of the Conference

The spirit of a General Conference can be gauged by the attendance at the business sessions. It is a pleasure to report that attendance at business sessions in this Conference is larger than ever before, if one may judge by the space filled without taking an actual count. Crowds keep the main floor comfortably filled, and spread over most of the balcony. Business sessions are not what would be generally called a good show, unless some colorful personality like our veteran, Brother Gomer T. Griffiths, arises to speak his piece in language that brings laughter from the farthest seats in the place. Other bits of color and drama are added when friends arise to support, with somewhat fulsome praise, the candidates for ordination, and when the ordinations are conducted. Relief from routine is provided in music and little ceremonies honoring church veterans. But in general the business sessions are serious, and good attendance is a good sign.

A number of people have been discussing the unity of this General Conference. A spirit of harmony has prevailed almost without a break. No disturbing element has made an appearance. Even the chronic eccentrics appear jovial in spite of themselves. One man said that sometimes an appearance of harmony is merely apathy. It is not that in this case. The people are alert, interested, intelligent, and expectant. They look to the future with hope. They are interested in plans for specific action. They want to do something, and they want it to be right. Harmony and unity grow out of good sense, common understanding, and desire to work together.

It is a friendly gathering. It gives a tremendous lift to heart and mind to meet old friends, some of them

not seen for years. On what other occasion, and in what other place, could one meet so many? Thoughts and experiences are exchanged, ideas are traded, and above all one learns again what he had always hoped, that the people one has cared for so much still care that much for him. Friendship is still one of the most beautiful, enduring, precious values in the world. Whoever has friends has riches; and whoever has none is poor.

And then there is the great opportunity of meeting and making friends of new people. One feels like quoting Margaret Lee Runbeck's dear little sprite, Miss Boo, who said, "Strangers are only the friends you haven't met yet." Have you ever thought of that—all the friends you haven't met? Conference is a great place to take care of incomplete friendships.

The exhibits are fine educational features of the General Conference.

Most visitors were very much impressed by the very elaborate and beautiful exhibit of the Australasian Mission, which was organized by Apostle and Sister C. G. Mesley and many assistants. Creative imagination enters into every feature of it: for instance, "A Royal Welcome" with pictures of His Majesty George VI, Queen Elizabeth, and also H. R. H. Princess Elizabeth, making a lovely group at the entrance. One is impressed by photos of the alps of New Zealand, the "Switzerland of the Southern Hemisphere." The history of the mission is represented in pictures of pioneers, such as Glauud Roger, C. W. Wandell, and others. Then there are scenes of timbering, the cattle country, industry, agriculture, and the arts. Seashore and mountains provide settings for ideal vacation lands, of which Tiona reunion ground is one of the loveliest. Brother Mesley is willing to be re-

sponsible for the statement that "Adelaide is one of the most beautiful cities in the world." Probably most Australians would agree, but would make a contest if he had said, "the most beautiful in Australia." Patriarch C. A. Dickinson, of Sydney, Australia, contributed to the Joint Council a beautiful hardwood table having on its top an inlaid map of Australia. It is a work of exquisite skill and craftsmanship. Brother Dickinson is a furniture manufacturer. The base of the table was made in United States to save shipping space. Canberra, the capital of Australia, is one of the few "planned" cities of the world. A new beginning was made, so an ideal plan was possible. Other fine exhibits are there: the water color paintings of Brother Jarvis Arnold, rated the leading Australian painter of eucalyptus forest scenes, and certainly they create a desire to go to see these great woods. Then there is the beautiful handmade linen communion tablecloth, done by a Sister Davis, who expended more than 450 hours of labor upon it. "Somebody planted a seed," is the theme of the educational part of the exhibit, and some excellent publications are displayed.

Other excellent exhibits at the Conference are those of the Department of Religious Education, very helpful for all workers in this field; and the visual aids department. The fine book displays of the Herald Bookstore were arranged by Jeanne Scott Miller and her assistants. The Independence Sanitarium exhibit is both interesting and educational, and all people would be helped by seeing it.

These are but a few impressions
(Continued on page 15.)

Editorial

Changes in

QUORUM OF TWELVE

*To the Quorums and Councils of the Church
and to the General Conference:*

For some time I have given prayerful consideration to the church and its present needs, in harmony with the call for prayer, and I am directed to present the following as the will of the Lord:

1. The unity among my people and in the councils of the church is commendable. If those of the priesthood will perform their responsibilities in good fellowship, and sustain each other, they will be supported by the faith and prayers of the church and the work will go forward with increasing power.

2. To fill vacancies already existing, let Roscoe E. Davey and Maurice L. Draper, now serving as Seventies, be ordained apostles and occupy with their brethren in the Quorum of Twelve.

3. My servant John W. Rushton has served his generation and the church long and faithfully, and he is honorably released from further responsibility as a member of the Quorum of Twelve, continuing to minister in his priesthood as he can and may desire, without specific assignment. His works are with me and his reward is sure.

4. W. Wallace Smith is called and should be ordained an apostle and take his place in the councils of the church. This call was made known before, but my servant withheld it from the body for reasons that he believed were sufficient.

5. The church is admonished again that all movements toward Zion and the gathering and temporalities connected therewith are within my law, and all things should be done in order, the advice and counsel of the elders and of the Bishop and his council be sought and honored when received, as before enjoined, though of necessity their counsel when given is not intended to dictate or to deny any man his agency. The work of preparation and the perfection of my Saints go forward slowly, and Zion conditions are no further away nor any closer than the spiritual condition of my people justifies, but my word shall not fail, neither will my promises, for the foundation of the Lord standeth sure.

Respectfully submitted this 7th day of April, 1947.

ISRAEL A. SMITH.

Apostle John W. Rushton

Bids Farewell to Quorum of Twelve

At the momentous opening session of the General Conference, Apostle John W. Rushton received honorable release in a revelation to the church, from his long period of service since April 20, 1902. Not trusting extemporaneous address, he read a prepared farewell, which deeply moved the entire body of the Conference.

IT IS FORTY-FIVE YEARS ago I accepted ordination as a member of the Quorum of Twelve under the inspiration of Joseph Smith at Lamoni.

The years which have intervened have been eventful and momentous to the world and the church. Beginning my ministry under the leadership of Joseph Smith, I was privileged to enjoy the ministry and friendship of many of the most famous men and women of the church. I have seen the movement grow from 30,000, maybe less, to its present strength.

After a long and active career serving the church in many responsible fields, in all of which I had the cheerful and encouraging support of the gracious lady who for forty-nine years has been my wife, and in which I have had the friendship, hospitality, and countless kindnesses of many in the church world; to me, it is now a gracious thing that cessation from administrative responsibility has come this way. For some years I have been in official intimacy with those whose names are immortalized in the history of the church, through whom I have learned to appreciate the values which belong to the mission and message of the Latter Day work. Now, looking back over the years, I count it a rare privilege to have been able to assist in carrying the torch which they relinquished, I trust, further and higher.

Naturally, with the passing years changes must come, and after nearly half a century of activities in the front lines, it is pleasant to anticipate a period of contemplative quiet, in which while not relieved of the opportunity of service, I shall be

free to do the things I desire.

So, I shall look forward to continuing a happy ministry in preaching and teaching in my home state of California, and also to take time to review my diaries and papers with a view to placing my experiences and observations on record, thus communicating whatever values they may have to the benefitting of others.

I rejoice to see the dawning of an era of peace, good will, and fellowship which the church has entered upon, and rejoice with you in expressing our gratitude for the financial prosperity which marks the present experience of the church. I hope also that in coming days there will come to realization the dreams and hopes which we have cherished together with some long since dead; but their faithful lives still speak of the coming of the Kingdom. We welcome the increase of the numbers of young men whose eager and efficient consecration qualifies them to take up the work where some of us must lay it down, and feel grateful that they can bring to their task talents and abilities of better and more refined quality than some of us, who by force of circumstances were denied those qualifications.

It is our prayer that God, who has been the source of power and inspiration to those who have made their contribution and have passed to their reward, continue to grant to them as his servants all needed grace and help. I bid farewell to the old ties and associations with regret that such happy relationships as we have enjoyed for so long must be severed, but shall hope to continue to enjoy the memories of the friendship which through the years have been



developed, and by which my life has been abundantly enriched.

May divine grace and blessing attend you all from the President of the church to the newest and humblest member, who find their happiness in laboring for the fulfillment of God's purpose.

Thoughts

By Winifred Milner

Thoughts can be such little things,
And yet they reach so far;
If I think folks are friendly,
Then that's the way they are.

I think the world's against me,
And then I'm apt to be
The touchy, unkind person
I always hate to see.

I think my friends don't like me;
I moan and groan and sigh,
My face is long and cloudy,
I wish that I could die.

But if my thoughts go soaring
To reach beyond the sky
My face will catch the essence
Of stars and magnify,

Until my heart is opened
To hold the shining ray
That sets the world a-winging
And puts God in my day.

Summary of the General Conference

Weather that was cool and fair replaced the long, rainy spell that had kept Independence in a sodden condition more than a week preceding the General Conference. Visitors and hosts alike were grateful for the change. Registration of the home folk and a few early arrivals began on Friday, and was reaching into the hundreds on Saturday.

SUNDAY, APRIL 6

The very first activity of the Conference was the priesthood prayer meeting in the upper auditorium of the Stone Church. But even so early, crowds of people were arriving at the Auditorium, knowing that seats would be scarce or impossible to find long before the great Communion service would begin. About nine o'clock the preparatory music began, and in a half hour the service itself was under way. All seats were taken, many were standing in the corridors, and at Stone Church, some hundreds were turned away. It is estimated that nearly nine thousand persons received the Communion at the two services, and some hundreds of others were served immediately afterward.

Floral Hills Pageant

Not officially a part of the Conference, but always a feature of it, was the Easter pageant at Floral Hills Memorial Gardens, under the sponsorship of Dr. L. E. Faris, president of the organization. An estimated thirty thousand persons witnessed and heard this pageant in the beautiful amphitheater. It is presented annually by the White Masque Players, our church dramatic organization, with Ralph Free-

man as director. This was the fourteenth annual presentation of the pageant, all of them under the direction of and staffed with church people. A memorial to the author, June Whiting Lea, who passed away last December 7, was written by Miss Frances Hartman and read by Stephen Black. A large cast, including Garland E. Tickemyer, pastor of the Los Angeles church, as the Christ, gave the pageant, and Apostle C. G. Mesley delivered the Easter Sermon.

Choral Concert

A notable musical event of the Conference was the presentation of Mozart's *Requiem*, under the direction of Franklyn S. Weddle. To this fine production, the following contributed: the Messiah Choir, the Graceland A Cappella Chorus, Bethel Davis Knoche, organist, and the soloists, Josephine C. Mader, soprano; Jeannette Nichols, contralto; Henry Anderson, tenor; and Clarence Farrar, bass. Brother Weddle, our Director of Music, is doing a splendid work in his field.

The President's Address

Sunday afternoon, President Israel A. Smith delivered the opening address to the Conference, "Advance Through Storm," a copy of which was made available and published in an earlier issue of this paper. In thoughtful words and scholarly style, President Smith allayed unreasonable fears and charted a course of advance for the church.

Apostle John W. Rushton was the speaker at the Auditorium on Sunday evening, and brought a message on the subject of "Enduring Values," showing how we find God in nature,

in human history, and in the Scriptures.

MONDAY, APRIL 7

The regular routine of prayer meetings, quorum sessions, classes, and other special interests began on Monday morning, to continue throughout the week.

The Business Session

The first business session of the General Conference of 1947 opened with a colorful flag ceremony conducted by Apostle C. G. Mesley, immediately following musical numbers, a saxophone solo by Evelyn Tomlinson and a baritone solo by Homer Gatchitt. After the ceremonial placing of the large American Flag and the Church Flag at the front of the rostrum by Boy Scouts, Apostle Mesley took charge, and presented the flags of the nations in whose territories the church is represented by missions: the United States, Great Britain, Canada, France (for Tahiti), Australia, Holland, Hawaii (for U.S.A.), Denmark, New Zealand, Switzerland, Palestine, Germany, Spain (for the Cayman Islands) Poland, and the Christian Flag.

Another colorful and pleasing ceremony was the unveiling of a beautiful oil portrait of the late President Frederick M. Smith in a fine gilt frame, by Artist Lennon Bandel. The presentation was made by Mrs. Stephen Black for the Daughters of Zion, who sponsored and supported the project.

The great event of the Conference was the presentation of the revelation received by President Israel A. Smith. According to custom, President Smith retired during the con-

sideration of the document. The Conference was deeply moved as they heard the words that announced the retirement of Apostle John W. Rushton from his quorum, in which he has served with honor and distinction since the year 1902. Brother Rushton, not trusting himself to extemporaneous speech, read a prepared statement which appears elsewhere in this issue.

To fill the vacancies in the Quorum of Twelve, the following men were called: Roscoe E. Davey, of Council Bluffs, Iowa, a president of Seventy; Maurice L. Draper, of Brewton, Alabama; and W. Wallace Smith, of Portland, Oregon.

At Stone Church Monday evening, E. Y. Hunker, Senior President of Seventy, was the speaker. At the Auditorium, President Israel A. Smith delivered the graduation address for the Class of 1947, the Independence Sanitarium and Hospital School of Nursing.

Other events, such as the drama, "Family Portrait," a production of the White Masque Players at the Stone Church Annex, drew considerable numbers of people on Monday evening. Many others stayed after the meeting at the Auditorium to see the film, "The Campus Shop at Work," showing the activity of the now well-known organization there.

TUESDAY, APRIL 8

Bishop A. T. Trapp of England gave the invocation at the opening of the Tuesday business session. Then E. Y. Hunker, Senior President of Seventy, took charge for a ceremony in which Elder Hubert Case, who had served in the seventy from 1897 until 1944, was given special recognition and honor. Other eminent church men who had long served in the seventy were seated on the rostrum with him; the present seventies under appointment beautifully rendered a number of missionary songs, and all men who had ever served in the seventy were invited to the platform to participate in the service, and sang, "From

Greenland's Icy Mountains," a famous missionary hymn.

John W. Rushton, lately of the Twelve, offered a resolution to send a message to the President of the United States, which was unanimously approved. The message is given herewith:

April 7, 1947

*The Honorable Harry S. Truman,
President of the United States of
America:*

Many thousands of ministers, officers, and delegates of the Reorganized Church of Jesus Christ of Latter Day Saints, representing the universal church, gathered together here in Independence, Missouri, for their 1947 conference, send greetings and express their heartfelt appreciation for the excellent statesmanship with which you have met the unique and complex problems of these trying times.

The warm, sympathetic characteristics of your relationship with so many of the stricken nations of our restless world in which there is so much hunger and distress and misery, together with your sincere and humble desire to unite diverse elements of our great citizenry into a true brotherhood, whose benefits may be enjoyed by all, have won our confidence and esteem.

In pledging our loyalty and support to you, as the Chief Magistrate of this great Republic, we offer the prayer that Almighty God may richly bless you with health and wisdom and ability as you continue to guide with assurance in all that belongs to the dignity, welfare, and ideals of our beloved country.

Ordination of New Apostles

Another high point of the Conference was reached in the ordination service arranged for the induction of the three new members into the Quorum of Twelve. Hymn 415, "We Thank Thee, O God," was sung, and Apostle D. T. Williams offered the invocation. The calls of the three men were announced, and they came forward as hymn 389,

"Men of God, Go Take Your Stations" was sung, taking their places in chairs facing the congregation. Garland E. Tickemyer, pastor of the Los Angeles church, sang, "How Beautiful Upon the Mountains." Roscoe E. Davey was ordained by Apostles Paul M. Hanson and Arthur A. Oakman; Maurice L. Draper was ordained by Apostles E. J. Gleazer and Charles R. Hield; and W. Wallace Smith was ordained by Apostles D. Blair Jensen and C. George Mesley. Afterward, Apostle Paul M. Hanson, President of the Twelve; and President Israel A. Smith shook hands with the new men and welcomed them to their duties, and the service concluded as the congregation sang hymn 213, "O Master Let Me Walk With Thee."

The deadline for the introduction of new business was set at Thursday, April 10, at three o'clock p.m. The date for the next General Conference was set for Sunday, October 3, 1948, with the anticipation that the succeeding Conference would begin on April 6, 1950, and that thereafter the church would hold biennial conferences.

New Evangelists

Recommendations for calling and ordaining four men to the office of Evangelist were received and approved. These men are: Henry Castings of Des Moines, Iowa; J. J. Ledsworth of Port Huron, Michigan; Willard Hield of Denver, Colorado; and Leslie S. Wight of Chicago, Illinois.

The Auditorium was occupied with a rehearsal and preparation for a later program on Tuesday evening, so preaching services were held at the Stone Church, Apostle Charles R. Hield speaking in the upper chamber, and Evangelist Ray Whiting in the lower chamber. "Family Portrait," a drama of the family of Jesus, continued to draw appreciative crowds at the Stone Church Annex. A civic enterprise in which

(Continued on page 14.)

Will a Man Rob God?

By Apostle E. J. Gleazer

A sermon delivered at Walnut Park Church, Independence, Missouri, January 12, 1947.
Scripture reading, Malachi 3: 6-18.

FOR A NUMBER of weeks this text has been with me, "Will a man rob God?" There is more in this text than the subject of tithing.

At this time of the year we take inventory, I trust, not only of our worldly goods, but what we have been doing with our time, and what we propose to do with the time that yet remains. Some of us cannot help, by virtue of our responsibility, looking back through the pages of church history, and in the light of what is transpiring in the world about us and by virtue of the claims we make as the restored Church of Jesus Christ, feel a specific responsibility for the sons and daughters of men. We may also ask ourselves, To what extent have we as a church served the purpose of our Creator in the one hundred seventeen years that have passed since he authorized the organization of this church?

The more I read the third chapter of Malachi, the more I see in it. The prophet like every prophet before him and since, was concerned for the lives of the men and women he came to serve. The condition in which he found this people was responsible for the prophetic messages that he delivered under divine inspiration.

Malachi should have considerable authority with us because the angel of the Restoration referred to this prophet in the coming forth of the Latter Day work. I believe with all my heart and soul that the first verse of this chapter refers to the time in which you and I live, when it tells that the Lord would send a Messenger to prepare the way be-

fore him. This was not a reference to the first coming of Christ, for the type of work that would be carried on would take place before the Lord would suddenly come to his temple; and the question was raised, "Who may abide the day of his coming? And who shall stand when he appeareth?" That would not apply to his first coming, for outside of the shepherds and Wise Men, who were divinely notified, very few people were conscious of the great event that took place when the Son of God was born on this earth. What I have to present is definitely related to this period in which you and I now live.

"Will a man rob God?"

LET US NOTICE some of the statements that the prophet makes in connection with that thought. Even a wicked man would be loath to rob God. I used to think that one of the safest places to put your money would be in a church treasury, yet in this age in which we live, thieves break into the church and into the alms box. I have not heard of any Latter Day Saints' churches being robbed; perhaps there is a reason for that. Occasionally we learn of someone embezzling in a church, but it is a rare occasion, because even a man who does not claim to be religious has a certain fear of touching that which might be associated with Deity; so when the prophet asked the question, "Will a man rob God?" the people knew that he was not thinking of their taking away something that belonged to God, something that had been placed on God's altar. That is true, but nevertheless these people were robbers, and they knew it, and like most others with guilty consciences, they did not need an accuser.

The people replied to the question, "Wherein have we robbed thee? In tithes and offerings?" They knew they had not been paying God's tithe. (You notice I called it *God's* tithe. The tithe belongs to God whether you pay it or not.) The prophet went on to say, "Ye are cursed with a curse, for ye have robbed me; even this whole nation." The whole nation! Nationally they were suffering as the consequence of the failure to do what God required them to do. "You are cursed with a curse."

Don't get the notion that you and I are worshiping a God who would deliberately curse an individual who refused to do what God asked him to do. God does not curse anyone; but the individual who fails to live in harmony with divine law curses himself, and the nation that is in transgression curses itself by virtue of its failure to comply with the law governing right relationships with God.

THEN THE PROPHET goes on to offer the remedy: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Even before God can demonstrate his power, it is necessary for his people to comply with his commandments.

"I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." I can see an application in that statement that might have been difficult to see some years ago. Usually when you talk about the

“devourer,” you are thinking about the enemies the farmer finds in the field, the canker worm, etc., but you know as well as I do that the failure of mankind to observe the law of God even in this regard has produced other devourers, even greater ones than those which destroyed the vines in the field and caused the vine to cast its fruit before its time. The system of economics under which you and I live has been responsible for men taking the products which God and nature provided and destroying them. We are still doing it. There are more devourers in this world than the canker worm and blight and other enemies, which, if we do not watch them and fight them, will destroy the crops. And there are even other destroyers that Malachi himself might not have discerned in his day; but God knew that in your day and mine these forces would be at work.

I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of Hosts.

I am not going to argue on tithing now; I am taking it for granted, as we take for granted baptism for the remission of sins. Too many of our people are willing to stop right there and fail to see the purpose of paying the tithe.

Will this promise be fulfilled merely because someone pays a tithe? Shall all nations call us blessed because some of us, or all of us, pay the tithe? Something must follow the paying of the tithe in order for us to become a blessed people in a delightsome land. And at this point God was concerned about the attitude of the people: “Your words have been stout against me, saith the Lord.”

I once went out with a doctor when it was supposed to be his day off, but he was going to see some people, and he asked me to go along; he asked me to drive, and he did the talking. Among other

things we were talking about people’s attitudes and some people who don’t pay their bills, etc., and finally he said, “When someone doesn’t pay a bill, the first thing he does is to find fault with your services.” He said, “As a professional man, I would rather forgive him the bill than have him find fault with my services.” Other men with whom I have discussed this matter say that that is an absolute fact—in order to justify their failure to pay their bills, they find fault with the service rendered.

PEOPLE DO THAT with the Lord. You may have heard some Latter Day Saints do that. I have heard some people in the church finding fault with the Lord.

Your words have been stout against me, saith the Lord, Yet ye say, What have we spoken so much against thee? Ye have said, It is in vain to serve God; and what profit is it that we have kept his ordinance?

Did you ever hear anyone say that in our church? Have you ever heard anyone say, “You might as well be a Baptist, or a Methodist, or an Episcopalian?” These are our people who are not paying their bills. They are not in correspondence with the laws of life. They are not giving God or the church the opportunity to produce within them the fruits of righteousness or right living, and it is true that they might as well be a member of some other church—it would be better for us if they were. I am not saying that they would make good members of these other organizations, as there are good people in these organizations.

Ye have said, It is vain to serve God; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?

There is another indication that these people were not right before God. God has never required that his people should walk mournfully before him; the people of God should be the most delightful people on the face of the earth, and the happiest—a people of hope, a

people of joy, for they are the people who are given the opportunity to serve with God, and service results in joy.

And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.

I have had people point that out to me; they have called my attention to how certain people prosper who disregard the laws of God. What do they know about prospering? Are they in a position to realize what goes on in these various houses (not *homes*, but *houses*—for there is a difference between house and home). Do they know to what extent these people are really happy? Who is in a position to say that anyone really prospers unless he knows what prosperity really is?

And then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

Now the promise:

And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

After this, the prophet told them they were cursed with a curse, even the whole nation. It could have been pointed out that their failure to recognize that all things belong to God was responsible for their situation. Let me repeat that—*the failure to this people in Malachi’s time to recognize that all things belong to God was responsible for their condition*. Do you suppose for one moment that if they had recognized God’s ownership they would have failed to pay the tithe and make their offerings?

THERE IS SOMETHING even worse than to fail to pay tithes and offerings. This is your failure to recognize God’s ownership which

will cause you to take your material substance and use it contrary to the purpose of him who made it and entrusted its use to you. A wrong concept of wealth, both as to ownership and use, will damn any nation. Of course, if we determine who owns it we will use it properly.

I see Bishop Skinner is here tonight. He took me over to the Chamber of Commerce in Kansas City one time to listen to a Methodist bishop. I think Brother John Sheehy took Brother Elbert A. Smith—four of us attended. These gentlemen treated us to a mighty fine dinner, and I had the real pleasure of listening to Bishop Hughes, of the Methodist Church, tell the smug members of the Chamber of Commerce that they did not own anything. I remember he said, "Once a Methodist Bishop, always a Methodist Bishop." He did not fear them or fear his church, and he certainly rolled up his sleeves and went to work on the Chamber of Commerce. He defied them to look over their so-called property rights, look up their abstracts. He told them, "You will find, if you trace them back far enough that what you claim as yours belongs to Almighty God." He told them the truth. My only regret was that Bishop Hughes was not a Latter Day Saint bishop. What he gave them on that occasion was sound Latter Day Saint philosophy. In fact, what he laid down that day, *we*, as a church have yet to acknowledge in deed; we acknowledge in precept, but have yet to acknowledge in deed and in truth. We own nothing, in the truest sense of the term. All we possess, we hold in trust, and for the manner in which we administer this trust, we are accountable to God.

Israel had not learned that lesson. I think the conduct or behavior of the people of Malachi's time can be traced to their failure to recognize divine ownership, both as to goods and also as to their own selves, because all of us belong to God.

From the 24th Psalm I wish to

read a few verses to you, commencing with the first verse:

"The earth is the Lord's and the fulness thereof." That is about as complete a statement as anyone can make, isn't it? "The earth is the Lord's and the fulness thereof"; or you could say "all of its contents"; "the world, and they that dwell therein." That takes us all in, too, doesn't it? All of us. What a fundamental statement of fact. "The earth is the Lord's and the fulness thereof; the world, and they that dwell therein."

I knew that scripture was somewhere in the Bible, and following through in the concordance, my mind was directed back to where Moses found it necessary to remind Pharaoh of that truth. I opened my eyes, and I said, What a relationship—Moses was sent to Egypt to lead the Israelites from bondage. They were slaves. The reason Pharaoh did not want them to go was because he was making merchandise out of them. He did not like them; his people did not like them. You remember the statement, "There arose a king who knew not Joseph." These Israelites would not be assimilated into the Egyptian way of life. Pharaoh was concerned about these people being in the midst of Egypt. They were still foreigners in many ways, but they were profitable foreigners; they were slaves. These were the people they used to do the work the Egyptians did not care to do themselves. God sent Moses down to lead them from bondage. It struck me with considerable force that Moses said to Pharaoh, "The earth is the Lord's." If Pharaoh could have got that lesson, it would have done something for him. When the prophet and deliverer was going there to deliver these people from economic bondage, he had to remind that earthly ruler that he did not own anything. "The earth is the Lord's. That should have something to do with your attitude towards these people and your own people. God did not make man to be used as you are using him."

I WISH MEN AND NATIONS could recognize the ownership of God—what a difference that would make in human behavior. We talk about human rights. Roosevelt used to talk about human rights that should supersede property rights, and we are learning this truth today, time and again, even if great statesmen seem to overlook his philosophy, and some of the company he kept from time to time failed to accept that philosophy.

The failure of the people of Malachi's day (we had better talk about them, because it is easier to talk about somebody else than to talk about us—let us look at those failures back there) to pay tithes and offerings denied them the means ordained of God to keep them conscious of *his* ownership and *their* stewardship. That is the basic purpose of tithes and offerings. It is a divinely ordained exercise to save us from selfishness.

Our brother prayed tonight that we should get the spiritual significance of the offering taken. The payment of the tithe and the giving of offerings and, something that we have not yet touched upon except to read about it once in a while, the consecration of the surplus—these laws, given to govern us in securing, disbursing and using the material substance, were given not for the sake of substance, but for the sake of our souls.

We have suggested on some other occasions that God does not need the tithes in order to finance the church, but you and I need the *opportunity* to pay the tithe, to make our offerings, and to consecrate of our surplus, in order to bring to pass in us the development that will make us sons and daughters of God. Any of you who have studied behavioristic psychology will catch that point, I am sure. I remember how startled I was when someone suggested that we become afraid because we run. It is true that the bodily behavior at least intensifies the emotions. That is why you wake up sometimes from a dream, all out of breath. It is true whether in

dreams or not, we can say this—that bodily behavior intensifies the emotions. God knew that before any of us thought of psychology or any other “ology.” God Almighty knew that if we would engage in certain exercises or behavior there would be created in us an emotional response. This is true of every ordinance in this church.

Do you suppose for one moment there is something in me that passes from me into my brother’s head through the act of ordination? I know one brother who wanted Frank Curtis to ordain him because he wanted to be a fiery preacher like Frank Curtis. I wanted to get a little of that fire too, and Frank Curtis ordained me to the Quorum of Twelve, with Elbert Smith. I hope I got a mixture of both.

GOD KNEW when he outlined services such as ordination and others that they were going to do something for people. God knew that physical behavior would have its effect on the ones being ordained, those participating and those observing. When ordinances of this church are properly performed, results follow. God must deal with us as we are. If we were different, God would not have to resort to this type of work. That is true of the ordinance of tithes, offerings, and consecration of surplus. When these people refused to pay tithes and make offerings, they denied the means ordained of God to make them conscious of his ownership and of their stewardship.

While talking on tithes, I want to point out that to do these things even makes a man a more successful business man. I remember a man who was a success during the depression. When asked how he did it, he said, “I am a partner with God. [And he meant it.] I am keeping the law. This is God’s business as well as my business. I am his junior partner, and I know there is no door closed to the Almighty.” And there wasn’t so far as he was concerned. He got business where no one else got business.

There was an assurance in an attitude like that, that men would recognize. The man had authority and spoke like one having authority. He couldn’t help having an effect upon people with that approach.

These people in Malachi denied the means ordained of God to make them conscious of his ownership and their stewardship; for that is the end our Father had in mind when he instituted the law of tithes, offerings, consecration. I want to point out that possessions and accumulation of wealth—in other words, “much goods”—became the purpose of their lives. It becomes the purpose of life whenever you find people who disregard God’s ownership; then their purpose in life is to seek possessions.

YOU DON’T HAVE TO be wealthy in order to be selfish. I think extreme poverty as well as extreme riches will produce selfishness. Extreme poverty makes a man so conscious of his own needs he can’t help but be selfish. Some people think you can’t be selfish unless you *have*, but this is not true. It is usually someone who *has not*. Just watch your youngsters at Christmas time—and you don’t have to wait until Christmas. That is why this church should seek to abolish poverty in the midst of its people.

Some people say it is the nature of children to be selfish. I don’t believe that. I will agree it is the environment. The surroundings of children have a tendency to make children selfish. It is not natural for children to be selfish any more than to be altruistic.

When we fail to believe in God’s ownership and everything associated with that principle, then we have a tendency to make possessions and accumulation of earthly substance the purpose of life. Like the rich man, you lay up “much goods.” And he had a problem. We think we have problems, and we think if we only had goods our problems would be solved, but much goods would create problems. He had a problem like the one we have today. He

wanted to build, and evidently he could get the material. His accumulation of substance was such that his barns would not suffice. He had to pull them down and build greater. Do you know what God called him? God said, “Thou *fool*, this night thy soul will be required of thee.” When he makes an accounting of his life, what a miserable accounting it will be.

Then I think of a certain young man attracted to Jesus Christ and the associates of the Lord. He wanted to join them, even discussed the conditions. He evidently had observed certain commandments and must have been a clean young man. Jesus looked upon him and loved him. Opportunity was offered him to be a disciple of Christ. You know the answer. He turned aside, “for he had great possessions.” He went away sorrowful.

My friends, he didn’t have great possessions. His possessions had him; and when wealth possesses us we are damned. It is one thing to possess wealth; it is something else to have wealth possess you. In this instance his possessions possessed him.

In the case of Cornelius, he possessed his wealth, and even before he was baptized, he knew how to administer his wealth. He served as a steward even before baptism.

IT WAS THE PURPOSE of God that material things should serve man, not destroy him. People in Malachi’s time were lost to God. That was a great robbery. It wasn’t merely the withholding of tithes or offerings that was concerning God; it was the fact he had lost them, this nation. This people who could be a delightful people, a blessed people, were lost to God; that was the great robbery. So he said, “Return unto me, and I will return unto you.” And he also said, “And ye shall be mine, saith the Lord of Hosts.” Do you notice that? His possessions were coming back.

They shall be mine, saith the Lord of hosts, in that day when I make up

my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked; between him that serveth God, and him that serveth him not.—Malachi 3: 18.

Jesus revealed that God had a purpose in the creation of man. I am so grateful always for God manifest in the flesh. It helps in so many ways. There is demonstrated in the life of a man what you and I can yet become. God demonstrated in Jesus that he had a purpose in these tabernacles of clay. You remember how Jesus revealed this himself when he stood before his earthly accusers and earthly judge, when Pilate said,

Art thou a king? then Jesus answered, Thou sayest that I am a king, *to this end was I born.*

Not to be an earthly king.

My kingdom is not of this world: if my kingdom were of this world, then would my servants fight. . . . To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.—John 18: 36, 37.

And how can we bear witness of the truth unless we permit the truth of God to be revealed in our tabernacles of flesh? It is what we *become* that manifests the fruits of righteousness.

Jesus said on another important occasion when he knew that the time of his departure was at hand and he was praying to his Father in heaven,

I have glorified thee on the earth: I have finished the work which thou gavest me to do.—John 17: 4.

No robbery here. Jesus, what have you done with your life? To what purpose have you spent your work and days?

I have glorified thee on the earth; I have finished the work which thou gavest me to do.

Here was the purpose of the Son of God—to manifest his father, to reveal the truth. No wonder John, in writing of him said, "And the

Word was made flesh and dwelt among us, . . . full of grace and truth."—John 1: 14.

The Psalmist said:

The heavens declare the glory of God; and the firmament showeth his handywork.—Psalm 19: 1.

There have been occasions when I have been jealous of the heavens and the firmament. How many times have we witnessed the beauty, grandeur, glory, and power of the infinite Creator displayed in the heavens and firmament, and after all, even the heavens and firmament were made for man, and not man for them.

WHAT IS GOD concerned in most?

Do you remember that little conversation that took place between God and Enoch? This great God who is glorified in the heavens and firmament, this great God broke down and wept! The God of the universe wept, and Enoch could not understand. Read Doctrine and Covenants 36: 6, 7. I haven't time to read it. Enoch was reasoning with God, could not understand why he should weep and said, "Look what you have made, your creations and power." And Enoch was able to see God's creations, not only this world but other worlds, and saw that this was the worst one he had made, saw all of God's power and said, "How can you weep?"

The Lord said unto Enoch, "Behold . . ." Enoch had been permitted to behold the wonder and power of the universe and recognized that God made them. He sensed the power of God under the power of the Spirit. Then God said to him, "Behold, these thy brethren." Then what? "These thy brethren, they are the workmanship of mine hands." Not only these universes you have seen, not only the glories that have been revealed to you but above all, these, thy brethren, in each tabernacle a spirit which came from God. "These, thy brethren, the workmanship of my hands, and I gave them knowledge in the day when I created them. And in the

garden of Eden gave I unto man his agency. And unto your brethren have I said and also gave commandment, that they should love one another; and that they should choose me, their Father. But, behold, they are without affection."

They had affection for material things but were without affection for one another. Until such time as man recognizes divine ownership he is not going to have proper regard for his brethren.

I could use a statement here and apply it, a statement that says, "Whence cometh wars?" etc. You can expand that thought to point out that wars are a result of man's failure to recognize his relationship to his fellow men. It is a struggle for the material things of life that is responsible for class distinction and wars.

These people whom God had created and given them their agency and commanded that they love one another disregarded his advice. They were "without affection, and they hate their own blood; and the fire of mine indignation is kindled against them, and in hot displeasure will I send in the floods upon them; for my fierce anger is kindled against them."

Humanity changes but little. Aren't we doing the same thing the people of Enoch's day were doing? It was their failure to recognize the ownership of God and their purpose in life that brought about their destruction.

I WISH to close on a more optimistic note because there is another picture, but we might ask ourselves the question, Are we robbing God? I know it has been in the hearts of many of you people to see the day come that we would no longer have to say "The heavens declare the glory of God," but the day would come when it could be said of us as was said of Christ, that he was "the word become flesh and dwelt among us full of grace and truth."

What power Brother McConley would have in occupying in London, Denmark, Germany, if he could say

that over here is a community of 5,000 or 2,000 people who have found a solution for war, have found a solution for strikes and walkouts. Here are people who have found a relationship similar to the one revealed by the children of Enoch. How my brother could preach with that kind of example! He could say "The gospel works. We have an example, we can give a demonstration." There are a sufficient number of good Latter Day Saints today who, if brought together, could build such a community where they could determine the behavior of the community. I am not asking for angels. I know we have enough good members. You know we have the people who, if brought into a community where their influence could count, would reveal that it is possible to have a free society—not communism, not dictatorship, but a free society where men exercising the agency given of God, in obedience to the laws of God, would so live that the purposes of God would be revealed in government, industry, and all social relationships.

My brethren, this is within our grasp if we want to move to that end. That is what I meant when I suggested one might preach a sermon on "Will a church rob God?" This church came into being to create such a society. That is what was meant when the Latter Day Prophet said, "Seek to bring forth and establish the cause of Zion." "But firstly, let my army become very great, and let it be sanctified."—Doctrine and Covenants 102:9.

That is a word we overlook. You are not going to establish a community like the one I am talking about by just moving in Latter Day Saints. They have to be a particular kind of Latter Day Saints. They have to be Latter Day Saints who are living in harmony with the law. You are not going to make them good by bringing them to Independence. And that is no reflection on Independence.

One man said about sprinkling, that if he thought sprinkling would save people, he would get out with a bucket and broom and sprinkle ev-

erybody. If I thought bringing people to Independence would save them, I would be out tomorrow pushing them in. These people are to become sanctified. That is the important condition.

Let my army become very great, and let it be sanctified before me, that it may become fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations; that the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and his Christ; therefore, let us become subject unto her laws.

What would the United Nations give if someone could actually demonstrate that people of various nationalities could live together in peace? And this church could prove that if it would. And, Brother McConley, what a privilege it would be to go to the lands beyond the sea and stand as a representative of the people of God who had so demonstrated the effectiveness of his work that you could speak as one having authority and not as a scribe. God speed the day when we can speak with the authority of accomplishment and not as scribes.

The following is a poem by Elbert A. Smith:

THE BUILDERS

The preachers and writers have told
How Zion should arise and shine;
In words both vehement and bold
They have pictured it line upon line.

The singers of Zion have sung,
The brightest, the purest, the best;
Till the blue vaults of heaven have rung,
And the heart burned warm in the breast.

The painters their concept have wrought,
Of the city, the temple, the men;
Portraying their vision and thought,
Reviving our spirits again.

But now let the builders lay to.
The builders, the builders, we call!
The men who shall make it come true!
For they shall be greatest of all.

In the light of this poem I am asking you now, including your speaker, Have we robbed God? Wherein have we robbed him? In

tithes, offerings, and surplus? Yes, but a greater robbery—we have robbed him by our failure to become the kind of men and kind of women that would manifest the right relationships that would reveal the fact that Zion is in our midst.

May God help us to weigh carefully the responsibilities that are ours. May he give us strength to move forward that his kingdom may come and his will be manifest on the earth, is my prayer.

Organizes Church School

Seven months ago I was sent to Pleasanton, Kansas, by the company for which I work. After about a month, my wife and I were able to contact six Latter Day Saint families and began to plan some form of worship. The first Sunday we held church school twenty-six were present. Now, after five months, we have an enrollment of forty, and much interest is being shown by nonmembers. Several have wanted to know something about our message. I am anxious to get copies of the textbook, *Jesus and His Message*, to use in classwork; we have only three for the ten people in the class. We also solicit the prayers of the Saints that we may continue to help these people. We have no elder in our group but trust that God will supply our needs in the future.

S. S. Armstrong
Pleasanton, Kansas.

Grateful for Prayers

It has been some time since I requested prayers for my daughter, Mrs. Hope Tisdale. I am happy to say she is now feeling fine and no operation will be necessary. I wish to thank all who prayed for her and also all who wrote. There was much comfort in the letters. We are isolated from church privileges here, and the experiences of others mean a great deal to us.

Mrs. Lorena Hammon.
Rural Route 2, Box 87
Custer, South Dakota

Note of Thanks

I regret that it has not been possible for me to personally acknowledge all the kindnesses shown to me in the trying days since the passing of my husband, Leander O. Johnson. Will my many friends please accept my thanks?

LOIS G. JOHNSON.
411 North Union Street
Independence, Missouri

Summary of the General Conference

(Continued from page 7.)

many of our people are actively interested was conducted at the Memorial Hall, where the Independence Little Symphony Orchestra, conducted by Franklyn S. Weddle, gave its third concert of the current season. A member, Josephine Crinklaw Mader, soprano, was the assisting artist, and received a generous ovation at the conclusion of her numbers selected from "The Barber of Seville" (Rossini), and "La Fille de Cadiz" (Delibes), with popular encores. Other works presented on the program included: "Fugue in G. Minor" (J. S. Bach), "Symphony No. 41 in C. Major" (Mozart), "Elegie" (Massenet), "Chaconne in G Minor" (Purcell-Barbirolli), and "Walther's Prize Song" from "Die Meistersinger" (Wagner - Jungnickel). This concert was notable for the fact that Henry L. Livingston of the Presiding Bishopric, and Maurice L. Draper, newly ordained member of the Twelve, with Sister Draper as well as other church people, played in it.

WEDNESDAY, APRIL 9

At the afternoon session, a number of small items of business were dispatched. Major items of business concerned ordinations. Brother Glen H. Johnson, one of the fine younger men of the church, was called and approved for ordination as a president of seventy. Then an ordination service was conducted in which Brother Johnson was ordained to his office, and Brethren Henry Castings and Willard Hield, who had been called the preceding day, were ordained as evangelists.

An important event was the reading of a report from the Quorum of Twelve by Apostle G. G. Lewis. As it is expected this report will be published, no attempt should be made to summarize it here, other than to say that it deals with the

world-wide missionary task, and moral and spiritual conditions in the world and among the membership.

Harold W. Cackler, of Des Moines, Iowa, was recommended and approved for ordination to the office of bishop. Allen J. Breckenridge, of the Southern Indiana district; James C. Daugherty, of Warrensburg, Missouri; and Floyd Potter, of Adelaide, Australia, were recommended and approved for ordination as seventies.

Wednesday evening, an elaborate musical, pageant, and program were given by Graceland College in the Auditorium, and a reception for Graceland Alumni was held in the basement afterward. At Stone Church, Elder Reed Holmes preached on the subject, "A Child in the Midst."

THURSDAY, APRIL 10

The first important event of this session was the ordination of Harold W. Cackler of Des Moines, Iowa, as a high priest and bishop, by Presidents J. F. Garver and F. Henry Edwards.

For the most part, this was financial day in the business session. Bishop G. L. DeLapp explained clearly the report of the Presiding Bishopric and answered questions. This report was unanimously approved.

Then came the Board of Appropriations report, which deals with the budget. There were questions and explanations, and when it was all covered everybody was satisfied, and it was also unanimously approved. Since the question was asked, it may be well to explain that the Board of Appropriations is composed of the First Presidency, the Quorum of Twelve, and the Order of Bishops (which includes the Presiding Bishopric).

After everything was approved, Bishop DeLapp added a gracious and deeply appreciated note to the proceedings when he thanked his counselors, Bishops Henry L. Livingston and Walter N. Johnson, all staff officers who had made such fine

reports possible, and the members of the church who had given their contributions and support. It gave just the right touch to the day's work, and made one feel that there is more than figures in finance.

Brother James Barrington of the British delegation brought a fine message of greeting and appreciation from the British members. It won a hearty round of sincere applause.

Evening Services

Bishop D. O. Chesworth was the speaker at the Stone Church, presenting the theme, "Out of Obscurity."

At the Auditorium there was an interesting pageant dealing with the history of church publications, the Herald Publishing House, and related matters. The background was a gigantic grouping of the Three Books, with the Holy Scriptures in the center, the Book of Mormon on one side, and the Doctrine and Covenants on the other. During the program, large paper sheets artistically illustrated were dropped down to illustrate the scenes depicted. The effect was very impressive, and the audience greatly appreciated it.

Sister Estella Wight, who has served as editor of juvenile publications forty years, and who is retiring this summer, was especially honored and accorded a great ovation. President J. F. Garver, who had served on the general editorial staff during twelve years in association with her, gave her a fine tribute. Children's songs were sung, and Sister Wight was given a bouquet of red roses by Donnis Graham, young daughter of Kenneth L. Graham, Business Manager. Script for the pageant was prepared by Cleo Hanthorne Moon, and read by Brother and Sister Albert Brackenbury. Songs were given between scenes by the Cantanina Chorus under the direction of Mrs. J. T. Westwood, Jr. Director of the pageant was Mrs. D. S. McNamara of the White Masque Players. Organ accompaniment was by Oliver Houston. A solo hon-

oring Sister Wight was sung by Miss Dana Wendelberg. Cast included employees of the Herald Publishing House, relatives, and friends. Valued assistance was given by Richard Miller, Mrs. Robert Miller, Harold Sandy, Marvin McDole, and others.

Impressions of the Conference

(Continued from page 3.)

of the 1947 General Conference. Much more could be recorded, but for lack of space. These are typical, however. If we have obtained from these notes a feeling of the good will, the hope, the expectancy of this Conference, the purpose will have been served. Truly, it is good to be here. God has blessed us.

L. J. L.

Early Trader Clouded Titles of Caldwell County Farms

HAMILTON, MO., Feb. 4, 1947.—(Special)—It has been 100 years since Caldwell County was visited by one of the shrewdest traders in the country's history, Oliver Craig of Kentucky. He took advantage of the confusion which existed in the country over land titles as a result of the Mormon occupation of the county from 1835 to 1838.

The Mormons had been granted the land by the government when the Missouri legislature had organized the Caldwell as a Mormon county.

After the expulsion order came, many Mormons left their lands without bartering them to new owners. After the Mormons departed, the new settlers took possession of the abandoned lands with or without the proper titles.

Mr. Craig, in 1847, conceived an idea of making the rounds of the Mormons, who had left the county, and securing the land entries held by the Mormons.

Other traders took advantage of the situation and forged land entries, holding the papers in the smoke to give them a yellow look, which the original entries had.

In many cases the settlers were willing to pay high prices for the land titles as they had improved the land. It took several decades to clear the confusion in land titles in the county. Hundreds of cases have been tried in the county court to clear the titles.—*St. Joseph (Missouri) Gazette.*

A Job for You

By Nomie

If you can't be a leader, why not be the man or woman behind a leader? Maybe it's not in the cards for you to sit in the Senate or be a missionary to India, but that doesn't put you out of the game. You can be the spark if inspiration, the morale-builder, and the general promoter of someone who does have what it takes.

Thomas Edison owed much of his success to the two women in his life. Young Tom's mother had faith in him when probably no one else did—and she told him so. She might have changed the whole pattern of modern living if she'd believed the sad stories she heard about her son, but she would accept no part of them. —And we might still be reading by kerosene lamps if Mrs. Thomas Edison hadn't been the understanding wife she was. She didn't mind if her husband "stayed out nights" with an electric light bulb. She coaxed him from his work only long enough to make him eat, and while he ate, she told him he was a wonderful man and she knew he could do the job—even if he doubted that he could himself. Had Mrs. Edison complained that Tom was neglecting her and insisted that he get a job with regular hours so he could have his evenings free to go buggy-riding—or had she served a tearful "You don't love me any more" with the sandwiches she took him, the great American inventor might have given up his research to become a grocer or bricklayer or blacksmith, and Mrs. Edison would have been none the happier.

Joseph Smith didn't organize a church single-handed either. Besides the indispensable Emma, he had numerous young and willing men to back him. Maybe God and Joseph could have done the job themselves, but human assistance certainly expedited the spreading of the restored gospel.

Few people who have made a real contribution to society will boast that they did the job alone. Almost invariably there is one person, or a small group of persons, that makes the great man great. Once he finds the way, he has no difficulty in gaining followers, but during the days and years of uncertainty—of frustrated attempts and failures—it takes the faith and encouragement of someone willing to suffer through the trials and errors of the potential leader to help establish him on his course.

I know a woman who applies this "pat

on the back" philosophy to everyone. I think she must have to look twice sometimes to find the hopeful quality, but she unfailingly discovers something. Under her kindly encouragement, the most self-conscious and unsocial youngsters have developed into youth leaders. She has convinced discouraged young brides that they have the ability to become the town's best cooks, and she has convinced the town's best cooks that they still look as sweet and charming as young brides. She doesn't stop at giving moral support, either; if the case demands, she comes through with the financial aid necessary to put a "down and outer" on his feet again. This woman isn't rich or famous, but she is one of the happiest people I have ever known.

It's all up to you. If you've failed to get your name in neon, or haven't, as yet, been called to the apostolic quorum, you can spend the rest of your life feeling sorry for yourself, or you can help someone else find his place in the world. You can share with him the success he enjoys and feel that you have had a vital part in making him what he is.

Of course, the talent of helping need not be born of defeat. Perhaps you've reached your goal and, because of your experience, are expertly fitted to help others realize their ambitions. You will find it gratifying to watch their progress—if you have a hand in it.

Whoever you are—wherever you are, somebody needs you. Help him, and you'll both find satisfaction.

Wants "A Marvelous Work and a Wonder"

Brother H. Liberto, 6302 Bakman Avenue, North Hollywood, California, wishes to obtain a copy of *A Marvelous Work and a Wonder*, which is out of print. If any reader has a copy and is willing to dispose of it, please write to this member, stating price and condition of the book.

Wants Saints' Harp

Mrs. B. MacBrayne, Box 516, New Liskeard, Ontario, desires to obtain a copy of the *Saints' Harp*, a book long out of print. If some reader is willing to part with a copy, please write to this member, stating condition of the book and price wanted.

News Briefs

Kirtland Temple

Pastor, Albert Wouters

On December 10, the young women met for a Christmas party in the chestnut room of the auditorium. A program of carols and readings was given, and secret sister names were revealed as gifts were exchanged. Mrs. Paul Webbe was hostess. The annual turkey dinner and bazaar were held on December 12; the women's department was represented by an apron bar; the young women, a miscellaneous booth; the Zion's League, a baked goods booth; and junior church, a soft drink bar and fish pond. On December 17, the women's church school class held its annual Yule party at the home of Mrs. Anne Holgate.

In a lovely pre-Christmas wedding on December 20, Elder John Banks united in marriage at the temple, Donald Sheppard, son of Mr. and Mrs. John Sheppard, and Miss Doris Allen, daughter of Mr. and Mrs. Orville Allen.

On the morning of December 22, the children enjoyed a visit from Santa Claus and Christmas movies shown by Scott Liston and Floyd Pedersen. In the evening, the church school presented a nativity pageant under the direction of Mrs. Oakley Isenburg, with Mary Gale as reader.

Pastor Albert Wouters gave the Communion address the first Sunday of the new year. Seventy Donald Harvey gave his first talk to the local congregation on January 19. The following Sunday evening, Bishop C. A. Skinner was the speaker at the temple. Elder Harvey has been appointed to Kirtland as temple minister.

The Zion's League has resumed study of the course, *Comparative Religions*, with Elder Harvey as teacher. In connection with this study, Reverend W. P. Gross, pastor of the Presbyterian church, gave an interesting talk to the group. At the monthly potluck supper and fellowship service, Elder Casimir Nikel of Cleveland presented the thought for the evening, "Enter in at the Door," using Sallman's portrayal, "Christ at Heart's Door," as an illustration.

Members of the women's department held their semi-annual birthday luncheon on February 6. Mabel Thomas, leader, arranged an interesting program of religious picture appreciation. Special readings were given for each picture; a chorus of young women sang appropriate hymns.

—Elizabeth Thomas, reporter.

Stockton, California

Pastor, D. P. Wright

Three new members, Gustin Johnson, Leroy Petz, and Penelope Bloom, were baptized at the close of a series of missionary meetings conducted by Seventy George Njeim from January 19 to February 2. During his stay in Stockton, Brother Njeim preached ten sermons, held five cottage meetings, one round-table discussion, and visited in the homes of the Saints and prospective members. Prior to these meetings, the young married women's group undertook the project of calling each residence listed in the telephone directory; the letters of the alphabet were assigned to various members. All who were called that seemed interested were mailed notices of the meetings; the response was very gratifying. The women of both groups visited the homes

in their neighborhoods leaving notices and invitations to attend the services. The choir, under the direction of Dorothy Wixom, responded by contributing musical selections for the meetings.

Stockton Saints are looking forward to the erection of a new church; their present meeting place is inadequate for the growing congregation. A building fund has been established and, as soon as materials are available, the new church will be built.

The Zion's League sponsored an old-fashioned box supper on the evening of February 7. Mr. Cleary, a friend of the church, showed movies as a part of the program. He has also been lending his projector and religious pictures for use at one Sunday evening service each month.

The Men's Club has finished its project of redecorating the main and lower auditoriums, the kitchen, and nursery, making the church a much pleasanter place for worship.

Sunday, February 9, was financial observance day. Heman Davis of Sacramento, a counselor to the bishop, was guest speaker. At the close of the service, the "heads of the families" formed a procession and placed their inventories before the bishop.

A Girl Scout troop was organized recently under the leadership of Mrs. Harold Dale and Mrs. John Dowker. Attendance and interest have been good.

—J. C. Stuart, reporter.

Chatham, Ontario

Pastor, J. A. Pray

Elder Almer Sheehy, pastor of London Branch, was the speaker at the 7 o'clock service on Sunday, March 2. In exchange, Pastor Jack Pray spoke at the evening service in London.

The women of Chatham District met in Chatham on Sunday, March 9, with Ena Slator of Detroit as guest leader of the institute. The morning services included a fellowship at 9:30 and a special class for women at 11. After the potluck dinner served in the lower auditorium, a round-table discussion was held, followed by classwork at 3 p.m. The institute was well attended. Much credit for its success goes to Lena Shaw, Chatham District women's leader.

A successful rummage sale was held Friday afternoon, February 28; the proceeds are to be used for various group activities of the Orioles and Blue Birds. On Tuesday evening, March 18, the Wansakasing Orioles went on a tour of the local museum. The women also visited the museum; Sister Wellington was guide and hostess at the evening meeting held in her home. On March 13, they sponsored a Saint Patrick's tea.

To aid in raising money for the Erie Beach reunion fund, the committee composed of J. V. Dent, V. E. Pritchard, L. W. Wood, J. F. Kelly, and A. Birkby, together with the pastor, planned a \$5 banquet which was held Tuesday evening, March 11. Approximately 110 persons were present, netting \$950 for the fund. Garry Gilbert, prestidigitator from Port Huron, entertained the audience with magic tricks. He was introduced by Pastor Pray, who served as master of ceremonies for the program. Royal Wood accompanied the group in a song fest, which was led by William Clarke. Musical numbers were given by Bessie Boyle, Nelson Badder, Merle Bekaert, Jack Clements, Helen and Jim Kelly, and Gladys Ferguson. Accompanists were Audrey Steinhoff and Virginia Clements.

Chatham Branch church school workers met in the lower auditorium on Friday evening, March 7, for a potluck supper meeting. District Director J. F. Kelly was the speaker. The

Chatham Men's Club sponsored an old-fashioned pancake supper on Thursday evening, March 20; proceeds are to be used for the Boy's Club activities. The following Thursday evening, the club held its monthly supper meeting.

On Sunday night, March 23, a special *Saints' Herald* service was held with James Kelly, Helen and Jack Pray, and Gladys Ferguson giving short talks on "What the *Saints' Herald* Means to Me." John Bowman outlined the current drive for subscriptions and emphasized the importance of having the church publication in every home. Merle Bekaert was soloist at this service.

—Gladys Ferguson, reporter.

Salem, Oregon

Pastor, Charles H. Asher

Salem Mission was organized as a branch on Sunday, January 19, under the direction of District President J. L. Verhei. Officers are as follows: Charles Asher, pastor; Caleb Clark, treasurer; Connie Streeter, secretary; George Speed, church school director; O. E. Boatwright, custodian; Jay Streeter, Zion's League leader; Mary Beal, historian; Jessie Penrod, librarian; and Nellie Gummow, book steward and publicity agent. The building committee is composed of Priest Van Someren, Fred Nowack, and Otis Boatwright.

The district conference was held in Salem on February 21, 22, and 23. The dining room of the Christian Church was rented and 400 people were served meals there on Sunday. Missionary Arthur Gibbs began a series of illustrated lectures on Friday evening, February 21, which lasted through March 5. Otis Towner, Erskine and Earle Asher, Lily and Janice Van Someren were baptized at the close of the series. Elders Mark Yoeman, Albert Nelson, and George Oman assisted in the ordination service.

Edna Shepard was baptized and confirmed by Pastor Charles Asher on February 9.

George Speed was ordained to the office of teacher and Otis Boatwright to the office of deacon at the district conference.

A church basement is being constructed that will accommodate future conference visitors as well as being useful to the local group.

—Nellie Gummow, reporter.

Tacoma, Washington

Pastor, Ray Sowers

Paul Miyamoto was the speaker on Sunday, February 9. Other speakers for the month were Elders Ray Stewart and Ray Sowers. C. O. Whipple, who is unable to attend Sunday services, is making a fine contribution to the group by conducting the midweek fellowship meetings.

Many Tacoma Saints attended the district conference held in Bremerton on February 15 and 16. Emphasis was placed on the importance of training in the church school.

David Lloyd, son of Lloyd and Loretta Thomas, was blessed on January 5, and Neville Kent and Sheldon Dean, twin sons of Mr. and Mrs. Louie Spadafore, were blessed on January 12 by Elders Ray Sowers and Ray Stewart.

Members of the Marietta Club are sponsoring a calling contest. They are divided into two groups with Fern Court and Hazel Shirley as leaders. One point is given for visiting an active member, two for visiting a member who attends occasionally, and three for visiting an inactive member. An extra point is given when the caller is accompanied by her husband. The losing group must entertain the winning group. The "traveling

pig" is another club project. Each week, a member brings the piggy bank to meeting, puts her offering in it, and passes it on to another member along with a gift. When the "pig" has made the rounds, the contents are added to the club treasury.

The Zion's League gave a valentine party on February 13 for the entire branch. Admission of one cent per inch of each guest's height was charged. The prize of a cherry pie was awarded to Fred Eaton who had to pay the highest admission fee. The Leaguers recently enjoyed a skating party and an operetta presented at the high school.

Elder Ray Stewart's birthday was celebrated on March 2 with open house, planned by the Marietta Club, at the Stewart home. Following the entertainment, Elder Stewart was presented a pastor's individual Communion set.

Fern Court has been appointed librarian-historian by Pastor Sowers.

Pasadena, California

Evan Lewis, infant son of Mr. and Mrs. David Graham, was blessed during the morning service on January 12 by Elders L. B. Shippy and Blaine Bender. Keith Scott, son of Mr. and Mrs. Wilbert E. Walden of San Gabriel, was blessed by Elder L. B. Shippy and F. A. Cool on Sunday morning, March 16.

On February 23, Alan Ingamells and Leslie Alan Dunster were ordained to the office of deacon, and William N. Swain to the office of priest. Officiating ministers were F. A. Cool and Blaine Bender.

Walter Hardwick of San Gabriel and Richard Ulery of Los Angeles were baptized on Sunday afternoon, March 16; Elders Paul Moore and Blaine Bender officiated. The confirmation service was held on March 23.

—Ednah M. Strong, reporter.

Chillicothe, Ohio

Pastor, Earl Caldwell

On March 23, members of the Jackson and Chillicothe Leagues held a rally day in Chillicothe. The day's activities included a fellowship service, morning sermon, basket dinner, song service, round-table discussion, and recreation. In charge of the services were Elders Roy Beatly, Orval Mapes, and Earl Caldwell, Priest Harley Vance, and Teachers Warner Roush and John Hart. The young people are planning programs for Easter and Mother's Day. Other coming events are the election in June, and the third annual Zion's League Day in August. A "buy a brick" contest between the boys and girls is proving an effective means in raising funds for the new church.

—Charles Parker, Jr., reporter.

Hamilton, Ontario

Pastor, Everett Kennedy

The forty-sixth anniversary of the organization of Hamilton Branch was observed on Sunday, February 16. A review of the early work of the Saints in Hamilton was given at the 9:30 service, after which visitors were welcomed. At 3 in the afternoon, members of the Zion's League, under the direction of Leslie Hill, gave two "radio" dramatizations: "The Musical Life of Jesus" and "Is Sincerity Enough?" Clifford Spillsbury, pastor of the Niagara Falls, New York, congregation, was the evening speaker. Music for the special services was provided by the choir, Doris Hewitt, and Joan Arrowsmith of Toronto.

Seventy H. I. Velt presented a series of nine evening sermons beginning Sunday, March

2. At the request of Brother Velt and the pastor, the Saints fasted one meal each day for three days previous to the series. The Leaguers distributed 2,000 handbills advertising the sermons. Average attendance was sixty-two; average nonmember attendance was fourteen. Four converts were baptized at the close of the series; District President W. J. Barrington was present for the baptismal service.

Members from Guelph and Niagara Falls attended the March 17 supper meeting of the B.F.E. Men's Club. John F. Sheehy, pastor of Toronto Branch, was the guest speaker. The women's department was in charge of catering.

San Leandro, California

Pastor, Charles Mottashed

Four children were blessed at the February 2 Communion service: Virginia Ann, daughter of Mr. and Mrs. Francis Wood; Dennis Clark, son of Mr. and Mrs. W. C. Magby; William Ronald, son of Mr. and Mrs. P. E. Smith, and Thomas Leland, son of Mr. and Mrs. Clarence Suer, Jr.

At a special meeting held in the home of Chester MacDougall, five men recently called to the priesthood were ordained by Apostle John Rushton, Elders Elma Andrews and Charles Mottashed. Paul Stanfield was ordained to the office of priest; John Ross, Orral Hartwig, Elmer Brown, and George Anderson to the office of deacon.

On February 23, Patriarch William Dawson of Sacramento was the speaker. He and Pastor Mottashed officiated at the blessing of Douglas James, infant son of Robert and Ruth Nelson.

The women of San Leandro Mission sponsored a valentine party on the evening of February 14 at the Holden home. Thirty members were present. A total of \$34 was cleared at the St. Patrick's Day buffet dinner held March 14.

Guest speakers for February and March were William Dawson, Alma Andrews, William Roy, and Brother Hartsaugh.

Elder Charles Mottashed has been elected to succeed William Hall, who has moved to Los Angeles, as pastor. Mark Fonda and Paul Stanfield were selected as counselors to the pastor.

—Mardel Holden, reporter.

Lausing, Michigan

Pastor, Francis Boman

The January Communion talk was given by Pastor Francis Boman. Other speakers for the month of January were Seventy Harry Engle, G. H. Foster, Charles Wade, Garnett Smith, and Clarence Dudley. Apostle E. J. Gleazer was present for the special conference that convened at 2 p.m., February 2, for the election of delegates to General Conference. Alva Dexter, Clarence Dudley, John Luce, G. H. Foster, and Everett Berndt were the speakers in February.

A Men's Club was organized March 3 with William Kirksey as president. Dr. F. M. McDowell and Seventy Percy Farrow spoke at the February and March meetings.

A new pulpit, designed and made by Junior Church Pastor Charles Wade and Elder Clarence Dudley for the junior church, was dedicated on January 26. After it was unveiled, the Bible, Book of Mormon, Doctrine and Covenants, and *Saints' Hymnal* were placed on it by the children. Members of the junior church department participated in the dedication service, with Elder Dudley giving the address. The children are being prepared for

the baptismal service on Children's Day; present enrollment is forty.

The young people meet at various homes on Sunday evenings after church for a social hour. The women were privileged to hear Sister Burch of Grand Rapids give a summary of the talks which she heard while attending the world conference of churches in Kansas City recently. Pastor Boman gave the pre-Easter sermon on the life of Christ, and Mabel Foster presented an interpretation of the picture, "Peter and John," at the March women's meeting.

Seventy Percy Farrow of Toronto spoke at both the morning and evening services on Sunday, March 9, and again on Monday evening.

A farewell party was given for Mr. and Mrs. William Kirksey following the evening service on March 9. The Kirkseys, who are leaving for Florida, were presented a gift from their friends in Lansing congregation at the close of the evening. Samuel Horaney was elected to succeed Brother Kirksey as president of the Men's Club.

—Mabel Foster, reporter.

Seattle, Washington, District

The Seattle District Conference was held in Bremerton, Washington, on February 15 and 16. The theme was, "Workers Together, My God, My Church, and I." Classes on religious education in the church school were held Saturday with Kenneth Sheffer, district director, supervising. Various speakers talked on the importance of the worship service, methods, the junior and junior high departments, and junior church. In the evening, the Bremerton group presented a religious drama, "A Little Child Shall Lead Them," written by Pastor A. W. Lundeen. The Leaguers sponsored a reception in the lower auditorium of the church following the play.

All-day services were held Sunday in the Odd Fellows' Hall. Apostle D. T. Williams and District President Alma Johnson were in charge of the early morning prayer service. Gladys Anway presented a lesson in flannel-graph for the children at the church school hour, and Ray Sowers talked on the value of true worship services. Apostle Williams gave the 11 o'clock address. A forum was conducted in the afternoon following lunch, which was served by the Harmony Club. At the business session, the name of Kenneth Sheffer of Wenatchee was presented for ordination to the office of priest, and fifteen delegates to General Conference were elected. During the business meeting, the children were entertained with moving pictures in the lower hall.

—Eva Lundeen, reporter.

San Jose, California

Two delegates will represent San Jose at the coming General Conference.

The women recently cleared \$234.55 at a rummage sale. Gertrude Sessions, a member of San Jose Branch, won second place in the hymn contest sponsored by the Independence Music Club.

A young married people's class has been organized with Elder Lewis Adams as teacher. Bill Hays is president, Larry Garrett, vice-president; Jean Sherman, secretary-treasurer; Beulah Cline and Mae Hays, friendly visitors. The group has selected the name, "Zion Home Builders." In addition to the Sunday morning class, regular meetings are held the second and fourth Fridays of each month.

—Mrs. Bill Hays, reporter.

Toledo, Ohio

Pastor, Lloyd Lynn

Toledo Branch was host to the Northwestern Ohio District Zion's League Conference on February 8 and 9. The theme was, "I Am Building Zion Now." Elder John W. Banks spoke at 11 o'clock on, "A Preventive Religion." The conference closed with a consecration service at 2:30.

Elder Banks delivered a series of sermons during the month of February on the general theme, "The Kingdom of God Way of Life—or Perish." He brought a stimulating ministry to the Toledo Saints, and the good attendance at these services testified to the widespread interest which was aroused. Attendance at all branch activities continues to grow.

The women's department has exceeded its goal of \$600 for the year. Projects have included saving sales tax stamps, a rummage sale, sacrifice offering of one cent a meal, and a talent project in which each woman followed her own interest in handwork or other skill and gave the proceeds to the fund.

The branch recently purchased a mimeograph and has been printing weekly programs.

A number of Toledo Saints attended the district conference in St. Marys, Ohio, on the week end of March 1 and 2. Apostles E. J. Gleazer and D. Blair Jensen spent several days in Toledo en route to the conference; Apostle Gleazer spoke on Friday night, February 28. —Martha Ford Floro, reporter.

Clio, Michigan

Pastor, James McBride

Members of the Zion's League and their leader, Ida May Ross, sponsored a rummage sale in Flint on January 25 and an old-fashioned box social on March 1. The proceeds will be added to a fund for the construction of a recreation building.

Junior church services are held twice each month; Dorse Ross is the junior pastor. Recently, a special prayer service for the children was held with Pastor Ross and Elder Robert Luce in charge.

David Manning Miller was blessed at the morning service on February 2, Elders Robert Luce and James McBride officiating.

The semi-annual business meeting for officers and teachers was held on February 12.

Members of the adult class met at the church on February 14 for a business meeting and valentine party. Twenty-three persons attended.

Evangelist William Fligg of Niagara Falls, Ontario, conducted a series of meetings on "Signs of the Times" from March 9 to 23; he also gave eight patriarchal blessings during his stay. The adult class gave a supper at the church on March 14; the proceeds were used to help defray Brother Fligg's expenses.

A candlelight ordination service was held on March 16 with District President L. O. Brockway, Elder Harry Simmons of Flint, and Pastor James McBride in charge. Those ordained were Elwood Hester, elder; Eldon McBride and Nelson Chenny, deacons. Soloists were Faith McGeachy, Della and Ida May Ross.

Jeanne Brown and Donald Horning were baptized by Pastor McBride on March 23; the confirmation service was held in the evening with Evangelist Fligg and Pastor McBride officiating.

The women, with Mary Griswold as leader, meet three times a month at the homes of members for a round-table discussion, devotional, luncheon, and work. One business meeting is held each month.

The junior class, with Eva DeCaire in charge, meets one evening each month; class activities are within the children's division.

A play, "Shall I Comply?" was presented by the Senior Zion's League on the evening of March 30. Nelson Chenny gave a brief sermonette, and Arlene Ross sang a solo.

—Mrs. Lucille Reed, reporter.

Dallas, Texas

Pastor, Clyde Hastings

College Day offering totaled \$51 and Christmas offering, \$131. A fund has been provided for the promotion of visual education in the branch; Supervisor Henry Williams has presented several travelogues and religious pictures. Class discussion is held after each picture; teachers are Clyde Hastings, H. E. Davenport, and C. Green.

Pamela Irene, infant daughter of Mr. and Mrs. Wayne Everett, and Norma Jean, daughter of Mr. and Mrs. Don McDowell, were blessed recently by Elders R. F. Moore, W. F. Page, and H. E. Davenport.

Elder J. Charles May has just completed a week's series of cottage meetings and will return soon to continue his work. Other speakers have been Pastor Hastings, W. F. Page, R. F. Moore, H. E. Davenport, and F. A. Peterson. Music has been provided by Mrs. Constance Borders and the choir, under the direction of Merle Hallenberger. Mrs. Alma Estes gave a musical reading.

Bishop C. A. Skinner was the guest speaker at the Zion's League banquet; Pastor Clyde Hastings was toastmaster. Brief talks were also given by Boyd and Billie Broliar, Richard Hacker, and League Supervisor Warren Wilson. Contributing to the musical part of the program were Jannell Simmons, Virginia Borders, and Geraldine Graham. Bishop Skinner conducted a class for the young people and adults on his last Sunday in Dallas, and gave the 11 o'clock address. A priesthood meeting was held following the basket lunch at noon.

The adult class sponsored a turkey dinner to purchase a typewriter for the branch; over \$110 were cleared.

Lillian Maxwell, a former Graceland student, has received her Bachelor of Arts degree in journalism at the University of Texas.

—Chattie Everett, reporter.

Southern Ohio District

The Southern Ohio District Conference was held in Columbus on March 8 and 9. Apostles D. Blair Jensen, E. J. Gleazer, and Missionary Merle Guthrie were in attendance. Saturday's activities included a business session and youth get-together. Following the fellowship meeting on Sunday morning, Apostle Gleazer gave the sermon. Dr. Gerald Swanson and Theodore Boechman were ordained to the office of elder at the afternoon service. The newly-elected district officers held a forum following the ordination service.

The 1947 goals of Southern Ohio District are a ten per cent increase in attendance, twenty-five per cent increase in baptisms, ten per cent increase in compliance with the financial law, and an increase of two branches or missions. Officers for the coming year are as follows: F. T. Rockwell, district president; S. E. Dickson and R. M. Gray, assistants; Elmer Caldwell, secretary; Theodore Boechman, treasurer; Norma Anne Kirkendall, director of religious education; Margaret Barker, youth leader; Lois Rockwell, director of music; Nelle Swanson, women's leader; and Ethel Kirkendall, historian.

This was the largest conference ever held in Southern Ohio District.

—Norma Anne Kirkendall, reporter.

Springfield, Missouri

Pastor, Joseph Breshears

Evangelist and Mrs. R. V. Hopkins were the guests of Springfield congregation on February 2. An outpouring of God's Spirit accompanied the early morning prayer service of which Brother Hopkins was in charge. The Sacrament of the Lord's Supper was served at 11 o'clock to an overflow congregation. A basket dinner at 1 and a lunch at 5 in the afternoon made it possible for the Saints to remain at church the entire day. A branch conference, at which the budget for the coming year was presented, was held in the afternoon. At a special service, Jane Engle and Versey Reibold were confirmed, R. V. Hopkins and Joseph Breshears officiating. Brother Hopkins gave the closing sermon.

The junior division continues its outstanding record in attendance. On a recent Sunday, every pupil and teacher were present; on the following Sunday, only three children were absent. Until the past two weeks, when an epidemic of illness affected attendance, every teacher had a perfect record since the beginning of the church year in October. Junior Pastor Henry Plumb is teaching the children through the use of visual education.

Michael Oliver, infant son of Ray and Mabel Oliver, was blessed February 9 during the junior church service by Francis Bishop and R. H. Evans.

Services of music appreciation were presented on the evenings of February 9 and March 2. Participating in these services were Ruth Akridge, Virginia Plumb, Lorene Browne, Maxine Mace, and Hattie Bishop. The policy of the music department has been to use all available talent in directing, singing, and playing. As music students progress in their lessons, they are given the opportunity to serve—the beginners at junior church and socials and older young people at church school and in worship services.

Members of the Senior Zion's League meet at 7 o'clock on Sunday evening for classwork; R. H. Evans is teacher. They have selected "Study to show thyself approved" as their theme. A social evening is held twice each month.

Various valentine parties were held in February including a covered-dish luncheon at the home of Evelyn Breshears by the women's department, a Senior League party at Harry Binkley's, a Junior League and children's party in the lower auditorium of the church.

Members of the Zion-Builders Circle have finished a course in appreciation with a lesson on "The Art of Dressing Well" taught by Helen Yager and Goldie Volsky; a demonstration of how to conduct a tea was given. The chili-soup-salad-pie supper sponsored by the women's department on February 24 netted a total of \$48.50 for the branch treasury.

Den Mother Helen Yager and the "cubs" of Pack Twelve were hosts at pack night held at the church on February 28. Skits by the boys and a talk by Scout Executive Allen Foster were features of the evening.

—Charlcie Yeoman, reporter.

Uniontown, Pennsylvania

Visiting speakers during the past year have been Apostle Blair Jensen, District President Henry Winship, and Elders Merle Guthrie and James P. Marsh. Elder James McConnaughy has assisted the mission greatly through his correspondence. Elder and Mrs. Kirkendall and daughter, Norma Anne, were present on March 15 to give illustrated lectures on Mexico and Kirtland Temple. Several Catholic friends have been attending services.

—Vera Johnson, reporter.

Philadelphia, Pennsylvania

Pastor, Carl E. Muir

The theme of the fellowship service on Sunday morning, February 16, was "Consecration." Pastor Carl Muir, Elders Russell Bacon, Louis Kuhn, Edward Lewis, and Teacher Lon Stone were in charge.

The New York-Philadelphia District Conference was held in Brooklyn on February 22 and 23. The Saints from Philadelphia went by chartered bus and automobile. Apostle George Lewis spoke at a special service on Thursday evening, February 27.

An early morning prayer meeting preceded the Communion service on March 2; Anna Thomas was soloist. Sunday, March 16, was observed as young people's day in Philadelphia Branch. Members of the Zion's League were in charge of all services during the day. Priest Norman Preusch presided over the opening fellowship service, assisted by Charles Harris, Jr., and David Wiesen, Jr. Douglas Muir, League president, conducted the church school; assisting were Jean and Dan Piedemonte. Pastor Carl Muir was in charge of the morning service; Norman Preusch gave the sermon. David Allen, president of Gimbel Chorus, was soloist, and the choir, directed by Clara Thumm, sang an anthem. A panel discussion was held in the evening on "Harmonizing Branch Activities." Dolly Lewis sang at this service.

The Saints of Philadelphia set aside Sunday, March 30, as a day of fasting and prayer for General Conference. In the evening, the choir sang, "Olivet to Calvary."

The League is now publishing a monthly paper, *Chatter Box*, which contains news of the branch. Family night is another monthly feature.

Speakers for March, in addition to those already mentioned, were Lewis Kuhn, Ira Humes, Adolph Edwards, Russell Bacon, and Lon Stone.

—Dora Humes, reporter.

Brockton, Massachusetts

Pastor, Leonard Chesworth

Since the death of Pastor Ernest Megathlin on January 24, Leonard Chesworth has been appointed acting pastor. Elder Herman Chelina of Providence also assisted Brockton Branch in its time of need by giving the sermons on three consecutive Sundays.

A seminar in evangelism was conducted in February by Elders Albert Scherer and Reed Holmes for the purpose of preparing the Saints for the coming missionary series to be held by Seventy Eugene Theys. A study class was organized by the members as a result of the interest aroused by the seminar. Meetings are held each week in the homes of various members; Leonard Chesworth is in charge. Seventy Theys' services lasted from February 23 to March 2. James, Kenneth, and Warren Ekstrom, and Vera LeMott were baptized at the close of the series.

The Plymouth and Brockton Saints held a joint Communion service in March; Elder Benjamin Leland was in charge. A prayer and testimony meeting followed the serving of the emblems.

—Beatrice Wright, reporter.

Mobile, Alabama

Pastor, A. Orlin Crownover

Wayne Hough was ordained to the office of priest on January 26 by Elders Henry Hough and A. Orlin Crownover. On February 9, seven new members were baptized by Pastor Crownover; they are Dale Watts, Sr., Dale Watts, Jr., Mary Brooks, Joanne Wise, Ed-

ward Wise, Willis Tillman, and George Tillman. The confirmation service was held on February 23.

Rally day, which was held on March 9 to raise money for the building fund, proved very successful.

Officers for the Zion's League elected on Thursday, March 20, are as follows: Wayne Hough, president; Hoyt Jones, vice-president; JoAnne Wise, secretary-treasurer; Betty Cropp, project chairman; Jean Vickery, worship program chairman; Laura Vickery, Sunday evening program chairman; and Melgwin Miller, banquet chairman. These officers will serve for the coming six months.

During Mardi Gras, the women sold sandwiches, hot dogs, and candied apples, netting a profit of \$350. On March 24, they sponsored an oyster supper that cleared \$170. The money was contributed to the building fund.

—Melgwin Miller, reporter.

Guelph, Ontario

The young people's class of the church school prepared and served a chicken supper on December 18 to seventy-five guests. Following the supper, a varied program was presented in the main auditorium. On New Year's Eve, a watch service was held at which each person, as called upon, arose and told of the blessings he had received during the year; Elder James Phillips of Sandusky gave the sermonette.

A Men's Club was organized recently with Dr. Wilfred Shute as president; Dr. Kenneth Rose, vice-president; and Charles Walton, secretary-treasurer. The club will sponsor an oratorical contest for Owen Sound District this summer.

A modern heating system has been installed, and last month the main auditorium of the church was redecorated.

The women hold meetings on the first and third Thursdays of every month. In Febru-

ary, they sponsored a rummage sale; proceeds will be used to help purchase carpeting for the aisles of the church.

The men have been holding fireside meetings at the close of Sunday evening services; the result has been increased attendance and the contacting of several nonmembers. On March 16, the meeting took the form of a baptismal service when John Walker, Ernest and Lorne Hall united with the church. Elder Fred McLean was in charge, and Elder Alex Cadwell officiated. The confirmation service was held on Easter Sunday morning with Elders Alex Cadwell, J. Hockaday, F. C. McLean, and A. Dunn officiating.

Bakersfield, California

Pastor, H. E. Hampton

Mr. and Mrs. Silas D. Chronister celebrated their fiftieth wedding anniversary on February 17. Their church friends surprised them with gifts and cards and a beautiful wedding cake. Grethe Israel sang "I Love You Truly" in their honor. Mr. and Mrs. Chronister came to Bakersfield from Independence, Missouri, in 1940. They have three children: Mrs. William Worth, Independence; Fred Chronister, Kansas City, Missouri; and John Chronister, Bakersfield; and three grandchildren. Mrs. Chronister has been treasurer of the Bakersfield mission for the past two years.

—Billy Canfield Simpson, reporter.

Grand Junction, Colorado

Pastor, Clarence B. Wallis

Grand Junction Branch held a rally day on March 23. Members from over the Western Slope attended. Theme for the day was "Working Together With God"; Elder Houston Hobart was guest speaker. Irby Mundy of Colorado Springs was also present. A basket dinner was served at noon to 125 people.



SUBSCRIPTION DRIVE IS EXTENDED TO APRIL 30

NEW SUBSCRIPTION RATES EFFECTIVE

MAY 1, 1947

- \$2.50 for One Year's Subscription in United States
- \$2.75 for One Year's Subscription in Canada
- \$3.50 for One Year's Subscription in all other countries

THE OFFICIAL CHURCH MAGAZINE

HERALD PUBLISHING HOUSE
103 South Osage Street
Independence, Missouri

www.LatterDayTruth.org

Attention All Kingdom-Builders

By CHARLES KORNMAN

An inquiring youngster once asked his Sunday school teacher, "Why did God make the world?" The teacher answered, perhaps with a somewhat limited insight, that it is God's nature to create. The best-known history concerning God and his relationship to man is full of His creativity. The Bible opens with a description of a new creation, and it closes with a dramatic story of a new heaven and a new earth that will belong to those who qualify.

In Genesis, God is talking with Christ, discussing the blueprint of the world. In the process, they came to man. After much discussion, probably pro and con, they decide to make him in their own image. The provision for a creative desire in every person was a daring stroke of ingenuity on the part of God. Normally we *are* creative by nature—evidence enough in a young child's love of mud pies and the pride of a woman when she brings a savory roast to the dinner table. The spur of competition, the discontent with our past achievements, and the urge to build a better mousetrap are all evidences of the creative desire in us. Is it not logical, then, to think of the nature of God as being creative and that he is constantly striving to produce a better world with better living conditions and better people in it?

God is still as creative by nature as he was in the days when he first made the world. To think otherwise, one would have to visualize the small child as he makes his mud pie, stopping to say that it is good, and then admiring it for the rest of his life. Sir Oliver Lodge, an eminent scientist, once said, "This is the lesson science has to teach theology—to look for the action of Deity if

at all, then always; not in the past alone, nor alone in the future, but equally in the present. If his actions are not visible now, they never will be and never have been visible" (*The Bible in Every Day Living*).

We can look about us now and see evidence of the activity of the imagination of God. Look at a skyscraper as its foundation is laid, its steel skeleton is erected, and finally the outside and inside completed. Notice the small child as he first learns about God's concern for our welfare and the evolution of his character as he learns more about Him.

God must've known about butter before he ever produced a cow. He must've known about ham and eggs before he produced a pig and a chicken. He must've known about spectacles when he put our ears where they are. Nor did the kingdom of God develop as a result of a committee on human relations. The idea of Zion as a "nucleus of social amelioration" (Dr. R. A. Cheville's phrase) did not come as an afterthought. The possibility that men can live together in a harmonious relationship is written into the very structure of the human race.

God has a plan for mankind. A *good* plan. A plan that was in mind when he said, "Let there be light." A plan concerned with life—the fullest possible life for *every* person—not on the level of the average. A plan that calls for a group of people willing to live a life of stewardship—of voluntary consecration of

their very lives as well as their finances. It is a plan for people who are devoted to the mission of kingdom-building, not someday in the bright hazy future, but now.

The kingdom of God has been proclaimed for as long as we have any record. Daniel, in his interpretation of a dream for Nebuchadnezzar, speaks about a kingdom which was set up by the "God of Heaven." He doesn't attempt in any way, though, to limit or define it. Long before Daniel, other great prophets spoke about preparation for the kingdom of God. Hosea and Amos both talked about attainment of kingdom caliber as necessary for admittance to the kingdom. And with the passage of time, other great spiritual leaders came with their urgent appeal to build the kingdom through personal righteousness. John the Baptist with his vigorous message of repentance and Christ with his multitude of parables concerning the kingdom typify the leaders of religious significance who came with an appeal for kingdom-builders. It is in keeping with history, then, that God has issued a new call. A call that rings out increasingly loud as each new advancement is made in the scientific and intellectual worlds.

To us, young people, that call comes with unusual clarity and force. Never before have we had such an opportunity to help so many. Never before have so many *needed* the message of the Restoration. "This is my beloved Son, hear ye him" was meant for the entire world

The logo for "New Horizons" is presented in a stylized, white, cursive font against a solid black rectangular background. The word "New" is smaller and positioned to the left of "Horizons". A small, decorative flourish is placed above the letter "o" in "Horizons".

—not just one young lad who heard the words.

As participants in the building of this kingdom, our main responsibility is to *demonstrate* the workability of it. Too often we have been concerned over *proving* that we are the true church of Christ, that the Book of Mormon is of divine origin, and that prophets exist and function today. These things are important, tremendously so, but many times we let them become our major goals, when they are really only means to an end. Demonstration rather than proof must become the keyword in our daily life—demonstration of the centrality of Christ in our mes-

sage and his functional value in our life. It sounds like a big job and it is. One of more importance will never come our way. But the God who said, "Speak to the children of Israel that they go forward," is more concerned over this business than we can ever be. "God, Our Help" is more than just the title of a book.

Christ voiced the desperate need for kingdom-builders when he asked the question, "Wist ye not that I must be about my Father's business?" Wherever *you* are, ask yourself that question and then answer it, honestly and truthfully. From there on in, you're the quarterback.

Here Is the Writer . . .

"Chuck," at present, is working in a mine near Ohio City, Colorado. He tells us that he is a hundred miles from a photographer and "an old army grin is the best I have for you now." While at Graceland—from whence he was graduated in 1944—he spent his spare time and summers leading the Lamoni Junior Zion's League activities. His army career took him over a tour of the United States and on a trip to Italy. Next year, he plans to continue his college work in the fields of social science—for fun, and mining—for food.



Charles Kornman

The Trouble-Shooter

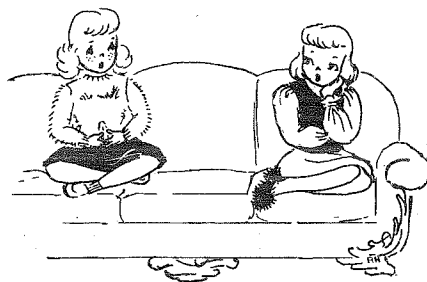
HELP WANTED!

QUESTION: Young people are constantly being reminded that the job of Zion-building is up to them, but other than being told to pay their tithing and be "good kids" they are not given anything specific to do. Probably the reason so many lose interest in the great ideal is because they are given nothing tangible to apply their energy to. Is there no job for them? They must be given work for their hands as well as inspiring thoughts for their minds.

ANSWER: By Glaude A. Smith

"Is there no job for them?" is a question of first-rank importance. When one works with others in a given task—especially when that task is identified with a great cause—there is a sense of belonging which can be achieved no other way. All that may be done for the young people of the church—all the special activities and services planned for them alone will never compensate for any failure on the part of leaders to give them a share in the day-by-day tasks that keep the church moving toward its goals.

This is not a new problem. Through the years, the question of how youth may best share in the actual work of the church has been discussed at youth conferences, camps, local conventions, and at General Conference. The Department of Religious Education can point with satisfaction to the recorded results of many of these meetings. In June, 1939, a youth conference was held in Lamoni under the direction of



general church officials, members of the Graceland faculty, and other prominent church leaders. The theme of the conference was "Youth Shares," and emphasis was placed on what young people can do today in the church. Suggestions for participation in the home branch are listed on pages 60 to 62, and for general church participation on pages 79 and 80 of the booklet, *Youth Shares*. Young people and pastors who are interested in finding something tangible for youth to do should read this carefully.

Another pamphlet, *Youth Shares in Evangelism*, was published following the

young people's forum conducted at the 1940 General Conference. Pages 30 and 31 of this publication contain helpful suggestions. Definite tasks are specified on pages 217 to 222 of the *Zion's League Handbook*. Two new church school quarterlies in the "Church and Home" series offer help (see pages 56 to 60 in Dr. Cheville's quarterly and pages 51 to 57 in Dr. McDowell's quarterly).

For young people, ages twelve to fifteen, the service hours that must be given to the church in achieving the "God and Country" and "Light of Life" awards have led to a listing of possible activities in which boys and girls may share. For suggestions, see the booklet *The Scouting Program in the Reorganized Church of Jesus Christ of Latter Day Saints*, page 64; *The Oriole Girls' Handbook*, pages 110 to 112; and the booklet, "Light of Life" Religious Award Program for Girls, pages 14 to 16.

The place of youth in the church must first be the concern of the pastor, church school supervisor, and young people's leaders. Much is already being done in some branches by those in charge. It would be helpful to the Department of Religious Education if pastors and youth leaders throughout the church would send in reports of new ways they have found for young people to serve. The League and other groups within the church should formulate a plan for working together.

Young men have long served in some congregations as ushers under the direction of a member of the priesthood; in this way, they learn much about the

Two Negro Conference Delegates Are Third Generation Members

conducting of services. A group of young persons, led by a capable adult, may serve by clearing the church grounds of leaves and papers; this will give them the satisfaction of feeling that they have had a part in maintaining the neat and inviting appearance of the church. They will also learn that there is some hard, tedious work connected with maintaining a church.

Older League members may work with the pastor in planning and carrying through a program of evangelism, including a series of missionary meetings at least once a year. This will include visiting, tracting, extending personal invitations to friends, preparing music, posters, and advertising in the local newspapers.

In one district, the Leaguers organized a young people's chorus and also arranged with the branch pastors to present the Sunday evening worship services. They chose as their speakers young ordained men who could talk inspiringly on current topics. They scheduled group visits to various branches in the district; this service stimulated the interest of other young people.

There is no question as to whether or not youth should be permitted to share; everyone is in favor. It is up to the pastors and leaders to work out a program to suit the needs of their individual branches; it is for the young people, themselves, to meet at youth conferences and discuss their place in the picture with their leaders. Both groups will profit from the sharing of these responsibilities.

Golden Wedding Anniversary

Mr. and Mrs. H. V. Piatt of Butler, Missouri, celebrated their fiftieth wedding anniversary on Sunday, February 23, at the home of their daughter, Mrs. H. A. Bruns. During the afternoon, a program was presented which included the wedding march by Lohengrin, two vocal duets, "I Love You Truly" and "Put on Your Old Gray Bonnet," a number of piano solos, and a musical reading. Mr. and Mrs. Piatt were married at Paton, Iowa, where they lived for several years before moving to Oklahoma; here Elder Piatt served as branch president of the El Reno congregation. They have made their home in Butler for the past eight years. Their friends of Butler Branch presented them a bouquet of snapdragons in honor of the occasion. They also received many gifts, cards, and greetings.

Because a little slave girl strayed from her kitchen to hear a sermon, Henrietta Booker and her sister, Idell East, are attending the R.L.D.S. Conference.

The guns of the Civil War were still sounding when a Latter Day Saint missionary held a series of meetings in the home of William Booker of Tunnel Springs, Ala. No one noticed the Negro girl who listened intently to the sermons from the doorway, but when the minister started to leave, she asked for baptism. Taking the last name of her master, she signed "Caroline Booker" to the church records, the first of thirty-seven Bookers to join the church through her influence.

Since there was no local branch for them to attend, Caroline and her husband conducted their own Sunday school classes with their children for the pupils. In 1905 the Bookers ordered quarterlies from the Herald Publishing House and reared their eight children on a succession of Bible lessons.

Missionaries such as Charles Hield, Maurice Draper, Ray Whiting, D. T. Williams, and Myron McConley stopped at the family church to ordain officers and to teach the songs, for sung in isolation, the familiar L.D.S. hymns had taken on a peculiar African swing.

Son Richard became a teacher, Perry an elder, and Ephraim a deacon.

As the children grew up and married they converted their children, and though many have moved to other cities, a congregation of Bookers still meets every Sunday morning in Pensacola, Fla. Henrietta and Idell are of the third generation of this group.

Henrietta is a graduate of Tuskegee Institute, and was a close friend of Dr. George Washington Carver, eminent Negro scientist.

This is their first visit to Independence and to a General Conference. —Biloine Whiting, in the Independence Examiner, April 7, 1947.

Flora, Illinois

The women of Flora Branch sponsored an oyster and chili supper on February 6 and a pie supper on February 27; proceeds were applied to the building fund. On Sunday, February 9, the Saints of Flora and Mount Vernon demonstrated how they followed the worship services outlined in the *Herald* each month at the district church school conference held in Mount Vernon. Recent speakers have been D. H. Milner, W. W. Brown, Eddie Colvin, and Harry Henson.

—Dorothy Milner, reporter.

Kentucky-Tennessee District

We wish to have the names and addresses of all isolated members living in the Kentucky-Tennessee District. Will church members please co-operate, sending the names of all isolated members in this area. It is our purpose to contact these members either in person or by correspondence. With the help of everybody, we hope to keep busy in this work.

O. S. CALDWELL,
District Pastor, Nonresident Group.
Route 6
Paris, Tennessee

Oklahoma State Reunion

The Oklahoma State Reunion will be held August 1 to 10 at Pawnee. This announcement is being made now in order that members of the Central and Western Oklahoma Districts may plan their vacations for that time.

L. W. KOHLMAN,
Reunion Secretary.

Change of Address

M. A. McConley
170 Gravelly Hill
Birmingham 23, England

Requests for Prayers

Mrs. John White, Route 2, Monica, Michigan, asks the prayers of the Saints that she might be healed of cancer, if it is God's will.

Mrs. Myrtle Ellis, 533 East Second Street, Concordia, Kansas, desires the prayers of the Saints. She is losing her sight, and oculists say there is no hope of saving it through surgery or treatment.

M. E. Altman of Sidell, Illinois, requests prayers for Jonathan Collins, a patient at the Rockville, Indiana, Tuberculosis Sanatorium. He and his wife were baptized about a year and a half ago and are striving to do all they can for the church.

Prayers are requested for Mrs. Frank Lippstrew by her daughter, Mrs. Vera Cobb of Dalton, Nebraska. Mrs. Lippstrew is suffering with diabetes mellitus and is unable to carry the responsibilities that are hers because of this affliction.

Walter Bush and mother of Newcastle, Wyoming, request the prayers of the Saints. Mr. Bush is suffering with rheumatism; his mother has heart trouble.

WEDDINGS

Goodwin-Midgorden

Ruth Louise Midgorden, daughter of Mr. and Mrs. L. J. Midgorden of Ames, Iowa, and Alfred J. Goodwin, son of Mr. and Mrs. Alfred E. Goodwin of Ottumwa, Iowa, were married March 23 in the Reorganized Church at Des Moines, Iowa. Elder Chris B. Hartshorn performed the double-ring ceremony. After a honeymoon in New York City, Mr. and Mrs. Goodwin returned to Ottumwa where they are making their home. Both are graduates of Iowa State College.

Taylor-Chapman

Hazel Chapman, daughter of Mr. and Mrs. F. E. Chapman of Vancouver, Washington, and Charles Taylor were married March 23 at the Burbank Mission House in Sunland, California. Pastor R. C. Chambers officiated.

Ashley-Rees

Sarah Louise Rees, daughter of Mr. and Mrs. John A. Rees of Baroda, Michigan, and Edward Roy Ashley, son of Mr. and Mrs. Edward J. Ashley of Battle Creek, Michigan, were married on March 30 in the Reorganized Church in Galien, Michigan, Elder J. W. McKnight officiating. They will make their home in Battle Creek.

Stout-Stadlander

Lucille Stadlander and William Stout of Burlington, Iowa, were married on March 29 by Elder F. T. Mussell at the Mussell residence.

Dillon-Shreve

Gracia Merrilyn Shreve of Sheridan, Wyoming, and Harold Eugene Dillon of Gillette, Wyoming, were married in Sheridan on March 30, Elder E. C. Judson of Wheatland officiating. Mr. and Mrs. Dillon spent their honeymoon in Independence during General Conference.

Chrestensen-Blackburn

Darlene Blackburn and Elvis Chrestensen were married January 10 in Las Vegas, Nevada. They are making their home in Bakersfield, California.

Births

A daughter, Barbara Jean, was born on February 1 to Mr. and Mrs. Robert E. Barton of Vinalhaven, Maine. Mrs. Barton was formerly Betty Knight of Westerly, Rhode Island.

Mr. and Mrs. George H. Lemmon of Hagerman, Idaho, announce the birth of a daughter, Laura Ann, born March 12. Mrs. Lemmon is the former Irene Winegar.

Mr. and Mrs. Francis Banks of Ottumwa, Iowa, announce the birth of a daughter, Janie Dee, born January 21. Janie Dee is a granddaughter of Apostle and Mrs. D. T. Williams.

DEATHS

GASKILL.—Samuel H. Sr., was born September 1, 1866, at Allenport, Pennsylvania, and died March 21, 1947, in Donora, Pennsylvania, after a short illness. On October 23, 1897, he was baptized a member of the Reorganized Church, being called to the office of teacher, priest, and elder. He was elected to be pastor of Donora Branch in 1928 and served in that capacity until the time of his death. While making his home in North Charleroi, he was a member of the Borough Council and justice of the peace.

He is survived by his wife, Margaret; two sons: Willard of North Charleroi, and Samuel, Jr., of the home; one daughter, Grayce, also of the home; and two brothers: George and Hudson Gaskill of Speers. The funeral was held in New Philadelphia, Elder John Carlisle officiating. Interment was in the Belle Vernon Cemetery.

ELDER.—Mae Alice, was born July 10, 1928, at Nucla, Colorado, and died March 27, 1947. She is survived by her mother and stepfather, Joseph Towns; two brothers: Marion Lee Elder and Joseph Towns, Jr.; and a sister, Christina Towns. She also leaves three grandparents. Funeral services were held at Martin's Chapel, Elder Clarence Wallis officiating. Interment was in the Orchard Mesa Cemetery.

COBURN.—Gordon Orlow, was born December 23, 1882, in Blenheim, Ontario, and died January 19, 1947, in Port Huron Hospital, Port Huron, Michigan. He was baptized a member of the Reorganized Church on September 16, 1891, by his father, Elder Richard Coburn. He was ordained a priest on May 3, 1914, and an elder on September 24, 1916. He served as pastor of Blenheim Branch for eleven years, and then moved to St. Clair, Michigan, where he was active in church work until his death. He was married to Hannah Elizabeth Lively in June, 1911.

He leaves his wife and two daughters, Mary of the home, and Evelyn of Saginaw, Michigan. Funeral services were conducted by Bishop J. C. Dent with Elder H. H. Grice assisting. Interment was in Hillside Cemetery.

PARKER.—Elizabeth Jane Willis, was born April 29, 1886, in Jackson County, Ohio, and passed away March 29, 1947, in Chillicothe, Ohio. She was baptized into the Reorganized Church on August 16, 1925, remaining a faithful member of Chillicothe Branch until her death.

She is survived by her husband, Charles Parker; two daughters: Mrs. John Renner of Columbus, Ohio, and Mrs. Chester Grant of Chillicothe; a son, Charles Willis of the home; one sister, Mrs. Effie Hughes of Webster Groves, Missouri; a brother, Samuel Willis of Columbus; and eight grandchildren. Elders T. R. Beatty and E. K. Caldwell were in charge of the funeral service. Interment was in Greenlawn Cemetery.

McMURDO.—Lilla A. Minda, daughter of Hugh and Anna Wilson, was born in Ontario Province, Canada, on August 24, 1874, and passed away at the home of her daughter in Whitefish, Montana, on March 25, 1947. She was baptized into the Reorganized Church in 1892 and was influential in establishing the church in Toronto. She continued to bear witness to the truthfulness of the Latter Day gospel even a few weeks before her death, testifying from her sick bed at a cottage meeting. On June 9, 1909, she was married to William McMurdo of Saskatchewan; in

1912, they moved to Montana. After Mr. McMurdo's death, she made her home with her son and daughter.

She is survived by a son, William, of Whitefish; two daughters: Mrs. Bernice Michel of Glasgow, Montana, and Mrs. Violet Rasmussen of Whitefish; five brothers: Curnel of Vancouver, British Columbia; Sam of Kelownia, British Columbia; Barkworth of Detroit, Michigan; Percy of Chicago, Illinois; and Booth of Toronto, Canada; six sisters: Mrs. Bertie McMullen and Mrs. Alice Bedford of Vancouver; Miss Lena Wilson of Toronto; Mrs. Ida Lashley of Lamon, Iowa; Mrs. Lucy Knox and Mrs. Lottie Bunell of Kelownia; and nine grandchildren.

PASSMAN.—Harry, was born December 11, 1883, in Rochester, New York, and passed away February 28, 1947, at his home in Forest Park, Illinois, where he had lived for the past twenty-one years. On February 15, 1903, he was baptized into the Reorganized Church and was ordained an elder in 1913. In 1919, he went to Palestine as a missionary for the church and was in charge of the mission there until he returned to Chicago in 1926. He served as pastor of First Chicago Branch for several years and was instrumental in building the present church home. He also assisted in the development of the church work in Maywood, and at the time of his passing was pastor of the Elgin, Illinois, congregation. Since his return from Palestine, he was engaged in the real estate business. Funeral services were conducted by Elder Joseph Baldwin. Burial was in Woodlawn Cemetery.

COUGHENOUR.—Mary Frances, was born September 15, 1883, in Dunbar, Pennsylvania, and passed away February 27, 1947, at the home of her niece, Mrs. Thomas Kelly, in Donora, Pennsylvania. She had been ill for some time. On March 2, 1925, she was baptized a member of the Reorganized Church. Her husband, Samuel Coughenour, preceded her in death. She is survived by a brother and six sisters. Elder Samuel H. Gaskill, Sr., officiated at the funeral which was held at the Reorganized Church in Donora.

WHITE.—John B., was born January 28, 1877, in Humansville, Missouri, and died at his home in Pittsburg, Kansas, on February 5, 1947. He was in ill health for eighteen years preceding his death. He had long been a member of the Reorganized Church.

He leaves his wife, Evalena; two daughters: Mrs. Dan Margrave of Pittsburg, Kansas, and Mrs. Dean Peck of Wichita, Kansas; one sister, Mrs. H. M. Conway of Fairview, Missouri; and four grandchildren. A son, John Burton, preceded him in death. Elder T. W. Bath was in charge of the funeral service. Burial was in the Mount Olive Cemetery in Pittsburg.

HORNOCKER.—Malissa, was born September 20, 1861, in Davies County, Indiana, and died at her home in Indianapolis, Indiana, on March 13, 1947. She was baptized a member of the Reorganized Church by Elder J. W. Metcalf; she will be remembered for her great faith and unflinching courage. Her husband, Dennis Hornocker, preceded her in death several years ago.

She is survived by her son, Laurence, of Indianapolis; a sister, Mrs. Sallie Chandler of Jasonville, Indiana; and seven grandchildren. A morning funeral service was held at the Flanner and Buchanan Mortuary in Indianapolis, and an afternoon service at the Baptist Church in Silverville, Indiana. Evangelist Arthur W. Gage, assisted by Elder Charles A. Nolan, was in charge of both services. Interment was in the family lot adjoining the church in Silverville.

RHONEMUS.—Almina, was born December 5, 1863, in Wolverton, Ontario, and passed away at her home in Independence, Missouri, on February 28, 1947. She was baptized a member of the Reorganized Church on November 29, 1885, at Lapeer, Michigan. Her husband, George Rhonemus, preceded her in death on April 27, 1938.

She is survived by two brothers: Leonard Harp of Imlay City, Michigan, and Emerson Harp of Newton, Michigan. Services were held at the Carson Funeral Home in Independence. Evangelist R. V. Hopkins officiating. Interment was in Mound Grove Cemetery.

ANDERSON.—Rasmus Peter, died at his home in Guilford, Missouri, on March 20, at the age of eighty-six. He was a native of Denmark and a member of the Reorganized Church.

Surviving are his wife, Mina; three daughters: Mrs. Grace McClanahan of Guilford; Mrs. Edith Sparks, Kansas City, Missouri; and Mrs. Mildred Fordham, Fort Smith, Arkansas; eight sons: Otis, Gasland, Missouri; Harold, Parkville, Missouri; Inez, Council Bluffs, Iowa; Oakley, Lincoln, Nebraska; and

Frank, Los Angeles, California; twenty-seven grandchildren and eleven great-grandchildren. Services were held at the Reorganized Church in Guilford, Pastor A. B. Heinrichs officiating. Burial was in the Weatherman Cemetery near Guilford.

MURRAY.—James, was born May 8, 1859, at Morgantown, West Virginia, and died February 7, 1947. He had been a member of the Reorganized Church since 1931. Funeral services were conducted at the Jenkins and Brown Mortuary in Morgantown, James L. Jeffries officiating.

HADLEY.—Alva Watson, was born August 2, 1863, in Wilmington, Ohio, and died at his home in Joplin, Missouri, on February 10, 1947, after a long illness. He united with the Reorganized Church early in childhood and served as a teacher for many years.

He leaves one daughter, Grace Karlstrom of Joplin; eight grandchildren, and ten great-grandchildren. His wife, Lizzie Hadley, preceded him in death. Funeral services were held in the Reorganized Church, Elder Roy Oehring officiating. Burial was in Osborn Cemetery.

KARLSTROM.—Nellie Gertrude, was born November 29, 1883, near Wilmington, Ohio, and died at her home in Joplin, Missouri, on January 3, 1947. She was baptized into the Reorganized Church as a girl and was ever a faithful member.

She is survived by two daughters: Mrs. Leona Oehring of Neosho, Missouri, and Mrs. Mary Petrie of Auburn, Washington; four sons: Denver and Clyde of Joplin; Floyd of Neosho; and David, now home on leave from Germany; one sister, Grace Karlstrom of Joplin; and six grandchildren. Her husband, Elder O. C. Karlstrom, preceded her in death. The funeral service was held in the Reorganized Church; Elder Arthur Rock was in charge. Burial was in Osborn Cemetery.

PENNELL.—Elmer, son of John Wesley and Sarah Jane Pennell, was born September 14, 1868, in Washington County, Ohio, and died February 24, 1947, in the Independence Sanitarium. He is survived by his wife, Ellen A.; two daughters: Mrs. Gladys Myers of Kansas City, Missouri, and Mrs. Grace Tousey, Independence, Missouri; three sons: George W. and G. Darwin of Kansas City, and John E. of Independence. He also leaves a stepson, Wayne Rogers, of Independence. Services were held in the Walnut Park Church in Independence. Burial was in Mound Grove Cemetery.

PRESTON.—Jessie I., daughter of Joseph and Janet Luff, was born December 20, 1875, at Toronto, Canada, and died March 23, 1947, at Independence, Missouri, after months of severe suffering. She was baptized by her father on October 17, 1886. On November 6, 1899, she was married to Sidney J. Preston; two daughters were born to this union.

She is survived by her aged father; her daughters: Mrs. Gracie Johnson and Mrs. Natalie Hattey; two brothers, Joseph and Alma Luff; and two sisters: Mrs. Hattie Dooley and Mrs. Mitty Bullard; all of Independence. Patriarch Frederick A. Smith gave the funeral sermon; Amos T. Higdon was in charge of the service. Interment was in Mound Grove Cemetery.

LONDON.—Henry, was born in the Netherlands on September 15, 1884, and passed away February 15, 1947, at his home. He was baptized a member of the Reorganized Church on November 26, 1931, was ordained a priest on July 21, 1932, and an elder on September 29, 1935. Surviving are his widow; one son, Henry, Jr., of Lansing, Michigan; two daughters: Mrs. Cecil Watson and Nellamae; and six brothers, Jelte and Derk London; and six grandchildren. The funeral was held Tuesday, February 13, with Elder Homer Harvey officiating. Burial was in Restlawn Memorial Park.

MOCKERMAN.—America F., died February 21, 1947, at the age of eighty-four. She had been a resident of Grand Rapids, Michigan, for the past seventeen years. She was born in Indiana, but moved to Sand Lake, Michigan, after her father was killed in the Civil War. On January 23, 1876, she was married to Harris Mockerman; Mr. Mockerman preceded her in death twenty-three years ago.

She is survived by two daughters: Mrs. Laura Whittemore and Mrs. Flora Earl, both of Grand Rapids; five sons: Reuben of Nautinway, Michigan; George of Sand Lake; Eugene of Stockton, California; Stanley of Byron Center, Michigan; and Howard of Grand Rapids; twenty-seven grandchildren, and several great-grandchildren. Funeral services were held at the Sullivan Chapel, Elder Garnett Smith officiating. Burial was in the Morley, Michigan, cemetery.

LETTERS

God's Pilgrims

Six years ago when we were looking for a place to buy, everything seemed to go against us. We wanted to live near the church we had been attending, since we felt so much at home there, but it seemed some force directed us to move elsewhere.

We could not understand why we were so impressed to buy our present home, since there was no Reorganized church near. We left all of our friends and came to what we called the frontier. For two years we went to our old branch as often as possible, a distance of eight miles. When the roads were bad, and gas and tires were rationed, we had to stay at home.

We began to think about having a church school of our own here. Two Latter Day Saint families moved only a few miles away from us, so we decided to hold meetings in our homes. But that proved to be unsatisfactory because so much of the time the roads were too bad to go by car, and we lived too far apart to walk. We forgot the idea for a while, but became impressed to start again.

We received permission from the school board to use an empty schoolhouse to hold our church school in. The building had been vacant for over eight years, and the birds, mice, and weather had done their worst to it.

We were well-initiated those first days of sweeping, scrubbing, and scraping. We finally got it to look presentable, and on July 22, 1945, we had our first church school and election of officers. Twenty-two were present, including ten nonmembers. Each Sunday brought a new face for several weeks. We were very much encouraged by this, but soon we realized that these people were only coming out of curiosity.

Our membership grew to twenty when a family from Canada joined us. These people have been a great help to us.

Now we are progressing nicely with our own members, and a few nonmembers who attend regularly. Forty-two people, approximately half of whom are children, are on the present roll.

We believe we were directed here for

a purpose. Now that we have found our work and made up our minds to do it, we are happy. We who live in this small community consider ourselves one family. We are bound together by a force we cannot see, but one we feel very strongly.

We have developed a community spirit, and try to show by our actions that we are Christ's followers. This year we gave a Christmas program. At first we were going to have it just for our own group and by our own members. Then we decided we would include the community and give them a chance to participate too. We were granted permission to have it in a community church and our attendance that one evening was eighty-five! On several previous occasions we gave community parties which as many as fifty young people attended.

We are now working for a new church. We are reminded of the fact that our present meeting place was once a school by the seats we use. We hope to purchase appropriate furniture soon.

We know we are not wasting our time. Several children come quite regularly to our church school. This year, at our Thanksgiving Day prayer service, the spirit came to us, and we were told to continue on for those who would eventually move into our group.

We are pioneers here and are pushing our way into an unexplored field. Our path is hard, and we may make mistakes, but we are trying to set an example to the small ones, so that they may carry on with those who will follow. We are proud of our rural mission, because we are accomplishing something. We are God's Pilgrims.

Hazel Haynes.

Lamoni, Iowa

Onset in Winter

The Southern New England District Reunions have been held at Onset, Massachusetts, for the past thirty-six years. Saints from many States cherish memories of their associations here. The reunions are held during the open season when Cape Cod is at its beauty peak, but during the winter, the little cottages are covered with snow, and the roaring tides thrash the shore. The big tabernacle is cold and empty. Yet each Sunday a few Saints who are willing to brave the extreme climate meet in their small chapel to thank God for his care and protection. Only a dozen of the eighty-seven cottages

are occupied in winter. These people are the nucleus of Onset Branch. Recently the chapel was painted and new fixtures installed so that even in winter it is a cheerful place to worship. Many of the members are elderly, but they are still steadfast in spirit and faithful to their duties.

FREDERIC W. ROBERTS.

Box 101
Onset, Massachusetts

His Will Be Done

Last year I requested the prayers of the Saints that I might be healed so that the operation I was supposed to have wouldn't be necessary. My request was answered in another way. I was not spared the operation, but during my twelve days in the hospital, I suffered no pain. The doctors said my recovery was remarkable.

I realize now that God's will, not ours, is the thing for which we should pray. I am sixty-two years old and have many causes to rejoice in my Heavenly Father's goodness.

MRS. E. C. RHODES.

Route No. 2
New Plymouth, Ohio

Would Appreciate Visitors

In February, I requested prayers of the Saints in my behalf as I was suffering intensely. Following an operation at the hospital in Fort Wayne, I began to wish for administration. Being an isolated member, I did not know of any elders available. However, my prayers were answered, and two elders came and administered to me. Immediately, my strength began to return, and the following day I was able to sit up. I am grateful to God for his mercy and to the ministers who came when I so needed them; I do not know their names, so I am hoping they will see this letter and accept my appreciation.

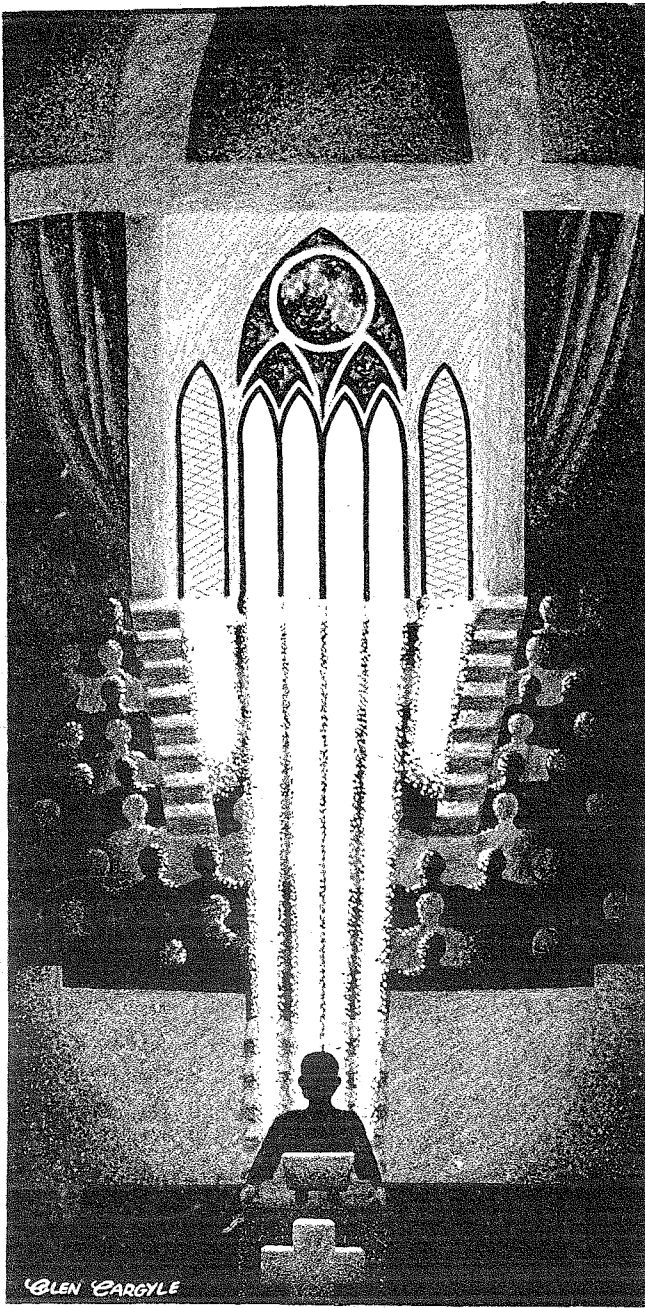
I pray that God will bless his people everywhere. If any care to visit me, I live on Route 1, four miles north of South Whitley, Indiana, at the home of Oris Noland.

Mrs. Ida Smallwood

Route 1
Larwill, Indiana

In Appreciation

Mrs. Martin Major, Sterling, Michigan, wishes to thank the friend who has subscribed to the *Herald* for her.



The Auditorium

An Interpretation

By Glen Cargyle

General Conference Minutes

THE
Saints Herald

VOLUME 94

APRIL 26, 1947

NUMBER 17

www.LatterDayTruth.org

Listen, Brother!

P. S.

* Distinction

If you wish to preserve your individuality, move to a small town.

Take your postal address, for example. Someone writes to you and addresses the envelope: John Smith, Blissville, Mo., and you get it. Out of the many countries and the teeming millions of all the earth, the letter carrier will find you quickly and surely. You will not be mistaken for anybody else.

Move to the great city, and you are nothing but a hat, a suit, and a pair of shoes, concealing a cheap commodity called Labor, identified by a number on your company time clock. If your cousin in the sticks wishes to write to you, he must put on the envelope, in addition to your name, the apartment number or floor, house number, street, zone, city, and state—seven items in all—and even then somebody may stamp it "Addressee Unknown," and send it back, no matter how long you have lived there. You must be rich and/or famous to get any personal attention; otherwise, a letter like John Smith's would go to the Dead Letter Office.

But in all the little crossroads towns of the nation, your individuality is a local landmark. Brother, if your ego sags and your fame is in need of repair, go to a small town.

* Unidentified Manuscripts. During the recent General Conference, a number of manuscripts were left for the editors, some of them without names or addresses. These cannot be handled in any way except to be committed to the "anonymous" file at the present time. If you have left such manuscripts, would you please write, giving titles of your articles? It is a good safeguard to have author's name and address on all articles.

Hundreds of books are written to tell you how to write and speak. The whole world wants to be articulate—it yearns to be heard. The quest of our generation is for an audience, just as our ancestors sought utopia, the philosopher's stone, or the fountain of youth. We think the height of success is to make somebody listen to us.

But has anybody written a book on how to *listen*? If so, it has eluded me. Yet nobody ever learns much with his mouth open; learning requires the open ear.

In youth we spend much effort to make older people listen. It is futile. Even the few who say, "Yes," have their minds on something else, and go right on with their old ideas. The cemetery is filled with people who thought they knew more than the experts.

Recently, I sat on the edge of a group of young people. We lived in two worlds, but by listening I could hear the voices of the future, and of some of the people who are to make that future. The words were familiar, but they were patterned in new arrangements, and they clothed new ideas. Without realizing, the young people were speaking prophetically, for what they said will make the world from what it is into something quite different.

I have learned that listening—and I do not mean just keeping quiet until it is my turn to speak again—is a pleasant experience. It stimulates the mind and rests the vocal cords. And, if one persists in it long enough, he is almost sure to learn something that will be of importance.—L. J. L.

The General Conference

(Continued from page 3.)

rum of Twelve, both of which were incorporated in the record and printed, and to which we expect to give editorial attention in early issues of the HERALD.

A careful reading and better understanding of the comprehensive report of the Presiding Bishopric are recommended to the Saints.

Much was undoubtedly accomplished toward further unity. All memories are happy ones—none unpleasant. We give praise where it is due—to the Founder and Finisher of our Faith.

Reports indicate that classwork was profitable to all, and the fellowship and preaching services were attended to capacity and were times of spiritual rejoicing.

THE FIRST PRESIDENCY,
By Israel A. Smith

www.LatterDayTruth.org

Saints Herald

Volume 94 April 26, 1947 Number 17

EDITORS:

The First Presidency
Israel A. Smith
John F. Garver
P. Henry Edwards

ASSISTANTS:

Leonard J. Lea, Managing Editor
Kenneth L. Graham, Business Manager

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 per year and \$1.15 for six months in advance in the U. S. A., its territories and possessions; Canada \$2.50 per year and \$1.30 for six months; other coun-

tries, \$3.25 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

This publication is made possible by devoted volunteers who wish to help in the literary work of the church, and all manuscripts are gladly received for examination. As many as possible will be used. No payment for manuscripts is possible at the present time.

Contents

EDITORIAL:

The General Conference 3

ARTICLES:

Gold Plates, *by Harold I. Velt* 4

Miss Hawaii Comes to America,
by Winifred Milner 4

Light, *by Mrs. E. R. Soper* 4

Official Minutes of General Con-

ference 5

The General Conference

General Conferences of the church have been held annually or semi-annually from its beginning in 1830. The practice is not only in harmony with instructions given in early revelations and conducive to the orderly conduct of its affairs, but also—and more important—necessary to the spiritual development of the Saints. The writer remembers “Fall” Conferences held in outdoor “arbors” at Lamoni in October, north of the Herald Office, a custom which gave way in favor of reunions held first in summer months, beginning in Western Iowa and spreading to other areas. From the later 80’s or early 90’s, our General Conferences were annual gatherings until, under pressure of circumstances, they were on occasion held two years apart.

Our present conferences in range of activities have developed into far more than the conferences of early years when quorum meetings, prayer and preaching services, and the business sessions only were held. For many years now, classwork and teaching, the work of church schools, women’s and youth’s departments, etc., claim much of the time of the delegates and visitors, and for the priesthood especially, it is a time of intense activity.

No one not connected with the administrative councils can know the immense amount of work involved in the preparation for a General Conference. The development of a program, the schedule of classes, etc., for the conference just held have engaged the attention of some members of the Presidency and of other members of the Joint Council for months. For this reason we are greatly concerned in the success of this one great meeting of the Saints, and quite naturally, when the event has passed, seek to appraise it.

One could hardly speak or write extravagantly of the recent General Conference. The consensus of opinion

is that for spiritual uplift it has not been excelled in recent years. We can but take courage from the general good will so much in evidence throughout its sessions.

As was the case in 1946, we approached the conference with a feeling of hope and expectancy, but without the apprehension of a year ago. The Saints met in faith that all would be well with the church and left for their homes with increased confidence in the rightness of our cause and with greater confidence in the ultimate triumph of the work “intrusted to all.”

And as in 1946, a watchful and beneficent Father recognized our need, answered our petitions, and blessed us with divine direction. We are indeed pleased that the Quorum of Twelve is again filled, enhancing the assurance that the chief missionary quorum, a co-ordinate branch of the administration, will carry on its appointed work of witness and testimony with ever-increasing effectiveness.

Timely instruction for unity and with respect to the gathering was received, comforting to the body, which will have a stabilizing effect if given proper consideration by both the ministry and the members.

The business of the conference was transacted with reasonable dispatch and with marked good will on the part of all. Administrative quorums, councils, and department heads gave the delegates needed assistance, all reports were in printed form for them, and full information respecting the work was furnished. There was a manifest desire, as always, to have the delegates fully advised, and in turn, the expedition in doing the necessary business of the church bears testimony that the delegates have confidence in its leading quorums and councils. This is most encouraging, indeed, and we can say with assurance, never was there greater determination on the

part of the members of such councils to serve worthily and acceptably.

A note of sadness came as a result of Brother Rushton’s withdrawal from the Quorum of Twelve. The long and distinguished service of this senior Apostle constitutes one of the brightest pages of our history, and the church in conference assembled recorded its genuine approval and sincere appreciation of his loving ministry.

On behalf of the Presidency, we thank the delegates and ex officios for their co-operation.

To our Presiding Bishopric go our sincere thanks and appreciation for the able manner in which all the business affairs were presented. As usual the Quorum of Twelve were diligent and alert, and extremely helpful. The Council of Presidents of Seventy, though losing two of their number by call to the Quorum of Twelve, and their presiding head, Brother E. Y. Hunker, saddened by the death of a sister on the eve of conference, responded to duty and labored hard and successfully to strengthen their council and the Seventy. Likewise, quorums of the standing ministry, the high priests, and elders, sought to make the conference a success and to reinforce their ranks.

Thus the church “at work,” all as laborers together, has again demonstrated what a united church can do, and if it is a criterion or a prophecy—and we are sure it is—the period from now till the next General Conference in October, 1948, will be a momentous one in our forward march.

Far-reaching administrative and missionary programs were presented in the message from the First Presidency and the epistle from the Quo-

(Continued on page 2.)

Editorial

Gold Plates

By Harold I. Velt

The question has at times been asked, "Could gold plates of hieroglyphic writing equal to the contents of more than seven hundred pages of printed matter be carried by a man?" or "Could such be carried as easily as our church history would seem to infer in reference to the plates of the Book of Mormon?"

Of interest is the following from the *Geography of Commerce for Canadians* by George A. Cornish, professor of science at the University of Toronto. (Published by Sir Isaac Pitman and Sons, Ltd., Canada.)

"Gold—As this metal resists successfully the action of air, water, sulphur, and ordinary chemicals, time cannot tarnish its surface: the glint of ancient Egypt and Mesopotamia, when dug from the ruins of seven thousand years, flashes forth with undimmed glory, for gold is one of the most indestructible of the earth's materials. So malleable is this precious metal that a piece much smaller than the head of a pin can be hammered into a sheet large enough to cover a good-sized room. So thin are such sheets that if the *Encyclopaedia Britannica*, consisting of twenty-four volumes of one thousand pages each, were printed on gold leaves it would take one hundred sets bound together to make a book one inch in thickness. So ductile is gold that two pounds can be drawn into a fine wire long enough to encircle the earth at the equator." (Page 220, section 382.)

From the above, for which I am indebted to Elder Loyd Belrose of Owen Sound, Ontario, we gather that 2,400,000 pages like those of the *Encyclopaedia Britannica* could be printed into a book of gold not thicker than one inch, providing the leaves were as thin as they could be made.

Miss Hawaii Comes to America

By Winifred Milner

IT WAS a few weeks before Christmas when I saw her the first time. She came one Sunday afternoon, knocking at my door.

"I'm Evelyn Yapp," she said. "Brother Howard Miller, our Hawaiian missionary, asked me to call on you. I'm a member of your church, and this is my friend, Dorothy Sun."

I was looking into the faces of two pretty Chinese girls. I led them down the long hall toward my living room, feeling grateful to friend Howard for such charming company.

The girls met daughter and son, and we had a delightful time. They didn't stay long, but they left freshness and enthusiasm behind, so that the room was more lonely when they had gone.

We took them to the Brooklyn church. They brought a spirit that touched the pastor and the congregation—it was the inspirational touch of friendship and good will.

CHRISTMAS DAY Miss Evelyn called upon us, bringing gifts in her arms, a scarf for daughter, a shirt for son, pin and earrings for me, and with the gifts she brought a part of herself, sweetness, goodness, the neighborliness of Hawaii and China.

Evelyn knows the McConleys, and when she learned that "Aunty Emma" was coming to New York, her face had a glow, so that you could see what it meant to the Hawaiian missions to have missionaries like Apostle Myron McConley and his beloved wife Emma.

Tuesday, February 17, the McConleys arrived in New York. It was their last stopping place on American soil, before taking the great ship "Queen Elizabeth" for a mission to England. Our pastor, LeRoy Squire, and his lovely wife Ethel brought them to our house that evening for dinner.

Evelyn came. I saw her locked in the arms of "Aunty Emma," crying tears of welcome.

Arm in arm they walked down the hall to join Apostle McConley and others in the living room.

Then came the tribute—two crepe paper leis, purple and gold, the church colors—one for Apostle McConley, and one for "Aunty Emma," each had been made by Evelyn's own clever hands. Two races had met and joined hearts in love. It was a promise of kinship for tomorrow.

Light

By Mrs. E. R. Soper

Light is a wonderful thing. It is used for so many purposes. Humanity cannot live without it. We use it to do our work in shop, store, and home.

It is much used along the coasts of our oceans, lakes, and rivers. We all know of the lighthouse that is built on the great rocks, where it guides many ships to safety.

When God said, "Let there be light," he was looking toward humanity's good. God placed the sun in the heavens to give light by day, and the moon which borrows its light from the light of the sun to give light by night. The light of the stars have their purpose, too.

But there is yet a different kind of light, a spiritual light. As much as we need light to do our material work, so also do we need this spiritual light to guide us in our efforts to gain our heavenly rewards. Jesus said, "I am the light of the world. He that followeth me shall not walk in darkness but have the light of life." After Jesus left this world he sent his spirit among men to give us this spiritual light along our pathway of life. Through this light we gain in wisdom and knowledge of our Lord. If we have this light, it will shine unto all men. The world is in much need of a spiritual light.

So let us not hide our light under a bushel, but have it burning on a candlestick where it may give light to others around us.

The only way to get this light is to obey the gospel of Jesus Christ and keep his commandments. If we do this, God will keep his promises. Kings Highway, Rt. 4, Independence, Mo.

Man is his own star; and the soul that can Render an honest and a perfect man Commands all light, all influence, all fate. Nothing to him falls early or too late. Our acts our angels are, or good or ill. Our fatal shadows that walk by us still. —John Fletcher.

Official Minutes of General Conference 1947

Business Session, Monday, April 7, 1947

The General Conference of 1947 assembled for business in the Auditorium in Independence, Missouri, at two o'clock p. m., Monday, April 7, 1947, pursuant to provisions of the Conference of 1946.

The first business session of the Conference was called to order by President Israel A. Smith, who entertained a motion by Apostle P. M. Hanson and Presiding Bishop G. L. DeLapp that the Presidency preside over this Conference, and be empowered to complete the organization.

Apostle Hanson put the motion to vote, and it prevailed unanimously.

President Smith resumed the chair and in behalf of the Presidency expressed appreciation of the confidence shown, and announced "Redeemer of Israel," the "battle-hymn of the church" as the opening song of the Conference. The congregation was led by Elder Roy A. Cheville, with Mrs. Irene Wolfe accompanying at the organ.

Presiding Evangelist Elbert A. Smith offered the invocation.

A flag ceremony was conducted by Apostle C. G. Mesley, the congregation singing the National Anthem while the American Flag and the Church Banner were carried to the platform. Flags of the following nations where the message of the Restoration has gone, and also the Christian flag, were unfurled from the organ loft and then brought to the platform: United States, Great Britain, Canada, France, Australia, Holland, Hawaii, Denmark, New Zealand, Norway, Switzerland, Sweden, Palestine, Germany, Spain, and Poland.

"The Whole, Wide World For Jesus" was sung by the congregation, and Apostle Rushton offered prayer. One verse of "My Country, 'Tis of Thee," and a stanza of "God Save the King" were sung.

A solo was rendered by H. D. Gatchett entitled "The Voice in the Wilderness." He was accompanied by Mrs. Wolfe at the organ.

Secretary McDonald read a list of appointments for the permanent organization of the Conference, as follows:

GENERAL CONFERENCE APPOINTMENTS 1947

Secretaries: O. W. Newton, P. G. Fairbanks, Frank McDonald.

Stenographers: Miss Gladys Gould,

Mrs. Rosamond Sherman, Mrs. Ethel Dell, Miss Katherine Cochran.

Music: Franklyn S. Weddle with power to choose assistants.

Public Relations: Leonard Lea, with power to choose assistants.

Credentials Committee: C. L. Olson, Lloyd L. Bland, A. B. Taylor.

Ushers: Local and visiting deacons under the direction of Bishop J. Stanley Kelley, assisted by A. E. Terryberry, Monte L. Parker, John Chapman, Ralph H. Baker, and James E. Campbell.

Messengers: Boy Scouts.

Administration to the sick: J. F. Curtis, A. K. Dillee, and L. R. Holmes.

Communion Service Arrangement: A. A. Oakman, Franklyn S. Weddle, Henry Stahl.

Decorations Committee: Mrs. Emma Lou Stahl, Chairman.

Reception Committee: Blanche Green, Chairman.

The chairman called attention to report of the Credentials Committee, as found in *The Saints' Herald* of April 5, beginning on page 312, which he stated would be spread upon the minutes subject to action. On motion of Bishop Livingston and Elder Perry Hiles the report was approved, and the chairman announced the Conference officially organized.

President Smith then stated that he wished to call attention to some of our distinguished visitors from the British Isles who are with us as delegates. The following were then presented to the Conference:

VISITORS FROM BRITISH ISLES

Bishop A. T. Trapp, Sister Trapp, Elder James Barrington, Elder Charles Cousins, Sister Cousins, Elder Joseph Holmes, Sister Holmes, Brother Eric King, Sister Ada Meredith, Sister Beryl Meredith, Elder T. E. Worth, Sister T. E. Worth.

The following cablegrams from Apostle McConley in charge of the European Mission, and Elder Herman Peisker, in charge of the Australasian Mission were read.

Berlin, via Mackay
April 7, 1947

I. A. Smith

The Auditorium, Independence, Mo.
GREETINGS TO CONFERENCE
FROM SAINTS OF EUROPE.

M. A. McConley

Sydney [Australia]
April 7, 1947

President Smith

Independence, Missouri, U.S.A.

GREETINGS GENERAL CONFERENCE FROM AUSTRALASIAN MISSION. WISHES FOR YOUR SUCCESSFUL CONFERENCE HERE.

Hermann Peisker

Australasian

The chair recognized Mrs. Stephen A. Black, President of the Daughters of Zion of Independence, who, in behalf of her organization, presented to the church as a memorial, a portrait of the late President Frederick M. Smith by Mr. Lennon R. Bandel, of Cleveland, Ohio, formerly of Kansas City. The portrait was unveiled, and was accepted by President Smith in behalf of the church, who made the following statement:

It is fitting at this time the General Conference pay tribute to the memory of our brother, who served the church for this long period, during over thirty years of which he was the president of the High Priesthood and of the church.

President Smith brought to his task rare gifts and especially do we recall his excellent ability as a parliamentarian. His leadership raised the standard of the Conferences to the high level all appreciate today.

We respectfully suggest that in tribute to the memory of our late president and in token of appreciation of all he contributed to the common cause, so dear to each and all, that we devote a few moments of reverent silence, thus memorializing one who gave so much, and is enshrined in the memory of so many.

The congregation remained standing in silent tribute, which was followed by the singing of one verse of "Onward to Zion."

At this juncture President Smith relinquished the chair to President J. F. Garver, and withdrew from the assembly.

President Garver made the following statement: "It is our privilege, as well as our solemn obligation to inform the Conference that there is on the table a document from President Smith purporting to be the Word of God as direction to the church."

The document was read by the secretary as follows:

April 7, 1947

To the Quorums and Councils of the Church and to the General Conference:

For some time I have given prayerful consideration to the church and its present needs, in harmony with the call for prayer, and I am directed to present the following as the will of the Lord:

1. The unity among my people and in the councils of the church is commendable. If those of the priesthood will perform their responsibilities in good fellowship, and sustain each other, they will be supported by the faith and prayers of the church and the work will go forward with increasing power.

2. To fill vacancies already existing, let Roscoe E. Davey and Maurice L. Draper, now serving as Seventies, be ordained Apostles and occupy with their brethren in the Quorum of Twelve.

3. My servant John W. Rushton has served his generation and the church long and faithfully, and he is honorably released from further responsibility as a member of the Quorum of Twelve, continuing to minister in his priesthood as he can and may desire, without specific assignment. His works are with me and his reward is sure.

4. W. Wallace Smith is called and should be ordained an Apostle and take his place in the councils of the church. This call was made known before, but my servant withheld it from the body for reasons that he believed were sufficient.

5. The church is admonished again that all movements toward Zion and the gathering and temporalities connected therewith are within my law, and all things should be done in order, the advice and counsel of the elders and of the Bishop and his council be sought and honored when received, as before enjoined, though of necessity their counsel when given is not intended to dictate or to deny any man his agency. The work of preparation and the perfection of my Saints go forward slowly, and Zion conditions are no further away nor any closer than the spiritual condition of my people justifies; but my word shall not fail, neither will my promises, for the foundation of the Lord standeth sure.

Respectfully submitted this 7th day of April, 1947.

ISRAEL A. SMITH.

It was moved by Apostle P. M. Hanson and Elder Percy Farrow that the communication from President Israel A. Smith be accepted by the church as an expression of the divine will to guide and direct the affairs of the church at this present time, and that the same be incorporated in the Book of Doctrine and Covenants.

Secretary McDonald then read the reports from the various quorums respecting their action on this document, as follows:

April 7, 1947

To the General Conference, Greetings:

We have given to the document presented by the President of the church, and bearing the date of April 7, 1947, our careful scrutiny, and recognize and endorse it as embodying inspired instruction for the guidance of the church.

Very sincerely yours,

J. F. GARVER,
F. HENRY EDWARDS.

April 7, 1947

To the First Presidency and the General Conference:

Greeting:

The message dated April 7, 1947, from President Israel A. Smith, and presented as the will of the Lord to the quorums and councils of the church and to the General Conference, has received the prayerful consideration of the Quorum of Twelve. The unanimous decision of the Quorum of Twelve is to approve the document presented as the word of God to his church.

Very sincerely yours,

GEORGE G. LEWIS,
Secretary, Quorum of Twelve.

April 7, 1947

To the First Presidency and the General Conference:

The members of the Quorum of Seventy in assembly this morning unanimously approved the document presented to the quorum by President Israel A. Smith.

Respectfully,

E. Y. HUNKER,
President.

April 7, 1947

President Israel A. Smith and the General Conference:

The document of April 7, 1947, submitted to the Order of Bishops, calling to office in the Quorum of Twelve, Roscoe E. Davey, Maurice L. Draper, and W. Wallace Smith, and releasing Apostle John W. Rushton, received our careful consideration, and the following resolution was adopted:

MOVED, that the Order of Bishops, in quorum session, approve the document from Israel A. Smith as revealing the will of the Lord, and that we express complete confidence in the provisions made.

The Order also wishes to pledge its full support to the men called to office in the Quorum of Twelve.

As some of the members of this quorum have been closely associated with

Apostle John W. Rushton during many of the long years of service he has given to the church, we, as an Order, wish to express to him and to his wife our deep appreciation for the excellence of service so generously given and to wish for them additional years of happiness and church association.

G. L. DELAPP,
Presiding Bishop.

April 7, 1947

To the First Presidency and General Conference:

Greeting:

We report that the document dated April 7 and submitted to the quorums for consideration, was laid before the Order of Evangelists at 11:00 o'clock of this date, was examined paragraph by paragraph, and the motion prevailed that it be received and unanimously approved as the Word of God to the Conference and the church.

Respectfully submitted,

ELBERT A. SMITH,
Presiding Patriarch.

A. V. ARNOLD,
Secretary.

April 7, 1947

The First Presidency

The Auditorium
Independence, Mo.

Dear Brethren:

In a regular session Monday morning, April 7, 1947, the Quorum of High Priests, by unanimous vote, carried the following motion:

"That we, of the Quorum of High Priests, interpret this document as the will of God, and that we approve and receive it as inspired counsel and law to the church.

Sincerely yours,

WARD A. HOUGAS,
President of the Quorum.
EMERY E. JENNINGS,
Secretary of the Quorum.

Independence, Missouri

April 7, 1947

To the First Presidency and the General Conference:

Greeting:

The mass Quorum of Elders in session this forenoon approved unanimously the document received from President Israel A. Smith as the word of the Lord to the church, considering the communication paragraph by paragraph.

Respectfully

P. G. FAIRBANKS,
G. B. CLOSSON,
Chairmen pro tem.

FLOYD H. ENGSTROM,
Secretary.

www.LatterDayTruth.org

April 7, 1947

*President I. A. Smith and
General Conference:*

This is to advise that the Aaronic Priesthood in quorum session met at ten o'clock this date to give consideration to the document dated April 7, 1947; and after due consideration the following resolution was adopted unanimously:

MOVED, that the Aaronic Priesthood in quorum session approve the document from President Israel A. Smith as revealing the will of the Lord.

We hereby express our complete confidence in the provisions made, both as to the men called to office in the Quorum of Twelve and to the release of Apostle John W. Rushton.

It is the further desire of the members of the Aaronic Order to express sincere and deep appreciation for the long years of service given to the church by Apostle John W. Rushton, and to wish for him continued years of happiness and further service to the church; and to extend to the men called to these new responsibilities our sincere support.

G. L. DELAPP,
President, Aaronic Priesthood.

At the invitation of the chairman, Elders R. E. Davey, M. L. Draper, and W. Wallace Smith addressed the Conference, each expressing his willingness to accept the responsibilities of the apostolic office.

Elders E. Y. Hunker and A. A. Oakman spoke in support of Elder Davey; Elder Percy E. Farrow spoke in support of Brethren Davey and Draper; E. J. Gleazer spoke in support of Brother Draper. Evangelist Elbert A. Smith stated he was ready to accept the calling of the three men named in the document, emphasizing his testimony in support of Brother Wallace Smith. Apostle Hield spoke in support of Brother Smith, and Apostle Williams spoke in support of the three brethren named, and paid tribute to the ministry of retiring apostle, John W. Rushton. Elders J. F. Curtis and Gomer T. Griffiths spoke in support of Brother Wallace Smith, and Apostle Mesley in support of Brother Draper and of the document as a whole.

The motion to accept the document prevailed unanimously by a standing vote.

Apostle John W. Rushton, on invitation of the chairman, addressed the Conference, and his statement will appear in *The Saints' Herald*.

Apostle Hanson spoke to a question of personal privilege, and paid earnest tribute to the life and ministry of his associate, Brother Rushton.

The chairman stated unless there were objections he would take the liberty of

appointing a committee to draft suitable expressions of the church to Brother Rushton for adoption by the Conference and publication. He then appointed to constitute this committee, the President of the Church, the President of the Quorum of Twelve, the Presiding Bishop, the senior president of the Council of Presidents of Seventy, and the President of the High Priests Quorum.

The chair announced that the ordinations provided for would take place at the business session tomorrow afternoon.

"The Spirit of God Like a Fire Is Burning" was sung; Apostle Rushton offered the benediction, and the Conference adjourned at 4:00 p. m., subject to the provisions of the Official Program.

O. W. NEWTON,
FRANK McDONALD,
P. G. FAIRBANKS,
Secretaries

Business Session, Tuesday, April 8, 1947

The General Conference convened in business session at 2:00 o'clock p.m., Tuesday, with President I. A. Smith in the chair.

Hymn "He Leadeth Me" was sung by the congregation under the leadership of Elder Roy A. Cheville, accompanied by Mrs. Edna Ehlers at the organ.

Bishop A. T. Trapp of the British Mission offered the invocation.

The chairman reported the decease of Elder James Puuohau, of Hilo, Hawaii.

Under the direction of Elder E. Y. Hunker, President of the Council of Presidents of Seventy, a ceremony of tribute to Elder Hubert Case was presented in honor of his forty-seven years of continuous labor as a member of the Quorum of Seventy. A chorus comprised of the members of the Seventies Quorum sang "Shout the Tidings of Salvation" under the leadership of Elder Glen H. Johnson. Elder Z. Z. Renfroe read scripture pertaining to the duties and office work of the Seventy.

Seated with Brother Case in positions of honor on the platform were Elders J. F. Mintun and Gomer T. Griffiths who were ordained Seventies in 1879. J. Arthur Davis ordained a Seventy in 1886, Frederick A. Smith, Charles J. Hunt and John Shields ordained Seventies in 1894. Elder Hubert Case was ordained to office of Seventy in 1897, and was superannuated in 1944, after forty-seven years of continuous ministry. In behalf of the assembly, greetings were extended to Elder Hubert Case by President I. A. Smith, Apostle P. M. Hanson

and Elder E. Y. Hunker as a token of respect, appreciation and affection.

All members of the Assembly who at any time have held the office of Seventy were called to the platform, and sang "From Greenland's Icy Mountains," under the direction of Brother Johnson. At the conclusion of the ceremony the brethren returned to their places.

The minutes of April 7 were read and approved as read.

A supplemental report of the Credentials Committee was read as follows:

April 8, 1947

To the General Conference:

Since the publication of the list of delegates a Delegate Credential has been received from Miami, Florida, branch, which has elected Lester Tankersley, as its representative to General Conference.

The Credentials Committee recommends that Lester Tankersley be given a seat in the Conference as a delegate.

Respectfully submitted,
THE CREDENTIALS COMMITTEE,
By C. L. Olson.

On motion of Elders A. O. Crownover and Ray Whiting the report was approved.

To further complete the Conference organization, the chairman announced the following additions to the Press Committee: C. B. Hartshorn, Mrs. Orrin Russell, Sadi Anka Moon and Kenneth Morford.

The chair called attention to reports published in the *Heralds* of March 29 and April 5, which were ordered spread upon the minutes subject to further consideration and action, as follows:

The following reports appeared in the *Saints' Herald* of March 29:

General Council of Women, page 9; Order of Evangelists, 12; Graceland College, 12; Historical Department, 15; Herald Publishing House, 16; Statistical Department, 18; Church Architect, 19; Presidents of Seventy, 20; Australasian Mission, 20; Music Department, 22; Graphic Arts Bureau, 22; Department of Religious Education, 22; North Atlantic States Mission, 25; Great Lakes Mission, 26; Society for Archaeological Research, 26; First Quorum of Seventy, 26; Quorum of High Priests, 27; Central States Mission, 27; Independence Sanitarium and Hospital (Board), 28; Independence Sanitarium and Hospital (Supt. Miss G. E. Copeland), 29; Radio Department, 29.

The following reports appeared in the issue of April 5:

Presiding Bishopric, page 9; Auditor's Report, 12; Northwestern States Mission, 19; Independence and the States, 20; Southern Mission, 21; Hawaii District, 22; Southwestern States Mission, 23.

President Smith stated at this juncture we would proceed with the ordinations to the apostolic quorum approved by Conference action of yesterday.

The congregation sang "We Thank Thee O God for a Prophet," and a dedicatory prayer was offered by Apostle D. T. Williams.

"Men of God Go Take Your Stations" was sung, during which Brethren Roscoe E. Davey, Maurice L. Draper and W. Wallace Smith took places arranged for them on the platform.

Apostle Lewis read a scriptural commission from the Doctrine and Covenants.

A tenor solo was rendered by Elder Garland E. Tickemyer, "How Beautiful Upon the Mountains," and was accompanied by Bethel Davis Knoche at the organ.

Roscoe E. Davey was ordained to the office of Apostle and member of the Quorum of Twelve by Apostles P. M. Hanson and Arthur A. Oakman.

Maurice L. Draper was ordained to the office of Apostle and member of the Quorum of Twelve by Apostles E. J. Gleazer and C. R. Hield.

W. Wallace Smith was ordained to the office of Apostle and member of the Quorum of Twelve by Apostles D. Blair Jensen and C. G. Mesley.

The newly ordained Apostles were greeted by President Smith, and Apostle Hanson, who welcomed them to the Quorum and escorted them to places on the platform with that body.

Brother John W. Rushton was recognized by the chair, and read the following communication addressed to the Honorable Harry S. Truman, President of the United States, and moved its adoption which was seconded by Bishop Stephen Robinson of Des Moines,

April 7, 1947

*The Honorable Harry S. Truman,
President of the United States of
America:*

Many thousands of ministers, officers and delegates of the Reorganized Church of Jesus Christ of Latter Day Saints representing the universal church, gathered together here in Independence, Missouri, for their 1947 conference, send greetings and express their heartfelt appreciation for the excellent statesmanship with

which you have met the unique and complex problems of these trying times.

The warm, sympathetic characteristics of your relationship with so many of the stricken nations of our restless world in which there is so much hunger and distress, together with your sincere and humble desire to unite diverse elements of our great citizenry into a true brotherhood, whose benefits may be enjoyed by all, have won our confidence and esteem.

In pledging our loyalty and support to you, as the Chief Magistrate of this great Republic, we offer the prayer that Almighty God may richly bless you with health and wisdom and ability as you continue to guide with assurance in all that belongs to the dignity, welfare and ideals of our beloved country.

Very sincerely yours,
.....

Motion to adopt prevailed unanimously.

President I. A. Smith read the following report to the General Conference from the First Presidency, and stated this would be spread upon the minutes subject to further consideration and action by the body.

GENERAL CONFERENCE REPORT

of

THE FIRST PRESIDENCY

To the General Conference,

Greeting:

It is with pleasure that we render an account of our stewardship as Presidents of the high priesthood during the past year, and indicate the lines along which we believe the church should advance in the immediate future.

I wish to pay a just tribute to my counselors. They have been of great value in advising and in conducting the affairs of the office of the Presidency. They have supplemented my humble efforts in many ways, and I do not know how the work could have been carried on without their splendid counsel.

First of all, we wish to give heartfelt thanks to our Heavenly Father for the grace and mercy He has extended toward us and for the patience with which He has led us in spite of our many shortcomings. We also acknowledge with deep gratitude the kindness with which our immediate associates and those more distant have received our ministry, sustaining us in many ways and adding their strength to ours in order that the work committed to all might go forward through the strength and devotion of many. In making this acknowledgment we have particularly in mind the comradeship of the Presiding Patriarch, who served in the Presidency before us; of our brethren of the Twelve, our most immediate associates; of the members of the Presiding Bishopric, who have done so much to garner and safeguard the

material resources which reflect the quality of our spiritual devotion; and of Elders Charles V. Graham and Glaude A. Smith and Bishop Kelley, and our other associates in the work in Independence. We have in mind, too, the Standing High Council, the High Priests and Seventies, the Bishops, Evangelists, and Pastors, the leaders of our departments and the directors of our church institutions, who have served in their several places with loyalty and steadfast purpose. Our hearts also reach out beyond this smaller circle to the growing thousands whose faith and works combine to prophesy the triumph of the Kingdom.

The year has been one of adjustment, but we believe it has been one of adjustment forward. As all know, the transition from war to peace, and from a world of isolation to a world of universal converse and responsibility has imposed new and exacting demands which the church has not fully escaped. The fundamental truths at the heart of the gospel are eternally valid, but the circumstances under which these truths must be proclaimed are changing from day to day. We are indeed fortunate that the church is so well adapted to serve in such an age, and that our natural hungering for security is balanced in the best of us by a spirit of courageous enterprise and our eager desire for Zion is paralleled by wholehearted concern for our missionary task.

A major effort of the year has been toward strengthening branches and districts as centers of spiritual life and evangelistic power. This should continue. The success attained has required the steadfast devotion of many hundreds of local ministers and many supporting sacrifices on the part of their families. Without such ministry the church could not go forward. It has involved, also, a vast amount of planned missionary activity; but such activity as builds in and near nuclei already established, and so enriches our fraternity, conserves our strength, and prepares the way for the gathering.

As part of this stable growth we have been very pleased to note the many branches which have recently acquired church homes, and the many more which plan to do so when the building situation permits, and where they are raising funds in the meantime. No branch is fully organized until it has a suitable church home. Through your past generous observance of the financial law, and the wise guidance of the Bishopric, general church funds have been and are available to assist in necessary and well-planned building projects.

The distressing plight of the Saints in Europe has called forth a quick and warm-hearted response from Saints in the United States, Canada, and Australia,

www.LatterDayTruth.org

and very substantial relief has been forwarded to Europe from each of these countries. Already many expressions of gratitude have been received, and we feel that the ties of Sainly fraternity have been greatly strengthened. In an endeavor to co-ordinate this relief and to re-establish the work of the church which has been seriously impaired by the war, Elder F. O. Davies has visited the European missions open to him and he has given needed counsel to the ministry and has sent back valuable information to the general authorities. Following this, it became necessary for the Joint Council to be more directly represented in Europe, and we were all heartened by the ready and sacrificial response of Apostle M. A. McConley and his good wife. Brother and Sister McConley are now in England, and Brother McConley's reports are already coming in. He will be joined by Elders F. Henry Edwards, E. J. Gleazer, Sr., and G. L. DeLapp as soon as transportation facilities permit, and these brethren will recommend long-time plans for the work in England and on the Continent. In the meantime, supervisory ministers for the various missions are being appointed, and their names will be presented to you later in the Conference.

In the absence of Apostolic direction in the field, Elder E. A. H. Peisker has presided with distinction over the church in Australasia. This mission will be visited by Elders J. F. Garver of the Presidency and Walter N. Johnson of the Presiding Bishopric during the forthcoming inter-Conference period.

The Society Island Mission has been under the guidance of Elder F. E. Butterworth, with Elder V. C. Sorensen as associate. Brother Butterworth will shortly return to the United States after completing his difficult assignment to the Islands.

The movement toward the Center Place continues. We are happy in this. But we find it necessary to repeat and emphasize counsel which has been given many times during our history, that those who expect to gather should first consult the Presidency and Presiding Bishopric. There is good reason for this. The general authorities indicated in the law are concerned both with the immediate and the more permanent well-being of those who gather; and also in the influence of the gathering on the branches which lose members as well as on the stakes which gain them. Experience indicates that the most desirable additions to our strength in Zion and the Stakes come from those who gather as a deliberate step in a carefully planned life program, a program which entails careful weighing of all the factors involved, and adequate and timely consultation with the spiritual and temporal officers concerned. Specifically, and

with kind but insistent emphasis, we deplore the attention sometimes given to misguided persons who presume to direct others in this matter on the basis of alleged spiritual manifestations which are in violation of the law. Prophecies of impending doom form a poor background against which to urge the gathering, and fear, of itself, is a totally inadequate motive for obedience to the kingdom law.

It is not infrequently true that persons who otherwise might well move to Independence or one of the Stakes will make a better total contribution by staying where they are until others have been found to take their places.

The gathering is primarily a spiritual enterprise. It should be initiated in our already existing homes and branches, where the principles of Zion living can be practiced until they become second nature. This becomes crystal clear when we reflect that the gathering is *to* Zion, not merely *from* somewhere else. It is toward a Zion point of view and standard of values. It is in the direction of a divinely guided expertness in the use of temporal means for spiritual ends. It is to approach an inspired revulsion from "goodness" which does not bless, and "wealth" which forgets to share, and "success" which mocks the purpose of our creation. Let us remember these things. Wise and prepared gathering to Zion and the regions round about is basic in the program of the church; but this involves much more than physical gathering. Every advance toward spiritual excellence is an advance toward the kingdom, and every failure to live up to our best understanding is a retreat from the kingdom. These facts are significant for all of us, no matter where we may live.

United and enlightened advance toward the kingdom requires the co-ordinated leadership of many ministers whose deep affection for each other is rooted in their common devotion to our great cause. Some of these ministers labor under general church appointment. Others are self-sustaining. All need the strength which comes from worshiping together and studying together and working together. As an approach to satisfying this need, the general authorities concerned sponsored an institute for appointees last August. Such educational activities as this are now being built into the regular framework of our church life. We expect that as opportunity permits, the church will establish approved training courses for all new appointees and refresher courses for those who have been under appointment for longer periods.

The lecture outlines used at the August institute were published and will be of value in numerous local study groups. Regional institutes for members of the local priesthood are being planned for

the next inter-Conference period, and supporting publications are in process of preparation. It is anticipated that such regional institutes for the local priesthood will become part of the regular program of the church, and that the Priesthood Library will be steadily augmented.

While we are thus deeply concerned in the specialized education of the members of the ministry, we feel led to point out that some of our best training is done in actual ministry under guidance. Young members of the priesthood should enter on their appointed tasks with humility but with a sense of the sustaining grace of the One whose commission they carry. They should learn by doing, and their leaders should teach by showing.

In our administrative relations with the Quorum of Twelve, we have sought to carry into effect the spirit of a working agreement unanimously adopted by a Joint Council of the Presidency and Twelve on April 26, 1943. This agreement grew out of a careful study of the law and enactments of the church (Doctrine and Covenants 104:12; 120:4; 123:23; G. C. R. April, 1884, April, 1894) and recognizes that the Twelve has "active supervision and presidency, under the First Presidency," over the work in branches, districts, and stakes. Our intention to recognize this principle of organization was communicated to the members of the high priesthood and other district and branch presidents by letter and in personal conferences, and is mentioned here for the sake of information and emphasis. We believe that this agreement is particularly important at this time, since the church is now confronted with insistently urgent demands that existing branches shall be strengthened and that the work shall be planted in new centers at home and abroad. These two demands are not disparate but complementary to each other. A major purpose in branch organization is more concentrated and more effective missionary testimony, and a major purpose motivating missionary activity is the firm establishment of stable centers of vigorous church life. In view of these facts, we hope and expect that clear recognition of the rightful interest of the chief missionary quorum of the church in all phases of church endeavor will lead to the widespread quickening and wise direction of our missionary testimony.

We call attention with some concern to the comparatively low baptismal increase reported by the Statistician. This is in large measure due to a deplorable tendency to regard evangelism as a specialized function of certain appointee ministers, and to the consequent pre-oc-

cupation of the vast body of the Saints with activities which are excellent in their rightful places but which become menacing when they consume energies which ought to be devoted to individual and corporate testimony. Nothing brings greater personal joy, and nothing adds more richly to the sense of life and power in the body, than inspired missionary testimony. We call this to the attention of pastors and priesthood and Saints alike. In particular, we urge that those responsible for ministry among the young direct more of the study and activities of these young people into missionary channels. Within the next few years Zion's League should give to the church scores of young people with good academic training and a passionate interest in ministry at home and abroad.

The members of the Standing High Council have applied themselves during the year to searching judicial inquiry into a number of cases of transgression with a view to determining the specific issues involved, and contributing at the same time to clearer understanding of the fundamental ethical requirements of sainthood. In the work of the council, the breakdown of home standards becomes tragically apparent, while the superlative value of the Zionite home is set forth in sharp relief. We therefore turn with marked satisfaction to the good work being done under the direction of the Department of Religious Education, the Council of Women, and elsewhere to build into our young people those life-qualities which form the best possible preparation for marriage, and that love of beauty which finds its most creative expression in home and family associations.

The work of the Department of Religious Education has been more clearly defined as a result of correspondence and personal conferences with Brother McDowell and his associate, Elder John Darling. With their full co-operation it has been agreed that activities of any nature, conducted anywhere in the church, should be administered under the authority of appropriate administrative officers; if they relate to the branch, then by the authority of the branch president; if they relate to the district or stake, then by the authority of the district or stake president; if they relate to a still larger area, then by the apostle or apostles in that field. This reaffirms the role of the departmental officers in local organizations as a supporting ministry inseparably connected with the spirit and purpose of our total endeavor. It also frees general departmental officers for their major task of training leaders and preparing study and activity materials. And, yet again, it

emphasizes the obligation of the spiritual authorities, both general and local, to become the shepherds of the entire flock, concerned about the needs of every age group, integrating ministry in the departments with the total ministry offered, and building for both present and future needs and service.

The strength of the church as an organization is rooted in the alert stability of her branches, the wise and vigorous outreach of her testimony, and the devoted and skillful development of her Zionite enterprises. We therefore propose that in the years immediately ahead special effort be made to build toward carefully pre-determined goals in our local and missionary and Zionite endeavors, checking our advance from time to time and revising our procedures in the light of our experience.

Specifically, we propose to work with the responsible general and local ministers to:

1. *Set up immediate and long-time programs for branches and stakes.* In large and important centers these programs will be the fruit of the labor of as many of the general officers as are necessary and can be available.

2. *Pursue our missionary task* in harmony with the branch and district and stake programs adopted, and in addition thereto strengthen and stabilize missionary work at home and abroad; underwriting the work in distant lands as experience, necessity, personnel and finances indicate and permit.

3. *Advance the gathering with vigor* while yet doing our utmost to retain in points distant from Independence those ministers and members whose services are necessary in the development of those centers.

As necessary means to these ends we further propose to:

4. *Make persistent efforts to elevate the standards of home and family life* throughout the church.

5. *Call, train, supervise, and trust local leaders.* The emphasis here will be on development of local leaders and workers so as to free general officers for their distinctive tasks.

6. *Give departmental work distinctive Latter Day Saint significance* and integrate it with the programs of the branches and districts and general church.

7. *House our branches* in adequate, attractive, well-located and debt-free church buildings. This should be a significant part of every branch program.

8. *Seek out and minister to the poor* in the spirit of mutual aid, looking toward their material and spiritual development.

9. *Build literature, visual aids and approved techniques* as quickly as opportunity and personnel will permit.

10. *Direct the functioning and growth of our supporting institutions* in such a way that they shall show the church in action on a high level of service.

11. *Promote and minister both local and financial programs* in such ways as to advance our spiritual purposes.

12. *Give immediate, major, and continuous concern to the selection, appointment, training, and supervision of ministers who can lead our people in achieving the foregoing.*

This program has been adopted in principle by the Joint Council of Presidency, Quorum of Twelve and the Presiding Bishopric and is already being put into effect as quickly as circumstances permit. The activities of this Conference will be pointed toward its further approval and implementation. But beyond all that might be done in Council or in Conference lies the fundamental need indicated in the admonition given to the Church many years ago: "Wherefore, now let every man learn his duty, and act in the office in which he is appointed, in all diligence."

Your servants for Christ's sake,
THE FIRST PRESIDENCY,
Israel A. Smith

Communication from the First Presidency was read, as follows:

April 8, 1947

To the General Conference:
Greeting:

We suggest that the deadline for the introduction of new business be set at 3:00 p. m., Thursday, April 10, 1947. It is understood that if this suggestion is adopted, business before the quorums will not be affected thereby.

Very sincerely yours,
THE FIRST PRESIDENCY,
By Israel A. Smith

On motion of Elders C. G. Mesley and James A. Thomas the recommendation was adopted.

The following communication from the First Presidency was read:

To the General Conference,
Greeting:

After consultation with the brethren most directly concerned, we recommend that when this conference adjourns it shall do so to reconvene on Sunday, October 3, 1948.

This recommendation is made in the expectation that the General Conference of 1948 may wish to adjourn until the week of April 6, 1950, and that thereafter General Conference shall be held biennially.

Very sincerely yours,
THE FIRST PRESIDENCY,
By Israel A. Smith

This recommendation was approved on motion of Elders D. T. Williams and L. Wayne Updike.

Recommendations from the Quorum of Twelve for ordination to office of evangelist were presented, as follows:

April 4, 1947

To the First Presidency and
General Conference, Greeting:

After due consideration the Quorum of Twelve wishes to recommend the following men for ordination to the office of Evangelist:

Henry Castings, Des Moines, Iowa
J. J. Ledsworth, Port Huron, Michigan
Willard Hield, Denver, Colorado
Leslie S. Wight, Chicago, Illinois
Very sincerely yours,
GEORGE G. LEWIS,
Secretary, Quorum of Twelve

It was moved by Elders Stephen Robinson and A. A. Oakman that the recommendations be approved.

Elder Henry Castings came to the tribune and expressed his willingness to accept this responsibility.

Brethren P. M. Hanson and Stephen Robinson spoke in support and commendation of Brother Castings and his ministry in the Des Moines District.

The recommendation touching Brother Castings was unanimously approved.

In the absence of Elder J. J. Ledsworth, of Port Huron, Mich., Apostle Gleazer spoke in his behalf, and in commendation of his ministerial service.

Dr. Lawrence Brockway, of Ann Arbor, Mich. and Elder E. R. Carter of Lansing, Mich., also spoke in commendation of Brother Ledsworth.

Vote resulted in the unanimous approval of Brother J. J. Ledsworth for the evangelical office.

Elder Willard W. Hield came to the tribune and indicated his willingness to accept ordination as recommended.

Elders D. T. Williams and Herbert M. Scott spoke in support of Brother Hield and the excellent quality of his ministry.

Brother Hield was unanimously approved for ordination to the office of evangelist.

Elder Leslie S. Wight not being present, Apostle Oakman spoke in his behalf.

Presiding Evangelist Elbert A. Smith spoke in support of Brother Wight, and also expressed his pleasure in welcoming to the Order of Evangelists the others recommended.

Apostle Blair Jensen and Bishop J. S. Kelley also spoke in support of Brother Wight.

The recommendation concerning

Brother L. S. Wight was approved unanimously.

President Smith made the following statement:

The church is sometimes the beneficiary of a church-in-law. Mr. E. J. Short, who married Dorothy Atkins, daughter of our venerable brother, Reuben Atkins, through Elder Breshears, pastor of the Springfield, Missouri, Branch, sends the church his check for One Hundred Dollars as a token of his good will. This gift we acknowledge with gratitude, and we pass the check on to the Presiding Bishop.

Announcements were read, Hymn "Jesus Calls Us" was sung, and Apostle Oakman pronounced the benediction. The Conference adjourned at 4:25 p.m. subject to the usual order.

O. W. NEWTON,
FRANK McDONALD,
P. F. FAIRBANKS,
Secretaries.

Business Session, Wednesday, April 9, 1947

The business session of Wednesday, April 9, 1947, convened at two o'clock p.m. with President Israel A. Smith presiding.

"Faith of Our Fathers" was sung by the assembly, led by Elder Cheville, and accompanied by Brother Thomas Thomas, of Kirtland, Ohio, at the organ.

The invocation was offered by Elder W. A. Hougas, President of the Quorum of High Priests.

A missionary octet sang, "Onward, Ye Peoples," by Sibelius, under the direction of Elder Thomas R. Beil, accompanied by Mrs. James Kemp.

Minutes of April 8 were approved as read.

A supplementary report from the First Quorum of Seventy was read, as follows:

Independence, Mo.
April 7, 1947

SUPPLEMENTARY REPORT FIRST QUORUM OF SEVENTY

By Eugene A. Theys

To the First Presidency and
General Conference:

The *Saints' Herald*, March 29, 1947, page 26, bears the report of the First Quorum of Seventy; at that time all reports were not at hand. Since that time, other reports have been forthcoming and are herein submitted as a supplementary report.

Sermons preached	1,185
Times in charge of services.....	312
Times assisted in services.....	304
Other services attended.....	2,662
Baptized	31
Confirmed	27
Assisted to confirm.....	29
Ordained	31
Assisted to ordain.....	12
Children blessed	25
Assisted in blessing children.....	17
Administered to sick.....	366
Assisted in administrations.....	81
Marriages solemnized	8
Branches organized	4
Discussions held	47
Pastoral visits	1,538
Acted as member of court.....	57
Administered Communion	53
Cases of difficulty adjusted.....	3
Number of tracts distributed.....	461
Number of house-to-house calls.....	947
Herald subscriptions	32
Books sold	285

Respectfully submitted,
EUGENE A. THEYS,
Secretary, First Quorum of Seventy.

The following statement from Mrs. Pauline J. Arnsion, chairman of the General Council of Women, was read.

The First Presidency,
Dear Brothers:

Through some error, the name of Sister Emma McConley was omitted from the list of Council members in the report of the General Council of Women on page 10, March 29, *Herald*. I would be pleased if this oversight could be corrected and called to the attention of the delegates so that they can add her name to our list.

Sincerely,
PAULINE J. ARNSION,
Chairman, General Council of Women.

A cablegram from Missionaries F. Edward Butterworth and V. C. Sorensen of Papeete, Tahiti, was read, extending greetings to the Conference.

The following communications from the First Presidency were read:

April 9, 1947

To the General Conference,
Greeting:

For your information, we wish to read the following communication which will be presented the Conference later in the sessions.

Respectfully submitted,
THE FIRST PRESIDENCY,
By ISRAEL A. SMITH.

April 7, 1947

*To the General Conference,
Greetings:*

There are occasions when members of the church wish to transfer their membership to some other religious group. At present our procedure calls for court action granting their "persistent desire to withdraw," but this procedure is cumbersome and is sometimes offensive. We therefore recommend the adoption of the following:

"It is the sense of this body that when a member of the church makes a written request for a letter of transfer to some other religious body and, after due labor by the officers of this church, still persists in the request for a transfer, the First Presidency be authorized to issue the letter requested and to strike from the church records the name of the person so transferring and, further, that in the event that any person having been transferred in this manner shall later desire to resume association with this church, and shall give evidence of an understanding and way of life appropriate to such renewing of church membership, he may be restored to fellowship by action of the branch concerned on recommendation of the First Presidency."

Very sincerely yours,

THE FIRST PRESIDENCY,

By ISRAEL A. SMITH.

A recommendation from The Presidents of Seventy was presented, as follows:

April 9, 1947

To the General Conference:

The calling of Roscoe E. Davey and Maurice L. Draper to the Quorum of Twelve took from the Council of Presidents of Seventy two members. We feel sure that these brethren will serve creditably in their new positions. We have this one regret, that the Council of Presidents of Seventies has been deprived of their fine, able, and valuable service.

Our Council has been left with three vacancies, and to fill one of these vacancies the Presidents of Seventy recommend, with the approval of the First Presidency, the Quorum of Twelve, and the Quorum of Seventy, that Glen H. Johnson be ordained a President of Seventy.

Respectfully submitted,

THE PRESIDENTS OF SEVENTY,

By E. Y. HUNKER,

President.

Apostles Gleazer and Draper moved to approve the recommendation.

Elder Johnson made a statement of his desire to serve the church, and his willingness to accept this office.

Elders Draper and Hunker spoke in support of Brother Johnson, and the vote to approve the recommendation prevailed unanimously.

The congregation sang "Onward Christian Soldiers" during which, at the request of the chairman, Willard W. Hield, Henry Castings and Glen H. Johnson took places on the platform to receive ordination.

Apostle Draper offered prayer, which was followed by a scripture reading by Apostle Jensen.

The congregation sang a stanza of "My God, How Wonderful Thou Art."

Williard W. Hield was ordained to the office of high priest and evangelist by Apostles C. R. Hield and D. T. Williams.

Henry Castings was ordained to office of evangelist by Apostles C. G. Mesley and R. E. Davey.

Glen H. Johnson was ordained a member of the Council of Presidents of Seventy by Elders E. Y. Hunker and Z. Z. Renfroe.

"Lord Speak To Me" was sung, and Apostle W. Wallace Smith offered a prayer of benediction and thanksgiving.

Report from the Quorum of Twelve was read by Apostle Lewis, Secretary of the Quorum, as follows:

April 8, 1947

To the President, Ministers and Delegates of the General Conference of 1947. Greetings to the Church:

Again the Apostolic Quorum takes advantage of this occasion to present its customary communication to the church; and, through this means express its ministry of "witnessing for Christ," which is its essential and primary function.

Since the cessation of hostilities and the securing of military victory we have been and still are deeply concerned with the many and complex problems confronting the whole world regarding the securing of a lasting peace. As we witness the restlessness and frustrations of the statesmen of the victorious nations in their efforts to gain this peace, we are convinced that only through the application of the ethics and principles of the Christian philosophy does hope of success in this quest lie. The growing influence of a system of government with an avowed godlessness is a stern and ruthless challenge to those who believe with all their hearts and minds that only in the acceptance of the principles of Christianity and by the power and grace of God can the prevailing evils be overcome.

It is necessary that we identify and catalogue these evils which challenge the power and principle of religious life undergirding our civilization. These evils are singularly identical with those

which history as well as prophecy have clearly demonstrated to be the causes of the downfall of previous civilizations. Today the passion for luxury and ease, the increase of sensualism resulting in the desecration of home and family life, the tendency to evaluate all in terms of material success, indicate the downward course of our civilization.

A year ago, in our Conference, attention was called to the increasing alcoholism afflicting our manhood and womanhood. Appeal was made to the government of this country that steps be taken to seek effective control of this traffic which is lowering the health and moral stamina of its citizenry. Today, more than ever, there is urgent need for the self-discipline so necessary to health, moral and spiritual well-being.

As the church claiming to witness to divine interposition in human affairs, we cannot be indifferent to the conclusions reached in general experience, viz: the impotence of organized religion in the influencing of public life. We must be united in combating all those forces which would seek to destroy the freedom of religion, the agency of man and a Christian philosophy upon which our way of life is based.

We cannot but think of the prophetic warnings of the Scriptures, ancient and modern, advising us of this coming conflict between the powers of Evil and the powers of God, involving all peoples. We must be awakened to the primary duty of the Christian ministry, that as Ambassadors for God, we seek the reconciliation of man to Him, and man's salvation by his submission to the divine will as revealed in Jesus Christ. It is the goal towards which the Church, with her teachings, sacraments and worship experiences, must constantly and undeviatingly be directed.

As the events of the times unfold, our minds turn to these warnings given to the church when the Latter Day work was introduced, which warnings have been read, but to which little heed has been given. We call attention to the following: Because the Lord, knowing the calamity which should come upon the inhabitants of the earth, spoke from heaven giving commandment that His servants should proclaim to the world these things which had been revealed:—among which is included:—the Lord is nigh, prepare for that which is to come, the anger of the Lord is kindled, His sword bathed in heaven shall fall upon the inhabitants of the world, and the arm of the Lord shall be revealed. The day will come when those who will not hear God's voice through His servants, prophets and apostles, shall be cut off, having strayed from His divine ordinances, broken the everlasting covenant,

not seeking to establish the righteousness of the Lord.

Consequently, the day would speedily come when peace should be taken from the earth, and the powers of evil be marshaled against the power of God among His Saints, and judgment would come down upon the world.

In the century which has elapsed since that message was given, we have seen our earth seared by the fires of destructive wars; and, the apocalyptic horses riding their fateful courses.

No one acquainted with the news of the present can doubt the tragic fulfillment of these prophecies. True, they are gloomy; for "whereas sin abounds there death also abounds." But we have the promise that gloom will be abolished when the light of Truth shall cover the earth as the waters cover the deep; and "Grace shall reign through righteousness unto eternal life."

It is here where our Apostolic ministry shall have its place and potency. The great need of the world for these resources of faith, hope and love must be met by the church bringing to bear all its power and influence to meet this urgent demand.

As we gather in conference meetings, enjoying the fellowship of this occasion, with our needs so lavishly supplied, our hearts go out in deep sympathy to the many in the lands across the seas who are still suffering because of the war conditions. Our prayers are that the day is near at hand when these restrictions, sorrows and miseries involving so many, shall pass, and our world bloom because of righteousness and justice, with peace and prosperity, temporally and spiritually.

The appointing authorities have been and are deeply concerned as to the welfare of our church members scattered abroad who have been so sorely tried and constantly we have in mind the need for stimulating them by added ministerial support. We have endeavored to respond to this Macedonian Cry; and, our fellow-apostle, M. A. McConley, with his wife are already in Great Britain, as an earnest of the pledge of the church to nurture and stimulate the work in the European field still further.

In addition to the fields abroad we are committed to the development of the missionary activities throughout the whole church. It cannot be said too frequently nor with too much emphasis that the church is above all things else the evangelization instrument, through which our Lord is extending Himself to save souls by teaching them to condition their whole life—body, mind and spirit in the will of God.

Most urgently we must be concerned

with the spiritual meaning of our message, we must revise the methods of expression in theology, sacraments, worship and ideals. There is a demand that we shall adopt methods that will bring the ministry into more intimate relationship with people. By example, authenticating the spoken word, the reality of experience with God must reveal what we mean when we witness that Christ is our personal Saviour. We therefore urge that the ethic of Christ be made by each one the program for daily living.

To those who constitute our missionary staff we advise that methods and teachings be carefully studied, and more scientifically applied. Again we stress the efficacy of personal contacts, through tracting, house to house visitation, cottage meetings, carefully organized by the missionary in co-operation with local pastors, and supported by many local workers, ordained and laity, as can be encouraged to join in this work. They should be trained to carry this forward.

It is not sufficient to do this individually, but to put the scheme into effect, in such a measure that when the missionary leaves, the work may continue.

Personal consecration, a friendly attitude, and a reverent regard for the ideals of our Christian philosophy are the essentials of our ministry.

In conclusion, we cannot be unmoved as we see the definite shift of world leadership, politically, industrially, financially and morally to this country of America, without also being impressed with the grave responsibilities which rest upon us as a church. It was said by one of the late presidents of the United States that we cannot hope to survive materially unless we have spiritual devotion to worthy ends. However true that was a generation ago, it is much more applicable today. Yet with dismay we note the disposition to flirt with the evils to which reference has been made, unmindful of the warnings given by different ones in various ways. It is not in eating and drinking the Kingdom of God comes—but in the disciplining of mind and spirit in the mind of Christ—to love what He loves, to know as He knows and to will what He wills.

We call upon all who love God with heart, mind and strength to join us in the consecration of all we have and are to His purpose.

Yours in the call of Christ to service,
THE QUORUM OF TWELVE,
By Paul M. Hanson.

The chair announced that the report of the Board of Appropriations with respect to the financial needs of the church for the years 1947 and 1948 has

been printed, and placed in the hands of the delegates, and will be spread upon the minutes, and will be discussed tomorrow by the Presiding Bishop.

REPORT OF BOARD OF APPROPRIATIONS

April 7, 1947

The Board of Appropriations, consisting of the First Presidency, Quorum of Twelve, and the Order of Bishops, met Saturday, April 5, and gave consideration to the financial needs of the church for the years 1947 and 1948. The following schedules and recommendations of appropriations were approved by the Board of Appropriations to cover these years.

The recommendations for 1947 cover an adjustment in the appropriations approved by the Conference of 1946.

The Board of Appropriations submits also an additional schedule which has been approved covering an appropriation of accumulated funds.

Respectfully submitted:

BOARD OF APPROPRIATIONS,
Israel A. Smith, Chairman.

April 7, 1947

*Report of Board of Appropriations to
General Conference covering
Accumulated Funds:*

Attention is called to the General Fund Balance Sheet of the Presiding Bishopric, which shows that Cash in Hand and in the Hands of Bishops and Agents, United States Government Bonds and Securities, Canadian Securities, and other Stocks and Bonds total \$653,093.89.

The following allocation of these funds is hereby recommended by the Board of Appropriations; explanatory statements follow in sequence.

1. *Missionary Reserve Fund*

\$50,538.50

Action has already been had by the Joint Council looking with favor upon the carrying on of missionary work in England and in Europe, and appointments have been made by the Joint Council in harmony with this policy. It has been recommended that an amount of \$50,000 be placed in the Missionary Reserve Fund, especially marked for the purpose herein outlined. This \$50,000 added to the amount previously allocated to this fund will make the total \$200,000. The \$50,000 set apart for work in England and Europe is to augment annual appropriations as the need may arise.

The amount of \$538.50 is needed to restore the Missionary Reserve Fund to the amount of \$150,000, this sum having been drawn from this fund in 1946.

2. Operating Reserve Fund

\$175,000.00

Attention is called to the increase in the operating budget for the years 1947 and 1948. The purpose of this reserve is to provide funds equivalent to that which is required to finance the church for a period of one year. In view of the fact that the present operating budget has substantially increased, there is need for the increase of this fund in the amount indicated, which will bring the total fund to \$675,000.

3. Auditorium \$75,000.00

Previous appropriations for construction work in the Auditorium have been made in the amount of \$200,000. Rising costs and present estimates indicate that there is some question as to our ability to have the work previously approved by the General Conference done for the amount appropriated. The work previously authorized is as follows: covering the dome with copper, completing the walls with finish stone (Bedford limestone) supporting the dome, and roofing the flat deck of the whole building. It is hoped that the appropriation herein recommended will provide sufficient funds to cover the cost of this work, which is very much needed.

4. Independence Sanitarium and Hospital \$25,000.00

Previous appropriation was made for this institution in the amount of \$150,000. Additional funds are needed to complete this project in the amount herein recommended. These appropriations are to cover the cost of completion of the seventh floor, transferring of the operating rooms from the first floor to the fifth floor, the building of a shop and a receiving room, and also a laundry. Up to the present time it has been impossible to get materials and labor necessary to do this construction work.

5. Graceland College \$90,000.00

At the last General Conference an appropriation was made of \$150,000 which with a previous appropriation of \$100,000 made a total of \$250,000 for the construction of a dormitory at Graceland College. The architect's latest estimate places the cost of this dormitory at \$269,000, or an increase of \$19,000 over the amount appropriated.

In addition to this, it is estimated that a central heating plant will cost \$62,700.

There is also need for additional classrooms, and it is recommended that an additional amount of \$9,000 be appropriated to add to that which it is hoped will be granted by the Federal Works Agency to meet this need.

These total \$90,000.

RECOMMENDED APPROPRIATIONS FOR YEARS 1947-1948

	Actual Expenses	Recommended	
	1946	1947*	1948
MINISTERIAL—ACTIVE:			
Family Allowance	\$197,173.76	\$262,433.00	\$262,433.00
Ministerial Reserve	52,882.33	60,050.00	60,050.00
Elder's Expense—Regular	69,752.79	80,000.00	80,000.00
Total Ministerial—Active	\$319,808.88	402,483.00	402,483.00
MINISTERIAL—INACTIVE			
Family Allowance	65,116.84	75,408.00	75,408.00
ADMINISTRATIVE EXPENSE			
General Church	61,192.35	86,035.00	87,040.00
Stakes and Districts	18,670.71	24,001.00	24,333.00
Missions Abroad	3,453.77	5,098.00	4,522.00
Depreciation of Equipment	1,500.00	1,500.00	1,500.00
Total Administrative Expense	\$ 84,816.83	\$116,634.00	\$117,395.00
PAYMENTS TO GRACELAND			
Appropriation	27,500.00	37,500.00	40,000.00
Faculty Retirement Reserve Fund	4,000.00	4,000.00	4,000.00
Interest on Endowment	11,679.00	11,700.00	11,700.00
Total Payments to Graceland	\$ 43,179.00	\$ 53,200.00	\$ 55,700.00
HOUSES OF WORSHIP			
Kirtland, Ohio	293.75	2,000.00	2,000.00
Nauvoo, Illinois	2,491.67	4,078.00	4,078.00
Salt Lake City, Utah	—84.52	500.00	500.00
Other Houses of Worship Properties	364.74	500.00	500.00
Architectural Services	236.35	1,000.00	1,000.00
Total Houses of Worship Properties	\$ 3,301.99	\$ 8,078.00	\$ 8,078.00
MISCELLANEOUS			
Miscellaneous Expense	1,764.77	—	—
Exchange	4,598.65	—	—
Payments on Consecration Contracts	950.02	1,000.00	1,000.00
Library	—	1,000.00	1,000.00
Totals	\$523,536.98	\$657,803.00	\$661,064.00
Total Less Reserves	\$466,654.65	\$593,753.00	\$597,014.00
Equipment	—	5,450.00	1,000.00

*Adjusted 1947 Appropriations

SCHEDULE OF ADMINISTRATIVE EXPENSES RECOMMENDED APPROPRIATIONS, 1946-1947

	Actual Expenses	Recommended	
	1946	1947*	1948
GENERAL:			
First Presidency	\$ 6,950.00	\$ 10,565.00	\$ 10,580.00
Quorum of Twelve	3,660.27	5,410.00	5,445.00
Presiding Bishopric	14,425.54	19,618.00	19,719.00
Tithepayers' Service Department	6,233.61	9,410.00	9,478.00
Evangelist	788.92	798.00	805.00
Department of Religious Education	5,234.10	7,929.00	7,942.00
Radio Department	2,928.29	4,684.00	4,532.00
Music Department	626.11	997.00	1,026.00
Women's Department	—146.11	1,062.00	1,526.00
Historian	230.74	2,483.00	2,575.00
Department of Statistics	3,094.10	3,603.00	3,905.00
Auditor	86.88	445.00	448.00
Legal Expense	458.21	2,250.00	2,278.00
Guides' Booth	—100.99	81.00	81.00
Auditorium Plant Operating	16,722.68	16,700.00	16,700.00
TOTAL	\$ 61,192.35	\$ 86,035.00	\$ 87,040.00
STAKES AND DISTRICTS:			
City of Zion	5,935.87	7,533.00	7,548.00
Kansas City Stake	2,061.74	3,360.00	3,355.00
Far West Stake	2,997.07	3,398.00	3,715.00
Lamoni Stake	2,694.62	3,490.00	3,490.00
Central Missouri Stake	2,606.03	3,820.00	3,825.00
B & A Field Expense	2,375.38	2,400.00	2,400.00
TOTAL	\$ 18,670.71	\$ 24,001.00	\$ 24,333.00
Missions Abroad	3,453.77	5,098.00	4,522.00
Depreciation of Office Equipment	1,500.00	1,500.00	1,500.00
GRAND TOTAL	\$ 84,816.83	\$116,634.00	\$117,395.00

*Adjusted 1947 Appropriations

6. *General Church Historical Property* \$22,000.00

Kirtland Temple. The amount needed for painting the temple inside and out is estimated at \$5,000.

Rigdon House, Kirtland. The amount needed for rebuilding the Rigdon House to provide housing accommodations for a caretaker and for the Temple Guide at Kirtland is \$16,000.

Rigdon House, Nauvoo. This property, purchased recently, needs to have a new foundation and some alterations; estimated cost, \$1,000.

7. *Australasian Ministerial Reserve Fund* \$5,616.00

This represents the amount set aside in Australia for the retirement costs of our ministers, in harmony with General Church practice.

8. *Radio* \$87,603.23

This is to restore the amount received on the original contract with Radio Station KMBC in the amount of \$75,000, which went into General Church Income; this to be added to that received at a subsequent adjustment in our contract with KMBC, which amounted to \$35,000, making a total in this fund of \$110,000. To replace funds spent for legal services in the amount of \$1,246.27. For additional equipment needed at the present time for recording and studio needs in the amount of \$3,856.96. To provide an amount of \$7,500 to cover the cost of employing engineering and legal advice in the making of a survey and study of our present needs, to ascertain the desirability of making application for FM and AM broadcasting licenses looking toward the establishment of a radio station.

9. *Messiah Broadcast* \$2,500.00

To provide funds for the broadcast of "The Messiah" over a national chain in the event that satisfactory arrangements can be made.

10. *British Isles Headquarters* \$15,000.00

This will be for church headquarters in England. Recommendation for this arose out of Joint Council action to assist in meeting needs.

The following communication from the Presiding Bishop was read:

March 28, 1947

The First Presidency Auditorium

Dear Brethren:

We wish to present the following as our nominees for members of the Board of Publication of the Herald Publishing House:

- C. A. Skinner
- Walter N. Johnson
- Harry G. Barto
- John W. Luff
- David S. White
- Howard Andersen
- A. B. Taylor

We have presented to the Board the recommendation to make provision in the Articles of Incorporation for inclusion of two additional members, increasing the membership from five to seven.

Sincerely yours,

THE PRESIDING BISHOPRIC,
By G. L. DeLAPP.

On motion of Elders R. A. Cheville and E. Y. Hunker the document was approved.

The following recommendation from the First Presidency was read:

April 9, 1947

To the General Conference, Greetings:

Having been directed thereunto by the leadings of the Spirit, we recommend that Elder Harold W. Cackler of Des Moines, Iowa, be ordained to the office of High Priest and Bishop.

We ask Conference approval.

Very sincerely yours,

THE FIRST PRESIDENCY,
By ISRAEL A. SMITH.

It was moved by Apostle Oakman and Bishop DeLapp to approve the recommendation.

Brother Cackler expressed his willingness to accept the call and do his best in the office.

Elders A. A. Oakman, J. F. Garver, and John W. Blackstock spoke in support of Brother Cackler.

The motion to approve the recommendation prevailed unanimously.

Recommendation from the Presidents of Seventy was read, as follows:

April 8, 1947

To the General Conference:

The Council of Presidents of Seventy, with the approval of the First Presidency, the Quorum of Twelve, and the Quorum of Seventy, submit for your action our recommendation that the following named brethren be ordained to office of Seventy:

1. Allen J. Breckenridge
2. James C. Daugherty
3. Floyd Potter

Respectfully,

THE PRESIDENTS OF SEVENTY,

By E. Y. HUNKER,
President.

Apostles Hanson and Williams moved to approve the recommendations.

Brother Breckenridge indicated his willingness to accept this office, and was supported at the tribune by Elders W. A. Hougas, E. Y. Hunker, and C. R. Hield.

The recommendation touching Brother Breckenridge was approved unanimously.

Brother Daugherty stated he was willing to accept the office, and he was supported at the tribune by Elders A. A. Oakman and A. T. Higdon.

The motion to approve prevailed unanimously.

Apostle C. G. Mesley spoke in behalf of Elder Floyd Potter of Australia, who was not present. Brother Potter was also supported by Elder Albert Loving, and the motion to approve his ordination to office of Seventy prevailed unanimously.

The following communication from the First Presidency was read, and was ordered spread upon the minutes subject to later consideration.

March 28, 1947

To the General Conference, Greeting:

The General Conference of 1918 provided "that no church site be chosen, or edifice erected, by any branch without first conferring with the Presiding Bishop and the church architect."

In practice we have found that the First Presidency and the members of the Quorum of Twelve in the field affected are directly concerned in these matters. We have also found that the number of church buildings in process, the heavy demands upon the time of the church architect, and the availability of other reputable architects, sometimes combine to make it wise to consult an approved architect rather than to burden Elder Henry C. Smith.

In view of the foregoing we recommend that the action of 1918 above referred to be rescinded and that in place thereof the following be adopted:

"That it is the sense of this body that no church site, reunion grounds, or other church properties be purchased, or church edifices or other buildings erected by any Stake, District, or Branch unless approval is first had of the First Presidency, the Presiding Bishopric, the Apostles directly concerned, and the General Church Architect or other approved architect."

Very sincerely yours,

THE FIRST PRESIDENCY,
By ISRAEL A. SMITH.

Announcements were read, and the congregation sang as the closing hymn, "We Have a Story To Tell to the Nations." Elder James Barrington of the British Mission offered the benediction,

and the Conference adjourned at 4:00 p.m. subject to provisions of the Official Program.

O. W. NEWTON,
P. G. FAIRBANKS,
FRANK McDONALD,
Secretaries.

Business Session, Thursday, April 10, 1947

The business session of Thursday, April 10, opened with President Smith in the chair.

The congregation sang, "I Have Found the Glorious Gospel" under the leadership of Elder Cheville, accompanied by Elder Evan A. Fry at the organ.

Elder Charles Cousins of the British Mission offered the invocation.

The minutes of April 9 were approved as read.

The President presented the following as a matter of information:

Attendance at the Communion service on last Sunday morning in the Auditorium was 7,615, a year ago 7,592. The attendance at the Stone Church this year was 2,050. We have no record of attendance at the Stone Church last year.

This makes a total of 9,665 to attend the two Communion services, and hundreds of members were unable to attend and were greatly disappointed because they were denied the privilege of partaking of the Communion with us.

The following telegram from Valdez, Alaska, was read:

April 10, 1947

President Israel A. Smith,
Independence, Missouri

GREETINGS TO CONFERENCE
ASSEMBLY OUR HOPES AND PRAYERS
FOR A PROFITABLE CONFERENCE
HOPE TIME WILL SOON
COME WHEN MISSIONS CAN BE
ESTABLISHED IN TERRITORY.

GEORGE A. VELMA FOWLER.

The chairman called attention to report of the Church Physician, appearing in the *Herald* of April 12, page 14, which he stated would be received and spread upon the minutes.

President Smith stated the Conference would now give attention to the ordination of Harold W. Cackler, approved at the session of yesterday, and requested Brother Cackler to come to the rostrum while the congregation sang "O Master Workman."

Presiding Bishop G. L. DeLapp offered a preparatory prayer.

A missionary quartet composed of Donald Lents, C. Houston Hobart, Allen J. Breckenridge and L. W. Kohlman sang, "Where Cross the Crowded Ways," accompanied by Mrs. Louise Dillee at the piano.

Brother Cackler was then ordained to the office of high priest and bishop by Elders J. F. Garver and F. H. Edwards of the First Presidency.

After receiving congratulations Brother Cackler returned to his place in the assembly.

The chair called attention of the Conference to report of the Presiding Bishopric as published in the *Herald* of April 5, page 9.

Bishops J. Stanley Kelley and T. A. Beck moved to approve the report.

The chair recognized Bishop DeLapp who discussed the Balance Sheet on pages 10, 11, and 12, of the *Herald* of April 5, also Statement of Income and Expense on page 13, also Statement of Surplus on page 14.

The motion to approve the report of the Bishopric prevailed unanimously.

Attention was then directed to the report of the Board of Appropriations already a part of the minutes. It was moved by Elders C. J. Smith and E. R. Carter to approve the report and adopt the recommendations.

The Secretary read the proposed appropriations for years 1947-1948. Bishop DeLapp then discussed at some length these recommended appropriations, and the motion to approve prevailed.

Consideration followed on the recommendations concerning appropriation of accumulated funds, which were discussed by Bishop DeLapp and voted on separately and approved, as follows:

No. 1	Missionary Reserve Fund	\$ 50,538.50
No. 2	Operating Reserve Fund	175,000.00
No. 3	Auditorium	75,000.00
No. 4	Indep. Sanitarium and Hospital	25,000.00
No. 5	Graceland College	90,000.00
No. 6	General Church Historical Property	22,000.00
No. 7	Australasian Ministerial Reserve Fund	5,616.00
No. 8	Radio	87,603.23
No. 9	Messiah Broadcast ..	2,500.00
No. 10	British Isles Headquarters	15,000.00

Discussion followed concerning the matter of allocating a larger proportion of general funds for local purposes. Brethren G. E. Tickemyer, G. L. DeLapp, J. W. Rushton, J. S. Kelley, J. F. Garver, J. A. Koehler, and Francis T. Schrunk participated in this discussion.

The vote was then taken on the document as a whole, and the motion to approve prevailed.

Bishop DeLapp spoke to a question of personal privilege, and expressed his appreciation and sincere thanks to his counselors, Bishops Livingston and Johnson, to the Order of Bishops, to the members of the Joint Council, for their assistance and co-operation, and to every member of the church for the fine support given, and the liberality which has made possible the results reflected in this report and recommendations.

The chairman recognized Brother James Barrington of England who read the following message to the Conference:

April 10, 1947

To the General Conference,
Greetings:

We the delegates of the British Mission desire to place on record the following:

First: We bring greetings and appreciation from the Saints whom we represent in response to your prayers and thoughtfulness during the dark days that have passed, and request that in the days to come you will continue to support us in your devotions.

We are looking forward with great anticipation and expectation to the forthcoming mission to Europe and are anticipating that those plans accepted in principle by the Joint Council will in turn prove worth-while in relation to the building of the kingdom.

It is our belief that the investment made in our land by the church has been well worth-while as it has resulted not only in producing our esteemed members of the Presiding Quorums, but also in changing the lives of men and women. Nevertheless we cannot help but feel proud of such men as Brother Rushton, Brother Edwards, Brother Oakman (we don't know if we dare claim Brother Gleazer but he was born a subject of the Crown).

Several of our delegates attended the reception for Brother and Sister McConley held at the Mission Headquarters, and we believe that the ministry of our brother and sister will be a blessing to the Saints and that like their predecessors they will win a place in the hearts of those with whom they come in contact.

The ministry of Apostle Oakman can not be measured by words but is reflected in the lives of many of the Saints in England. We could give many instances of their devotion and example during those dark days.

In conclusion, we wish to express our thanks and appreciation of the way in which we have been received by the Saints in the City of Zion.

The Visiting Delegates from the British Mission,

W. E. KING.
BERYL P. MEREDITH.
A. T. TRAPP.
CARRIE TRAPP.
J. BARRINGTON.
JOSEPH HOLMES.
ANNA HOLMES.
BRO. AND SR. CHAS. COUSINS.
A. MEREDITH.
B. WORTH.
THOS. E. WORTH.

The following resolution was read, and its adoption moved by Elders Roy Weldon and Ward A. Hougas.

RESOLVED: That the First Presidency of the church be authorized to name a committee which will make a survey of the entire field of Indian welfare movements and report back to the next General Conference. This committee would offer definite recommendations concerning the means by which the church can best help in bettering the condition of the Lamanites of both Americas.

Moved: Roy Weldon.

Seconded: Ward A. Hougas.

The chairman stated that unless there were objections consideration of this matter would be postponed until tomorrow.

The following resolution was then read; and its adoption moved by Brethren A. L. Loving and J. J. Keifer:

Independence, Mo.,
April 10, 1947

To the General Conference Assembled:

WHEREAS, Jehovah saw fit to bring forth the record of the Nephites and the Lamanites in the beginning of this Restoration Movement and have it translated into our language through the labors of His servant, Joseph Smith and others, and

WHEREAS, the same unchangeable Creator commanded the church to send Oliver Cowdery to the Lamanites in the year 1830 to carry the message of the "Holy One of Israel" to them (Doctrine and Covenants 27: 3), and

WHEREAS, the Reorganization has in the past fifty years baptized several hundreds of these Lamanite brethren, and

WHEREAS, they are today without shepherds and are fast falling a prey to many evils and other religious movements, therefore,

BE IT RESOLVED: That the Joint Council of First Presidency, Twelve, and Presiding Bishopric be instructed to formulate an adequate, up-to-date, educationally sound, and practical Indian missionary program, in which provision shall also be made to create and provide suf-

ficient funds to meet the needs of the training of two young Indian leaders per year.

It was moved by Brethren A. A. Oakman and H. A. Higgins that we defer consideration on the document which has just been read. The motion to defer prevailed.

Announcements were read, hymn "O God Give Strength," was sung, Apostle Davey offered the closing prayer, and the Conference adjourned at 4:30 p.m.

O. W. NEWTON,
P. G. FAIRBANKS,
FRANK McDONALD,
Secretaries.

Business Session, Friday, April 11, 1947

The business session of Friday, April 11th, was called to order by President Israel A. Smith at 2:00 p.m. Hymn, "Pass Me Not, O Gentle Saviour" was sung under the direction of Elder R. A. Cheville, accompanied by Mrs. Edna Ehlers at the organ.

Elder Floyd M. McDowell offered the invocation.

The minutes of April 10 were read by the secretary. Elder A. L. Loving called attention to two errors in the printing of his resolution regarding an Indian missionary program, which the chairman stated would be corrected. Otherwise the minutes were approved as read.

Announcement of the appointment of Mrs. Viola Lade as one of the Conference reporters was made by the chair.

The following communication from the First Presidency was read, also report of committee on memorial for the late President Frederick M. Smith, which the chair stated would be received and spread upon the minutes.

April 11, 1947

*To the General Conference,
Greetings:*

The report and recommendations of the committee appointed by the Conference of 1946 to draft suggestions for a memorial to the late President Frederick Madison Smith, was presented to the Board of Appropriations for their information and the Board took the following action:

"That the Appropriations Committee approve the raising of \$250,000.00 within the next five years to finance a memorial for the late President Frederick Madison Smith."

The report and recommendations of the committee are now presented to you for such action as you desire.

Very sincerely yours,
THE FIRST PRESIDENCY,
By Israel A. Smith.

April 9, 1947

*To the First Presidency and the
General Conference of 1947:*

Having been appointed at the 1946 Conference as a committee to draft suggestions for a memorial for the late President Frederick Madison Smith, we have considered the various suggestions submitted and report as follows:

1. It is our opinion that a memorial for a leader of such character as the late president should possess certain attributes commensurate with his qualities. It should to a certain extent represent his interests; and it must have dignity, beauty and permanence. These requirements would be best met, it seems to us, by a public building.

2. At the same time, it does not seem expedient in view of the many needs of the church and its institutions, to divert funds for building purposes, unless such a building, in addition to its memorial character, be capable of filling some immediate and urgent need.

3. After considering these requirements, we suggest that the memorial for the late president consist of a building to be known as the Frederick Madison Smith Memorial Library, located on the campus of Graceland College, at Lamoni, Iowa.

4. The funds necessary for this purpose may be obtained by subscription. It is estimated that the cost of a suitable building of this nature, at present price levels, would be in the neighborhood of \$250,000.00 which may be raised over a period of five years, if necessary.

5. It is our belief that a memorial library, housing as it does the fruit of the wisdom of the past, and dedicated to the use of the young people of the church, who are the hope and promise of its future, will stand perpetually as a tribute to a leader who worked and dreamed for the future of our church, and who devoted his life to the justification of his faith.

Very sincerely yours,
G. L. DELAPP
J. F. GARVER
PAUL N. CRAIG
ALICE M. EDWARDS
E. J. GLEAZER
HENRY C. SMITH

It was moved by Elders L. G. Holloway and D. E. Dowker to adopt.

Apostle D. T. Williams requested that the question be divided, and that the action of the Appropriations Committee, and the report and recommendations of the Memorial Committee be

considered and voted on separately. The chairman stated if there were no objections, this procedure would be followed, and that the report and recommendations of the Appropriations Committee would be taken up first.

The motion to adopt the recommendations of the Appropriations Committee prevailed.

The chair then announced that the report of the Memorial Committee was now before the assembly on the same motion to approve.

Brethren D. T. Williams, G. L. DeLapp, E. J. Gleazer, Jr., Evan A. Fry, and Leonard Lea spoke to the question.

Apostle Lewis moved as a substitute that the decision as to the project for a memorial to the late President Frederick M. Smith be deferred at this time, and that the committee be requested to give further study of the matter, seeking suggestions from the church for the kind of memorial that would be representative of the late President as well as of the church. This motion was supported by Apostle D. T. Williams.

The chair stated this would be accepted and considered as a motion to defer, and as a recommitment to the committee as to the question of the nature of the memorial.

Brethren G. G. Lewis, J. F. Garver, D. T. Williams, E. J. Gleazer, Sr., and G. L. DeLapp discussed the motion to defer.

The previous question was ordered on motion of Elders G. T. Griffiths and R. M. Russell.

The vote was then taken and the motion to defer was lost.

The motion to adopt the report and recommendations of the Memorial Committee prevailed.

It was moved by Brethren Henry Stahl and Herman Thorman that we dispense with all applause following any speech from the floor or platform. The motion prevailed.

Bishop Updike suggested the propriety of having someone appointed to receive contributions for the Memorial during the remainder of this Conference. The chairman stated that probably some announcement would be made in respect to this matter tomorrow.

President Smith then called attention to communication from the First Presidency, entered upon the minutes of the 9th, concerning the purchase of church property, etc. It was moved by Elders Charles Cousins and H. A. Higgins that the recommendation be approved.

President Garver and Apostle Mesley discussed the question. Some questions were raised in an effort to clarify the scope of the resolution.

Brethren Harold Tabor and T. A. Beck moved to amend the resolution by adding the words, "or major improvements" after the word "buildings" in the fourth line of the resolution.

The amendment, and resolution as amended prevailed.

The chair recognized President Edwards who requested permission to amend document from the First Presidency, entered in the minutes of April 9th, respecting the transfer of membership, and the granting of letters of transfer to other religious organizations. He proposed to strike out after the word "authorized" the following: "to issue the letter requested and to strike from the church records the name of the person so transferring and, further, that in the event that any person having been transferred," and substitute therefore, the following: "to strike from the church records the name of the person so withdrawing and to issue to anyone concerned a statement commending this person as of good character and, further; that in the event that any person having withdrawn." The recommendation as amended would read as follows:

"It is the sense of this body that when a member of the church makes a written request for a letter of transfer to some other religious body and after due labor by the officers of this church, still persists in the request for a transfer, the First Presidency be authorized to strike from the church records the name of the person so withdrawing, and to issue to anyone concerned a statement commending this person as of good character and, further, that in the event that any person having withdrawn in this manner shall later desire to resume association with this church, and shall give evidence of an understanding and way of life appropriate to such renewing of church membership, he may be restored to fellowship by action of the branch concerned on recommendation of the First Presidency."

The chairman stated that unless objections be urged this change would be made and spread upon the minutes.

The following communication from the Presidency was read:

April 7, 1947

To the General Conference, Greetings:
We made the following recommendation to the General Conference of 1946:

"After giving consideration to the matter of Church Physician, we are of the opinion that the whole question should be carefully reviewed by us before the next General Conference when

we can bring recommendations to the body. We suggest the matter should be left with the First Presidency and the Presiding Bishopric."

This recommendation was adopted. However, it has become apparent during the year that the whole matter of our health ministry needs to be given careful thought over a more extended period than has been available to us during the past year. We therefore request the indulgence of the Conference and anticipate having specific recommendations for presentation to our next general gathering.

Very sincerely yours,
THE FIRST PRESIDENCY,
By Israel A. Smith.

It was moved by Elders Oakman and Chevile to approve the request of the Presidency, and the motion prevailed.

The resolution introduced yesterday by Elders Roy Weldon and W. A. Hougas was called up for consideration, with its motion to adopt.

Brethren Roy Weldon and A. L. Loving discussed the resolution.

The motion to adopt prevailed.

Document from the First Presidency was read, as follows:

April 11, 1947

To the General Conference, Greeting:

Consideration has been given by the Joint Council of the First Presidency, Quorum of Twelve, and Presiding Bishopric, and the Board of Appropriations, to the future needs of the church in the field of radio broadcasting. We feel that further investigation and research are necessary, and have already recommended an appropriation of \$7,500.00 to provide for competent engineering and legal services in this connection. This appropriation has been authorized by the Conference.

The following was approved by the Board of Appropriations, and is now submitted to the Conference for consideration and action:

"It is hereby recommended that if, after making such study, it is deemed advisable to make application for F.M. and/or A.M. licenses that the First Presidency and Presiding Bishopric be authorized to do so.

"It is further recommended that in the event the Joint Council of the First Presidency, Quorum of Twelve and Presiding Bishopric find it advisable to proceed with the building of a station, that the Presiding Bishopric be authorized to draw upon the Radio Fund of \$110,000.00 for such capital and initial expense as may be needed."

Respectfully submitted,
THE FIRST PRESIDENCY,
By Israel A. Smith.

On motion of Elders D. T. Williams and William Patterson the recommendations were approved.

The chair announced that the business session tomorrow would convene at 1:30 p.m.

Announcements were read, hymn "This God Is the God We Adore," was sung, the benediction was offered by Elder Joseph Holmes of England, and the Conference adjourned at 4:30 p. m.

O. W. NEWTON
P. G. FAIRBANKS
FRANK McDONALD
Secretaries.

Business Session, Saturday, April 12, 1947

The business session of Saturday, April 12, opened with President Israel A. Smith in the chair. Elder Cheville led the congregation in singing "What a Friend We Have in Jesus," accompanied by Brother Thomas Thomas at the organ.

Elder P. S. Whalley offered the invocation.

The minutes of April 11 were read and approved as read.

The chair recognized Elder L. S. Wight who spoke with reference to his ordination to the office of evangelist, approved by this Conference, and expressed his willingness to accept, and his desire for the ordination to take place in his home district. The chairman stated that in harmony with Brother Wight's request, the ordination would take place in Chicago.

The following recommendation from the Presidency was read:

April 12, 1947

To the General Conference, Greetings:

Dr. Lonzo Jones having resigned as a member of the Board of Graceland College, Dr. Lawrence O. Brockway, of Ann Arbor, Michigan, was selected by the Board on November 12, 1946, to fill the unexpired term of Dr. Jones. We recommend that the Conference approve the selection of Dr. Brockway.

Very sincerely yours,
THE FIRST PRESIDENCY,
By Israel A. Smith.

On motion of Elders H. L. Livingston and J. C. Stuart, the recommendation was approved.

The following recommendation relative to the Society of Archaeological Research was read:

March 28, 1947

To the General Conference, Greetings:

In harmony with the Conference action taken April 13, 1946, we recom-

mend that the executive committee of the Society for Archaeological Research consist of the following:

CHARLES R. HIELD, Chairman
LOUISE P. SHELDON
PAUL M. HANSON
HAROLD I. VOLT
ROY W. WELDON
Very sincerely yours,
THE FIRST PRESIDENCY,
By Israel A. Smith.

It was moved by Elders R. A. Cheville and W. Wallace Smith to approve, and the motion prevailed.

Communication from the Presidency was read, as follows:

April 12, 1947

To the General Conference, Greetings:

We suggest that the Committee on Relations with the Church of Christ consist of Elders J. F. Garver, Paul M. Hanson, and Henry L. Livingston.

Very sincerely yours,
THE FIRST PRESIDENCY,
By Israel A. Smith.

On motion of Elders C. R. Hield and A. L. Loving, the recommendation was approved.

The following recommendation was read, with reference to committee on Indian Welfare:

April 12, 1947

To the General Conference, Greetings:

In harmony with your action, we recommend that the Committee on Indian Welfare consist of Elders F. Henry Edwards, Charles R. Hield, L. Wayne Updike, Roy Weldon, and Ward A. Hougas.

Sincerely yours,
THE FIRST PRESIDENCY,
By Israel A. Smith.

A motion to adopt was moved by Elders A. A. Oakman and Perry Hiles.

Brethren C. G. Mesley and Cecil Wismer moved to amend by adding the name of A. L. Loving to the committee.

Brethren P. M. Hanson, C. G. Mesley, J. F. Garver, and Carl T. Self discussed the matter. Brother A. L. Loving spoke, and at the close of his statement declined to serve on the committee.

The chairman then stated that the question was on the motion to approve this committee. The vote was taken, and the motion prevailed.

Recommendations for appointment on the Zion's League Advisory Council were submitted as follows:

April 12, 1947

To the General Conference, Greetings:

At the suggestion of Brother McDowell, we recommend the following for appointment on the Zion's League

Advisory Council for the coming inter-conference period:

Melvin Fowler, Chicago, Illinois
Mary B. Hill, Hamilton, Ontario
Sadi A. Moon, Independence, Missouri
Carl Mesle, Kansas City, Missouri
Gordon Mesley, Graceland College
Richard Wood, Detroit, Michigan
Carolyn Walden, Lamoni, Iowa
Very sincerely yours,
THE FIRST PRESIDENCY,
By Israel A. Smith

On motion of Elders Alvin Wadsworth and Blair Jensen, the recommendations were approved.

Recommendation from the Presiding Bishopric was read, as follows:

Inasmuch as the Graceland College Endowment Fund bonds in the amount of \$233,300.00 matured January 6, 1946, and have not been since renewed, it is hereby recommended that the Presiding Bishopric be authorized to take whatever legal steps are necessary to have the date of maturity of these bonds extended for ten years from January 6, 1946, or a reissuance for the same length of time.

THE PRESIDING BISHOPRIC,
By G. L. DeLapp.

Elders D. T. Williams and Lewis Landsberg moved to approve, and the motion prevailed.

The following report from the General Zion's League Council was read by Brother Melvin Fowler:

Report of the General Zion's League Council to the First Presidency and the General Conference of April, 1947:

This report is submitted in the spirit of humility and consecration, in an effort to acquaint the church as to the deep feelings of its youth, and to express our sincere desire to work in its program and for our Saviour, Jesus the Christ. In the spirit of enlightenment and cooperation, we humbly submit ourselves to the acceptance of our God-given responsibilities in the progress of building the kingdom. We are not only preparing for future service, but we can and must serve the church now or many of our members will continue to find their life services in other pursuits.

The General Zion's League Council of the church, consisting of 175 delegates from 63 districts and stakes and four missions abroad, has met each day this past week at 11 a.m. in the Stone Church annex to evaluate the progress we have made and to study the errors of

our Zion's League during the past ten years, which were the first ten years of its existence. We have tried to re-study, re-affirm, and re-consecrate it to the year ahead and to the future decade.

We have an abiding faith in our mission in the church and a determination, devotion, consecration, and courage to now move forward, giving our lives and energies in the work of kingdom-building. We happily acknowledge and accept the challenge as presented in the Presidency's report. It gives us confidence in ourselves and stimulates our zeal and enthusiasm for a part in the process of achieving the kingdom.

The following are some of the needs expressed in the Council deliberations and represent the consensus of its members:

1. We feel a definite need for understanding and using the materials that are now extant in the church for youth work. There is also a need for the development and dispersion of new materials and helps to meet the emerging needs of a growing alert body of youth.
2. A definite need exists to tie the League more closely into the total Zion's League movement of the church and to bring about an education and a clarification throughout the church of the position and responsibility of Zion's League members and Zion's League leaders, relative to the administrative arm of the church. Not only do these relationships need to be clarified, but it is recognized that there also needs to be a bond of fellowship and Christian love among the youth of the church throughout the world.
3. Many times in the past, we have judged the success of our League by numbers rather than by the quality of the experiences we have had, the services performed, or the Christian character of our members.
4. Too often we have limited our concept of the League to a weekly meeting.
5. Inasmuch as we are a recognized part of the church school and the branch, we feel that we should carry our part of the financial burden, and should have a place in the branch budget.
6. In the past, too often the branch has not known what our League was doing. We feel that it should be informed as to our purposes and activities, and believe that this will foster a greater spirit of co-operation.
7. Youth are dissatisfied with immature and trivial duties. We want to belong, to share, to lose ourselves in participation in the church's program

and the effort to attain its objectives.

8. We recognize the lack of adequate leadership from within our own ranks as well as from the adult ranks, and the lack of complete consecration of present leadership.
9. We are alarmed and challenged by the general lowering of morals and ethical conduct among young people with whom we must live, which influence has carried over to some of our own church youth.

These needs are apparent. The Council calls upon the youth of the church to accept the responsibility of doing their part in a co-operative endeavor to meet these challenges. From among the many suggestions of a constructive nature which arose from our study and discussion this week, the following seem to stand out:

1. We must obtain an increased knowledge of our church and its purposes through our study, worship, recreation, and service programs. Through this sharing together, we seek to develop increased devotion and consecration to the goals of the church.
2. We feel the need for the objectives of branch, district, stake, and the church to be more clearly defined so that our program can be tied more definitely into the total program.
3. An effort should be made to increase the understanding by branch, district, and stake administrative officers and general church appointees of the purposes, organizational structure, and possibilities inherent in our total program.
4. We feel it is imperative that our members not otherwise engaged in educational pursuits should avail themselves of every opportunity to develop their abilities to serve through courses offered to us by Y.M.C.A., church organizations, school and college extension courses, and evening classes.
5. We would like to see a youth publication sponsored by the Zion's League organization to serve in meeting its needs and promoting its purposes.

The council also would like to see the following steps taken as soon as possible, if they do not interfere with the total program of the church:

1. The appointment of a full-time youth leader for the entire church, working under the director of religious education.
2. The assignment to youth of a big job, worthy of the energy and lives of young people, many of whom sacrificed for their country and who are ready and anxious to give even more for the nobler cause of the kingdom. This task might be twofold; one part

having to do with the evangelization of the world, the other with the immediate task of kingdom-building.

3. An integration of the League with the total church, so that a unified program will be achieved. The youth are in, of, and with the church. We cannot exist apart from it.
4. A Zion's League leadership training program to include regional schools and a youth leader's camp. Reunion programs should also include functional youth leadership courses in training by doing.

The Zion's League Council is now working out a program that will help to attain a Zion's quality of living through sharing and service. It is our desire to move forward in the work of kingdom-building.

We have continuously felt the Spirit of Christ at this conference and are grateful for the direction that has been given. We are also thankful for the privilege of association with the good men and women of the church whose lives are an inspiration to us, and we sincerely appreciate the devotion and leadership of Brother Floyd McDowell who has won a permanent place in our hearts.

It is the conviction of the Council that the future holds a challenge for the church and that with dedication and devotion this challenge can be successfully met. May God bless the church and its officers who have devoted and consecrated their lives to its ongoing work.

Respectfully submitted,
THE GENERAL ZION'S LEAGUE COUNCIL

Drawn up by the following committee and passed unanimously by standing vote of the Council, April 11, 1947.

DELMAR M. SLOAN
MELVIN L. FOWLER
GLEN E. HOLMES
MARY B. HILL
RICHARD CANTEN
RAYMOND E. TROYER

The chairman stated this would be received and spread upon the minutes. Bishop DeLapp made a statement with reference to the objectives of the League, and their project for raising \$25,000.00 during the inter-conference period. The Zion's League group sang a number under the direction of Elder Cheville.

The following from the Presidents of Seventy was read:

April 12, 1947

To the General Conference, Greeting:

The Council of Presidents of Seventy, with the unanimous approval of the First Presidency, the Quorum of Twelve, and the Quorum of Seventy, submit to

you for your approval the name of George A. Njeim to fill one of the vacancies in our Council and to request that his ordination to office of President of Seventy be provided for.

Respectfully,

THE PRESIDENTS OF SEVENTY,
By Percy E. Farrow,
Secretary Pro Tem.

Elders J. W. Rushton and E. J. Gleazer moved to approve.

Brother Njeim made a statement of his willingness to accept the office. Brethren Percy E. Farrow and J. W. Rushton spoke in commendation of Elder Njeim, and the motion to approve his selection as a member of the Council of Presidents of Seventy prevailed.

Recommendation from the Presidents of Seventy was read, as follows:

April 12, 1947

To the General Conference, Greeting:

The Council of Presidents of Seventy, with the approval of the First Presidency, the Quorum of Twelve, and the Quorum of Seventy, recommend that the following men be released from membership in the Quorum of Seventy:

1. C. W. Neville, because of greater adaptation to local work and improbability of return to church appointment.

2. G. T. Richards, and

3. R. D. Weaver, because of lack of quorum interest and activity, failure to report for three or more consecutive years, and improbability of being returned to general church appointment.

This recommendation is submitted to you for your action.

Respectfully,

THE PRESIDENTS OF SEVENTY,
By Percy E. Farrow,
Secretary Pro Tem.

Brethren M. L. Draper and J. D. Anderson moved to approve the recommendation, and the motion prevailed.

Communication from the First Presidency was read, recommending ordinations to office of high priest, as follows:

April 10, 1947

To the General Conference, Greetings:

After careful consideration of each call, we recommend the ordination of the following named brethren to the office of High Priest:

Joseph E. Baldwin, Chicago, Illinois.

John E. Booth, Columbus, Ohio.

William Joseph Breshears, Springfield, Missouri.

Alex. Cadwell, Guelph, Ontario.

Leslie W. Kohlman, Tulsa, Oklahoma.

Eldon V. Osborn, Detroit, Michigan.

Enoch C. J. Swanson, Columbus, Ohio.

Victor J. Witte, Rock Island, Illinois.

These names were originally presented by members of the Quorum of Twelve. The names of the appointees recommended have been considered in the Joint Council, and all of these calls have been approved in the Quorum of High Priests.

Sincerely yours,

THE FIRST PRESIDENCY,
By Israel A. Smith

Elders H. A. Higgins and V. D. Ruch moved to approve the recommendations.

Elder Joseph E. Baldwin indicated his willingness to accept ordination to this office.

Apostle Oakman spoke in commendation and support of Brother Baldwin, Brother Victor J. Witte, and Brother W. J. Breshears.

Brother Baldwin was duly approved for the office recommended.

Elder John E. Booth expressed his willingness to serve in the office indicated, and Apostle Jensen, representing Apostle Gleazer as well as himself, spoke in support of Elder Booth, and also of Elder Swanson. Elder D. E. Dowker spoke in support of Brother Booth and also of Brother Eldon V. Osborn.

Motion to approve Elder Booth prevailed.

Elder W. J. Breshears stated his readiness to accept the ordination. He was supported by Elder William Patterson, who also spoke in commendation of Brother Victor Witte.

The vote on Elder Breshears prevailed.

Elder Alex. Cadwell was not present, but Apostle Gleazer representing Apostle Jensen and himself spoke in behalf of Brother Cadwell, and also in support of Brother Osborn. Elder Farrow spoke in support of Brother Cadwell.

The motion to approve Brother Cadwell prevailed.

Elder Leslie W. Kohlman expressed his willingness to accept. He was supported by Apostle Hield, and duly approved by vote of the assembly for the ordination.

Elder Eldon V. Osborn indicated his willingness to accept the office. He was supported at the tribune by Elder Blair McClain.

Motion to approve Brother Osborn prevailed.

Elder E. C. J. Swanson was not present, but was supported by Elders G. G. Lewis, G. T. Griffiths, and John Booth.

Brother Swanson was duly approved by vote of the Conference.

Elder Victor J. Witte expressed his willingness to serve as indicated, and vote resulted in his approval.

The chairman announced that these ordinations would take place at the afternoon session tomorrow.

The congregation sang three stanzas of "All Hail the Power of Jesus' Name," led by Brother Cheville.

The following communication from the President of the High Priests' Quorum was read:

April 11, 1947

The First Presidency and the General Conference, Greetings:

For the past year a vacancy has been experienced in the presidency of the Quorum of High Priests. Brother John Sheehy has continued as one counselor, and I now feel the liberty of recommending the choice of Elder Emery E. Jennings as the other counselor.

This recommendation comes only after much prayer and meditation regarding this need in the quorum. At the meeting of the Quorum of High Priests at 10:00 a.m. today, the quorum unanimously approved this selection.

We present it to you for your further consideration and action,

Fraternally yours,

THE QUORUM OF HIGH PRIESTS,
By Ward A. Hougas, *President*

Brethren Orman Salisbury and Blair McClain moved to approve the recommendation. Elder Hougas spoke in commendation of Brother Jennings. The motion to approve the recommendation prevailed.

Attention was then directed by the chairman to resolution in the minutes of April 10, page 2, with reference to missionary program for the Indians.

An amendment was offered by Elders A. A. Oakman and R. A. Cheville to strike out the last paragraph of the document under consideration, and insert in lieu thereof the following:

Be it Resolved: That the Joint Council of First Presidency, Quorum of Twelve, and Presiding Bishopric be requested to give earnest consideration to the needs of the Indian members of the church, and to the conservation, consolidation, and expansion of the work among the Indians as may be practicable in connection with other interests of the church.

This was discussed by Elders Cheville and Loving.

The amendment, and document as amended were adopted.

The chairman then placed before the assembly for consideration the document from the First Presidency with reference to letters of transfer, as appearing in the minutes of April 9 and April 11.

The adoption of this document was

moved by Elders Carl T. Self and V. D. Ruch.

Elders Blair Jensen and L. Wayne Updike spoke to the question.

It was moved by Brethren G. G. Lewis and A. H. DuRose that the matter be referred to the Joint Council for their consideration.

This was discussed at the tribune by Elders F. H. Edwards, W. A. Hougas, and D. T. Williams.

The motion to refer to the Joint Council prevailed.

The following reports were read by the secretary and ordered spread upon the minutes:

April 11, 1947

First Presidency:

The report of the housing committee for this Conference, is as follows:

Number of persons assigned rooms	.951
Cot rentals arranged	50
Bed rentals arranged	102
Pillow rentals arranged	29

In addition to this, there were 243 reservations canceled. These cancellations caused much extra work and inconvenience. No doubt most of them were unavoidable but seem excessive in number.

Mrs. Essie Isenhardt, director of the housing, together with her assistants, Mrs. Mildred Cato, Miss Elizabeth Okerlind, and Mrs. Eva Holsworth, did an excellent work and complaints were few.

The women's department of Independence, was again of great help in canvassing the city for rooms.

Respectfully submitted,

GENERAL CONFERENCE HOUSING COMMITTEE,

By J. S. Kelley, *Bishop*

April 12, 1947

To the General Conference, Greetings:

We, your committee, appointed to have charge of administrations to the sick during the General Conference, report as follows:

We have endeavored to care for the many requests that have come to us which have amounted to about forty or fifty administrations per day. A number of elders have assisted us in performing the work that has been performed. We hope that spiritual strength and comfort may come to those who have received this ministry.

In gospel bonds,

J. F. CURTIS
L. R. HOLMES
A. K. DILLEE
Committee.

April 12, 1947

The First Presidency and the General Conference, Greetings:

The Quorum of High Priests met in regular session each day from Monday to Saturday inclusive. Besides the regular routine of business classes, fellowship services were held.

A rich spirit of fraternity prevailed, and the sessions closed with a high note of spirituality, with confidence and faith in the divine purposes of the church, its leadership, and the ability for our membership to make worth-while progress during the coming months and years.

We are most grateful to the First Presidency for the splendid direction and guidance that was given and pledge ourselves to more worth-while and devoted service.

Sincerely yours,

EMERY E. JENNINGS,

Secretary to the Quorum.

Announcements were read, hymn, "Where Wilt Thou Put Thy Trust," was sung, and Brother Rushton offered the benediction. The Conference adjourned at 4:30 p.m. to meet Sunday afternoon.

O. W. NEWTON,

P. G. FAIRBANKS,

FRANK McDONALD,

Secretaries.

Special Ordination Service

Sunday, April 13, 1947, 1:30 p.m.

QUORUM OF TWELVE IN CHARGE

Hymn, "O Jesus, I Have Promised."

Invocation: Z. Z. Renfroe.

Scripture Reading: M. L. Draper.

Quartet: Phillip Moore, James N. Kemp, Thomas R. Beil, Russell Ralston.

Ordinations:

President of Seventy, George Njeim, by Roscoe Davey and E. Y. Hunker.

Seventy, Alan J. Breckenridge, by Percy E. Farrow and Z. Z. Renfroe.

Seventy, James C. Daugherty, by E. Y. Hunker and Glen H. Johnson.

Counselor to Presidents of High Priests Quorum, Emery E. Jennings, by Ward A. Hougas and John F. Sheehy.

High Priests, Leslie Kohlman, by Charles R. Hield and Maurice Draper; John Booth, by E. J. Gleazer and W. Wallace Smith; William Breshears, by Paul M. Hanson and D. Blair Jensen; Victor Witte, by A. A. Oakman and Roscoe E. Davey; Joseph Baldwin, by D. T. Williams and Ward A. Hougas.

Hymn, "Be With Me Lord."

Benediction: G. G. Lewis.

General Church Officers and Ministers Under Appointment

FIRST PRESIDENCY

ISRAEL A. SMITH, President
JOHN F. GARVER, Counselor
F. HENRY EDWARDS, Counselor

QUORUM OF TWELVE

Paul M. Hanson, Special assignment as President of the Quorum of Twelve

George G. Lewis, Eastern Mission, comprising Maine and the New York, New York and Philadelphia, and Southern New England Districts, and special assignments

D. Blair Jensen, Ontario, Ohio, and the Pittsburgh and West Virginia Districts

E. J. Gleazer, Sr., Michigan (including Detroit-Windsor District) and Northern Indiana District

M. L. Draper, Alabama, Florida, Mississippi, Arkansas, Louisiana, Kentucky, Tennessee, Texas, Southern Indiana, and the Isle of Pines

A. A. Oakman, East Central States Mission, comprising Missouri, Illinois, and Wisconsin

C. G. Mesley, Independence and the Stakes

D. T. Williams, West Central States Mission, comprising Iowa, Nebraska, Kansas, Oklahoma

C. R. Hield and W. Wallace Smith, Southwest Mission, comprising Utah, Colorado, Arizona, New Mexico, California, Hawaii

R. E. Davey, Northwest Mission, comprising Idaho, Montana, Oregon, Washington, and British Columbia; and, with Percy E. Farrow as associate, the Prairie Provinces, Minnesota, and North and South Dakota.

M. A. McConley, Europe

PRESIDING BISHOPRIC

G. Leslie DeLapp, Presiding Bishop
Henry L. Livingston, Counselor
Walter N. Johnson, Counselor

PRESIDING EVANGELIST

Elbert A. Smith

STANDING HIGH COUNCIL

D. O. Cato
Carroll L. Olson
J. A. Becker
Leonard Lea
Howard P. Andersen
Charles F. Grabske
A. B. Phillips
Amos E. Allen
Harry G. Barto
Arthur B. Taylor
James F. Keir
Howard W. Harder

HIGH PRIESTS' QUORUM

Ward A. Hougas, President
John F. Sheehy, Counselor
E. E. Jennings, Counselor

PRESIDENTS OF SEVENTY

E. Y. Hunker
Z. Z. Renfroe
Harold I. Velt
Percy E. Farrow
Glen H. Johnson
George A. Njeim

DEPARTMENTS

Floyd M. McDowell, Director, Department of Religious Education

John R. Darling, Associate Director, Department of Religious Education

S. A. Burgess, Research Assistant to First Presidency

Arthur B. Phillips, Historian

Inez Smith Davis, Assistant Historian

Carroll L. Olson, Church Statistician

Henry C. Smith, Architect

Lloyd L. Bland, Auditor

Franklyn S. Weddle, Director of Music

Paul N. Craig, Assistant Director of Music

Mabel Carlile Hyde, Assistant Director of Music

Charles F. Grabske, M. D., Church Physician

Mrs. Pauline J. Arnson, Chairman, General Council of Women

Evan A. Fry, Director, Radio Department; D. B. Sorden, Assistant Director, Radio Department

O. W. Newton, Church Secretary; P. G. Fairbanks, Assistant Church Secretary

C. Ed. Miller, Director, Graphic Arts Bureau

THE STAKES

Independence — Charles V. Graham, Amos T. Higdon, Glaude A. Smith, and Donald V. Lents, Assistants to the First Presidency; Bishops J. S. Kelley and Harold W. Cackler, Assistants to the Presiding Bishopric

Kansas City Stake—J. D. Anderson, President; L. Wayne Updike, Bishop

Central Missouri Stake—Ward A. Hougas, President; T. A. Beck, Bishop

Lamoni Stake—Robert S. Farnham, President; Lewis Landsberg, Bishop

Far West Stake—Emery E. Jennings, President; Earl T. Higdon, Bishop

GENERAL CONFERENCE APPOINTMENTS

Adams, Loyd, Kirtland and Northwest Ohio Districts, effective August 1

Alberts, Donald A., Australasian Mission

Anderson, Joy D., Kansas City stake

Andrews, Alma C., Northern California District, Berkeley objective

Ashenhurst, Raymond, Kirtland District, Kirtland Temple

Baldwin, Joseph E., Chicago District

Banks, John W., South Central Michigan District, Midland objective

Beck, T. A., Central Missouri Stake
Beil, Thomas E., Referred to First Presidency and Apostles concerned

Billings, Virgil, Northern, Western, and Central Michigan Districts

Blackmore, John, Northeast Nebraska District, Omaha objective

Blackstock, John, Lamoni Stake
Booth, John E., Southern Ohio District, Columbus objective

Breckenridge, A. J., Southern Indiana and Kentucky and Tennessee Districts

Breshears, Wm. Joseph, Gulf States District

Butterworth, F. E., Society Islands Mission and the Stakes upon return to United States

Cackler, Harold W., Independence, Assistant to Presiding Bishopric

Carmichael, N. Ray, Assistant to Presiding Bishopric

Chelline, Warren H., Detroit-Windsor District

Chesworth, D. O., Maine, Southern New England, New York and Philadelphia, and New York Districts

Cole, Clifford, Northwest Iowa District

Conway, John T., Des Moines and Nauvoo Districts

Crownover, A. O., Gulf States District, Mobile objective

Daugherty, James C., Wisconsin

Davies, C. A., Australasian Mission

Davies, Fred O., Referred to the First Presidency

Engle, Harry A., Referred to Presidency and Apostles in charge

Farnham, Robert S., Lamoni Stake

Farrow, Percy E., Prairie Provinces, Minnesota, North and South Dakota

Frater, Allen S., Australasian Mission

Fry, Evan A., Radio Department, Independence, Missouri

Fry, Frank A., Des Moines Dist., Des Moines objective till October 1, then Great Britain

Gibbs, Arthur F., Northwest Region

Graham, Charles V., Independence, Missouri

Grice, John R., Direction of First Presidency till October 1, then the Stakes

Gunning, A. R., Australasian Mission

Guthrie, Merle L., Southern Ohio, Pittsburgh, and West Virginia Districts

Guthrie, Wm. T., Southeastern Illinois and South Missouri Districts

Haden, Wm. C., Oklahoma

Harvey, Donald E., Maine, New York, New York and Philadelphia, Southern New England Districts

Higdon, Amos T., Independence, Missouri

Higdon, Earl T., Far West Stake

Hobart, C. Houston, Eastern Colorado District

Holmes, Reed M., Southern New England Dist., Boston objective

Hougas, Ward A., Central Missouri Stake

Howard, Merle E., Southern Michigan and Northern Indiana Districts till October 1, then Eastern Colorado District, Denver objective

Hunker, E. Y., Northwest and Southwest Iowa Districts

Jacka, Sydney, Australasian Mission

Jennings, Emery E., Far West Stake

Johnson, Glen H., Oklahoma till October 1, then Great Britain

Kelley, J. S., Independence, Assistant to Presiding Bishopric

Kemp, James N., Hawaiian District, Hilo objective

Koehler, J. A., Referred to First Presidency and Presiding Bishopric

Kohlman, Leslie W., Central Oklahoma Dist., Tulsa objective

Landsberg, Lewis J., Lamoni Stake

Ledsworth, A. E., Prairie Provinces

Lents, Donald V., Independence, Missouri

Loving, A. L., Kansas and Nebraska

McClain, W. Blair, Detroit-Windsor District, Detroit objective

McDonald, Frank, St. Louis District, St. Louis objective

May, J. Charles, Arkansas and Louisiana

Menzies, James S., St. Louis and Central Illinois Districts

Miller, Howard F., Hawaiian District

Moore, Phillip W., Spokane District, Spokane objective

Muir, Carl E., New York and Philadelphia Districts, Philadelphia objective

Nikel, Casimir, Kirtland District, Cleveland objective

Nutgrass, John L., Nauvoo District, Burlington objective

Njeim, George A., California

Patterson, William, Spring River and Rich Hill Districts

Peisker, E. A. H., Australasian Mission, (Minister in charge)

Phillips, Jas. C., Eastern Michigan District

Potter, Floyd, Australasian Mission

Pray, Jack A., Chatham District, Chatham objective

Ralston, Russell F., Northern California District

Reneau, Jas. Carroll, Portland District

Renfroe, Z. Z., Texas

Robinson, A. V., Australasian Mission

Rock, Arthur J., Spring River District, Joplin and vicinity objective

Rogers, John C., Referred to First Presidency

Rowe, Eric, British Mission

Ruch, V. D., Southwest Iowa District, Council Bluffs objective

Rushton, John W., Minister at large

Russell, R. Melvin, Far West Stake

Scherer, Albert A., South New England and New York and Philadelphia

Mary A. Burlington
1510½ Jules St.
St. Joseph 16, Missouri

62970
17
h

Districts till October 1, then Holland

Scott, Herbert M., Eastern Colorado District, Denver objective, until October 1, then Des Moines District, Des Moines objective

Sheehy, Almer W., London District, London objective

Sheehy, John F., Toronto District, Toronto objective

Simons, Harry J., Flint-Port Huron District, Flint objective

Skinner, C. A., Assistant to Presiding Bishopric

Smith, E. Elwood, Flint-Port Huron District, Port Huron objective

Smith, Glaude A., Independence, Missouri

Smolney, John, Germany, Referred to Presidency and European Commission
Sorden, D. B., Radio, Independence, Missouri

Sorensen, V. C., Society Islands

Stebel, John, Germany, Referred to Presidency and European Commission
Stoft, A. E., Utah District, Salt Lake City objective

Stuart, J. C., Kansas City Stake, Central Church objective

Taruiarii (Horahitu) a Tauhiti, Society Islands Mission

Theys, Eugene A., Far West, Central Missouri, and Kansas City Stakes till October 1, then Germany

Tickemyer, Garland E., Southern California District, Los Angeles objective

Trapp, A. T., (self-sustaining) British Isles Mission

Troyer, Luther, Southern Michigan and Northern Indiana Districts

Updike, L. Wayne, Kansas City Stake

Vaughn, W. J., Australasian Mission

Velt, Harold I., Ontario, Canada

Weddle, Franklyn S., Music Department

Wellington, Paul A., Seattle District, Seattle objective.

Whalley, Peter, Southern California District, San Diego objective

Whiting, Ray, Under direction First Presidency

Williams, D. J., Southwest Kansas District, Wichita objective

Witte, Victor J., Rock Island District, Tri-Cities objective

Worth, Thomas E., Chicago District, Central objective

Yager, Joseph H., Minnesota, North Dakota, Montana

NEWLY REVISED
UNIFORM SIZE
MORE BEAUTIFUL THAN EVER

Popular CHILDREN'S BOOKS
Again Available



HERALD PUBLISHING HOUSE
103 South Osage Street
INDEPENDENCE, MISSOURI
"All Good Books"

\$1.25
EACH

THE Saints Herald

SUBSCRIPTION DRIVE IS EXTENDED TO APRIL 30
NEW SUBSCRIPTION RATES EFFECTIVE
MAY 1, 1947

- \$2.50 for One Year's Subscription in United States
- \$2.75 for One Year's Subscription in Canada
- \$3.50 for One Year's Subscription in all other countries

THE OFFICIAL CHURCH MAGAZINE

HERALD PUBLISHING HOUSE
103 South Osage Street
Independence, Missouri

www.LatterDayTruth.org



Photo by Frank B. Ross

A Woodland Brook

THE LADY WITH THE LAMP

By PRESIDENT ISRAEL A. SMITH



VOLUME 94

MAY 3, 1947

NUMBER 18

www.LatterDayTruth.org

There's a Lot in Friendship

Saints Herald

Volume 94 May 3, 1947 Number 18

EDITORS:

The First Presidency

Israel A. Smith
John F. Garver
F. Henry Edwards

ASSISTANTS:

Leonard J. Lea, Managing Editor
Kenneth L. Graham, Business Manager

I have just returned home from a happy experience. It leaves a glow of good will and appreciation in the heart. There was a convention of my civic organization in a distant city, and I had a chance to visit our congregation there, meet old friends and make new ones, and enjoy myself generally, as well as attend the sessions of our convention.

The next day came an opportunity that gave me particular pleasure. I was staying with a friend I have known for some years, a minister of another faith. He is also on the faculty of a college in that city, and invited me to address his class in religion, and tell them about the church, its founder, its principal doctrines and program. The young people were very friendly and attentive, and asked many questions at the close of the hour. I was, and am, very grateful for this experience.

This was not something that happened by accident. My minister friend first began to think well of the church because one of our bishops had befriended him in a time of discouragement. A young man in the class was interested because he had worked with some of our young people recently on the northwest coast. Friendly deeds and attitudes, Christian kindness, and consideration had prepared the way. My gratitude would be incomplete if it did not include that good bishop, and the unknown young people who built friendship.

I am more convinced than ever that friendship is one of the finest things in the world for spreading the gospel.

L. J. L.

P. S.

* A Woodland Brook

The eye of the artist finds a small spot of beauty in a place where ordinary people see only water, rocks and brush. To select such a spot, to capture the right instant of light and shade, and to make all the complicated arrangements of the camera to give it a perfect recording, this is a work of art. Such is the contribution of Frank B. Ross in providing our beautiful cover picture for this issue. It is the artist who goes through life increasing our happiness by seeking with infinite pains and recording with exquisite care nature's high moments of perfection and beauty.

* Partners

I was looking at the redbud tree blooming in the back yard, and I thought that nobody in the world could make anything more beautiful—nobody, of course, except God. Beholding it, I thought how wonderful it would be to have a share, however humble, in the creation of such beauty. But this kind of creation is not one of our privileges. Then I noticed a broken branch, and a place where insects were attack-

ing the tree; so there was a chance for me to trim, cleanse, and disinfect. I could add something to the soil, too, to make the tree grow better. Here, after all, was a chance for me to share with God in his work of creating beauty. I could be his partner.

One gets something of the same feeling in trying to lift the minds of men and women upward toward the light, to free them of the things that hurt and give them things that heal. It also is a part of the work of creation, and we can be God's partners in it, too.

* Human Lemmings

There is a strange race of little creatures in the north of Europe, a kind of small rodent called the lemming, which amazes us with its peculiar ways. With ears somewhat like a rabbit's, the tiny body of an individual seems harmless enough. But collectively, through sheer force of numbers and insatiable appetite, the lemming creates great havoc, and sometimes eats himself out of a food supply. Then he and his relatives migrate in a great insensate mass movement. Many of them drown in rivers and lakes too wide for them, and millions of them swim out to sea in search of other lands, only to perish in the waves.

We sympathize with the tragic, foolish lemmings. And yet are not the members of the

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$2.50 per year and \$1.25 for six months in advance in the U. S. A., its territories and possessions; Canada, \$2.75 per year and \$1.40 for six months; other countries, \$3.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

This publication is made possible by devoted volunteers who wish to help in the literary work of the church, and all manuscripts are gladly received for examination. As many as possible will be used. No payment for manuscripts is possible at the present time.

Contents

EDITORIAL:

Build Strong Branches.....	3
Our Church and Others.....	3
General Conference Notes.....	4
Across the Desk.....	4
Blue Pencil Notes.....	5

OFFICIAL:

No Kirtland Reunion This Year.....	4
Reunions	4

ARTICLES:

The Lady With the Lamp, by Israel A. Smith.....	6
New Day Prayer, a poem, by Ethel M. Bishop.....	8
Religious Education at Your Reunion, by F. M. McDowell.....	9
Organ Playing in the Church, by Roy Benson.....	11
Zion's League—Active Participant, by Sadi Anka Moon.....	12
Preventive Education, by Lawrence F. Woolley, M.D.....	13
The Materials of Creation, by Evan A. Fry.....	14
Needlecraft, by Mrs. D. J. Krabl.....	15
A New World, by Chet Weldon.....	16
Why Pray? Answer by Apostle A. Oakman.....	17
General Conference Minutes.....	21
Letters	24
News Briefs	19
Bulletin Board	18

human race somewhat like them? We multiply until the land will not hold us. We set out to demand space and resources that do not exist. We destroy ourselves in wars in which there can be no gain. Who are we to laugh at the foolish lemmings?

Build Strong Branches

Every branch in the church should work toward an inclusive and worthy goal. This inspiring branch purpose should be shared by the entire membership and be set forth in terms of specific aims in such areas as the preaching and teaching ministries, baptismal gains, the development of working personnel, church buildings and improvements, aid to the unfortunate and underprivileged, and local and general finances. Moreover, this branch purpose should be carried on from year to year, constantly refined and ever more fully achieved, and always leading to a clearer vision of what yet remains to be done. It should unite the Saints in a fellowship of builders, provide continuity between the administration of today and that of tomorrow, and set up modes of kingdom enterprise in which godly families prepare for Zion.

A branch purpose such as this cannot be defined in all its details in a moment. And even when those responsible for guiding the destinies of the branch are fairly clear concerning the essential branch purpose and its major implications, such leaders should not expect everyone else concerned to share their vision immediately and fully. Unity of understanding has to be worked out in the growing experience of the whole group. Nevertheless, local pastors should draw on their personal experience, consult with their associates, and integrate the general lines of advance; with the implied understanding that the vision of today must be refined tomorrow and that obligations growing out of our Sainthood which are now but dimly perceived will become more sure and more impelling as we grow in wisdom and grace.

The glory of God is intelligence. We advance from glory to glory in our several communities as we apply our spiritual and material powers

more and more wisely to the needs and opportunities which surround us. This requires every branch to face the facts of its situation squarely but with faith, knowing that labor and sacrifice are called for and yet knowing, also, what great victories are won by disciples who serve together under God.

This emphasis on the responsibilities which we all share as members of our respective branches involves no conflict with the responsibilities which we all carry as individuals. "All are called according to the gifts of God unto them," but this call is to the intent that we shall all "labor together with God for the accomplishment of the work intrusted to all." Sainthood implies partnership in our common task as well as worship of our common Lord. The duty

of the elders is not merely to set forth plans, but also to unite the Saints, according to their several abilities, in a great Cause which is already partially achieved, as we become members of one another as the first fruit of our devotion.

As the presiding elders of our established branches, together with their brethren of the standing ministry, set their hands and their hearts to the great purpose which seeks expression in their calling, and seek to balance spiritual insight with practical achievement in every field of church endeavor, then will the Saints be made glad, our children be well nurtured, our message be well known, our branches be well housed, and the kingdom of God be firmly established.

"Wherefore now, let every branch of the church learn its duty, and act in the place to which it has been appointed, in all diligence."

F. H. E.

Our Church and Others

In all interchurch relations it is better to be friendly than competitive. To help the community in building better citizenship, to bring the gospel to those who have not known it, to minister to the spiritual needs of men and women, to bring redemption from sin to those who need it and hunger for it, and yet not to come into strained relations with any other organization, is to reach a high plane of service indeed.

A strong fifty per cent of the citizens of our country belong to no church, receive no religious or spiritual ministry, contribute to no organized religious endeavor, and are subject to none of the redemptive influences that religion brings to the world. Here in this unsalvaged portion of our population is our greatest opportunity for missionary work and useful endeavor. To win a single convert from this pagan element in our country is three times as useful a service as trying to win a member away from another faith. The

reclaiming of our pagans adds to the total strength of the community of Christian faith; it stirs no feeling of hurt or resentment in any other church; it is a more meritorious, a more difficult, and a more honored service.

We must live in our communities, and our record there grows as we go along. We must consider well the consequences of the way we conduct our work, and particularly our evangelism. If we co-operate with other churches in every way possible, if we join in every effort to benefit the community, we soon have many friends outside of our own ranks and find that they will often help defend us when we are misunderstood. If we are competitive and unco-operative, we lose many fine contacts, friendships, and opportunities to serve, as well as to build and augment our numbers. L. J. L.

Editorial

General Conference Notes

Timely word came from Apostle McConley in Germany during the Conference, as also from Elder Davies in England and Elder Peisker in Australia; Elders Butterworth, Sorensen, and Miller in the islands of the Pacific, all of which were presented to the Conference.

The presence of the "English" delegation brought glamour to the Conference. Their names have been published elsewhere in our columns. They had a part in the work of the Conference and were guests at a number of social gatherings. Two of Graceland students were from the Australasian Mission.

Expressions of thanks by letters from the Presidency will be sent to all who have assisted in making the Conference profitable and enjoyable; but we would be remiss if we did not mention specifically the Laurel Club. This fine and devoted organization met the task of feeding the thousands every day with efficiency, the food well prepared and the service all that could be expected. To them, on behalf of the church, thanks indeed!

THE FIRST PRESIDENCY,
By Israel A. Smith

Drs. E. V. and W. E. Shute

From the *Kansas City Times* we learn that two of our brethren of the Medical Fraternity, Drs. E. V. and W. E. Shute, have been in Kansas City where they both addressed the Kansas City Academy of Medicine. The article bore the heading, "New Hope in Vitamin E," and they both lectured on the same subject. The closing paragraph stated that recently "the brothers established in their home city [London, Canada] the Shute Foundation of Medical Research, a nonprofit organization to receive and expend funds in further exploration of Vitamin E."

Israel A. Smith

Critical Literature

Brother W. S. Shea, Rochester, New York, sends us some pages of *The Illustrated London News*, issue of July 19, 1851. This paper, under the heading, "Illustrated Literature," printed a review of a book called *The Mormons, or Latter Day Saints*.

This account is interesting to us, for the reason that while going into details in a highly prejudicial history of the Saints, the persecution of the church, the assassination of Joseph and Hyrum Smith, and the dispersion, the trek west, etc., no mention is made of polygamy. The writer charged the Smiths with being "adventurers," but said, "They were morally no worse than their neighbours." ISRAEL A. SMITH.

Across the Desk

Samuel Pope

Elder Samuel Pope of New Westminster, British Columbia, passed away on Friday, April 18, at his home. For many years he was the pastor of the congregation in his city, and influential in the affairs of the church in the Northwest. In recent years he was a visitor to the General Conference, and won many friends here at headquarters. His integrity and faithfulness, his spiritual leadership, will be greatly missed. Further information will be expected for later publication.

CONSIDERABLE NOTICE has been given in the religious magazines to the so-called "conversion" of ex-Congresswoman Clare Luce to the Roman Catholic faith. Says the *Converted Catholic Magazine* of April, 1947:

Her formal submission to Roman Catholicism was in no sense a spiritual "conversion" but a mere transition or change-over from one church denomination to another.

The "reasons" she gives for her change are many and varied, and she is not sure herself if there was any one "real" reason. From the fact that she speaks in Protestant terms of "the gift of faith by grace" (a doctrine con-

OFFICIAL

No Kirtland Reunion This Year

The usual reunion at Kirtland will not be held this year on account of difficulties with the reunion facilities which cannot be corrected in time. In place thereof a two-day meeting will be held, beginning with a Friday evening service, August 15, and carrying through Saturday and concluding with the evening service of Sunday, August 17.

THE FIRST PRESIDENCY.

By J. F. Garver

Reunions

All reunion chairmen who have not communicated details concerning their reunion plans to the First Presidency are requested to do so immediately. We are interested in dates, locations, and personnel requested, and early information is urgently needed.

THE FIRST PRESIDENCY,
By J. F. Garver

demned by the Roman Catholic Church), she is obviously drawing upon the terminology of her Protestant background as a pious covering for her meaningless and unsubstantiated statement that "Catholic doctrine seemed to me the solid objective truth."

But this will all go down well with the unthinking mass of Americans who are beginning to believe the persistent propaganda that all persons of prominence in American life are rushing to Msgr. Fulton J. Sheen for tickets of admission into the Roman Catholic Church.

Israel A. Smith

Gratefulness

I thank thee, Lord, for blessings rare
That came to me today;
For faith and love and tender prayer
Will keep me in thy way.

I sought thee first at early dawn
For strength, this day alone;
Then trusted thee—thy will be done!
Thy way to me was shown. Amen.
—Ola Gunsolley Savage

Blue Pencil

Notes

After Conference Reflections

THE GENERAL CONFERENCE of 1947 will linger pleasantly in the memory of those in attendance as one of the best that we have ever held. The evident unity of purpose within and among the quorums of the priesthood was reflected also among the delegates. President Israel A. Smith grew still further in the confidence and affection of the people—he did a fine job as presiding officer.

CONFERENCE HANDICAPS

The telephone strike which began promptly the second day of the Conference was a serious handicap in various ways. However, everyone made the best of the situation—just another instance of the public being caught between two minority groups in a strategic position to tie up public utilities. Independence people are sensitive about their spring conference weather. Visitors at that time fail to see the natural beauty of the surrounding country—they see it when it is drab and dreary, and the weather most “unusual.” The weather may be bad or it may be worse. Years ago our good friend Peter Kauffman, of Swiss extraction, came to Conference. After his return to his beloved sunny California, he wrote me, “You had rain, snow, and hail, mixed mit dunderings and lightnings.” It was not quite that bad this year.

THE REVELATION

The revelation presented at the very beginning of the Conference confirmed our ancient beliefs that God still speaks and will continue to speak to his church through approved channels. Satisfaction was felt in the provision of the revela-

tion to bring the Quorum of Twelve again to full numerical strength by the addition of three excellent men. The release of John W. Rushton brought a pang to many in the realization that he would be missed from his accustomed place in the councils of the church. Yet there were compensations. Brother Rushton was ordained an apostle, April 20, 1902. The lifting of the burden of rather constant travel and attention to oft-times vexing administrative details must have been welcome. Then there were the words of commendation contained in the revelation and later the unanimous standing vote of the Conference, including visitors as well as delegates, in approval of the fine official tribute paid to the long-time friend of so many, John W. Rushton.

READ THAT CLOSING PARAGRAPH AGAIN

Many were thrilled to see the Quorum of Twelve again brought to full numerical strength; perhaps not everyone fully appreciated the closing paragraph of the revelation. How significant the prophetic statement, “Zionic conditions are no further away nor any closer than the spiritual condition of my people justifies.” The Inspired Version of the Bible tells us that God created all things spiritually before he created them physically. The Rockefeller millions may build a magnificent capitol for the United Nations; but will there be a *United Nations* to occupy the magnificent structure? Had we the millions, we might build the outer structures of Zion; of what benefit would they be if the spirit of Zion was not within the people who came to dwell there?

In that closing paragraph, we find also the repeated warning that we shall not give heed to self-appointed leaders who run with their own tidings and who even propagandize the people as against the counsel of the men set to lead the counsel under the law. The revelation says: “The church is admonished again that all movements toward Zion and the

gathering and temporalities connected therewith are within my law, and all things shall be done in order, the advice and counsel of the elders and of the Bishop and his council be sought and honored when received, as before enjoined.” The paragraph closes with this prophetic word of comfort, “My word shall not fail, neither will my promises, for the foundation of the Lord standeth sure.”

DISTINCTIVE LATTER DAY SAINT SIGNIFICANCE

In the report of the First Presidency, there appeared twelve specific recommendations having to do with missionary and pastoral work and the gathering. All of them appealed to me, and one in particular: “Give departmental work distinctive Latter Day Saint significance.”

In the smaller outlying branches, ministered to often by missionaries, children and young people hear our distinctive beliefs and important items of history peculiar to the Restoration preached rather often, until they are familiar with them. In the early days of the church, this was so true that even children could defend the church against attack. Today in the larger branches of the church, this is no longer true. Young people sometimes ask the bewildered question, “What is the difference between our church and other churches? Is there any?” Catholics do not make that mistake. They specialize in their ministry to children and youth. This suggestion to the departments may also have some significance in our program of preaching. Some of us come to speak of “the church,” as all inclusive, taking in all churches, Protestant and Catholic, and our own.

Long ago, in a revelation which began, “O hearken, ye elders of *my church*,” and which contained the following, “Ye are not sent forth to be taught, but to teach the children

(Continued on page 8.)

• *The address at the graduation of the Class of 1947, Independence Sanitarium and Hospital School of Nursing, at the General Conference on April 7, 1947.*

THE LADY WITH

IN 1856 A BRITISH battleship was dispatched to the Dardanelles to bring back to England a young woman. A whole nation awaited to do her honor; but modesty prompted her to return quietly, and she escaped to her country home before the news of her return could leak out. This amazing woman was Miss Florence Nightingale who had volunteered to take charge of a corps of British army nurses in the Crimea. Thirty-seven professional nurses went with her, to be joined by some hundreds of others.

The story of Miss Nightingale's labors at Scutari is said to be one of the "brightest pages in English annals." Under her direction, the mortality among British wounded was reduced from 42 per cent to 2 per cent, and though for a time Miss Nightingale was herself prostrated with fever, she refused to leave her post until the British evacuated Turkey. Thus an army nurse became a national hero, paralleled only by Clara Barton, the American nurse in the Civil War.

This early experience brought to the public mind what enlightened and consecrated service can do in times of emergency resulting in a consciousness of deep national gratitude for a great self-sacrificing service in the field of nursing.

THE PROFESSION OF nursing, developed so rapidly under the stresses of war and the demands of public necessity, comes now to be among the learned professions. Three very definite influences have helped to bring sick-nursing to its present high standing. First, religion; then war; and, lastly, science.

In the early centuries of the Christian era, women, impelled by religious feelings, took up the care of the sick as a charitable duty. Fabiola, a noble Roman lady, in A.D. 380, founded a hospital at Rome with a separate convalescent home. She gave herself and her fortune to the care of the sick poor.

The employment of women in such causes apparently was rapid, for in the reign of Honorius, about A.D. 400, several hundred women were engaged in the hospitals of Alexandria alone, which were managed by the clergy. In fact, through the Dark and Middle Ages, all hospitals and nursing were a part of the work of religious bodies, nurses being provided by monastic orders, both male and female, a system which largely continues to this day in Roman Catholic countries.

Some of the oldest foundations still survive, such as Hotel Dieu at Paris, St. Thomas and St. Bartholomew's in London.

Nursing, until a later period, was a menial office, looked down upon as a means of livelihood, followed mostly by women of the lower ranks, and without training or special skill. It thus continued down to the middle of the 19th century, when it began to be revolutionized, and the status of the nurse began to enlarge.

TRAINING FOR NURSES began. It was recognized as a special vocation. Isolated efforts as early as 1790 had been made to instruct nurses by lectures. Learning was thus imparted, but their skills had to be developed in the wards. There were no legal requirements, and little by the hospitals themselves, and the calling sank lower in the public mind.

Then in Germany came the inauguration of a new era or order, and training schools sprang up, and later in England, Florence Nightin-

gale received the training which equipped her for the glorious service which made her a national hero.

While the business of nursing came out of religion, religious orders fostered training, and the emergencies of war gave all of it a tremendous impetus, first the Crimean War and then the Civil War in America.

Thus, briefly stated, we see how religion and humanitarian instinct give birth to nursing. War provided the great need of humanity for a better quality, and then science came along to complete the work so begun. Since 1880, increasing demands have revolutionized the craft—made it a profession, and the change has been characterized as "scientific cleanliness." The calling—now a profession—was elevated in dignity. It appealed to superior persons, and more and more they have adopted it as their life's work.

An encyclopedia published as late as 1911 said nursing was not, however, regulated by law, a statement of fact now very much outmoded, because all of the 48 States have come to recognize nursing as a much-needed profession and have established laws respecting the training and licensing of professional nurses, and have provided for certain standards of those institutions where nurses received their training.

IN THE BEGINNING, the Independence Sanitarium grew out of a religious movement. In 1906 the church represented here tonight was given instructions as follows:

It is the will of the Lord that a sanitarium, a place of refuge and help for the sick and afflicted, be established by the church, at Independence, Missouri, as my servant Joseph Smith has already stated to you. This should be done as soon as it is found to be practicable, and without unnecessary delay. The presiding bishop and his counselors and the bishopric of the Independence Stake

www.LatterDayTruth.org

THE LAMP

by President Israel A. Smith



should take counsel together in locating and establishing this sanitarium.—Doctrine and Covenants 127: 1.

Ground was broken, a building was constructed, and in 1909 its first patient was received. In course of a little time, nurse training was begun, and this phase of its work has steadily grown, until we witness here on this occasion the setting aside of one night of a busy General Conference of a growing church to pay our respects to, and to honor this institution, its official personnel, its staff of medical experts and teachers, and better still, the graduate nurses and those who now are being graduated.

Thus science has become the greatest factor in the training of nurses for their professional careers.

Born of the same compassion that motivated the good Samaritan who responded to a great pity and poured wine and oil on the wounds of the unfortunate man—and I often wonder if wine and oil are good for cuts—we find that even a loving service ignorantly rendered might become a real disservice.

A FEW YEARS AGO, the blind and unavailing efforts of well-intentioned ignorance were pictured in a *Pageant and Masque of the Evolution of Trained Nurses*, and from this book I have culled an interesting bit of reading, in which the nursing of an earlier day shows the triumph of the nursing spirit—the humanitarian instinct. The progress made is amazing when we remember that nurses throughout the centuries literally worked in the dark, much of that time without the least help from science.

In this drama, we find the Spirit of Nursing speaking:

"I wept for pity, and I strove to ease where I might not mend; when they cried for me I went,—no dungeon was too dark, no lazar house too noisome, no battlefield too terrible. I bound the wounds that festered; I washed the sores that would not heal; I spoke gentle words and ministered to the plague-stricken multitude, nor knew that the hem of my garment bore death. Water I carried to those athirst with fever, nor knew that the [water] course was polluted; milk tainted with disease I gave to wailing babes, and none told me I erred. I served the sick and suffering, kneeling; I gave my life and yearned over them as a mother over her babe. But I blundered and stumbled and none set my feet in the right path. Oh, Mother! my children were grievously stricken, and my help stayed them but little."

Then Science comes forward: "'Tis I can aid her, Goddess; what she lacks I have. I may not own her gentle voice and tone; I cannot weep for pity, and the cry of the suffering multitude does not tear my heart. But I can reveal the germ that festers the wound, and teach how it may be killed that the wound may heal true and clean. I can show how the water source may be preserved pure. I can build the dwelling that shall be clean, sweet, and wholesome. I can track the plague poison to its lair, and my skill can stay its course. I, Mother, can teach Man how to repair the ravages his sin and ignorance have caused in despite of thy laws; and I can teach my gentler sister how her ministrations may be thrice blessed. She shall blunder and stumble no longer; there is a knowledge and discipline that shall prevail over ignorance and prejudice, and equip her for her struggle with disease, and the dirt and folly that are its cause."

Then Hygea, the presiding deity, tells how science and skill must be wedded to the spirit of service and self-sacrifice, how the head and hand must reinforce and direct the heart in order that nursing shall be something more than "kindly ignorance" stumbling on in the dark, "for without that knowledge and skill, no tenderness, no sympathy, no love, no gentleness will save the sick and suffering. If science guide not

pity, she may well harm those she seeks to save."

It was Florence Nightingale who first taught the world that nursing was an art, "the finest of the fine arts," and who first insisted on the need for a long and careful training which should include not only extended practice in the art itself, but sound knowledge of the principles on which it is based. It is this new emphasis on expert skill and knowledge which distinguishes the modern conception of nursing from the older idea of a purely voluntary religious or personal service on the one hand, or an unskilled form of manual labor on the other.

The real spirit of nursing is the crowning glory of the profession, for is it not an exemplification of the saying of the Master that if service be given to any the least of Christ's brethren, it is rendered unto him? But Science is the crowning achievement, for without learning and direction, it were a case of love's labor lost, and a patient could be lost or even killed through ignorance alone of what ought to be done.

In the Heroic Age, Homeric heroines of mythology were gifted with a knowledge of plants and their virtues, and mythology records that Asclepius, the Physician, had daughters, Hygeia, Panacea, Iaso, and Aegle, all of whom were specialists, so science had its early devotees—at least in imagination.

But our nurses of today have a technical knowledge never dreamed about from the earliest records of nursing down to the last one hundred years—even less. What goddesses these young women who are presented tonight could have been among the early Greek, the Trojans of Homer. Behold them! Indeed what goddesses they are among us in this prosaic and matter-of-fact 1947! And we are really much impressed not only by their wisdom and acquired knowledge, but indeed by their loveliness and beauty.

ON BEHALF of the Board of Trustees and the church which has fostered the institution which now confers its honors on them, I congratulate these young ladies on having reached their first objective in a noble career, a worthy profession, and wish for them a life rich in accomplishments in the interest of their fellow man.

And to Miss Copeland and her worthy assistants, Director Morgan, the teaching staff, the learned doctors, and all who have helped to bring these young ladies to this hour of achievement, our sincerest congratulations and appreciation.

Florence Nightingale was the inspiration for an American poet, Henry Wadsworth Longfellow, and he called his poem *Santo Filomena*, meaning Saint Nightingale. In this he pictured Miss Nightingale in the war hospitals in Crimea and among the wounded—May I read it?

He pictured—

The wounded from the battle-plain,
In dreary hospitals of pain,
The cheerless corridors,
The cold and stony floors.

Lo! in that house of misery
A lady with a lamp I see
Pass through the glimmering gloom,
And flit from room to room.

And slow, as in a dream of bliss,
The speechless sufferer turns to kiss
Her shadow, as it falls
Upon the darkening walls.

As if a door in heaven should be
Opened and then closed suddenly,
The vision came and went,
The light shone and was spent.

Of England's annals, through the long
Hereafter of her speech and song,
That light its rays shall cast
From portals of the past.

A Lady with a Lamp shall stand
In the great history of the land,
A noble type of good,
Heroic womanhood.

A Lady with a Lamp—Miss Nightingale. How appropriate the phrase! The Lamp of Relief from pain, of Mercy, of Understanding, of Intelligence, of Wisdom, of Loving Service.

May we not think of all these fine young women, who receive the seal of their labors and research today, each as a Lady with a Lamp, holding it high so that its rays of healing and understanding may minister to untold thousands during a rich life of devotion and service.

Blue Pencil Notes

(Continued from page 5.)

of men the things which I have put into your hands by the power of my Spirit; and ye are to be taught from on high.”—Doctrine and Covenants 43:4. True we may learn many things from the schools and from the press and radio; but in the things which God has revealed to us, we are “to teach and not to be taught,” to give and not to borrow. It is of doubtful propriety to borrow our materials, our sermon outlines, even their substance from other sources. The things we borrow are preached as well or better from other pulpits in finer church buildings—who will specialize in the message of the Restoration which came to us “from on high”?

The General Conference ministers to the people in various ways. There are the hours of worship and meditation, the ministry of music, the preaching service, the business session, and the many study hours in classes, quorums, and departmental meetings. The “Youth Assembly,”

meeting each forenoon in the main auditorium, seemed to me the largest and finest gathering of young people that I have ever seen at one of our Conferences.

“TILL WE MEET AGAIN”

There is another, an informal, not-programmed meeting that goes on between sessions during Conference. The meeting of old friends, from the East Coast, the West Coast, from Canada, Texas, from overseas. Also new friendships being made. Young people in groups, and often by twos, hand in hand. Young people looking forward. Old friends talking of the past. The last day of the Conference I saw three old timers in a huddle in an upper corridor of the Auditorium. They had gone to school together, gone swimming in the old swimming hole. A preaching service was going on on the other side of the wall; but they were having their own conference. A half hour later I saw them still in a huddle, making up for lost time since last they met—not knowing when, if ever, they might meet again in this world. God be with them till they meet again—in another Conference, here or yonder.

God be with you all, till we meet again;
By his counsels guide uphold you;
With his sheep securely fold you—
God be with you till we meet again!

ELBERT A. SMITH.

New Day Prayer

By Ethel M. Bishop

Ere thou risest from thy bed,
Speak to God whose wings were spread
O'er thee in the helpless night—
Lo, he wakes thee now with light!
Lift thy burden and thy care
In the mighty arms of prayer.

Lord, the newness of this day
Calls me to an untried way;
Let me gladly take the road.
Give me strength to bear my load,
Thou my guide and helper be—
I will travel through with thee.

Religious Education at Your Reunion

**The times are critical—The word of God is certain—
The church calls for action—Qualified leadership is im-
perative—Reunions are costly. They must be made to
count for God and the church.**

BY F. M. McDOWELL

The Times Are Critical

No intelligent person denies this. A vivid description of its reality came from the lips of our leaders during the late conference. In the opening sermon of President Israel A. Smith:

In my work, I see the official publications of certain ecclesiastical organizations. Here is a statement found in one of them: "One year had elapsed since men laid down their arms and firing ceased, but peace was never so far beyond our reach. The dreams of a warless world have been rudely shattered. It would seem that we are surely nearing the end of the age. *This critical world situation must be understood by God's people. The issues are spiritual—it is truth vs. falsehood; law vs. anarchy; God vs. Satan; Christ vs. anti-Christ.* Let us stop living in a fool's paradise, dreaming that the world will right itself. This world order is doomed. Man's day is drawing to a close. The second Psalm will be enacted as the closing drama of human rebellion against God and his anointed!"

And a message from the Quorum of Twelve:

As we witness the restlessness and frustrations of the statesmen of the victorious nations in their efforts to gain this peace, we are convinced that only through the application of the ethics and principles of the Christian philosophy does hope of success in this quest lie. Today the passion for luxury and ease, the increase of sensualism, resulting in the desecration of home and family life, the tendency to evaluate all in terms of material success, indicate the downward course of our civilization.

The Word of God Is Certain.

Here we quote from the remarkable closing paragraph of the last revelation to the church dated April 7, 1947:

The work of preparation and the perfection of my Saints go forward slowly, and Zion's conditions are no further away nor any closer than the spiritual condition of my people justifies, but my word shall not fail, neither will my promises, for the foundation of the Lord standeth sure.

The Church Calls for Action

Again quoting from the message of the Quorum of Twelve:

Today, more than ever, there is urgent need for the self-discipline so necessary to health, moral and spiritual well-being. . . . It is here where our Apostolic ministry shall have its place and potency. The great need of the world for these resources of faith, hope, and love must be met by the church bringing to bear all its power and influence to meet this urgent demand.

Qualified Leadership Is Imperative The Setting: The General Conference of 1947

The Scene: A meeting of the General Council of Zion's League, composed of approximately 170 young people and their leaders from 67 stakes and districts of the church and several missions abroad.

The Problem: The needs and limitations of Zion's League as the youth program of such a church as ours in such a day as this.

The Answer: Responses coming from 75 young people within an hour revealed that the first, most insistent, and imperative need of our young people was leadership. Here are a few of these responses quoted verbatim.

There is a lack of church leadership to unify the entire Zion's League pro-

gram and to follow through with it.

There is need for a full-time Zion's League leader in each district.

We need leadership to sit down with Zion's League leaders and members to evaluate their program and demonstrate new methods.

We do not have enough leaders among teen-age members.

There is no good training program for our Zion's League leaders.

There are too many people who won't take jobs.

Reunions Are Costly

Reunions are costly—tremendously costly. Costly in money, time, energy.

The budget of a single reunion often goes as high as \$500 to \$1,000. Approximately 1/6 of the total work year of the church is concerned with reunion activities. Dividing the total annual budget by six, one is appalled at what reunions cost the general church.

Then literally thousands of the Saints spend at least one week at some reunion. Here again is an outlay of many thousands of dollars. *We repeat, reunions are costly. We must make them count for the advance of the work of God.*

Religious Education Seeks to Help

The General Department of Religious Education is happy to be able to offer up-to-date materials and tested methods of procedure. This for the benefit of reunion committees generally, as they, within the next few weeks, plan their respective programs.

For the Children at Your Reunion

There is available now, absolutely new, attractive, uniquely Latter Day Saint materials for all ages of children from kindergarten through the junior high age. This series, available through the Herald Publishing House, is entitled "Behold the Light of the World." These

materials are listed at the following prices:

Leaders' Handbook, \$1.00
Leadership Training Curriculum, Vacation, 25c
Kindergarten Manual, 50c
Primary Manual, 50c
Junior Manual, 50c
Junior High Manual, 75c
Daily Record Card, 15c doz.
Attendance Card, 10c doz.
Award Certificate, 15c doz.

By the way, why wouldn't it be a good idea to appoint the children's workers for your reunion now. This rather than a day or two before your reunion starts, or even as sometimes happens after the children arrive on the reunion grounds.

For the Young People at Your Reunion

Appoint now, as many weeks as possible ahead of your reunion, a qualified youth leader to take charge of all young people's activities during your reunion.

Plan for a temporary organization of the young people who will spend the week together on your reunion grounds. We suggest that this organization be patterned after the organization of the Zion's League. This would mean that the program of your reunion would be outlined and sponsored by a cabinet or council consisting of: the young people's leader, the young people's president, and other officers, and four chairmen of committees—one in each of the following fields: *study, worship, recreation, service.*

Such a program has been tried out and in each instance has provided most happy and profitable reunion experiences for the young people. Best of all, it constitutes ideal preparation for the work of Zion's League in the branches and districts after the reunion is over.

Suggestions for Classwork for Young People

And what could the young people

study during reunion? Here are a few suggestions.

Exploring the Church, by Elbert A. Smith. This text constitutes the heart of the year-round Zion's League program for the next year.

Does It Make Any Difference? This is a most popular text and activity booklet for Zion's League for the current year.

Youth Work in the Church, a text by E. C. Harner, together with a study guide.

Overviews of Our Missionary Message, by Maurice Draper in quarterly form.

The League Program and How To Make It Go, (Advice and materials covering these and other topics will be gladly furnished by the Department of Religious Education, Auditorium, Independence, Mo.)

For the Adults at Your Reunion

A growing number of serious-minded adults complain that although reunion activities are usually inspirational, they often fail to provide practical helps. Within a few weeks after the close of reunion, so they say, the inspiration and emotional thrills of the moment have faded, and they are at as much of a loss as before reunion as to ways and means of carrying forward the work of their local branches.

Accordingly why not make leadership training a central feature of reunion activities? Many courses are available to choose from. See Bulletin 102. Instruction as to methods and procedures to be followed for credit will be gladly furnished by the Department of Religious Education. Here are a few of the many courses that could be offered:

How To Teach in the Church School, Vieth

Let Us Worship, C. B. Hartshorn

That Problem of Leadership, F. M. McDowell

Youth Work in the Church, N. C. Harner

Church and Home in Mutual Endeavor, F. M. McDowell

The Church in Christian Education, Paul H. Vieth

Exploring the Church, E. A. Smith

The Latter Day Saint Home of Today and Tomorrow, Alice Burgess

The Branch of Today and Tomorrow, Roy A. Cheville

Planning the Zion's Home, E. J. Gleazer, Jr.

God's Blueprint for the Temporal Things of Life, J. C. Runkle

Why not make reunion classwork count at a time when young and old alike plead for qualified leaders. We repeat we cannot afford the luxury of reunions that provide a few vacation thrills only. They must be made to count tremendously for the work of God. In this critical hour, let the Department of Religious Education help you.

A Divine Healing

Some weeks ago, I was a patient in the Independence Sanitarium. My case was diagnosed as a fungus infection of the nerves—a disease listed as incurable. My physician held no hopes for my recovery, but promised to do everything in his power to help me. While he and his assistants went to work with all that medical science could offer, word was sent to relatives and friends for prayers in my behalf. I was also administered to.

On Wednesday evening, February 5, at the union prayer service in Lamoni, Iowa, a special prayer for the sick was voiced by Clarence Heide. For a reason unknown to him, he was led to request that those who received divine aid should be allowed to know of it immediately. About 1 o'clock that night, I awoke feeling perfectly well. Something had happened to me. I sat up and talked with a fellow patient for about half an hour, then laid down and slept without a sedative until next morning. From that time on I had no more fever, and by Monday the doctor said I was making a remarkable recovery.

I write this as my testimonial to the goodness of God. Not only was the doctor directed in his treatment of my case, but more than human aid was granted me through the united prayers of many people. If there is a work for me to do, I desire to accomplish it in a manner pleasing to the Master.

John L. Fletcher

Lamoni, Iowa

Wants Visitors

Mrs. Julius Singleton, 3211 East 24th Terrace, Kansas City, Missouri, will appreciate correspondence and visits from the Saints. She will especially welcome visits from any local elders as she is in poor health and would like administration.

www.LatterDayTruth.org

Organ Playing in the Church

By Roy Benson

Teacher of Organ and Theory
Graceland College
Lamoni, Iowa

THE PRIMARY use of the organ in a church service is to accompany or assist singing. Its other function is to act as a unifying force from the time the service starts with the prelude to the time it ends with the playing of the postlude. The music in the service should, therefore, make a definite contribution to the act of worship.

The service should start with the organ (or piano) prelude. The prelude has a definite place in the church service; its function is to prepare for worship. It should be a period of meditation, not one of confusion and social disturbance. In a large majority of our branches, it is the time to usher people to their places, a signal that Sunday school is over and a choice time for social harangue, and I don't think our people are to blame. Much has to be done in training our ministers in all phases of church administration and supervision. Quite frequently our organists are notified that a certain service will start at 11:00 o'clock and asked if they would kindly start playing at 10:50; so for a good many years our organists have provided "walking and talking" music, not "preparation for worship" music. If the music is not permitted to contribute to worship, then let's do without it.

Assuming that we need organ music in the service, what music should be used? Here we have to make a distinction between poor music and good music; secular and sacred. Remember, the church is not a recital hall. Many compositions used might be good music—but not for church, because they can be associated with secular experiences. Here are a few extreme examples: *The Old Refrain* and *Caprice Viennois* are good compositions. We hear them on the radio, in the concert hall, and in the theater. Hearing them used as a prelude would hardly prepare one for a worship period; they would bring to my mind a con-

cert violinist, his beautiful tone, ability to play double stops with perfect intonation, and a finger dexterity which was amazing. One can hardly think of such and prepare for worship. Music must be used that is good and will blend with the atmosphere of the church. It must produce a mood conducive to worship. Choose music that has, in general, the following characteristics:

- (1) Melodic intervals which are diatonic
- (2) Harmonic intervals which are diatonic
- (3) Rhythms not intricate
- (4) Is not secular

Music for church service need not be difficult. However it should be performed with good taste and accuracy. Playing the hymns is the most exacting part of the service. They can't be practiced too much. The following are necessary for good hymn playing:

- (1) Legato playing — playing phrases smoothly and evenly
- (2) Pedals played as written, using both feet
- (3) Tempo feeling—steady, comfortable
- (4) Phrase feeling
- (5) Balance between organ and voices
- (6) Variety of ways of playing hymns — without pedals — octave higher—as solo, etc.
- (7) Plenty of time between verses

The first two of the preceding seven points are greatly abused. Legato playing requires a well-controlled finger action. If one has accomplished this during his or her piano study it will be easy to apply

The General Church Music Department has asked a number of people to prepare material on Organ Playing for Church and giving lists of suitable music for church use. The following article is the first of these. We wish to thank Mr. Benson for his co-operation and urge our organists to read this article carefully.

FRANKLYN S. WEDDLE,
Director of Music.

it to the manuals. This technique is fundamental for good organ playing; on the piano one may get by through the use of the sustaining pedal (which covers a multitude of sins). When an organ is played with poor legato, it is safe to say that the one playing it is also a poor pianist.

Pedals are to be played as written, using both feet. Pedals must be legato, also; this cannot be accomplished by "one-legged" organists. Try to get help on these points; if you can't, get an organ method book and go through it right from the beginning systematically. I would suggest the *Stainer Organ Method*; it is an old reliable text which has been revised and covers most of the organ problems.

Here is a list of several volumes of organ selections that can be used for church. All the music contained in these volumes is not good. The compositions range from very easy to—not so easy. Along with these can be used hymn tunes not familiar to our congregations using those in our own hymnal and also others. The *Bach Chorales* offer a wealth of material, and many of his organ works which are not too difficult, such as the 3rd and 6th selections from his *Eight Little Preludes and Fugues*, are good.

- (1) Historical Organ Collection, Dr. W. C. Carl, Schirmer, N. Y.
- (2) Eighteen Compositions for Organ, R. Elmore, Oliver Ditson Co.
- (3) Miniature Suite for Organ, J. H. Rogers, Presser.

(Continued on page 15.)

Zion's League--- Active Participant

BRIGHT sweaters and soft tweeds of young people—smiling, alert faces, row on row in the choir loft of The Auditorium—three hundred strong they arose to sing, with the affirmativeness and vigor which only the youth can know:

“Hail to the church and her youth,
Joined now for Christ and the truth.

One in fellowship,
One in stewardship,
Youth of the church.”

It was on Saturday afternoon of General Conference. One of these young people, Melvin Fowler, of Chicago, read to the Conference the report from the Zion's League Council. Such was the drama exemplifying the spirit of dedication of Latter Day Saint young people at the General Conference.

Nineteen hundred and forty-seven is the tenth anniversary of the Zion's League—“Youth United for Service in the Church.” Zion's Leaguers are church members above all. Young people like to work together and can work better in companionship with others like themselves. For those reasons there is a Zion's League.

On this tenth anniversary, there met together the General Zion's League Council. This council was newly formed, especially for this Conference. It was composed of appointed delegates from each district of the world-wide church. Delegates and visitors filled the Stone Church annex each day at 11:00 o'clock, to plan together the work of the Zion's League for the next eighteen months.

It was in the report to the General Conference that the hopes and objectives for the League, arrived at by this group, were presented.

As the Leaguers talked, a findings committee recorded their statements

of needs and problems, their evaluations of League activities and their suggestions. Each day there was put into the hands of every delegate the report of the previous day's statements, as accumulated and organized by the findings committee. An advisory committee of ten of the delegates digested these daily reports. In communication with the First Presidency and the Presiding Bishopric of the church, they set up, with the aid of the findings committee, the Report to the General Conference, which appears in the minutes. This report presents the League's own evaluation of itself, its place, its needs, and its future in the work of the church. In it the young people make their dedication to the church's purpose and program.

Presidents Israel A. Smith and F. Henry Edwards graciously received the members of the General Zion's League Council who visited them. It was with understanding concern that they viewed the place of the young people in the church. The presidents earnestly solicited the Zion's League members to help find, with the guidance of the Heavenly Father, the routes by which the young peoples' energies can be directed most effectively toward the church-wide goals.

It was pointed out that *the responsibility to keep the Zion's League meaningful rests with the youth.*

The First Presidency made these suggestions:

1. The Zion's League can help each individual member make adequate preparation for life, by providing impetus and opportunity to—
 - a. Know Christ
 - b. Know the church's purpose and program
 - c. Know his life philosophy
 - d. Know his vocation

By SADI ANKA MOON

- e. Prepare for a high quality marriage
2. Concerning the vocation of each Latter Day Saint young person—
 - a. He should choose his vocation early
 - b. Preparation should be made in lines in which the skills can be used in Zion-building
 - c. When the young person is prepared with a college education, he should give to the church in service, as much benefit from this preparation as is possible.
3. Concerning the building of Zion—*Zion can be built only by a people of devotion and culture.*
4. The Zion's League as a church-wide organization should choose projects and complete them in given lengths of time. These projects should be in the areas of (1) missionary work and (2) the building of Zion.
5. Concerning the objectives of Zion-building and missionary work—
 - a. The church, districts, and branches are admonished to formulate immediate and long-time objectives in the immediate future.
 - b. The objectives of the Zion's League must coincide with the objectives of the church.

What then are the definite tasks the Zion's Leaguers set before themselves for the next eighteen months—these tasks to accord with the suggestions of The First Presidency?

1. They will have a church-wide year-round program schedule to give guidance to individual Leagues in techniques for study, worship, service, and play. This they will use in co-operation with the pastor of their respective branch. This year-

book, being prepared by the general church, will help create *church-wide unity of the Zion's League*.

2. On a given date, all the League's in the entire church will hold a celebration to be known as the Restoration Festival. It may be a day or a week in duration, depending upon the strength of the individual League. This festival will emphasize an *understanding and appreciation of our church's function as a restoration movement for God's purpose*.

3. Each person will be personally responsible to himself and the church to *prepare himself to function wisely in leadership positions and as a craftsman in the business of building Zion*. He will obtain needed education at night school, in Y.M.C.A. training courses, by extension courses from a college or university, or by extensive individual study.

4. The Zion's League Council will be made permanent. At each General Conference it will meet to study and extend the League program, to refurbish the individual branches' stocks of techniques, and to state again their objectives. This is that there might be *unified and representative direction* of individual effort for the progression of the whole.

5. By assignment of the First Presidency and the Presiding Bishopric, the Zion's League will raise a fund of \$25,000 by next General Conference. Part of this money will go to have made two bronze busts of Frederick Madison Smith, one for Graceland College and one for The Auditorium. The rest of this money will be devoted to missionary work in other lands. This is the first *church-wide Zion's League project*.

6. The Leaguers will apply to their lives, their League, and their branch the goals set forth by the First Presidency and the Presiding Bishopric in their messages to the General Conference, registered in the conference minutes. Thus they

will attempt to *be active participants in the general church program*.

7. The educational program of the Zion's League will center on *Christ and the Resurrection as related to the Restoration*. This is the need of the entire church. This understanding must be made a part of every individual life.

At 8:30 each morning in The Auditorium, the students of Graceland College presented to the young people of the church their understanding of "These Things We Share." In pageantry, drama, discussion, and demonstration the Zion's League looked at the Church flag, the Church's hymns, the Church's persons, the Church's books, the Church's world-wide fellowship. On Saturday morning they viewed, with the aid of these tools, their common task.

And thus it was that on the last Sunday morning of General Conference of this year of 1947, the young people of the church joined in prayer and fellowship. Lovely Englewood church in west Independence gave the setting for the early morning service of dedication to Christ and to the work of his church.

Thousands of Latter Day Saint young men and women are at home now in the branches all over the church. They want to take an honorable, mature place in the church. Will you help them?

Preventive Education

Lawrence F. Woolley, M.D.

Alcoholism, like any other symptomatic behavior, is an indication that something is going wrong; that the interpersonal relations of this individual so fail to yield him satisfaction that he is left frustrated and unhappy. Evidently he does not see the world as it is, nor people as they are; or if he does, he feels unable to face and meet the situation or do anything about it.

From the standpoint of prevention, our foremost need is a widely diffused educational program aimed at teaching people how to get along with each other. The rules are simple and are easily assimilated.

1. Face your problems; talk them over with someone who can help you, a minister, a friend. Formulate them as clearly as you can and try to solve them objectively. Try to see what is going wrong; how it goes wrong; why it doesn't work; what can be done to make it work better, especially what you can do to make it go better.

2. In all your relationships with other people be sure to see that they benefit from the contact as much as you do. Remember that loving someone doesn't mean that you want to get out of them all you can, but that you want to do those things which will be to their benefit even at the expense of their displeasure. Try to love freely in this sense and not be too concerned with what you are getting out of it. To be sure, there may be many instances in which you will have little return from the individual concerned, but on the whole the returns will be most gratifying. "Cast your bread upon the waters."

3. Be kind to people; avoid hurting whenever you can. Try not to retaliate for every offense nor to see every fault; try to balance those faults which you do see with good qualities that are also invariably present.

4. Be tolerant; accept people as they are; try to bring out in them that type of behavior which is best for you both. Put up with them. Remember that they have to put up with you.

5. Try to look upon failure as an opportunity to learn. Failure indicates that there is something you do not know about what you were trying to do, or that you have not developed skills necessary to success. Examine each failure to see what went wrong and try to decide whether there is something you can do about it, or whether success in that particular instance would be really worth the effort.

6. Try not to be too afraid of anxiety, depression, or frustration. No one ever arrives at that state of perfection in which such reactions do not occur. Try to follow unsuccessful experiences with something that works better. Keep on doing things.

7. Assume responsibilities, first of all for yourself, and secondly for others. When you assume responsibilities, discharge them. Make few promises—none that you don't feel quite sure you can carry out.

8. Remember that it is people, not things, that are most important.—*Scientific Temperance Journal*, Winter: 1947.

The Materials of Creation

(Reading: Psalm 104: 1-9)

A SCIENTIFIC and philosophical question which has puzzled a good many people is this: Where did God get the material out of which to create the earth, the stars, and all the incidental creations which go to make up our world and our universe? If we assume, as some people have explained, that matter was co-existent with God, we have two absolutes instead of one—two great sources or causes, instead of one. If matter was co-existent with God, then it is as eternal as God, and it may be that God grew out of matter—which is an absurdity. God is eternal. He was not created or made. From everlasting to everlasting, God was and shall be. Our minds cannot grasp such eternity, but that need not be a bar to our *accepting* it as a basic point from which to conduct all our exploration into the mysteries of creation. But when we attempt to give eternity both to God and gross, inert matter, we are presented with an inexplicable dilemma.

The belief of science not long since—in fact so recently as my high school days—was that all energy is the product or outgrowth of matter. Science pointed out that for every action there must be an equal and opposite reaction, and describes the sources of energy according to the way that energy was derived from matter—physical, chemical, or electrical. Yet what seemed to be true was obviously untrue in at least some respects. Life and intelligence do not spring alone and unaided out of dead matter; but rather life and intelligence gather around them the matter they need to develop into certain preconceived forms. It is not the soil, but the life and nature of the rosebush, which determines whether it will be a dwarf or a climber, and whether the roses will

be red, yellow, or white. It is not the corn which determines what it shall become when it is fed to live stock or poultry, but the organism to which it is fed; for the same corn will produce white feathers on a chicken that produces black hair on a horse, or wool on a sheep. Living organisms gather and organize matter; but matter has never demonstrably produced a living, intelligent organism unaided.

WE ARE LIVING in an atomic age—an age in which we have torn into the atom far enough to discover that in last analysis it is not composed of material substance at all—not in the usually accepted sense of the term. An atom is almost pure energy. It consists of a nucleus, surrounded by negatively charged electrons, grouped in certain patterns, according to the kind of substance which they form. Break down the nucleus, which on first examination seems to be massed substance, and it resolves itself into a combination of protons and neutrons—simply more electrical charges which have no material substance of themselves at all, until they are grouped together in certain combinations. The protons are positive electrical charges; the neutrons are neutral; the electrons which surround the nucleus are negative. An atom, then, is simply a number of electrical charges, one kind forming the nucleus; another kind supplying the electrons which surround the nucleus. Which came first, the electricity or the substance? One noted scientist has answered the question something like this: electricity can exist apart from matter, but matter cannot exist apart from electricity.

The most powerful forces known to man are the forces which hold an atomic nucleus together. One scientist who lectured recently on a network symphony program said that the nuclear energy contained in one

By Evan A. Fry

ounce of matter is equivalent to the entire output of the Boulder Dam power plant for one month! Such is the power, the force, the energy required every moment simply to hold the stuff of creation together!

With the single exception of uranium, no atomic nucleus has ever been completely split, so powerful are the forces holding the atom together. It is now routine to modify or transform one kind of nucleus into a nuclear atom of some other substance, or into a heavier atom of the same substance, by bombarding it with other protons, some of which join the protons of the nucleus under fire, causing rearrangement of the surrounding electrons. This is called "splitting the atom." But in the case of uranium, the nucleus is actually split, emitting protons which in turn bombard and split other nuclei, which split and continue the process. This is the basic principle of the atom bomb—a releasing of the tremendous energy of the atomic nucleus.

Science is now agreed that the ultimate source of all things in the universe—the ultimate reality—is spirit—force—energy—electricity—call it by whatever name you will. All matter is simply an emanation of this all-embracing, all-inclusive spirit, or force or energy, which the religious man and the believer call God. Since this energy or force or spirit obviously manifests plan and intelligence and purpose, it must have personality; God is a person. But since his Spirit is everywhere, and is the power by which all things are created, the force which holds all creation together, and which keeps it functioning in harmony, it is literally true, as Paul said, that "in him we live and move and have our being."

ONCE WE UNDERSTAND the modern scientific viewpoint, that matter is the product of energy, the riddle of where God got the material out of which to create the world is easily resolved. He took of the power, or energy, or spirit which was a part of his own being, arranged that force in proper order in atoms, with their electrons, protons, and neutrons of energy, and the result was material substance out of which the sun, the moon, the stars, the planets, and all the creations visible and invisible were made. The statement that to God all things are spiritual, becomes understandable, for all material things are the products of spirit, and are held together and sustained by spirit. In a very literal sense, the world was made not only *by* him, but *of* him. As Paul says in I Corinthians 8: "But to us there is but one God, the Father, *of whom* are all things, and *we in* him; and one Lord Jesus Christ, by whom are all things, and we by him." The same idea is expressed in Hebrews 11: 3: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." And the Psalmist says, (104: 30) "Thou sendest forth thy Spirit; they are created; and thou renewest the face of the earth."

Yes, the work of creation still goes on. God perpetually renews the face of the earth, through a perpetual stream of cosmic, or creative rays, which create new atoms and new energy. Then surely a world such as this, which is made *by* God and *of* God is not a world in which to fear; but a world of purpose and love and meaning, which wills good to those who obey its laws and trust in its Creator.

You will find it true that the things that are eagerly followed and admired are of no use to them who have gained them; while they who have not yet gained them imagine that, if they are acquired, everything will come along with them.—Epictetus.

Isolated, but not Idle

I have been a reader of the *Herald* for a number of years, and isolated from church privileges, I've become a *Herald* enthusiast. I feel that I have something to be enthused about. The *Herald* is a great light shining to a people who are walking in darkness. Its many inspiring articles have been an inspiration to me. It is a light that shineth in the world and the world perceiveth it not.

President Truman, in his address before a crowd of 25,000 at the dedication of the \$115,000,000 T. V. A. dam at Gilbertsville, Kentucky, October 10, 1945, envisioning America on the brink of a great age, called for everybody to get into harness and push and pull until it comes about.

"We can't," he continued, "do it tomorrow, we can't do it next month, we probably can't do it next year. It's going to take some time for us to realize just exactly what we have and what we will do with it."

Dear Saints, is that the case with us? Is it going to take sometime for us yet to realize just exactly what we have and what we will do with it?

President Franklin D. Roosevelt, August 1, 1942, speaking at the dedication of the Naval Medical Center at Bethesda, Maryland, in observance of the 100th anniversary of the Naval Bureau of Medicine and Surgery, said, "Today, we dedicate the American Nation to the removal from the earth of the injustices and inequalities which breed wars and create such inhuman tyrants as the German, Italian, and Japanese war leaders."

Now Mr. Roosevelt did not realize that right here in the geographical center of the United States of America (so dedicated) is the blueprint of a rightly organized economic society designed for the very purpose to the removal from the earth of the injustices and inequalities which breed war and create inhuman tyrants. It is a religious enterprise. It is religion's answer to the world problem. Do we realize just exactly what we have, and the extent of our mission?

Mr. Roosevelt did not realize that in July, 1831, this center place which is the land of Missouri was divinely appointed and consecrated as the place for the building of the city of Zion, the seat of the Restoration Movement, a religious enterprise designed to give the world an answer to its problem (Doctrine and Covenants 57: 1).

Do we realize just exactly what we have and what we will do with it? Now, the blueprint of this plan has been (and is now) going out by radio, and has been (and is now) being published in the *Herald* and going into all parts of the land. It finds its way up here

in the Redwood Empire in the northern part of California. I get extra copies of these papers and distribute them (along with other material) around where I think they will do the most good with the hopes that the seed of truth may fall upon good ground and in time bring forth fruit. In this manner I am holding up the light in this part of the field, in the hopes that others may be attracted and come into the light.

May we come to realize just exactly what we have and resolve to do something with it. This is the prayer of a humble servant in isolation.

GEORGE F. ABBOTT.

Arcata,
Humboldt County, California

Needlecraft

The Needlecraft Department of the church desires to express thanks and appreciation for the splendid co-operation of groups and individuals who made possible our good success in the needlework sale during the late General Conference. All will be pleased to know that \$1200.00 has been turned over to the Bishop for our great cause. Individual acknowledgments of donations, received are being sent out as rapidly as possible—it will take some time to complete the list.

Thanks again to one and all for their kind help.

THE NEEDLECRAFT DEPARTMENT,
by Mrs. D. J. Krahl, *Secretary*.

Organ Playing in the Church

(Continued from page 11.)

(4) The Modern Organist, H. R. Shelley, Schirmer.

(5) Organ Voluntaries, A. Schreiner, J. Fischer.

(6) Organ Album of Modern Repertoire, R. Bedell, Schuberth Co.

(7) Franck Organ Folio, E. A. Kraft, Boston Music Co.

(8) The French Organist, R. Bedell, E. A. Marks Corporation.

(9) Douze Pieces for Organ, R. Bedell, E. A. Marks Corporation.

(10) Five Compositions for Organ, F. S. Snow, B. F. Wood Music Co.

(11) The Chapel Organist, R. Peery, Presser.

(12) Faulkes Five Pieces for Organ, Boston Music Co.

(13) Selected Organ Solos, Roland Diggle, Amsco Mus. Pub.

(14) A Master Selection of Compositions for Organ, R. Diggle, Amsco Mus. Pub.

A NEW WORLD

By CHET WELDON

For Those Who Dream, Dare, and Plan

Any group that desires success in its program must fulfill two basic requirements. First, it must meet a specific need in society. Second, it must have a definite program that fulfills and is adequate to that need. An over-simplified example would be the classical joke of trying to sell refrigerators to the Eskimos. No matter what kind of salesmanship program one has, selling refrigerators to Eskimos is doomed to failure from the start because it does not meet an existing need in the Eskimo society. If that need in this particular instance should exist, there still would remain the tasks of analyzing the need and formulating a program that would be adequate in fulfilling the need.

What is the need in society today and how do we as a church propose to respond to that need? We propose to demonstrate to the world a new collective way of life (Zion). We have a scriptural basis for such a claim.

Ever since the industrial revolution and the expansion of science, institutions in society have been evolving at an ever rapid tempo, but at the same time other institutions have been lagging—especially religion. Instead of accepting new truths and new ideas, religion has taken the defensive and only acknowledges truth when the evidence is overwhelming. At no point has religion assumed leadership in the basic affairs of man today; it is everywhere on the defensive. The main setback to religion's influence has been the withering away among people of the fear of death and an increasing conviction on the part of society that religion, as such, does not hold the power of life or death of the soul in the next world. Re-

ligion's hold on society in the past has been based largely on fear.

We are witnessing today the need for the evolution of religious institutions to a sounder foundation. It seems quite obvious that religious institutions have lost contact with the true need of society, and other institutions have moved in to fill this vacuum. The world has turned to Fascistic, Communistic, and Socialistic doctrines as its creeds for a *better way of life*. There are all doctrines of collective action. It is also interesting to note that the followers of these philosophies exhibit the same zeal and devotion that is evoked from adherence to religious causes. It seems quite obvious that society has lost faith in individual righteousness as an instrument for social change or a better group way of life.

Christ said, "I am come that ye may have life and have it more abundantly." Society realizes that a more abundant life rests not in an individualistic philosophy but in a collective philosophy. Notwithstanding these facts, religious institutions keep right on advocating individual righteousness as the panacea for combating evil in the world; and, incidentally, they go right on consolidating because of loss of membership. If I seem to have taken a negative approach to religion, it is only because I wish to make a contrast with what I consider the real function of religion to be in our society.

The road to a more abundant life lies in collective action. I firmly believe that it is the function of religion to initiate and guide society in collective righteousness.

We, as a movement, would be classed perhaps as a school of Utopian Christian socialists. We take as our major premise that the function of religion is to sponsor social reform and experimentation. This we do in the faith that society will imitate a demonstration which shows the effectiveness of a certain type of social organization. This process of exemplification and imitation takes direct issue with most socialistic schools in that the other socialistic schools insist that the state should be the unit of social experimentation. The great bulk of socialists would begin their reorganization of society on a national scale. We insist that society should be integrated from the smallest unit up, thus avoiding major dislocation.

An example of experimentation and imitation may be cited in society today. The city manager type of city government was demonstrated by one city to be practical and, hence, was copied by others.

Another feature of a religious-sponsored communal experiment is that it can be directed and subsidized without personal loss to the participants in case of economic failure. Of all the institutions existing in our society today, religion is the only one capable of conducting community experimentation. Industrial



New Horizons

concerns, labor organizations, government agencies, educational institutions, all these are wedded too inflexibly to certain dogmatic principles to sponsor communal experimentation. The greatest single factor that limits social scientists is their inability to conduct controlled experiments involving any number of people. A plan of social action acceptable to the labor segment of the laity would be opposed by the employer segment and vice versa. It may even be conceded that certain religious institutions are too heterogeneously composed to arrive at a unified plan of social action.

We, as a church, are quite fortunate in this respect; not only is our membership homogeneous, that is, for the most part from the same social strata of society, but we also have a common heritage in believing that our mission as a church is to establish the kingdom of God—Zion, on earth. No other religious institutions have that belief, but that does not mean they couldn't adopt it and attempt leadership in this field. This missionary concept is ingrained into the social consciousness of our church members, thus giving moral fabric upon which to fasten social righteousness.

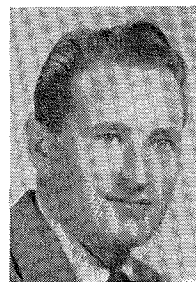
A quotation from the Doctrine and Covenants shows scriptural basis for this trend of thought: "the kingdom of Zion is in very deed the kingdom of our God and his Christ; therefore, let us become subject unto her laws," section 102:9. This seems to indicate that Zion shall demonstrate laws—that is, patterns of social behavior—which other nations will accept and copy.

In section 138, paragraph 3 of the Doctrine and Covenants we find this counsel. "Let the church again be admonished that the task of establishing Zion presses heavily upon us. Barriers and hindrances to the achievement of this goal should be removed as speedily as possible and practicable." This was given in 1940. Frederick Smith seemed to be indicating the factor of time. Where there exists a great social need in

society, some philosophy will rush into the vacuum, attempting to meet that need.

The Prophet Isaiah says, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it; and many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isaiah 2: 2, 3.) Mountain, in this sense, connotes government. Zion will teach other peoples the evolving pattern for group righteousness. Zion will be a living laboratory in right human relationships where the peoples of the world may come and learn to apply the

Here Is the Writer . . .



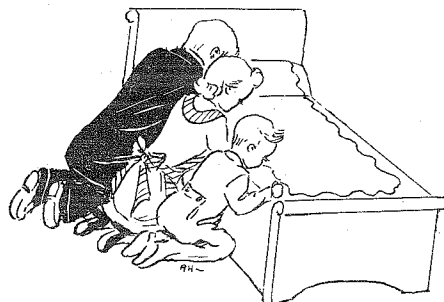
Chet Weldon is a native Californian. He was graduated from Graceland in 1939, after which he attended the University of California where he received his Bachelor of Science Degree in geology and soil science. For several years, he worked in the United States Soil Conservation Department in California. At present, he is taking some advanced courses in social science and business at Central Missouri State College in Warrensburg. His enthusiasm for Zion is stimulating to all his friends.

Zionic philosophy to their individual societies. Let us accept this challenge to "throw in our sickles and reap" with all our collective might for "the field is white already to harvest."

The Trouble-Shooter

Why Pray?

QUESTION: If God always does what is best for the well-being of his people, and what will promote the furtherance of his divine plan—why pray?



ANSWER: —By Apostle A. Oakman

God always does the best he can for the well-being of everyone of his creatures, just as I endeavor to do the very best I can for my own son. Besides creating us living souls, he has done the best he can, and given to us our agency. That was the best he knew how to do. But what does that mean? It means that (1) every rational being has the power to say "yes" and "no" to divine mandates, and (2) that ultimately God takes responsibility

for all that we do. Thus while he is not personally the doer of all that is done, eventually he comes into his own, and works his divine purpose in spite of the sin of his creatures.

Since we are creatures, and limited, not knowing what the best is that God has for us, we must of necessity "pray" him that his will may be made known. Prayer is not a means of changing God. It is a means of aligning our natures with his. A prayer meeting is not an organized "gimme" raid on God's bounty. It is a means of enrichment, of communion. Because we have said "no" to him so many times and gone our own way, the best he knows to do for us is to leave us to ourselves; and, while surrounding us with every inducement to come back to him, he does not force us. Imagine a son who never spoke to his father! Imagine a father who did not speak with his son! As well imagine the Christian life without prayer.

The question contains a hidden fallacy. God always does "the best he can" for us. He might well do more, were we to seek him oftener.

BULLETIN BOARD

Council Bluffs Anniversary Services

The eighty-fifth anniversary of the organization of Council Bluffs Branch will be observed with an all-day meeting on Sunday, May 18. President Israel A. Smith is to be the speaker. This observance will be in the form of a home-coming. An invitation is extended to all former pastors and members of the branch as well as any others who may wish to attend. Services will be held at 9:45 and 11 a.m., 2:30 and 8 p.m. A basket dinner will be served at noon.

V. D. RUCH, Pastor.

Maine District Spring Meetings

The spring meetings of Maine District will be held on May 18 at Beals and May 25 at Stonington. Apostle George Lewis and Bishop D. O. Chesworth are to be in attendance.

Church History Map Wanted

Miss Iola Tordoff, Nurses' Home, Independence Sanitarium, Independence, Missouri, wishes to obtain a church history map. Please write stating price and condition of map before sending it.

Chetek's Reunion

The Chetek Reunion committee met on March 30 to plan the 1947 reunion. It is scheduled to be held August 18 to 25 inclusive. Many improvements have been made to the grounds and new equipment added since the last reunion.

O. G. KIMBALL,
Committee Chairman.

Wants Church History

Alvin C. Wadsworth, LaCarne, Ohio, wants to purchase Volume Four of the *Church History*.

Books Wanted

Frank R. Shank, 5519 Kenwood, Apartment 423, Chicago 37, Illinois, wishes to purchase copies of the following: *Presidency and Priesthood*, *Journal of History*, *Exegesis of the Priesthood*, and other old church books. Please write, stating price and condition of books before sending them.

Requests for Prayers

Mrs. Sally Cunningham, 786 East Brooks Street, Galesburg, Illinois, requests prayers for her daughter, Mrs. Gladys Nelson of Galesburg, who is suffering with high blood pressure and a heart ailment, and her son, Keith Cunningham of Independence, Missouri, who has recently undergone two major operations.

C. N. Chiles, Climbing Hill, Iowa, requests prayers for his wife, Hattie, who is suffering with rheumatism. She has been afflicted for seven years.

Prayers are requested for Mrs. S. B. Malone of McLeon, Texas, who is suffering with a nerve disease. She has been healed through prayer before and believes she can be again.

Prayers are requested for Mrs. Maggie Penrod, 851 Washington Avenue, Chillicothe, Ohio, and her daughter that they may be healed of the respiratory ailment with which they are suffering.

The Saints are asked to remember Mrs. Don Stafford of Kansas City, Missouri, who has been afflicted for thirteen years with a nerve ailment. Her only hope of cure and chance for a normal life is through divine healing.

Emma Judas requests prayers for Emil R. Judas, Courtright, Ontario, who has suffered eight strokes in the past two years and is seriously ill.

Mrs. Delphia A. Boley, Doylestown, Ohio, asks prayers for herself and her husband,

Melvin, who is blind and has been bedfast for the past ten months. Mrs. Boley needs additional strength to carry the burden that is hers.

Benito U. Maliwat, 1014 West Linden, Independence, Missouri, asks the continued prayers of the Saints that his hand will be healed.

Mrs. William Watson, 1033 West Maple, Independence, Missouri, requests the prayers of the Saints that her health might be restored.

Eighty-nine-year-old Lizzie Stone, 521 West C Street, Wellston, Ohio, asks an interest in the prayers of the Saints.

Mrs. Alice Powell, Box 28, Folsom, New Mexico, asks to be remembered in the prayers of the Saints that she may be healed, if it is God's will, of a serious ailment.

Mrs. J. J. Goff, 213 North Sixth Street, Nebraska City, Nebraska, requests prayers for her husband that his sight may be restored and for herself that she may regain her health.

Mrs. Ola Bullock, Route 1, Haskell, Oklahoma, a nonmember, asks the prayers of the Saints for her family and a fourteen-year-old neighbor boy who is ill.

DEATHS

IVES.—Angeline, daughter of Zenas, Jr. and Grace Gurley, was born near Lamoni, Iowa, on December 25, 1872, and died November 25, 1946, of pneumonia in Toledo, Ohio. For a number of years she did social welfare work and was superintendent of the Girls' Industrial School in Chillicothe, Missouri, after which she supervised the beach house of the Women's Protective Association in Toledo. Following her retirement from this position, she and her husband ran an antique shop in Nauvoo, Illinois. She did assist during an emergency last summer at the beach house, but found her strength inadequate to continue the work.

She is survived by her husband, Frank C. Ives; a daughter, Mrs. Lenon Fitzell of Denver, Colorado; two grandchildren; and two great-grandchildren. She also leaves two sisters: Mrs. Julia McNutt, and Mrs. Zelma Blanchard. Funeral services were held in both Toledo, Ohio, and Canton, Missouri, where she was laid to rest beside her parents.

ZEIDLER.—Viola A., daughter of James and Mary Whitaker, was born December 9, 1905, and died February 11, 1947, at Cameron, Missouri. She was married to Walton G. Zeidler on August 10, 1929; one daughter, Joyce Lynn, was born to this marriage. Besides her husband and daughter, she is survived by two sisters: Lottie Whitaker and Mrs. O. E. Wood of Cameron; two brothers: Wesley and Henry Whitaker of Sidney, Montana. Funeral services were held in the Reorganized Church in Cameron, Seventy E. A. Theys officiating, assisted by James A. Thomas. Burial was in Graceland Cemetery in Cameron.

LOWE.—Francis Marion, was born November 7, 1877, at St. Derion, Nebraska, and died January 31, 1947, at Butler, Missouri. He was married to Ida Briggs on October 10, 1901; seven children were born to this union. On January 27, 1903, he was baptized into the Reorganized Church at Eldorado Springs, Missouri. Later, he and his family moved to Kansas City, Missouri, where he was employed by the Kansas City Public Service Company and the Armour Farms. For the past thirty-nine years, he has made his home on a farm near Butler.

He is survived by his wife, Ida, of the home; two sons: J. H. of Parkville, Missouri, and Ray of Butler; five daughters: Mrs. Dove Smith, Mrs. Marguerite Caton, and Mrs. Grace Herron of Kansas City, Kansas; Mrs. May Burton of Greenwood, Missouri; and Mrs. Allen Moran of Enid, Oklahoma; five sisters; three brothers; twenty grandchildren; and two great-grandchildren. Funeral services were held at the Roland Speaks Chapel in Independence, Missouri, Elder E. A. Lloyd officiating.

JEWELL.—Fannie, was born near Jarvis, Ontario, on November 26, 1868, and died at her home in Kinistino, Saskatchewan, on March 28, 1947. On April 12, 1886, she was married to William Jewell; twelve children were born to this union. Her husband, a son, and daughter preceded Mrs. Jewell in death. She united with the Reorganized Church in St. Thomas, Ontario, on December 13, 1896.

Surviving are six sons: Edward and Bud of Alberta; Harry, Roy, and Alvin of St. Thomas; and Charles of British Columbia; four daughters: Mrs. E. R. Beattie and Mrs. Myra Murphy of St. Thomas; Mrs. Gordon Beggo of Simco, Ontario; and Mrs. M. Gunderson, Kinistino; a sister, Mrs. James Skelding of St. Thomas; twenty-six grandchildren, and seven great-grandchildren. Funeral services were conducted by the Reverend G. W. Payne

at the United Church. Burial was in Kinistino cemetery.

BADGERO.—Ellen, was born January 9, 1859, in Canada, and died March, 1947, in Placerville, California. Coming to the United States in 1877, she was married to Charles Badgero in 1879, who preceded her in death. In 1883, she united with the Reorganized Church in Michigan, moving from there to the state of California. From 1925 until the time of her death, she made her home in Placerville.

She is survived by three daughters: Mrs. Edna DeBarnardi, Camino, California; Mrs. Nina Felix, Roseville, California; and Mrs. Viola Thompson, Bijou, California; and three grandchildren.

WOLFE.—Annie L., was born March 9, 1873, in Jonesport, Maine, and died March 14, 1947. She was a life-long resident of Jonesport, and a member of the Reorganized Church for many years. She is survived by four daughters: Mrs. Jessie Kimball of Independence, Missouri; Beatrice Alley, Jonesport; Ida Wolfe, Salem, Massachusetts; and Hazel Donovan, Everett, Massachusetts; two sons: Walter Wolfe, Lynn, Massachusetts; and Arthur Falkingham, Peabody, Massachusetts; several grandchildren and great-grandchildren. Funeral services were held in the Reorganized Church on March 16, Newman Wilson officiating. Interment was in the Greenwood Cemetery in Jonesport.

HOOPER.—Jessie Grace, daughter of Isaac and Anna Cowen, was born April 28, 1876, in Wyoming, Illinois, and died March 28, 1947, in the Torrington, Wyoming, hospital following a stroke. She was married on October 27, 1895, in Diamond Grove, Missouri, to Fred Hartman; seven children were born to this union, four of whom preceded her in death. On September 7, 1927, she was married to Thomas Hooper; after living in Texas and Missouri for seven years, they made their home in Wyoming.

Surviving are two daughters: Anna Ingram of Engelwood, Colorado, and Geraldine Allen of Lusk, Wyoming; a son, Ted Hartman of Tulsa, Oklahoma; a brother, Thad Cowen of Webb City, Missouri; eight grandchildren, and seven great-grandchildren. M. M. Bilyue officiated at the funeral services. Burial was in the Jay Em, Wyoming, cemetery.

FETTING.—Mary, was born June 7, 1883, in Watertown Township, and died suddenly on March 11, 1947, in Cash, Michigan. She had been a resident of Cash all her life. On March 23, 1904, she was married to Harmon Fetting; two children were born to this union. One son, Tige, preceded her in death. She was a member of the Reorganized Church and served twenty-six years as secretary-treasurer of the Cash Church, fifteen years as secretary of the women's department, and fifteen years as secretary of the church school.

She is survived by her husband, Harmon Fetting; a son, Herbert of Detroit, Michigan; two sisters: Mrs. Prime Wedge, Carsonville, Michigan, and Mrs. Harry Stradtman, Detroit; and three grandchildren. Funeral services were held at the Cash Church, Elders Audrey Murray and James Phillips officiating. Interment was in the Watertown cemetery.

FRYE.—Paul Edward, son of H. L. and Inez Frys, was born November 2, 1910, at Missouri Valley, Iowa, and died March 9, 1947, at Council Bluffs, Iowa. He was baptized a member of the Reorganized Church on April 10, 1921, and was married to Velma Miller of Missouri Valley on September 1, 1929.

He is survived by his wife; a son, Duane; his mother; three brothers; and four sisters. Funeral services were held at the Hardy Funeral Home in Missouri Valley, Elder D. M. Cassiday of Cedar Rapids officiating. Interment was in Calhoun cemetery.

KIEFER.—Jacob J., was born in Frankfort, Germany, on May 17, 1905, and died April 13, 1947, while attending General Conference in Independence, Missouri, at which he served as a delegate from Hawaii. He came to America in 1926, making his home in Stockton, Illinois. In 1929, he enlisted in the United States Army and was sent to Ft. Shafter in Hawaii. While in Hawaii, he met Edith Wong and was married to her on September 5, 1931. In June, 1946, they came to the States and made their home in Battlefield, Missouri. Mr. Kiefer was baptized and confirmed a member of the Reorganized Church on December 23, 1930, at Honolulu by Gilbert J. Waller and R. L. Macrae. On July 9, 1933, he was ordained a priest and on June 18, 1939, an elder. While in Hawaii, he organized two Boy Scout troops and was a Scout commissioner. He served as a precinct warden during the war.

He is survived by his wife, Edith, and two sons, Jared John and Jacob Winston, all of Battlefield. Funeral services were conducted by Elder D. J. Williams at the Carson Chapel in Independence on April 16. Interment was in Mound Grove Cemetery.

News Briefs

Central Missouri Stake

President, Ward A. Hougas

A total of 574 persons attended the spring conference held in Warrensburg. Dr. Roy Cheville was guest speaker and conducted classes in preparation for General Conference. At the Saturday business meeting, twenty-two recommendations for ordinations were approved. Most of the men called are in their late teens or twenties. Special activities for the juniors were conducted throughout the conference.

The second series of quarterly meetings for members of the priesthood and their wives has been completed. Five separate meetings were held in the stake so that all could attend. At the first series in January, Apostle C. G. Mesley was the speaker. At the last series, Stake President Ward Hougas spoke. The instruction period was followed by a social hour with the last feature of the evening being a fifteen-minute worship period.

The following themes have been selected for the year's program: "Priesthood—What It Means to the Family," "Stake Activities," "Relating Priesthood to the Program," and "Our Financial Obligations."

Lee's Summit, Missouri

Pastor, Frank C. Sherwood

Apostle C. G. Mesley met several times with members of the priesthood and their wives and was guest speaker at the January 12 service. Other visiting speakers during January and February were Otho Clark, Howard Cook, Ward A. Hougas, and Orville Hulmes.

Mrs. Edna Walsh and Gerald Adams were baptized January 19 by Elder Darwin Bozarth.

Twenty-one young people from Lee's Summit attended the Zion's League meeting at Holden on January 25 and 26.

Leubin Loveland, a member of the Lee's Summit congregation, testifies that he has been healed of a serious illness through administration and the prayers and fasting of the Saints.

Mr. and Mrs. Charles Reinking celebrated their golden wedding anniversary on February 9; on February 26, Mr. Reinking passed away. Another member, Mrs. Mary Mengel, died January 31. Sympathy is extended to the families of Mr. Reinking and Mrs. Mengel.

Holden, Missouri

Pastor, Robert P. Dillon

Several from Holden attended the young adults' conference held at Knob Noster in February. The Latter Day Saints and members of the five protestant churches observed the World Day of Prayer.

Missionary Loyd Adams preceded his series of meetings in early March with two weeks of visiting. He also addressed the high school assembly during his stay in Holden.

The women hold meetings twice monthly. Recent themes have been "Characteristics of Greatness," "Giving and Loving," "Value of Effort," and "A Rebirth."

The Stake High Council met in Holden on March 4.

Sharon, infant daughter of Mr. and Mrs. R. P. Jackson, was blessed recently. Lester Sims is again attending services after his return from Korea where he was stationed with the Army. Mr. and Mrs. George Bullard are also additions to the congregation.

—Lola Johnson, reporter.

Marshall, Missouri

Pastor, Roe B. Vincent

The women met at the home of Mary Banks on February 6 to quilt. On branch night, February 7, a program was presented by the Blue Birds; the evening ended with a Bible quiz and refreshments, which were also served by the Blue Birds.

A group of young adults attended the rally held at Knob Noster on February 9. On the same evening, members of the Zion's League were in charge of the local service. Talks were given on the famous men of the church and nation. Fifteen Leaguers are studying *Overviews of the Book of Mormon* for credit; Mary Banks is teacher. League Leader Byrle Wilson was given a surprise party on her birthday by the young people. The Leaguers held a valentine party at the home of Mr. and Mrs. E. J. Banlas, Jr.

Stake President Ward Hougas was the 11 o'clock speaker on Sunday, February 23. A basket dinner was served at noon.

Ora Hanson of Sedalia is a welcome addition to the group. She is assisting in the music department.

—Bernice Tyree, reporter.

St. Louis, Missouri

Pastor, Frank McDonald

Orban J. Hatch, Janet Fox, Janet Hands, Ronald Eilers, Jerry Norvell, William Tarrant, Linzie Braddy, and Virgil Noakes have been baptized since the first of the year, and Phyllis Rae Gordon and Sharon Lynn Mantle have been blessed. Evangelist R. V. Hopkins was present for a week in February and gave forty patriarchal blessings; he was the speaker on Sunday, February 16.

The women meet twice a month; they are studying *Edward's God, Our Help* under the leadership of Pastor McDonald. The young adults have selected Smith's *Restoration* as a study course for their Sunday morning class. They also meet twice a month for social activity; Charles Johnson is leader.

Pastor Frank McDonald has been the speaker at the Sunday evening services. The Leaguers hold a separate meeting at the same hour. In addition to their local activities, they are assisting in district projects, one of which is the printing of a district League paper. They are planning a trip for this summer to historically famous places in Missouri and Illinois.

Sixty-three persons in addition to the choir participated in the tableau given on April 4 depicting scenes from the life of Christ. Mathel Archibald directed the tableaux, and Frances Neff was in charge of music. Colored pictures were taken of each of the ten scenes at dress rehearsal.

Attendance at prayer service now averages over 100 each week.

—Ruth Cunningham, reporter.

Tacoma, Washington

Pastor, Ray Sowers

"Go Ye and Teach" was the theme of the March 2 Communion service; it was also used at various other services throughout the month.

Bishop Monte E. Lasater was the speaker on Sunday, March 16. On March 4, the branch board of trustees notified the congregation that a church desirably located and suited to the needs of the group was for sale. After the members voted to buy the church, Bishop Lasater investigated the matter and approved the purchase. Approval was also obtained from the Presiding Bishopric and enough money was raised in cash and pledges to make the down payment. The first service in the new church was held on Easter Sunday.

The Marietta Club contributed \$30.20 in March to the church fund and purchased flannelgraph pictures of fifty-two events in the life of Christ to be used in the children's department. The women are now studying the pamphlet, *Woman's Part in Evangelism*.

The Leaguers met on March 28 at the home of Betty Stewart to entertain the winners of a three-month contest sponsored by the League. Barton Sallander was leader of the winning group. The young people have raised nearly \$50 for the church fund.

—Lucille Gilmore, reporter.

Vancouver, British Columbia

Pastor, N. V. Morrison

Elder Will Cornish of Senlac, Saskatchewan, was present in late January to minister to the Vancouver Saints. On February 3, eight-year-old Joey Embleton was baptized in the New Westminster font by Pastor Norman Morrison. He was confirmed in the home church by Elders Calvin Taylor and Edwin Spargo. Following this ordinance, Eric Burton, infant son of Mr. and Mrs. Eric Andrews, was blessed by Elders Will Cornish and Norman Morrison.

Members of the priesthood have been meeting for the past two months following the suggestions in the *Pastor's Manual*. Much good has come of the priesthood visits with attendance at all services increasing. The use of visual aid materials has been introduced in junior church. Charles Stanbridge, junior pastor, is assisted by his wife, Belle, his daughter, Donna, and Elder Edwin Spargo.

The Vancouver Zion's League won the annual challenge cup this year in the British Columbia District drama festival. The winning play was "A Gift Twice Given"; Dorothea Spargo was the director. The Leaguers are studying the pamphlet, *Does It Make Any Difference?*

A farewell party was held recently for the Whites who are returning to their home in Ribstone, Alberta.

Under the direction of Edwin Spargo, the library and bookstore are flourishing.

The Daughters of Zion are assisting the local temperance workers in an effort to control the sale of liquor.

Priest Chester Taylor, who is attending the University of British Columbia, has been awarded membership in the Literary and Scientific Honorary Society. In spite of his work at the university, Brother Taylor attends services regularly.

Recent guest speakers have been George Millar, pastor of the New Westminster Church, and Apostle D. T. Williams who showed slides of his Hawaiian visit.

—Bert Embleton, reporter.

Independence, Missouri

Sugar Creek Congregation

Pastor, Ephriam Brown

Elder A. Blakeslee Smith has been the Sunday evening speaker for five successive weeks. Recent baptisms include those of Noel Rogers and Randolph Brown. Mr. and Mrs. Aldrich, formerly of Houston, Texas, are making their home in Independence and attending Sugar Creek Church. The Boehams, in whose home the mission was begun, have returned after an absence of fifteen years. The young people are active in the work of the church, holding prayer services, fellowships, and classes in stewardship under the direction of Bishop Walter Johnson. The latest social activity was a valentine party at the home of Mable Lonzo.

—Mrs. Sarah Bateman, reporter.

Southwestern Texas District

The 1947 Southwestern Texas District Conference was held at First Church in San Antonio on February 15. Rosecoe Davey presided over the conference, assisted by District President Theodore Dorow.

Reports from all officers, including those of each priesthood member were read. It was voted that a new boundary line for the Southwestern Texas District be established. This one includes San Antonio, Bandera, Austin, Corpus Christi, and the Rio Grande Valley. The names of Joe Berry and Fred Galbreath were presented for ordination to the office of priest and Albert Holder to the office of deacon. All were approved.

Officers for the coming year are as follows: J. E. Wilder, district president; Theodore Dorow and H. E. Winegar, counselors; Mrs. Carl Dorow, secretary-treasurer; Wayne Jackel, director of religious education; Ella Wheeler, women's leader; Carl Wheeler, Jr., young people's supervisor; Emma Jackson, director of music; and H. E. Winegar, nonresident pastor. Floyd Jett was sustained as bishop's agent. Delegates to General Conference were also elected.

On Saturday evening, J. E. Wilder showed pictures he had taken at the youth retreat in Bandera last September. A song fest preceded this service.

Sunday began with an 8:45 devotional, which was followed by church school classes. Missionary J. Charles May taught the adult class. At 11 o'clock, Brother Davey addressed the conference. A basket dinner was served at noon. Separate meetings were held by members of the priesthood and women's department at 1:30 p.m. An ordination service preceded the evening worship hour.

—Mrs. Carl Dorow, reporter.

Sherwood, Oregon

Pastor, R. E. Chapman

The women, under the direction of Mrs. Bessie Shultz, meet bi-weekly at the church for a period of worship, a potluck lunch, and handwork projects. Money earned by the group is applied to the building fund. The Zion's League, with Mrs. Rowena Shultz as president and Joyce Adamson, vice-president, holds regular meetings for study, recreation, and group activities. On March 30, the Leaguers sponsored a dinner at the church for all members of the congregation. They presented a program following the dinner.

Missionary Arthur Gibbs, recently returned from Hawaii, conducted a series of missionary services at the Sherwood Church from March 9 to 19 inclusive. The sermons were preceded by a song service and the showing of Kodachrome slides of the islands. He also used chalk-talks, story-o-graphs, and slides to illustrate his lectures.

Patsy Ann Wilson, Wilsonville, Oregon; William Buckbee, Portland; and Mrs. D. A. Shultz, Tigard, were baptized at First Church at the close of the series. Kenneth Robert, infant son of Mr. and Mrs. W. C. Buckbee; Darwin Lee, son of Mr. and Mrs. S. R. Owrey; and Donna May, daughter of Mr. and Mrs. D. A. Shultz, were blessed by Elders Clark Livingston, R. E. Chapman, and Arthur Gibbs on the same day.

A sunrise service, which was to have been held on Easter Sunday morning on the hill overlooking Sherwood, was canceled because of rain. Instead, a community service was held at the Friends' Church at 6 o'clock. At the church school worship service, Priest Vincent

Shultz talked on "The Meaning of Easter." The Communion service was arranged by Pastor R. E. Chapman. Before a large white cross with a background of flowers and ferns, Dorothy Ballard presented in pantomime, "Rock of Ages," which was sung by Beverly Murdock. At the evening service, Pastor Chapman narrated the Easter story as he showed slides of the Resurrection. Music was furnished by a girls' trio.

—Vincent Shultz, reporter.

Bradner, Ohio

Pastor, W. R. Wirebaugh

Branch officers are W. R. Wirebaugh, pastor; William Smith and Brandon Smith, counselors; Mary French, clerk and auditor; Cleo Smith, solicitor; William Smith, treasurer; Hazel Smith, director of music and publicity agent; Idella Todd, auditor; Milo Smith, church school director; Ruth Grahl, adult supervisor; Idella Rojeuski, young people's supervisor; Drusilla Estep, children's supervisor; and Milford Smith, secretary. Officers in the women's department are Mary French, president; Idella Todd, vice-president; Maude Smith, secretary and friendly visitor; Mae Smith, treasurer; Hazel Smith, reporter; Glada Wirebaugh and Nellie Smith, flower committee; and Ruth Grahl, program chairman. Officers of the fellowship class are Doras Crawford, president; Oria Smith, vice-president; and Glada Wirebaugh, secretary-treasurer. This group meets once each month for a study class.

On December 7, Mr. and Mrs. Alfred Grahl invited the young people to their home for a 6 o'clock dinner. Present on this occasion were District President and Mrs. Wadsworth of Oak Harbor, and Pastor and Mrs. Wirebaugh. A Christmas program was presented on December 22. The Pollyannas held their Christmas party on December 24; mystery sisters were revealed at this time and names drawn for the coming year. On January 28, many of the Bradner women motored to Oak Harbor to attend the district women's institute.

A supper, honoring Mr. and Mrs. Doras Crawford, was sponsored by the adult class on the evening of February 28. Mr. Crawford is president of the class.

On March 1 and 2, several members attended the district conference at St. Marys. Apostles E. J. Gleazer and D. Blair Jensen were in charge.

—Hazel Smith, reporter.

Coalville, Iowa

Kathleen Jo, infant daughter of Mr. and Mrs. William Gernhart, was blessed Sunday, December 15, by Elders F. H. Higgins and Harold E. Mann.

A Christmas program was presented on Sunday evening, December 22, to a large crowd. Treats were distributed at the close of the program.

Bishop Stephen Robinson was the morning speaker on Sunday, December 12. No services were held on January 19 so that local members could attend the financial observance meeting in Des Moines. Due to inclement weather and impassable roads, no services were held the first two Sundays in February.

Seventy E. Y. Hunker and Missionary John Conway conducted a series of services from February 16 to March 2. Despite the weather, attendance was good, and three new members were converted. The baptismal service was held in the Y. M. C. A. building in Fort Dodge on March 2, Brother Hunker officiating. The confirmation service was held at the church in the evening.

—Donna Jean Brooks, reporter.

Sioux City, Iowa

Pastor, Cecil Burnett

Willis W. Moore was baptized by Priest Charles Gunlock on January 5, and was confirmed the following Sunday by Elders Raymond Smith and Arthur Thompson.

Recent topics for study in the women's department have been "The Dawning of the Restoration," "The Restoration of the Priesthood," "The Church Restored," "Typical Beliefs Concerning God and Christ," "Our Scripture: The Three Books," and "Typical Beliefs Concerning America."

On February 13, the women held a valentine luncheon in the lower auditorium of the church, after which a program was presented.

Kathleen Gernhart and Daniel Thompson, midyear graduates, were honored by being two of the four speakers selected from the student body for the commencement exercises at East High School. Both are planning to attend Graceland next year.

Members of the priesthood have been holding a weekly study class on Monday evenings. They and their wives enjoyed a dinner in the lower auditorium of the church on March 4. After the dinner, a joint discussion was held on how to improve the branch. Hereafter, the women will meet the first Monday in every month for their own study period.

L. D. Weldon was guest speaker on March 11; in the afternoon, he met with the young people. Other recent speakers have been George Vandel, Raymond Smith, Charles Smith, Clem Evans, Larry Jones, Herbert Floyd, and Cecil Burnett.

—Velma Floyd, reporter.

Alton, Texas

A missionary project of the church school division has been the distributing of quarterlies to isolated Saints within a ninety-mile radius of Alton. The church radio program is also printed regularly in the local newspaper.

Three families, the Y. A. Knutsons, S. B. Malones, and A. R. Malones, have moved to Alton from McLain, Texas. There are now eight families in Alton and several nonresident members attending services. Officers for the group are: Y. A. Knutson, leader; Raymond Carson, church school director; R. L. Henson, solicitor; and Mrs. R. L. Henson, publicity agent.

Sunday, March 30, was observed as a day of fasting. Communion was served at 11 o'clock by S. B. Malone, Jr., of McLain.

Recent speakers have been District President Ralph F. Wilt, Missionary Glen Johnson, W. C. Haden, L. A. Johnson, and I. C. Schrier.

—Mrs. R. L. Henson, reporter.

Regina, Saskatchewan

Pastor, J. W. Mountenay

During the winter months, District Missionary James Menzies and Elder James Cornish have visited Regina and ministered to the Saints. Elder Guy Van Eaton of Shellbrook also worshiped in Regina while attending the legislative assembly.

The women, under the leadership of Sister Mountenay, hold regular meetings in the homes. Members of the Zion's League meet each Sunday evening following the regular service. Recent social events have been held at the Taylor and Carson homes. A small charge was made on these occasions to augment the building fund.

Regina Saints are handicapped by not having a regular place to meet. Sunday services are held in the Knights of Pythian Hall; all other meetings must be held in the homes.

—G. M. Taylor, reporter.

General Conference Minutes

CONCLUDED

Business Session, Sunday,

April 13, 1947

The closing session of the 1947 General Conference was called to order by President J. F. Garver at 2:45 p.m.

Hymn No. 204, "Awake Ye Saints," was sung under the leadership of Elder Franklyn S. Weddle, Church Director of Music. Brother Thomas Thomas of Kirtland, Ohio, accompanied at the organ.

Apostle P. M. Hanson offered the invocation.

Report of Registration Committee was read as follows:

April 13, 1947

To the First Presidency and General Conference:

The total registration up to noon today is 4,446, divided as follows:

Delegates	397
Delegate Ex Officios.....	359
Ex Officios	357
Visitors	1,922
Hosts	1,311
Total	4,446

This total compares very favorably with previous years, as the following comparative totals will show:

1928	1,696
1930	6,008
1932	1,170
1934	1,090
1936	2,150
1938	2,410
1940	3,424
1942	2,574
1946	4,495
1947	4,446

The attached schedule shows the geographical distribution of the registrants at the Conference, according to their home addresses, and evidences a wide support for this Conference from all parts of the country. We call special attention to the number who are here from the British Isles for the first time since the beginning of World War Two.

Respectfully yours,

THE REGISTRATION COMMITTEE,

C. L. OLSON,
A. B. TAYLOR,
LLOYD L. BLAND.

President Garver stated unless there be objections, the Presidency will convey the appreciation and thanks of the Conference to those who have so diligently labored for its success, and it was so ordered.

The chair recognized President Israel A. Smith who read, as follows, resolutions of appreciation to Brother John W. Rushton, and moved its adoption with the support of Apostle P. M. Hanson.

April 13, 1947

To the General Conference,
Greeting:

We, your committee appointed to prepare resolutions of respect concerning Elder John W. Rushton, beg leave to report the following:

To Elder John W. Rushton:

The members and ministry of the Reorganized Church of Jesus Christ of Latter Day Saints wholeheartedly desire to record their appreciation of the excellent and sustained ministry you have rendered for the cause of Christ. From the time you as a young man responded to divine leadings, your exceptional gifts and abilities were clearly manifest. The vigor, quiet dignity, and ripened culture, inseparable from the magnifying of your calling, combined with your gracious personality, have endeared you to the whole church. You are universally loved.

Since you were ordained an apostle in 1902, you have supervised missions of the church in the United States, Canada, British Isles, Germany, Holland, Scandinavia, Society Islands, New Zealand, and Australia. You have exerted an ever-widening circle of influence from 1902, when you came from England, your homeland, to the United States, now the land of your adoption. You have ministered in kindness and with distinction, and all over the church world you have countless friends, friends who are proud to own you and who acknowledge and enjoy with gratitude your splendid gifts of oratory, wisdom, and knowledge.

In days of trouble and adversity, you stood firm, believing in freedom, in the dignity of human personality, in democracy, with faith that the eternal forces are ever on the side of right, and faith in the gospel to save to the uttermost those who put their trust in Christ. Always you have been the Christian gentleman. Always quick to see the good in others and slow to give recognition to their faults.

The light of prophecy has graced your soul, and the Lord has been pleased to utilize your rare gift of speech and testimony in strengthening and edifying the body of Christ. In the councils of the

church, your breadth of mind and depth of understanding and powers of analysis have been of inestimable value to your brethren.

You now come to the eventide of your experience. The same voice of inspiration which revealed your apostolic calling in 1902 has acknowledged your faithful stewardship and has been heard in commendation and praise. We rejoice with you in your fine achievement. You belong to us, and we wish for you a long life yet of ministry and usefulness.

Nor do we fail to remember the gracious lady who has shared with you the hopes, the anxieties, and the vicissitudes of your many labors. She, together with your excellent family, shares the glory and satisfaction which is yours. May you both be richly blessed in health and happiness.

Respectfully submitted this 13th day of April, 1947.

I. A. SMITH,
PAUL M. HANSON,
G. L. DELAPP,
E. Y. HUNKER,
WARD A. HOUGAS,
Committee.

The resolutions were adopted by a standing vote, the courtesy of voting having been extended by the chair to the entire assembly.

Elder G. T. Griffiths spoke in eulogy of Brother Rushton.

Brother Rushton took the tribune and feelingly expressed his appreciation of the action. President Garver stated "we shall always cherish his memory and carry in our hearts the results and benefits of his fine ministry."

The chair suggested that we now proceed with the sustaining of quorums, officers, and departments of the church, and recommended that such motion cover the entire group, and consideration and vote be taken separately.

It was moved by Elders R. A. Cheville and L. S. Wight that we sustain the quorums, officers, and departments of the church.

Apostle Hanson put the question of sustaining the First Presidency, which prevailed unanimously.

The following were then sustained by vote of the Conference:

QUORUMS AND OFFICERS TO BE SUSTAINED

Quorum of Twelve
Order of Evangelists
Standing High Council
Presiding Bishopric
Council of Presidents of Seventy
Quorum of Seventy
Presidency of Quorum of High Priests

GEOGRAPHICAL DISTRIBUTION OF REGISTRANTS

Departments:

- Department of Religious Education
 - Floyd M. McDowell, Director
 - John R. Darling, Associate Director
- S. A. Burgess, Research Assistant to First Presidency
- Arthur B. Phillips, Historian
- Inez Smith Davis, Assistant Historian
- Carroll L. Olson, Church Statistician
- Henry C. Smith, Architect
- Lloyd L. Bland, Auditor
- Music Department
 - Franklyn S. Weddle, Director of Music
 - Paul N. Craig, Assistant Director of Music
 - Mabel Carlile Hyde, Assistant Director of Music
- Charles F. Grabske, M.D., Church Physician
- Mrs. Pauline J. Arnson, Chairman, General Council of Women
- Evan A. Fry, Director Radio Department
- D. B. Sorden, Assistant Director Radio Department
- C. Ed. Miller, Director, Graphic Arts Bureau
- O. W. Newton, Church Secretary
- P. G. Fairbanks, Assistant Church Secretary

The chairman recognized President Israel A. Smith who addressed the assembly as follows:

Brother Chairman, and Members of the Conference:

I could preside over your deliberations in business session when fur might be flying and I might be thrown into a parliamentary tangle with more equanimity than when I attempt to do what I am about to try at this moment. I realize that I have succeeded some very worthy and very able men; and what I present I trust and pray will be in the spirit of what we have already witnessed and what was given earlier in the Conference to the body.

My father said that he did not believe that there ever would come another apostasy or schism in the church such as was witnessed after the martyrdom; but he did believe that danger to the church in the years to come would result from false brethren. And so I would stress the idea of extending faith and confidence and trust to each other between the members of our councils and between the councils and quorums of the church, believing confidently that if the priesthood of the church will be united and present a solid front, there is no question but the membership of the church will sustain

	Delegates	Delegates Ex Officio	Ex Officio	Visitors	Hosts	Total
<i>Districts and Missions Abroad:</i>						
Australia-New Zealand	1			1		2
British Isles	5	3	1	5		14
Hawaii	3	1		10		14
Total	9	4	1	16		30
<i>Canada:</i>						
Alberta			1	5		6
British Columbia	1	1		4		6
Manitoba			1	3		4
Ontario	21	20	6	76		123
Saskatchewan	3	3		1		7
Total	25	24	8	89		146
<i>Central Area:</i>						
Zion	46	47	160		1,311	1,564
Kansas City Stake	23	16	26	209		274
Far West Stake	17	15	11	34		77
Central Missouri Stake	6	13	21	120		160
Lamoni Stake	19	15	17	110		161
Sub-Total (Stakes)	111	106	235	473	1,311	2,236
Missouri (Outside Stakes)	14	14	11	100		139
Iowa (Outside Stakes)	31	32	16	178		257
Kansas (Outside Stakes)	8	7	5	87		107
Illinois	19	20	11	150		200
Nebraska	9	9	5	56		79
Total (Regional)	192	188	283	1,044	1,311	3,018
<i>Rocky Mountain Area:</i>						
Arizona	2	1		12		15
Colorado	10	9	2	64		85
Idaho	4	2		13		19
Utah	1	1		1		3
Nevada				1		1
New Mexico				1		1
Wyoming	1	1		11		13
Total	18	14	2	103		137
<i>Pacific Slope Area:</i>						
California	40	14	7	56		117
Oregon	5	5		10		20
Washington	16	6		41		63
Total	61	25	7	107		200
<i>Northern Area:</i>						
Minnesota	9	2	2	25		38
North Dakota			1	4		5
South Dakota				1		1
Montana	2		1	4		7
Wisconsin	6	3	5	22		36
Total	17	5	9	56		87
<i>Southern Area:</i>						
Alabama	14	3	3	9		29
Arkansas	5	3		13		21
Florida	9		1	9		19
Louisiana			1	13		14
Mississippi	1		2	8		11
Oklahoma	18	14	7	58		97
Texas	11	5	1	46		63
Kentucky				1		1
Tennessee	5	1	1	1		8
Total	63	26	16	158		263
<i>East Central Area:</i>						
Michigan	60	30	19	186		295
Indiana	6	4	3	30		43
Ohio	20	15	6	45		86
West Virginia	6	2	1	2		11
Total	92	51	29	263		435
<i>Eastern Area:</i>						
Maine				2		2
Massachusetts	1	5		12		18
New York	3	4	1	17		25
Pennsylvania	11	7	1	32		51
Virginia				1		1
Connecticut	2	1		4		7
Rhode Island	1	3		11		15
Maryland	2	1		1		4
District of Columbia		1		6		7
Total	20	22	2	86		130
GRAND TOTALS	497	359	357	1,922	1,311	4,446

them. Now we can give our respect and deference to one another and yet not fully sustain each other. I think it is difficult to sustain each other without praying for each other, for our officers and associates and those who minister in the councils and quorums of the church.

I rejoice in the good fellowship which is in evidence and which has been in evidence during the Conference and even during the last year. I do not know how many years the Lord will permit me to occupy. That has not been vouchsafed to me. But I have felt at times and have given expression to the thought that regardless of what other contribution I might make, if I could be a factor in perpetuating the present era of good feeling and brotherhood and fellowship in the church, that would be no mean accomplishment.

The ministry go hence with our blessing, and I would only add this brief counsel or advice: that they study the books of the church and especially the Doctrine and Covenants with respect to the things which they should preach and which they should teach and which they should promote among the peoples of the world; and if they go out and continue to occupy in the spirit of this Conference, I am sure their labors will be crowned with success unparalleled in recent years.

To the standing ministry: they are the shepherds of the flock. I am often reminded, when I think of a shepherd, that the symbol of the shepherd is the shepherd's crook—not a whip. Christ said, "If I be lifted up, I will draw all men unto me." And that is the spirit with which our pastors and our standing ministry should be endowed. The Master said that his sheep heard his voice and followed him. He did not drive them, and we were cautioned by him who occupied as the first president of the church never to exercise our priesthood in any arbitrary spirit or in any spirit of compulsion, and he warned that if we did so, it would be "good-by" to our priesthood. The shepherd's crook is used only for kindly restraint to recover the wandering sheep.

I extend to all of you and through you to the entire membership of the church my own personal thanks and the thanks and congratulations of the First Presidency for the way in which you have responded to our labors. It surely has been heartening to sense the support which you have given. The support which you have given to the administration in this Conference has to us been quite marvelous, and when one brother suggested the delegates didn't seem to be exercising very much of their rights, but supported everything that was presented, I remarked to my colleagues that I thought it evidenced your confidence in the administrative councils of the church. I

trust that we and the other leading quorums of the church and the Joint Council will ever be worthy of your confidence.

Forty-two years ago my father stood before the General Conference on a Sunday afternoon, the closing day of the Conference, and made some remarks. From them I cull this, as it were, a voice from the past. I think it is peculiarly fitting, and I should like to present it to you and to adopt the counsel therein expressed as my own:

"I congratulate you, brethren, all of you, of every degree of the priesthood, every office in the priesthood, in the two priesthoods, for the—I was going to say magnificent effort that you have made, for the good record. I congratulate you upon the effort you have made to keep your ranks clean, and suggest that a proper oversight of your membership in the different quorums continue to this end. But be careful that you do not allow mistrust, suspicion, unjust aspersion, to either grow up in your heart or spring out from your lips. To my thinking it is altogether improper. And while we are authorized to take notice of diversions from right ways, we are not authorized to listen to the whisperings of unjust suspicion, and to repeat those whisperings where the influence of the man who is in the field, or any responsible position, is injured in his work. We cannot do that. Those who are sensitive feel this. Honorable men feel it. Useful men feel it. And notwithstanding they may put on a bold front, keeping a stout heart, it must sooner or later tell upon the individuality, and he will get weary, weary in spirit. Now we cannot afford to do that in my judgment.

"I am truly pleased with the degree of unanimity, as a whole, in which we have conducted the business which has been entrusted to this conference. It has been very peculiarly trying to some of us, and yet I believe we have preserved the love of God in our hearts."

I can adopt these sentiments expressed as my own today; and to you all—the priesthood, delegates, and members who are here, as a representative of the first presiding quorum of the church, I give you my benediction and blessing.

The chair announced the reading of appointments by the secretary, and requested the appointees to rise and stand in their places as their names were called. The appointments were read, and while the congregation sang, "Men of God, Go

Take Your Stations," the appointees were requested to come to the platform.

Mrs. Pauline J. Arnson, Chairman of the General Council of Women, was asked by the chair to join those on the platform.

District presidents, pastors, local bishops, and evangelists in the assembly were requested to stand in their places.

On motion of Elders L. G. Holloway and A. G. Miller, the appointments were approved.

The congregation sang one verse of, "I'll Go Where You Want Me to Go."

The appointees resumed their seats in the assembly, and the minutes of April 12 and also the minutes of the closing session were approved as read.

President Garver yielded the chair to President Smith. Announcements were read, hymn, "Let Us, Brothers, Let Us Gladly," was sung, and the closing prayer of the Conference was offered by the Presiding Evangelist, Elbert A. Smith.

President Smith then announced that when this Conference adjourns, it does so to meet October 3, 1948, in harmony with previous action, and declared the General Conference of 1947 adjourned sine die.

One verse of "God Be With You Till We Meet Again" was sung.

The preaching and devotional services, and the classwork and quorum activities, were carried out substantially as planned and set forth in the Official Program. *The Saints' Herald* for March 29, April 5, April 12, April 19, and April 26, together with the Official Program, constitute the official record of the Conference.

O. W. NEWTON,
P. G. FAIRBANKS,
FRANK McDONALD,
Secretaries

Getting Ready for Baptism

A Pre-Baptism Study for
Children

20c

HERALD PUBLISHING HOUSE
Independence, Missouri

Mary A. Burlington
 1510½ Jules St.
 St. Joseph 16, Missouri

62970
 17
 h

L. D. S.

LETTERS

Rejoices in Gospel

I wish to bear again my testimony of the divinity of this great and marvelous work. I have had evidence upon evidence that it is the true and living church of Christ. I can say, as did the great King Benjamin, that when we do right we are speedily blessed in this life and need not wait for the hereafter. It is vitally important that we do not violate the spiritual or physical laws. God is no respecter of persons, and when we violate a law we must pay the penalty.

I have always been glad to witness for the Master. I want to be faithful to the end. My prayer is that we, the Saints, will be humble and unselfish, mindful of our brother's needs and grateful to God for his goodness. May he bless each and everyone.

A. B. Klar.

Dover, Ohio

Evidence of the Power of God

(Editor's Note: The following letter is from a testimony written by the late Gershom P. Myers, and has been sent to us by his wife, Winifred Myers.)

I have a testimony in regard to the power of God made manifest to man in these latter days.

On May 1, 1921, our youngest son, Curtis, was stricken with spinal meningitis. My companion and I attended him during his illness and thought he was beginning to recover when one night we were awakened by his screaming and crying. I went to his bed, wrapped him in a blanket and took him downstairs. Then we called an elder who arrived in a few minutes. He annointed and administered to the boy who was ashen white, with eyes set, and fingernails colorless. No breathing was perceptible either.

I feel I need not hesitate to say that, by the power of God, I have seen the dead raised. Our son is now past twenty-six years of age, in good health, and is employed as a printer in one of the largest local commercial printing houses.

Mrs. Winifred Jones Myers.

26 South Oakley Avenue.
 Columbus 4, Ohio

Vacation and Reunion Church School

Materials and Supplies

FOR LEADERS

The **Leaders' Handbook** contains suggestions and instructions for arranging the school, the preparations for the classwork, the worship services, and the music.

Price \$1

A special Leadership Training Course has been prepared by the Department of Religious Education for those persons wishing to become accredited teachers for vacation and reunion church schools.

Price 25c

FOR TEACHERS

The **Kindergarten Manual** contains a complete program for the ten days' school, including stories, games, memory texts, and songs.

Price 50c

The **Primary Manual** for both teachers and parents offers ten complete lessons with suggestions for picture appreciation, singing, and subjects for group discussion.

Price 50c

The **Junior Manual** teaches finding Christ through everyday living through faith, reverence, study, working together, prayer, sharing dependability, and responsiveness.

Price 75c

The purpose of the course in the **Junior High Manual** is to give information to the children about the Three Standard Books of the church, develop their skill in using them, and make the books loved and desired reading by the boys and girls.

Price 75c

SUPPLIES

Vacation Church School DAILY RECORD	
Name of Congregation _____	
City _____	
Pupils—Faculty—Total _____	
Boys—Girls	
Enrolled _____	Present _____
Amount Enrollment Fee \$ _____	
Amount today's enrollment fee \$ _____	
Total received to date \$ _____	
School Secretary _____	

**Daily Record
Card**
15c dozen

VACATION CHURCH SCHOOL	
Pupil's Attendance Card	
Boy _____	Girl _____
Pupil _____	
Age _____	Month Day Year _____
Address _____	
Phone _____	
Attend Church School _____	
Church Member? _____	
Name of Parents _____	
Enrolled _____	Present _____
Day _____	Month _____
Year _____	Year _____

Attendance Card

10c dozen

Award Certificate

15c dozen

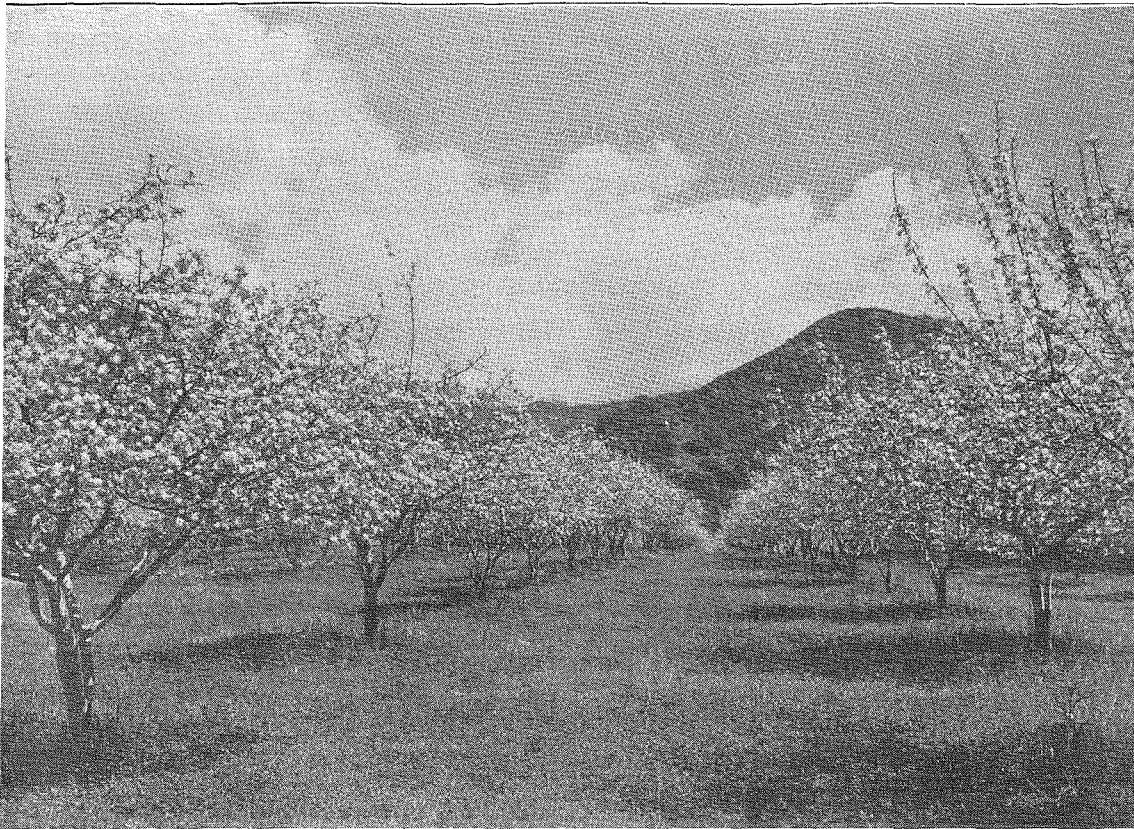
This Certificate is awarded to _____	
for regular attendance and faithful work in the	
<i>Vacation Church School</i>	
Name of Congregation _____	
Department _____	Teacher _____
Principal _____	Parent _____
Date _____	

WRITE FOR A COMPLETE CATALOG

HERALD PUBLISHING HOUSE

103 South Osage Street

Independence, Missouri
 www.LetterDayTruth.org



Blossom Time

THE WORK OF THE
AARONIC PRIESTHOOD

By PRESIDENT F. HENRY EDWARDS

THE
Saints Herald

VOLUME 94

MAY 10, 1947

NUMBER 19

www.LatterDayTruth.org

Tribute to Mother

Saints Herald

Volume 94 May 10, 1947 Number 19

Your years are of the earth and sun and skies
 And bright brave learning and remembering of the whys.
 Your years are of blue iris and soft rain
 And quick forgetfulness of searing pain.
 Your years are of the baking of mince pies
 And quiet discouragement of youngsters' lies.
 Your years are of the making of good men.
 God grant you many more, and then
 Reward you with a just reward:
 The Decoration of the Silver Cord.

—EVELYN MAPLES.

P. S.

* Dymaxion House

Perhaps you have read of a fantastic modernistic creation, the Dymaxion house. Architects and engineers have labored to make it different from any type of home you may have known before. It is round and mounted on a pivot, so you can turn it to the sun all day long. For vitamins, of course. So far, so good.

But have they considered the other consequences? The thing can be spun like a top. Suppose somebody's Junior has a naughty streak, and spins poor Mother dizzy all afternoon so she can't spank him? Or suppose Father, coming home late at night, goes feeling his way around in the dark, muttering, "Now where could Mother have left that front door?"

No, thanks, the Dymaxion house will hardly do. Perhaps you could use it for oriole nests which swing in trees. Or it would make a good calaboose for the punishment of inebriates. Or if we could only once get Mr. Molotov into it, we would make him promise to behave before letting him out. But to live in? Not for us, thank you!

* A MANDATE FROM YOU

Those who answered our question about the use of news in the "Herald" will be interested in the tabulation of answers received. Here are the figures:

For News 57%
 For articles in place of news 35%
 For "limited" amount of news 6%
 For discontinuing birth, death, and marriage announcements 2%

Volunteering some suggestions outside of the questionnaire, a number of readers requested that we should carry a message from the First Presidency each week. We would like that, but we must remember the great weight of detailed

work and responsibility which rests upon the Presidency.

Others renewed a request for the return of Question Time. Bishop A. B. Phillips, who conducted that popular department, had to discontinue it on account of sickness; and at present, he is very busy with other work.

* Three little children were in the bushes of the front yard, trying to hide themselves, quite ineffectually, of course. I thought it was mischief, and called to them, "What are you doing? What do you want?" One of them pointed to the door, and said happily, "May Baskets!" I looked, and there was a small paper cone, decorated at school with crayon, equipped with a ribbon handle, and filled with a spray of purple lilac bloom. Is it a sign of old age to forget the ancient festivals? Children pass the old traditions on to each other, from one generation to the next. Could any effort of parents stamp out Christmas, Halloween, Fourth of July, and May Day? It would be impossible. It seems beautifully appropriate to be reminded of the day to be thankful for spring by those who are young.

* THERE is always something you could buy, if you had the money. But you can live and be happy without it.

* RAINY DAYS will surely come, so it is good to carry a spare supply of sunshine in your heart.

* AIM at great goals, not little ones. It is the rarest accident to overshoot ambition's target. Better fall short of some splendid mark, and still achieve something fine, than to aim for something too low for your merit. Surround yourself with good friends, live in a good locality, and enrich your life with the best things you can put into it. You will be better able to serve your fellow man, and you will be happier.

EDITORS:

The First Presidency
 Israel A. Smith
 John F. Garver
 F. Henry Edwards

ASSISTANTS:

Leonard J. Lea, Managing Editor
 Kenneth L. Graham, Business Manager

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$2.50 per year and \$1.25 for six months in advance in the U. S. A., its territories and possessions; Canada, \$2.75 per year and \$1.40 for six months; other countries, \$3.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

This publication is made possible by devoted volunteers who wish to help in the literary work of the church, and all manuscripts are gladly received for examination. As many as possible will be used. No payment for manuscripts is possible at the present time.

Contents

EDITORIAL:

Our Program of Action..... 3
 Across the Desk..... 4

OFFICIAL:

Reunion Schedule 4

ARTICLES:

The Work of the Aaronic Priesthood, by President F. Henry Edwards 5
 Zion's League Takes Stock, by F. M. McDowell..... 8
 An After-Conference Appraisal, by G. L. DeLapp..... 9
 Worship Suggestions for June, by Alice Constance..... 11
 For New Parents, by Mariba Ford Floro..... 12
 Missionary Qualities, by Katherine H. Wilson..... 13
 Challenges, by Norma Anne Kirkendall..... 16
 The Hill, by Doris F. Miller..... 20
 Witnessing for Christ, by Mike Fowler..... 21
 Letters 24
 News Briefs 17
 Bulletin Board 23

Our Program of Action

HAVE YOU sometimes felt discouraged because the church did not make faster progress? Have you been critical of leaders because they did not immediately embark upon some spectacular social reform? Have you felt like the man who was a passenger on a great ship making for a distant port, and threatened to jump overboard and swim if "they" didn't hurry up?

Calm your troubled heart. Soothe your disturbed thoughts. Be tranquil. Remember that a great company of people on a large ship can travel vast distances at sea; but a lone swimmer floundering the waves must be an expert to go a single mile. There is something to be said for staying with your ship.

The soldier who remains in the battle lines has great chances of survival, because there are many others participating in his defense as well as theirs; and if he is wounded, his companions will carry him away to receive help. He is a part of a great organization that is very hard to destroy. But the soldier who deserts is utterly alone and without friendship or help. He is the loneliest creature in the world, and in great danger. There is something to be said for staying with your comrades.

SOME YEARS AGO a very fine, talented young man became impatient with the slow progress of the church. He made up his mind to quit "trifling" with the organization and its people. He was going out into the world to do something big. He went, and I did not hear of him for quite a while. For the time, I gave him up, but with a feeling that we had not seen the last of him; for God has a way of bringing his wandering children back, and He often does it. . . . At the last General Conference I saw my friend, grown a little older and probably wiser. I do not know what he found in the world; but it could

not have been as wonderful as he anticipated, for he came back. And he seemed quite happy to be with the church people. In fact, when I talked to him, he seemed to have forgotten that he had ever been away. That, too, was as it should be, and all for the best.

BUT THE PLEA to stay with the organization is not an effort to make you contented with mediocre things, nor to exact obedience and submission. You can stay in your organization, but you do not have to be content with your place in it nor with your contribution to it. There is something that you *can* do. There is something that you *should* do.

In the first place, you can improve yourself. You can look within, and if you look honestly, you will see in your own person all the faults that plague the church, and a few more. Please consider, if God had to establish the kingdom out of building material no better than you are, what chance would even he have of success? With good humor and objective truth, you can make an honest appraisal of yourself as the kind of citizen who is capable of contributing something to the realization of the church ideals. And when you see the poor average reached by so many people, you can see the importance of improving the average in the one place where you have the most influence—with yourself. Even if you are *good*, what are you *good* for?

In the second place, you can make yours a Zionite home, whether you are the only one in it, or whether you have a large family. Having begun with yourself as an individual subject of improvement, you will find it easier to try to make yours a better, happier, cleaner, Christian home. You can increase the love and kindness there, and you can persuade other members of the family to make a similar effort.

In the third place, having contributed one improved member and one improved home to the community and to your congregation, you will be in a position to make some new contribution to the life of the local church. You can study to improve your teaching, your ministry, or some other phase of your work.

BE ASSURED, there is plenty for you to do. You are not required to mark time. You can keep busy all the time, working on yourself, working in your home, working in your congregation, making a little bit of Zion where you are, and gathering building material for the kingdom, and improving it, so that when He begins to build, he will not encounter scarcities, priorities, and inferior substitutions.

Substitutes can be used in many places, often effectively, enabling people to carry on where otherwise they would be stopped. But when life depends on it, we do not like substitutes. Nor should we be content with substitutes when spiritual life depends upon us. In the building of God's kingdom, there is no substitute for character, for intelligence, for righteousness, for ability, for devotion. Nothing *ersatz* can enter here.

From the splendid General Conference recently held, the church looks forward, and goes out to face its multitudes of tasks. We are cheered by the many splendid workers of ability and consecration who have offered their services, who are turning their minds and hands to the tasks. But let us all realize that none of us is as good, or able, or well trained for his work, as he should be. And let us consider also, in relation to all the opportunities before us, how few are the workers. Truly, "the fields are white unto the harvest." Have you taken your place among the laborers, or are you on the sidelines among those who only wait?

L. J. L.

Editorial

Portrait of the Late President
Frederick M. Smith

Among the pleasant experiences of the recent General Conference was the presentation to the church of an oil painting of the late President Frederick M. Smith by the Daughters of Zion. The presentation was made by Mrs. Stephen A. Black, president of the organization, who made the following short address:

Less than three years ago, in the fall of 1944, the young women of Independence met at Liberty Street Church to organize under the sponsorship of the Women's Department of the church. At this time we chose as our name, "Daughters of Zion." President Frederick M. Smith, who was present, commended us for this choice of name and also suggested that our theme be "to develop our talents and use them in the service of God and the church." When President Smith died a year ago, we felt that we must express in some tangible way our feeling at this loss, and so, after discussing the matter with his family, we decided to have a portrait painted to present to the church as a memorial of our late President. We were very fortunate to secure the services of a fine artist, Mr. Lennon R. Bandel, of Cleveland, Ohio, formerly of Kansas City, who painted this portrait for us. The painting was begun last August, and we received it just a month ago.

We announced at last Conference that those who wished to contribute to this portrait would be allowed to do so, and many of you did, and I know that you who did contribute will be very happy and proud of your gift when you see it.

And so, President [Israel A.] Smith, the Daughters of Zion present to you and to the church this portrait of Frederick M. Smith, and we hope that it will express, at least in part, the deep love and respect in which we hold his memory.

Toronto Men's Club

Over 200 people attended the regular monthly meeting on Tuesday evening, March 25, of the Toronto, Ontario, Men's Club. All veterans of World War II and members of the Hong Kong Prisoners Association were guests; spe-

Reunion Schedule

The following is a tentative reunion schedule for the coming summer. Where errors are noted by reunion officials, we shall appreciate receiving corrections.

THE FIRST PRESIDENCY,
By F. Henry Edwards

<u>Reunion</u>	<u>Date</u>	<u>Place</u>
Texas	June 20-29	Camp Ben McCulloch, Texas
E. Montana	June 21-29	Fairview, Montana
Nauvoo	June 22-29	Nauvoo, Illinois
Owen Sound and Toronto	June 28—July 6	Port Elgin, Ontario
New York and Philadelphia	July 5-13	Deer Park, Pennsylvania
Alberta	July 6-13	Ribstone, Alberta
Zion	July 6-13	Gardner Lake, Missouri
Gulf States	July 11-20	Brewton, Alabama
Central Missouri	July 12-20	Odessa, Missouri
Des Moines	July 13-20	Des Moines, Iowa
Kentucky and Tennessee	July 19-27	Paris, Tennessee
So. New England	July 19-27	Onset, Massachusetts
Northwest	July 25-August 3	Silver Lake, Washington
Spring River	July 25-August 3	Columbus, Kansas
Detroit-Windsor, Flint-Pt. Huron	July 26-August 3	Blue Water, Michigan
Arkansas and Louisiana	July 25-August 3	Bald Knob, Arkansas
Central Michigan	August 1-10	Sanford, Michigan
Chatham-London	August 1-10	Erie Beach, Ontario
Oklahoma	August 1-10	Pawnee, Oklahoma
Southeastern Illinois	August 1-10	Brush Creek, Illinois
Maine	August 2-10	Brooksville, Maine
Montana, Western	August 2-10	Deer Lodge, Montana
Southern California	August 2-10	Pacific Palisades, Santa Monica, California
Rock Island	August 8-17	Aledo, Illinois
No. and Western Michigan	August 8-17	Park of the Pines, Michigan
Eastern Michigan	August 8-17	Cash, Michigan
Idaho	August 9-17	Hagerman, Idaho
Far West	August 14-24	Stewartsville, Missouri
Eastern Colorado	August 15-24	Colorado Springs, Colorado
Northern California	August 16-24	Asilomar Grounds, Pacific Grove, California
Lamoni	August 17-24	Lamoni, Iowa
Wisconsin and Minnesota	August 18-25	Chetek, Wisconsin
Western Colorado		
Northwestern Iowa		
Northern Saskatchewan		
Southern Saskatchewan		

cial tribute was paid them during the evening. Mrs. Cooper, who had six sons in the service, was presented a bouquet of roses by the mayor. A brief, impressive memorial service was held at the close of the meeting for those who died in the war. Guest speaker was Harry Simons of Flint, Michigan; Harry Skitch, Sr., lead the singing.

Frank Clifton, president of the club, was recently elected to the city council as alderman for Ward Six. In addition to serving the church and community, he has worked for a number of years with the Boy Scouts, Kiwanis, and Shriners. A service of the Men's Club originated during the war by Brother Clifton was that of meeting troop trains and providing transportation for servicemen and their families to various parts of the city. The club received commendation from the mayor and civic committee for this service.

The Women of Bloomsburg

We must acknowledge a very fine Local Directory and Calendar gotten up by the good women of the Bloomsburg, Pennsylvania, Branch, and to commend them for their enthusiasm and well-directed zeal. From Sister Harold Fritz, we get the information that these women realized a profit of \$240.00 from their enterprise. She adds, "We are very proud. . . . We are few in numbers. . . . those who are faithful are trying to carry the banner high. We are trying to show the town of Bloomsburg that we have the 'pearl of great price.'"

ISRAEL A. SMITH.

The Work of the Aaronic Priesthood

An address given at the Aaronic Priesthood Banquet at Independence, Missouri, November 7, 1946.

By President F. Henry Edwards

IT IS A very great pleasure indeed to be here. It is good for us to do what we are now doing. It is good for many reasons. I think that one of the outstanding reasons is that the Saints tend to take for granted the services of the standing ministry, and it is highly desirable that we shall come together on such occasions as these to recognize both the value of that ministry and the great cost at which it is rendered. Standing here as the representative of the First Presidency and of the people of Zion, I, therefore, wish to take advantage of this opportunity to express to you briefly, but very feelingly, our appreciation for the contribution which you members of the Aaronic priesthood are making here in Zion. And I wish to extend this expression of gratitude to include the ladies who are so happily with us, and who join us in affectionate and affirmative relation to the work of the kingdom.

The work which you brethren have done and to which you sisters have contributed constitutes a very significant ministry for our time. Just a moment of thought will impress this on us. How could the church possibly continue without the ministry of the Aaronic priesthood? But what we frequently fail to recognize is that any work done by the grace of God and for the extension of his kingdom has in it the seeds of eternity. If we build today in the spirit of the kingdom, as we are privileged to build, we serve our day and generation; but in so serving, we serve also every day that is yet to come, every generation that is yet to be. I thank you, then, for the church; for the people of Zion as she is; and for the Zion that is to be, the Zion that we and our fellows are building together.

I think that I should say one other thing at this point: it is extremely difficult to organize a large group of the ministry for the kind of service which meets the needs of the body by drawing on the contribution of each one. Because of this, we of the Presidency, have been most happy that there has been going forward among you for a considerable time a process of preparation and of unfoldment and of education, which has already enriched our contribution throughout Independence and which has tremendous possibilities for good for the future. We are very grateful that the brethren of the Presiding Bishopric, on whom falls specific responsibility with regard to the Aaronic priesthood, have taken this work so seriously. I believe that they have done this because God has touched their imaginations, and they have had some glimpse of what we believe shall be as our people enter into the purpose of God for them.

We are all of us here as members and representatives of "the standing ministry." That is a very interesting expression, used in relation to the ministry who serve in a local capacity. It is used of us here perhaps more truly than of any people anywhere at any time, for we are here to stay. It may be that a branch may be planted elsewhere, or a district may be organized, and the passing of time might make it necessary to disorganize that branch or district later on; but nothing like that is contemplated here in Zion. It is our expectation that here, centering at this place, from now forward, there shall be a constantly more carefully refined spiritual and practical demonstration of the will of God for society, and that this exploration and embodiment of the will of God shall never cease until the Son of God himself shall come among us.

Here then we stand, in the words of the Apostle Paul, as a "colony of

heaven." It is our business to plant the work of God here firmly; to root it here so that it shall never be uprooted; to so nurture and environ it that through all the years that are yet to come that which we now do, and which shall be built on by others who will follow us, shall be revealed as truly sound and worthy. As members of the standing ministry, who cannot turn away from what we have done, we must so build that the tomorrows will bring us no regrets, but, rather, that we shall meet the fruitage of our service with rightful pride and satisfaction. Our record abides; so serve that it shall stand to our honor.

TIME TESTS every man's ministry. If the passage of time is to vindicate us, then what we now do must be practical and right. It must not be the result of casual hunches which appeal and then are forgotten, but must be affirmative and true and solid, built into the facts of our social situation. We deal with things as they are and as they can become; with the truth in action. It is to such a ministry that the Aaronic priesthood are called.

The members of the Aaronic priesthood are concerned with the letter of the law. We have to do with the law of carnal commandments, with practices that pertain to the daily demonstration of the work of God in the lives of our people. It is very unfortunate that the Saints are so frequently attracted and even tantalized by alluring ideas to the detriment of the specific, immediate, and sometimes rather humdrum things that have to be done if the work is to be firmly established. As members of the Aaronic priesthood, it is our business to keep our feet on the ground, even though we must also lift our hearts toward Zion.

We are concerned with the habits of our people. There is no more im-

portant concern. Our people must not be good on occasion only; they must be habitually good. They must be set to do things which are right and true and constructive and honest; things which at first do not appear to be glamorous, but out of which come the reserves of strength and power and wisdom upon which the building of the superstructure depends. When we are so set, when we have built the right kind of fundamental habits, then—and only then—can we reach with confident assurance toward the fruits of Zion living.

BENEATH ALL the culture of which our generation is so proud is a sound physical foundation. Underlying the beauty of the music that we have enjoyed is the rigorous adjustment of the wood and wire of the piano, the disciplined harmony of sight and fingers of the pianist, and the practiced co-ordination of breathing on the part of the singer. We frequently forget these things. We are so carried away by the beauty of the song that we do not think at all of the struggle to understand and use the physical properties of the wood and the wire which go into the make-up of the piano. We are so thrilled by the finished artistry of the soloist that we forget the rigorous physical training which makes great singing possible; which extends day after day, week after week, month after month, and persists only because someone knows that behind the beauty of the song must be perfection of the mechanics involved.

In similar fashion, beneath the highest spiritual culture of the Saints there must be those habitual and fundamental adjustments of our natural life to our spiritual purpose. The divine harmony toward which we aspire must be undergirded by no less divine harmonies of work, and prayer, and scripture study, and glad co-operation in the financial endeavor which our task imposes.

AS MEMBERS of the Aaronic priesthood, it is your business to go into the homes of the Saints to see that our people learn how to pray. This involves infinitely more than merely saying our prayers. It requires us to cultivate the habit of looking at life with our Heavenly Father, and disciplining ourselves to accept his point of view. It involves cultivation, through daily devotion, of the spirit of brotherhood as applied to daily situations. It involves daily renewal of the sense of assurance and of victory which alone can enable us to endure steadfastly for the right.

As members of the Aaronic priesthood, it is your business, possibly more than the business of anyone else, to see that the Saints become and continue to be a scripture-loving people. It is your business to see that our children, our young people, our young married people, the middle aged, and the older ones find joy and peace and power in the word of God. Few things could do more to set the church on fire with light and power than a quiet and persistent endeavor on the part of the Aaronic priesthood to read choice Scriptures well in the homes of the Saints. I can imagine nothing which would do more to encourage family scripture-reading, and therefore nothing which would minister so richly to the fundamental spiritual culture of our people.

As members of the Aaronic priesthood, you should be concerned that the Saints form the fundamentally significant spiritual habit of paying tithing. This is much more than merely paying money into the coffers of the church. It involves the payment of this money as a definite expression of spiritual partnership. It is important that this shall become habitual and yet not casual. It is most unfortunate that so many of us have to be stirred up by some great emotional appeal before we realize the great privilege of working with God day after day and week after week. It is your privilege to see that sharing with God is a matter of daily experience, and to see that

this partnership is brought down to brass tacks where it stops being idle talk and becomes veritable kingdom-building.

As members of the Aaronic priesthood, it is your privilege to see that none of our people are so poor that they and their families are denied the necessities of life, and so have to think more than they ought to think about the struggle for existence and the importance of money and the sheer physical necessities of life. Free men ought to be free to help themselves and those they love toward a competence which will enable them to cultivate the beauties of life and the joys of the spirit.

As members of the Aaronic priesthood, there are those of you who will be directly and responsibly concerned in the construction and maintenance of church homes. It is your privilege to see that these churches are clean and attractive and well ventilated and comfortable, and to do these things as a means to the spiritual enrichment of the Saints. So many of these basic ministries are taken for granted. So many times your work as ushers, for example, is ignored. Yet these are important ministries. Through our excellent performance, we must see that they commend themselves more and more fully to the members of the church.

OF COURSE, there are times when these ministries, and others like them, do not seem to have any great significance for the establishment of the kingdom of God. But I think that as we sit together, everyone of us finds his soul stirred by the fresh realization of the fraternity which exists among us. We belong to each other, because we first of all belong to God. And here, in the heart of this community, if we will, there is now being set up among us a sure and visible prophecy of the kingdom that is to be. No written or spoken word can be so deeply significant for the kingdom as the warm handclasps of men or women who are united in intelligent understanding of the obligations of serv-

ice. Nothing can speak so truly of the power of God in establishing his kingdom, as the experience of brotherhood in the actual building of that kingdom. Here, we have held out before our eyes a prophecy that ought to be refined, that ought to be freshly illustrated from time to time, that ought to be noised abroad, that the kingdom is on the way.

The members of the Presidency are frankly concerned that this sense of the living promise of the kingdom shall be shared by more and more of the Saints. We are eager that the eyes of the faithful shall be opened to the realities of the spiritual life now available. We deplore the tendency to wait for the great days which are to come, and are avid for the endowment of the Spirit which is always available when our people work together in love on tasks which pertain to the kingdom. I believe that if we here in Independence can sense with growing appreciation the sheer joy of working together for God, then the day is not far distant when we shall find ourselves already dwelling in the radiance of his kingdom. If we will work on the essentials, by the light of faith, we can do something for Zion that has never yet been done.

The English people love to recall the great heroes of their history. One of the memories that comes to me again and again is taken out of the dark days of Bloody Queen Mary. At that time, just about 400 years ago, two of the bishops of the English Church were to be burned at the stake for their religious convictions. As Latimer and Ridley walked toward the stake, Latimer turned to his companion and said, "Be of good cheer, Brother Ridley, for by the Grace of God we shall this day light a candle in England that shall never be put out." And they did. The realization that these men, dying, lit a candle with their own bodies, so appealed to the imagination of the English people that nothing that was subsequently said or done could wholly destroy the light of their testimony.

In similar vein, though at much less cost, this day, if we will, we can light a candle for Zion which shall never be put out. We can do this by taking seriously our responsibility for building into the daily habits of the Saints the hopes and expectations and sacrifices and joy of the kingdom of God.

May God bless you all together with a sense of the fundamental worth of your calling, the very, very great privilege of service; and the rich possibilities of the fellowship we enjoy together under God. May it be his good pleasure to build his kingdom in us and among us and through us.

Shall We Loose God's Hands Today?

By Carlos H. Crownover

Have we submitted within ourselves,
as we walk life's weary way;
To the things that lead us on and up,
or have we tied God's hands today?

Are we going to sit idly by,
and let opportunity come our way;
And perhaps feel his presence near,
yet keeping his hands tied today?

Though we are little in his sight,
and oftentimes drift away;
He would arm us for the fight,
if we but loosed his hands today.

We have no need to worry or fear,
if we would only pray;
To him, his children are very dear,
we'll know, if we loose his hands today.

He'd take your hand and also mine,
if we would only say;
Not my will be done, but thine.
Shall we loose God's hands today?

Every kindly word is a boost in its right place. Every step higher, with the hand of someone else in yours, is a tribute to your selflessness. If you want to climb high, take another with you as you climb!

—George Matthew Adams.

It's Easy When They Believe in You

George Bernard Shaw has always been an ogre to motion picture producers. For years, one movie mogul after another tried to buy picture rights to Shaw's plays. The answers, in a variety of barbed words of which Shaw is master, always amounted to the same thing—a resounding "No!" The cinema gave Shaw up. Money didn't interest him. He was impregnable. The legend grew that Shaw's plays would never reach the screen.

And then, one day, a stocky Hungarian by the name of Gabriel Pascal, unknown to Hollywood, reached out and plucked the choice plum that had evaded the highest-paid geniuses in the industry. Shaw had sold the movie rights of his plays to a man Hollywood had never heard of. The community was astounded. How had it happened?

To Pascal himself, there was no mystery.

"I talked dramatic art and told him what I wanted to do," he explained. "Other producers waved checks at him. My way was not the way of others. You see, I have no inferiority complex, not before geniuses or kings or anybody. I said I would make no picture with box-office compromises. I think the old man believed in me and that's all."

The Life of Religion

William James, the famous Harvard psychologist, once said: "Were one asked to characterize the life of religion in the broadest and most general terms possible, one might say that it consists of the belief that there is an unseen order, and that our supreme good lies in harmoniously adjusting ourselves thereto. This belief and this adjustment are the religious attitude in the soul."

ZION'S LEAGUE TAKES STOCK

Plans for New and Better Days

By F. M. McDowell

The *Saints' Herald* of March 1 contained a call for action, and a plan of procedure in connection with the celebration of the tenth anniversary of Zion's League (1937-47). Briefly, the plan provided for the calling together of official representatives of Zion's League from each of the stakes and districts of the church and missions abroad. This for the purpose of critically evaluating the work of the League during the first ten years of its history, and profiting by these experiences, building more wisely and adequately during the years ahead.

Somewhat precocious for a youngster of ten, Zion's League seemed little concerned about, or interested in, any gala birthday party. Rather with surprisingly healthy maturity, it faced its needs and limitations with insight and courage, and then with the vision, imagination, and enthusiasm of youth, turned to look forward creatively. We believe that we express the unanimous opinion of all of those who participated, when we say that the meetings of the General Council constituted the most profitable experience of the entire life of the League thus far.

YOUTH SHARING NOW

The ideals, spirit, and purpose of Zion's League were splendidly exemplified in the conference as a whole. Here indeed, young people were found "sharing now in the life and work of the church." Each of the busy days of the conference found hundreds of young people busily and happily participating—in classwork; in daily assemblies as delegates to the conference; at work in booths, exhibits; participating in special programs; working long

hours as members of committees; contributing to worship services, in music, in drama, and discussion.

ZION'S LEAGUE COMES INTO ITS OWN

The work of the General Council of Zion's League composed of 175 officially appointed delegates from 63 stakes and districts and four missions abroad, undoubtedly marks a high point in the history of Zion's League.

Brief as were the six one-hour sessions of the council, it found time to:

Review the story of the origin and development of youth work in the church.

Review the story of the origin and development of Zion's League.

Make an appraisal of the ideals, nature, spirit, purpose, and organization of the League.

Make a critical analysis of the needs and workings of the League as revealed during the first ten years of its history.

Map out ways and means of improving the League, both as to organization, materials, and methods of procedure.

Present and evaluate a round-the-year program for the League.

Appoint and hear reports of committees which interviewed the First Presidency and Presiding Bishopric.

Formulate and present to the General Conference a report covering the work of the council and the needs of the League in its relationship to the general church.

Launch a church-wide project—the raising of a fund of \$25,000.00 for the promotion of missions abroad.

ZION'S LEAGUE MAKES HISTORY

All in all the General Conference of 1947 will long be remembered as marking the inauguration of a new era for youth work in the church. Then and there Zion's League made history.

We asked some representative members of the committees of the council just what, in their opinion, constituted the significant results of the council sessions. They replied in part as follows:

1. A rebirth of Zion's League in the minds and hearts of young people and their leaders.

2. The re-establishment of the organization of Zion's League, as our official church-centered program for young people.

3. Renewed assumption by young people of responsibility to the church and the rededication of lives, both individually and collectively to the work of the church.

4. Mapping out and launching of a church-wide round-the-year program for Zion's League, consisting of month by month purposeful activities, an annual festival, and a missionary project.

5. Strengthening the bonds of international fellowship among the youth of the church.

6. An integration of the organization and work of the League with organization and work of the church—branch, district, and general.

Zion's League, signifying the "Youth of the church united in action for Christ," now comes into its own in the church. There can no longer be any justifiable question, if such were ever true, as to the need for, and place of, Zion's League in the church. This program constitutes the officially approved and recognized church program for our young people. It is uniquely ours, it is uniquely theirs. With all the earnestness at their command, they have called, through their duly appointed representatives, for recognition, for leadership, and for opportunity to serve. Likewise, with

(Continued on page 22.)

An After-Conference Appraisal

By G. L. DeLapp Presiding Bishop

THERE is always need, following a Conference, to evaluate what transpired and to consider carefully the effect of the enactments of the Conference in its business sessions. Among other important legislation at the recent General Conference was the approval of the largest operating budget that the church has ever adopted. The need for this is quite apparent to all who have followed the growth of the church, and who have been aware of the shrinking purchasing power of the dollar, for the church very definitely has emerged from a condition where it was heavily involved in debt to a point where it is free from debt, and now has been able to set aside substantial reserves.

During this same period of time, the ministerial appointee list has undergone a substantial change. At the low point of the depression, it was necessary for the church to reduce its appointee list until there was but a bare skeleton to meet the needs for administrative, pastoral, and missionary responsibilities. Prior consideration had to be given to those who were in the inactive period of their ministry due to age. Since that time, many important pastorates and missionary assignments have been filled, and while there are still many more places where the need is great, the church has very definitely strengthened its position; this strengthening, however, has not been without considerable increase in per capita ministerial cost, for the costs are much larger for those who of necessity devote their full time to their ministry than for those who are on the retired list of appointees and, because of retirement, are free from official and ministerial responsibilities. It must be remembered that back in the days of the depression, the bulk of our expenditures went for those who were retired or about to be retired. This increase in active appointees accounts in part for the increase in the ministerial costs.

The fact that the dollar has lost its purchas-

ing power due to the inflationary conditions we are experiencing accounts also in part for the increase in the general church budget. This increase applies, however, not only to the ministerial and family allowance costs, but to the administrative costs as well. With the growth of our appointee list and the increase in active personnel, there has been need for an increase in our salaried force, the expense of which has also increased due to the need arising out of higher living costs.

The breakdown of our 1947-1948 appropriations (which are for all practical purposes the same for both years) on a percentage basis is as follows:

Ministerial - Active	\$402,483.00	60.88%
Ministerial - Inactive	75,408.00	11.41%
	<u>\$477,891.00</u>	<u>72.29%</u>
Administrative Expense	117,395.00	17.74%
Payments to Graceland College	55,700.00	8.43%
Houses of Worship	8,078.00	1.22%
Miscellaneous	2,000.00	.32%
	<u>\$661,064.00</u>	<u>100 %</u>

It is to be noted that 72.29% of our total budget goes for ministerial costs. Included in this, however, are also the reserves that are set up for ministry.

It appears that the Administrative Expense of 17.74% is out of proportion to the total budget. This includes General Church Headquarters expenditures, Stakes and Districts and Missions Abroad. The details of these have already been published. The concern we feel arises out of the fact that with heavy pastoral and administrative costs we are not spending a sufficiently large portion of our budget in the work of evangelization. In other words, we are spending large sums in service and pastoral assignments and for administration. Our efforts and resources need to be directed in the future toward an expansion of our missionary personnel and for the work of proselyting. With the addition of missionary appointees what now appears to be too heavy

a proportion for administrative expense will tend to be corrected. Our present procedure and policies require further analysis and study, and it is our hope that specific recommendations arising out of these studies will be forthcoming for consideration at the next General Conference.

It is also to be noted that due to the accumulated costs of many of the appointees arising out of the depression period, and inability to catch up with such costs during the period of prosperity and high living costs, the individual budget allowances need to be quite generous, and for the most part are, when considered in the light of the ability of the church and the future needs of the church. It is, therefore, essential that our appointee families conserve insofar as possible their resources and not assume obligations beyond present ability to pay. Commitments for future payments may have to be paid off at a time when retrenchments in budgets will have to be made and will, therefore, work a hardship upon the families concerned. This same principle will, of course, apply to all members of the church, for it is quite frequently brought to our attention that many of our church members who have recently been blessed with substantial incomes have failed to take into account the fact that these incomes will probably not hold up for a great length of time; and therefore conservation of income should be practiced, and it is unwise to take on heavy obligations in the way of debts that will have to be paid off in a period of deflation.

We should not lose sight of the fact that there will be a time of deflation when income will be curtailed, and the need will be apparent for drastic reductions in budgetary expenditures both for church and for family. It is readily recognized that it is more difficult to reduce budgetary costs than it is to increase them, and some of us still have in our memory the unfortunate steps that it was necessary for us to take in the reduction of the budget in the early 1930's.

Undoubtedly a number of people left our Conference with reasonable concern about the increase in budgetary appropriations, but

recognizing the needs because of high living costs and administrative costs, quite cheerfully supported the appropriations. It is apparent to many that continued care and caution must be exercised in the administration of our finances, and that we must be ready to face realistically the need for reduction of budgetary costs with a decline in income and a decline in living costs.

In the meantime, it is highly essential that we give our wholehearted support to the raising of funds during the current years of 1947 and 1948. We need additional surplus funds over and above budgetary appropriations. It is hoped that by another Conference we will have additional surplus to add to our Houses of Worship Revolving Fund; we have the unfinished project of the Auditorium; these and other needs will continue to be with us.

We must emphasize the continued need for keeping the church law, and complying with the law will make provision for contributions to the church out of the net increase that accrues to individual and family. Keeping the law, maintaining our balanced budgets, and conserving our resources will carry us safely through the trying period ahead.

We are deeply appreciative of the fine support given, and ask for a continuation during 1947 and 1948.

When It "Can't Be Done"

A man who says a thing can't be done should bear in mind that his testimony is entirely negative. In court, negative testimony never gets as much weight as positive. If one witness says he heard a clock strike at a certain time, and another man declares that he didn't hear such a sound, the one who says he *did* hear it is more likely to be telling the truth. When a man says a thing isn't so, it is well to ask him: "Then what *are* the facts?"

—FRED C. KELLY

Worship Suggestions for June

By Alice Constance

JUNE 1, 1947

THE ARTIST WHO FORGOT FOUR
COLORS

Theme: "EXCEPT YE BECOME AS A
LITTLE CHILD"

(Children's Day)

Prelude: Brahms' "Lullaby"

(As prelude is played the second time, the children giving the Scripture form a half circle on the platform.)

Scripture:

Primary Child: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."—Mark 10: 12.

Beginner Children: (In unison) "And he took them up in his arms and put his hands upon them, and blessed them."—Mark 10: 14.

Hymn: "I Think When I Read That Sweet Story of Old," *Saints' Hymnal*, No. 150.

(Child director tells the page, asking the congregation to stand. He announces that the congregation will sing the first and third verses, with the beginners singing the second. The young director uses an up and down beat.)

Prayer: "Lord's Prayer" (led by a junior)
or
"A Boy's Prayer"

(For a boy with folded hands and bowed head. Beginners on front rows kneel, with the boy praying in the center.)

Dear Jesus, you were once a boy

Who liked to run and play;
Please help me do the things I should
All through the busy day.

Help me be fair in games and school,
And make me always strong,
To choose the right. Please show me how
To keep away from wrong.

This is the children's day, you know;
May children everywhere

Learn more about the loving Friend
Who keeps them in his care.

—From *Paramount Children's Day Book No. 11*. Used by permission, Mayer and Brother.

Processional: "I Think When I Read That Sweet Story," *Saints' Hymnal*, No. 150.

(The children participating return to their seats in the front of the church.)

Special Music:

Two Part (SA), "Prayer of Norwegian Child," by Kountz G. Schirmer's *Choral*

Church Music.

Picture: "Hope of the World," by Copping. "Hope of the World" was painted by Harold Copping, a contemporary English artist. Jesus is shown as the "children's friend" as he gathers them about him. The expression on Jesus' face indicates love and understanding for children. The artist has portrayed the racial beauty of each child. Through this technique he makes us feel that Jesus is pleased with the individual differences and the various gifts that the children have to give. As we study this picture, we feel that Jesus appreciates and finds good in each race. This reminds us of the parable of the piano keys by Aggrey of Africa. His wisdom reminds us, "You can play a tune of sorts on the white keys; you can play a tune of sorts on the black keys; but for harmony you must use both black and white."

A beautiful church was being built in a certain city. The time had come to secure an artist to paint a picture from which a stained-glass window would be made. So it was left to a committee to choose the artist and the subject of the picture. Since the name of the church was "The Church of the Christ Child," the committee decided the picture should be that of Christ with a group of children about him.

The best artist in all the country was located, and the purpose of the picture was explained. The artist went to work and painted what he considered his best picture. When the work was completed, there was Jesus with a group of children about him. Their heads were thrown back, their throats were swelling with music, and one could almost hear their singing.

The artist sent for the committee to come the next morning and see the picture. He wanted their opinion of it before he started making the stained-glass window. He went to sleep that evening with a feeling of satisfaction, for he considered the picture the best he had ever made. In the middle of the night, he heard a noise in the studio. He hurried into the studio and found a stranger painting on his picture.

The artist rushed up, crying, "Oh, stop, stop! You are ruining the picture! Look what you have done already! And the committee is coming in the morning to judge the picture."

The stranger turned around slowly and calmly. "When I came into the room I saw that you had already ruined it, and I am merely making it right. Why did you use only one color for the faces of the children? Who told you that the faces of all the children in the family of God are white?"

The artist looked surprised as he replied, "Why no one ever told me, sir, but I always thought of it that way."

The stranger smiled kindly, "You see how mistaken you were. You have used only one color, and you had five colors on your palette. I have made some of the faces yellow, some red, while others are brown and black. These children have come from many lands in answer to my call."

"Your call?" asked the artist, puzzled. "What call was that, sir?"

The stranger replied in words that sounded strangely familiar, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."

At once the artist knew that the stranger must be the Lord Jesus himself, but even as he knew it, the stranger was gone. The artist was alone, facing his changed picture. For some time he stared at the yellow children with slanting eyes, the brown children with great brown eyes, the black children with laughing eyes, and the red children with serious eyes.

The artist thought of the countries from which these children came. As if speaking to the children, he said, "You brown fellows with your turbans, you are from India; you little girls with your gay shawls are from Persia; you little lads with your beautiful silk costumes are from China; you little black boys with the sturdy bodies, you are from Africa; while you little red children live near me in America. You are American Indians." Looking at the picture, he liked it better all the time. Then all of a sudden he woke up to find the morning

sun shining through the window, and he was still in bed. He could not understand.

The artist rushed into the studio. There stood his picture—and all of the faces of the children were white. Then he knew it was a dream. What could he do? He said, "I know. I can make it look as the stranger had it in the dream. I must work rapidly, for the committee is coming this morning." Soon there appeared one by one yellow faces with slanting eyes, brown faces with great brown eyes, black faces with smiling eyes, and red faces with serious eyes. At last the picture was equally as beautiful as the dream picture had been.

When the committee arrived, they were delighted with the picture. With joy one member of the group exclaimed, "Why, it's God's family at home with him! I am greatly pleased with the picture."

—Adapted from *Missionary Stories for Little Folk*, by Margaret Applegarth, by permission of the publishers, Harper and Bros.

Or a less suitable story, "God's Family," *Junior Worship Materials*, by Burgess, page 160.

Offering: "Our Offering," by five children.

(Following "Our Offering," junior boys take the children's offerings and that of the congregation. The pianist plays "The Brotherhood of Man" from *Hymns for Junior Worship* through, then the five children and children's chorus sing two verses. The junior boys return to the altar for prayer by the pastor.)

Prayer:

Processional: "Suffer Little Children," *Zion's Praises*, No. 55.

A baptismal service or blessing of little children may follow the above worship service.

"Our Offering"

First Child:

There are so many little ones
Just like my friends and me,
We cannot talk to them for they
Are far away, you see.

Second Child:

But we can think of them each day
And speak of them in prayer,
And we can save our pennies, too,
And send them over there.

Third Child:

Though some are dark and some are fair,
They are God's children, too,
And God expects us to divide
And asks the same of you.

Fourth Child:

We want you all to come and join
Our missionary band,
To help us send God's Holy Word
To every foreign land.

Fifth Child:

There is a work for me and you,
Come, freely give today,
We have so much, and we should share
With those so far away.

—Lillian Beck, *Children's Day Selections* No. 8. Used by permission of Meigs Publishing Company.

JUNE 8, 1947

Theme: "LOVE YE ONE ANOTHER"

Prelude: "O Brother Man, Fold to Thy Heart," *Saints' Hymnal*, No. 339.

Call to Worship:

(1) O Brother Man, Fold to Thy Heart
(Prelude)

O brother man, fold to thy heart thy brother!
Where pity dwells, the peace of God is there;

(Continued on page 14.)

HOME COLUMN

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

FOR NEW PARENTS

(From the Viewpoint of a New Mother)

By Martha Ford Floro

YOU'RE A YOUNG person. All of a sudden you find yourself in love and if all goes well, it won't be long before you're saying, "I do." You know how the story goes.

And thus begins marriage, about which much has been said and written, but which, in spite of innumerable unfavorable statistics, is still the greatest potential factor in human happiness. Before long, if you're of normal inclination and can afford the luxury of having a child in our inflated capitalistic system, you begin to plan in that direction. After months of watching your diet, knitting tiny garments, and reading all the books available on babies, the big day arrives. You're whizzed off to the hospital, hours too soon, by a jittery husband and, after what seems to be an eternity, a cheerful voice breaks through the distance of gray silence.

"You have a fine son. Wake up!"

When you finally get your wits about you, a nurse walks in and deposits a small, blanketed bundle in your arms. All you can see is a little pink face peering up at you with a wistful, hungry look. A lump comes into your throat, and you can't think of anything to say. This bundle is your baby—it belongs to you and that man you took for better or worse—it is yours to guide and direct through the flexible years ahead. What a challenge! Only God knew how inadequate you felt at that moment. All of you who are parents have had essentially the same experience. Nothing else is quite as important as this new opportunity.

What new horizons are opened up as one looks into the deep blue of a baby's eyes and knows that a new life is in his keeping.

MONTHS COME AND go. Before you can realize it, this small, helpless infant is walking, feeding himself, saying a few words, and "jabbering" many others which only he can understand. Suddenly it dawns upon you that here is a personality to be reckoned with. He is still small, but nevertheless imperative in his demands upon your time, energy, and patience.

This article is addressed to you young mothers. I am speaking as one of you, not as a child psychologist. For scientific information, by all means consult an authority. What I have to offer comes out of my own experience, which is no doubt more limited than many of yours, but I hope my simple suggestions may help you discover some new helps for parenthood.

The task of setting the emotional quality of the home is largely up to the homemaker. No one can take a father's place in the lives of his children, but neither can anyone else fulfill your responsibilities. It is up to you to organize and direct the many household activities, and also your task to supervise the daily schedule of this small revolutionist who has brought about such a change in your home since his arrival.

Perhaps there is not a single day passes when we, as mothers, do not look at these growing children of ours, and ask ourselves the question, "How can I best help this child to

meet his problems and improve his relationships?" For children do have many serious problems, even though they may seem insignificant to an adult—the moving of a chair, reaching a desired toy, or crawling over an obstacle.

WE HAVE the opportunity daily to create a healthy emotional situation for our child's development. If we can keep him busy at constructive activities, he will have a minimum of temptations to do the forbidden things. It is better to anticipate a child's wrongdoing and divert him than to administer a spanking after the deed has been done.

A healthy situation will vary with a child's age and ability. A toy that is too heavy for a child to handle or requires too much skill for him to enjoy will only serve to irritate him, and had better be put away until he is older. It is my personal opinion that there should be a minimum of breakable gadgets and untouchable bric-a-brac within reach. The home belongs to the entire family and should take all members into consideration. Therefore, it might be advisable to put away that beautiful vase Aunt Margaret brought you from the Orient until Junior becomes a little more socialized. Otherwise, in spite of your many warnings, he is likely to forget (a habit which children have) and during some moment when your back is turned, he will examine the vase with disastrous results. Of course, its value means nothing to Junior, and he won't understand why you are so upset. The tragedy is that all your spanking won't put the broken vase together, but a little foresight might have preserved it for posterity.

In child-rearing, as in all other professions, there are tricks of the trade. We can learn a great deal by talking to other mothers and watching them handle their children. Every mother knows how disconcerting it is to be constantly interrupted during household tasks by an irritable child. Many times fus-

ness can be avoided by being sure that the child is in excellent physical condition, has plenty of sleep, outdoor play, well-balanced meals at regular hours, comfortable clothing, plenty of affection, and something constructive to do. Even though you are in the middle of an important task, such as washing or housecleaning, oftentimes sitting down with the child for ten minutes while you show him a picture book will get him started in a happy activity. Or singing a familiar nursery song or hymn will sometimes have the same results. *Whatever we are doing, it is secondary to the welfare of the child.* The house will need cleaning again in a few days, but the results we are building in our child's character will still be there when he is old, and we have been gone for many years.

WAS THERE ever a parent who didn't desire more of this precious trait, patience? None of us has enough for the demands of everyday life, but we must constantly be developing emotional quietness and poise. I have observed that many times a calm manner on the part of a parent is contagious and will be reflected in the child's attitude. It is easier to be a good mother when we ourselves are in good physical condition. Regular hours of sleep at night are essential, and I have found it a good idea to use the afternoon naptime to get some extra relaxation for myself.

As the young parents of today, we are building young Latter Day Saints who, almost before we know it, will be growing up, attending Graceland, making their contributions to the church. We cannot leave the responsibility of teaching our children religion up to the church school or any outside agency, although these have their place. If our children are to participate in Zion's community life, what a big task is ours of indoctrinating them with the ideals and purposes of the church. And, beyond this, there is the spirit of Zion's endeavor which they must catch from us.

Missionary Qualities

A DEVOTIONAL GIVEN AT THE STONE CHURCH

By Katherine H. Wilson

An eight-year-old boy was asked if he knew what saints were. Stories of King Arthur and knights of old caused his face to light up in reply, "Oh, yes, they are men who shine." And so they are, and so they have been from when early Christians died as martyrs. They lived long ago, they live among us now in modern dress. We meet them and talk with them casually. We call them by many names, these bearers of beauty: missionaries, mothers, fathers, aunts, uncles, friends—saints in shining armor!

There's "Aunt Sarah." She was a schoolteacher who taught boys and girls in grade school for many years. Two hundred boys and girls were saved by her who had been termed "incorrigibles." "Oh, I just loved them as if they were my own boys and girls," she said. She loved them as her own! A young man of Nazareth made a similar statement, you remember.

Then the mother who wanted all her life to be an artist, and all the canvas she ever had to work on was worn-out clothing, and she made stitches so beautiful that every patch was a work of art. She loved beauty and color, and yet she never complained that her canvases were only overalls and socks. And all the while the ministry of building character was hers—clean, honorable lives were growing. Yes, there is a ministry of women! If the women of this church of just one generation would think of their responsibilities as an important ministry, the next generation would be ready for Zion.

We all know fathers who industriously work all their lives to provide homes and security for loved ones. Fathers, who build homes on firm foundations of wisdom and right-living, with walls of truth and honor; roofed in unselfishness and gloriously painted with love and happiness—are they not saints in modern dress?

The great Negro singer, Roland Hayes, who was a deeply religious man, was once asked if he had certain hours of communion with God. He replied, "Years ago I had certain hours, but now every breath I draw and every moment of the day is a communion with God. When I walk out upon the stage, I employ a certain technique. I stand there perfectly quiet with my hands clasped before me and pray: that Roland Hayes may be blotted entirely out of the picture, that the people sitting there may feel only the Spirit of God flowing

through melody and rhythm, that racial prejudice may be forgotten. They grow quiet, too. I capture them that moment and never let them go until I am done."

Roland Hayes then related this lovely, true story: "A few years ago I gave a concert before a large and enthusiastic audience down in Alabama. The next day I journeyed to the old plantation where my mother had been a slave. The old master and his wife were still alive, but what a change the years had wrought! The old gentleman and his wife were barely existing in a little shanty. I introduced myself and asked if they remembered my mother. Yes, of course, they did. They had called her Pony, and she was much beloved."

As Roland Hayes looked around the room at the sign of poverty, he knew that in the minds of the old people the same thought was running—the contrast between their present condition of want and the good old days when there had been plenty of money and a great home, the days when Pony and her little son had been slaves, the son who was now one of the world's famous artists. He wanted to help them but was afraid of causing them embarrassment. Finally he mustered his courage and asked, "Is there anything that Pony's son could do to help?" The old man pondered for a moment, then said, "I suppose there is." The remainder of the experience is related by Mr. Mayes. "I reached into my pocket and pulled out a check. It was a large one, the returns from several recent concerts. Since the old lady was ill, she was lying on the bed. I walked over and laid it on her chest. She picked it up and, seeing the size of it, suddenly realized that it meant getting the old plantation back and ending their days in peace. She gave a little cry and threw open her arms, into which the aged master and I both fell. In a moment we had our arms about each other—just three of God's children, with no dividing color line."

Let us make a vow to God. Let us promise him that by his grace and from this time forward we think of Zion in world-wide terms, seeing in every human being a possible friend—a member of the great family which embraces all races and nations and whose head is "Our Heavenly Father."

What does it take to help other people? What are the qualities we must develop? Basic is love for God, and if we would help others, love for them. Unselfishness, humility, tolerance, wisdom, understanding, kindness—and out of lives like these will come the world beautiful!

Yes, saints are still "the men who
(Continued on page 16.)

Worship Suggestions for June

(Continued from page 11.)

To worship rightly is to love each other,
Each smile a hymn, each kindly deed a
prayer.

Follow with reverent steps the great example
Of him whose holy work was doing good;
So shall the wide earth seem our Father's
temple,
Each loving life a psalm of gratitude.

(2) Friends

I think that God will never send
A gift so precious as a friend—
A friend who always understands
And fills each need as it demands;
Whose loyalty will stand the test,
When skies are bright or overcast,
Who sees the faults that merit blame
But keeps on loving just the same;
Who does far more than creeds could do
To make us good, to make us true.
—Rosalie Carter.

Meditation: "Calm as the Night," *Bohm*,
violin and piano.

Hymn: "Blest Be the Tie That Binds," *Saints'*
Hymnal, No. 343.

Prayer: (These thoughts may be included)
Help us to love others, for in doing so we
open our lives and souls to let in a new happi-
ness both for ourselves and our neighbor.

Scripture Readings:

"Behold, let us love one another: for love
is of God; and everyone that loveth is born of
God, and knoweth God . . . for God is love."

"Be kindly affectioned one to another with
brotherly love; in honor preferring one another

"Rejoice with them that do rejoice, and weep
with them that weep. Be of the same mind
one toward another. . . ."

"Mind not high things, but condescend to
men of low estate. Be not wise in your own
conceits. Be not overcome of evil, but over-
come evil with good."—Romans 12: 10, 15,
16, 21.

"For with what judgment ye judge, ye shall
be judged: and with what measure ye mete, it
shall be measured unto you."—Matthew 7: 1, 2.

Special Music:

"I Shall Not Pass Again This Way."
"I Thank Thee, Lord," quartet, *Saints'*
Hymnal, No. 348.

"Love Thyself Last," girls' trio, (*Tunes and
Harmonies*, 6th grade book, *World of Music
Series*.)

"Loving Each Other," quartet, *Zion's Praises*,
No. 83.

Story or Drama (Select one)

Story:

(1) "Where Love Is," Tolstoy (From *Seas
of God*).

(2) Durer's "Praying Hands" (From *Wor-
ship Programs*, by Bays, page 123, or *Christ
and the Fine Arts*, Maus, page 668).

Using the picture, "Praying Hands," with
the story is effective.

(3) "The Touch of the Master's Hand"
(From *Devotions for Youth*, by Gilbert).

Beautiful thoughts and actions lay hidden in
all our friends about us. Do we bring out the
beauty that lies a possibility in our friends?
Do we inspire our friends to do their best?
Do we bring harmony in others' lives? Or
does our careless touch break the hearts of those
about us?

Drama—

"Jesus, as Seen by Mary Magdalene."
A monologue by Mary telling of the effect
of Jesus' love in her life—*Christ and the Fine
Arts*, Maus, page 228.

Hymn: "When Thy Heart with Joy O'erflow-
ing," *Saints' Hymnal*, No. 349, or
"Humility," *Saints' Hymnal*, No. 340.

Benediction: (These thoughts to be included)
We would have a Christlike love in our
hearts, the kind of love that makes men do
great things. Help us to remember that we
change others' hearts by changing our own.

JUNE 15, 1947

Theme: "HONOR THY FATHER"
(Father's Day)

Prelude: "Pilgrim Chorus" from *Tannhauser*.
Lorenz' *Church Piano Classics*, page 60.
(A simplified version in "Twice 55" song-
book.)

Call to Worship:

"My son, despise not the chastening of the
Lord; neither be weary of his correction: for
whom the Lord loveth he correcteth; even as
a father the son in whom he delighteth."—
Proverbs 3: 11, 12.

"Children, obey your parents in the Lord:
for this is right. Honor thy father and thy
mother; which is the first commandment with
promise; that it may be well with thee, and
that thou mayest live long on the earth. And,
ye fathers, provoke not your children to wrath;
but bring them up in the nurture and admoni-
tion of the Lord."—Ephesians 6: 1-4.

Hymn: "Faith of Our Fathers," *Saints'*
Hymnal, No. 291.

Prayer: By a son or daughter.

Greeting:

"Father's Day"

We little folk are very glad
To stand up here and say,
We like to see our daddies have
A truly Father's Day.
For on that day we get a chance
To tell to you and you

(point to right and left)
How much we love our daddies, who
Are strong and good and true.

—From *Father's Day Book*, No. 1, page 29.
Used by permission of the Standard Publish-
ing Co.

Special Music: (Choose one or more)

(1) "Up to Me Sweet Childhood Looketh,"
fathers' quartet.

(Use the following words to the tune
"Beecher," *Saints' Hymnal*, No. 345.)

Up to me sweet childhood looketh,
Heart and mind and soul awake;
Teach me of thy ways, O Father,
For sweet childhood's precious sake.
In their young hearts, soft and tender,
Guide my hand good seed to sow,
That its blossoming may praise thee
Wheresoever they may go.

Give to me a cheerful spirit,
That my little flock may see
It is good and pleasant service
To be taught, O Lord, of Thee.
Father, order all my footsteps;
So direct my daily way,
That in following me, the children
May not stumbling, go astray.

Let thy holy counsel lead me,
Let thy light before me shine,
That they may not stumble over
Thoughtless word or deed of mine.
Draw us hand in hand to Jesus,
He who children ne'er forgot,

"Let the little ones come to Me,
And do thou forbid them not."

—Anonymous.

(2) "My Hero," boys' chorus or male quar-
tet, from *Special Songs for Special Occasions*,
page 20.

(3) "Dad," children's chorus, *Special Songs
for Special Occasions*, page 17.

(4) "We Praise Thy Name," mixed quar-
tet, from *Fathers of Men*, page 19.

Poem:

"Growing Like Dad"

(For a small boy. He may carry a big hat
and put it on just before beginning to recite.)

I look just like my dad, they say,
I want to be more like him every day.
To be to others kind and good,
To act just as my daddy would.

—A. W.

The remainder of the service may be a
series of talks, stories of great men, or a play.
Each leader should choose the material best
suited to his branch.

Short Plays: (Few speaking parts)

(1) "From a Far Country," (Prodigal Son).
(2) "Fathers of the Bible," (Noah and sons,
Jacob and Joseph, Samuel and parents).

(3) "I and the Lad" (a modern story of
fathers).

(Taken from *Standard Father's Day Book*,
No. 1.)

Talks:

A father tells his desires for his son or
daughter. He realizes the best gifts he can
give his child are honesty, courage, courtesy,
kindness, sympathy, and forgiveness toward fel-
low men, and a reverence and love for God.
"If" or "The Bridge Builder" would be ex-
cellent poems to use in this talk.

A son or daughter gives a talk in apprecia-
tion of the tasks the father has done. The
poem, "Father," by Guest, or "My Daddy,"
may be found valuable.

"My Daddy"

Daddy—whose hair is turning gray,
Whose eyes are tired, but always gay;
It's he who gives his life for me,
And like him I hope to be.

Daddy—a man both brave and true,
A man who always tries to do
What Christ, if he were here today,
Would have him do and have him say.

—Charles E. Phipps, from *Father's Day
Book*, No. 1. Used by permission of the
Standard Publishing Co.

Stories of Great Men:

(1) Relationship of Jesus to God.*

Song

(2) Leland Stanford*

Song

(3) John Wanamaker*

Song

(4) Dr. Wm. Worrall Mayo*

Song

(5) General Lee*

Song

(6) Joseph Smith, Sr., and Joseph, Jr.

Song

*(Stories may be found in *Fathers of Men*,
35c.)

Closing Hymn: "Marching With the Heroes,"
Saints' Hymnal, No. 229, or

"God Send Us Men," *Saints' Hymnal*, No.
223.

Prayer: By Pastor.

JUNE 22, 1947

Theme: BE KIND

Prelude: "Traumerei and Romanze," *Schu-*

www.LatterDayTruth.org

mann. From Lorenz's *Church Piano Classics*, page 12.

Call to Worship:

"And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Ephesians 4: 32.

Hymn: "I Would Be True," *Saints Hymnal*, No. 294.

Prayer

Poem:

"The Two Brothers"

In Palestine long years ago
(So runs the legend old)—
Where Kedron's sparkling waters flow
Across their sands of gold,
And Mt. Moriah lifts his head
Above the sunny plain;
Two brothers owned, as one, 'tis said,
A field of golden grain.

And when the autumn days had come,
And all the shocks and sheaves
Stood waiting for the "harvest home,"
Among the withering leaves,
The elder brother said one night:
"I'm stronger far than Saul,
My younger brother; 'tis but right
That I should give him all
These sheaves that grew upon the plain
We own together, so
I'll put with his my stacks of grain,
And he will never know!"

Scarce had he left the sheaves of wheat
When quietly there came
Across the field, with stealthy feet,
On errand just the same,
The younger lad, who said: "I see
My brother Simon's need
Is greater far than mine, for he
Hath wife and child to feed;
And so to him I'll give my sheaves,
It is but right, I know,
And he will never think who leaves
These wheat stacks on his row!"

Next morning when the brothers twain
Began to count their store,
Behold, each found his stacks of grain
To number as before!
"Why, how is this?" in great surprise
Each to himself then said.
"I'll watch tonight and see who tries
These tricks when I'm abed!"
And so, halfway across the plain
They met, each one bent o'er
With shocks and sheaves of golden grain
To swell his brother's store!

Good Saul and Simon! Would today
More brothers might be found
Who seek each other's good alway,
And in kind deeds abound.

—Anonymus.

—From *Father's Day Book*, No. 1, page 22.
Used by permission of Standard Publishing Co.

"A Prayer"

My Father:

In this new day of life which thou dost trust
to me,
I cannot help but touch some other lives.
I cannot know their inner longings, griefs or
joys;
I cannot see how I might help them best.
But thou, my Father, knowest each of these—
Thy children all are they.
Teach me today, my Father,
Just the words to speak, the gentle, loving act
to do,

That I may cheer and help and lift
The heart that needs.

I would be helpful, Father, through this day—
Not cold or careless, thoughtless or unkind. . . .
All this I dare to ask, my Father,
Because of Him whose days were filled with
love,
Whose every act was gentle, thoughtful, kind—
Jesus, Thy Son, my Saviour and my Friend.
Amen.

—Charles A. Boyd.

Special Music:

"Lord, Help Me to Be Kind," duet or solo.
(From *Special Songs for Special Occasions.*)
"Send Me Forth, O Blessed Master," *Saints'*
Hymnal, No. 214.

"Lord, Speak to Me, That I May Speak,"
Saints' Hymnal, No. 215.

"Have a Heart of Kindness," *Zion's Praises*,
No. 118.

Story or Play: (Select one)

Stories:

(1) "The Good Samaritan." Luke 10: 30-38. (Or the story on page 183 from *Junior Worship*, by Burgess.)

(2) "Boy With a Guest."

A lad had been told that another boy was coming to visit him and that he was deformed. The child had an unsightly hump on his back. Warned by his mother to be careful what he said lest he should hurt the feelings of his visitor, Billy promised to give no offense. Imagine the feelings of his mother when she heard Billy say, after his companion felt at home: "Do you know what you've got inside that hump of yours? It's wings, and some day they'll break out, and you'll fly to heaven." True love always sees and loves the best.

—From *Hats and Umbrellas*, by Victor Shean, 603 Witherspoon Building, Philadelphia, 50c.

(3) "Unto One of the Least."

(Story of Jesus helping Ben-Hur, from *Worship Programs and Stories*, by Alice A. Bays, page 103.)

Play:

"Good Samaritan," from *Junior Worship*, by Burgess, page 50.

Hymn: "If Suddenly Upon the Street," *Saints' Hymnal*, No. 216.

Benediction: (These thoughts may be included)

"Father, help us to remember that love is patient and kind."

JUNE 29, 1947

Theme: PURITY

Prelude: "Passion Chorale," by Bach. Lorenz's *Church Piano Classics*.

Call to Worship:

"Blessed are the pure in heart: for they shall see God."—Matthew 5: 8.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely; if there be any virtue, and if there be any praise, think on these things."—Phil. 4: 8.

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—Phil. 4: 7.

Hymn: "Blest Are the Pure in Heart," *Saints' Hymnal*, No. 308.

Prayer: (These thoughts may be included)

"Father, may we follow in thy Son's footsteps, and become even as he did. Give us

strength to follow our ideals, courage to do right."

Poem: "Great Master, Touch Us With Thy Skillful Hand."

(If the reader desires a soft, musical background, the music, "Home, Sweet Home" (omitting chorus) may be effective. *Saints' Hymnal*, No. 107.)

Thou who taught the thronging people
By blue Galilee;
Speak to us, Thy erring children,
Teach us purity.

Thou whose touch could heal the leper,
Make the blind to see;
Touch our hearts and turn the sinning
Into purity.

Thou whose word could still the tempest,
Calm the raging sea;
Hush the storm of human passion,
Give us purity.

Thou who sinless met the tempter;
Grant, O Christ, that we
May overcome the bent to evil
By thy purity.

—Henry S. Ninde.

Special:

"Lord, for Tomorrow and Its Needs," *Saints' Hymnal*, No. 276, or
"Gracious Spirit, Dwell With Me," *Saints' Hymnal*, No. 192.

Story:

"Purity Is Dearer Than Life," from *Worship Programs and Stories for Young People*, by Alice A. Bays, page 215.

Hymn: "Breathe on Me, Breath of God," *Saints' Hymnal*, No. 191.

Benediction:

Our Father, may thy spirit be with us continually to guard us against sin, keeping us pure and lovely in thy sight. Help us to realize that purity is dearer than life. In Jesus' name, Amen.

When you are inclined to be pessimistic about the future, brighten up your mind with a few fundamentals. First of all, there will be millions of people who'll need things. We'll have in this country the greatest productive machine ever devised. We'll have skilled workmen, plenty of raw materials, ships to deliver finished goods and to bring back whatever we need. But we'll have to accept changes.

The old system which showed its weakness during the terrible years of unemployment needs changing. But there is nothing sacred about anything merely because it is old. Only that is sacred which serves. New commercial practices, new management ideas will take the place of older ones that didn't work so well.

Men with flexible minds will find a new world with great opportunities ready to be grasped. The sun will continue to shine in the future.—Thomas Dreier.

Challenges

By Norma Anne Kirkendall

—1—

I must have started my writing career very early. In about my fourth year at school I learned a new word, "pliant." Somehow it made a picture, so I proceeded to write a long verse (I called it poetry then). My subject was the wind and its many escapades—even "bending the branches that were pliant." See how I got the word in? Many lines described how plants, animals, and men were upset by this wind, in quite a graphic description. My climax and ending came suddenly when I said, "And the wind went away."

Maybe I then had a glimpse of the adult world whose trials and temptations sorely wound. Maybe I saw a shadow of hardships and grief and the aching hearts of a war-torn sphere. And if I did, the climax remains the same, "And the wind went away," for such things are of the moment—important now but as inconsequential in years to come as the wind. And I still like that word I discovered then, for a pliant soul can withstand these storms, and when they have passed return into place, never once stopping its process of growing.

—2—

Recently I had an excellent visit with our Negro mission in Uniontown, Pennsylvania. I was impressed by the quality of their meetings and by their sincerity. The closing prayer gave me a real challenge. Brother William said in it: "Lord, I know you. You introduced yourself to me, and we became acquaintances. Now we're friends."

What a wonderful testimony. It denotes not only God's part in the conversion, but man's desire for his friendship. "Friend" tells of the happiness which results, the willing sacrifice, the self-denial. This tells of much beyond mere entrance into the church, it reminds of daily association growing out of many experiences of learning about each other. Surely this is a testimony to emulate.

—3—

A railroad runs outside my office window. On the distant track the mainliners speed by. I like to watch them pass; passengers relaxed or nodding in a nap, fascinating Pullman names, a

diner with the chef in white, a glimpse of busy hands sorting mail.

The closer track is just a siding leading to the factories along the way. No streamline engines here, just smoky, puffing machines. No passengers, just perspiring trainmen clambering from car to car. No diner or Pullman, just endless boxcars distinguishable only by the numbers. This is a dull, drab railroad, no scenery, no romance. But this is the train upon whose tracks run the lifeblood (coal and supplies) for these essential industries. There can be no speed, just constant startings and clanking stops. They are anonymous in character, but distinctive in content.

One might produce this analogy in daily life: those who spectacularly speed along from job to job, performing well their functions but likewise carrying fame and name. For every one of these, a thousand freights stand by—the hard work, inglorious jobs are those they fall heir to. Yet each is an essential in this system—and yours to choose how you serve.

—4—

Much of what we do in our services is strictly a matter of habit. We sing, pray, hear an anthem, and depart—every Sunday in the same routine. This ritual is an outward expression of inward worship but as we do it over and over again, we often come to consider the performance more important than the state of heart which first prompted it. The ritual thus becomes the all-important part of the meeting.

Thus many attend a communion service—and come away with no different spiritual outlook than they have for any other service.

Sometimes the ritual becomes so important that any change—a new order of service, an added solo, an omission of the usual scripture reading—upsets the congregation. When a change helps to create a spiritual outlook, that change should be welcomed. Christ startled his disciples when he washed their feet.

—5—

I found a phrase the other day that describes many of our lives. It is fortunate that few of us never commit the really great sins. We are not participants in the filthy minds and activities of others. Our rebellions have been

minor, though discouragements came often. Our sorrows and happiness probably have reached a relative balance. Yet, somehow, our lives are not shining and pure.

There comes this phrase, "a shabby life." A garment that is shabby is worn and often patched. It is not dirty but shows the signs of the oft-needed cleansings. This garment cannot be recognized now as the new one years ago. Through constant use the material has worn and finally loses its full effectiveness.

Look to your spiritual garments. Are they threadbare and rough? When God looks down on his shabby children, they are far from the pattern of the original man he designed. But shabbiness can be overcome by putting on the new garment—be it material or spiritual. Are you satisfied with being not really bad, but just a little shabby?

Missionary Qualities

(Continued from page 13.)

shine," bearers of beauty in shining armor—the armor of Christ!

A CHRISTIAN'S "IF"

If we could remember all of the beautiful,

Lovely things that we know,
There'd be no room left in these hearts
of ours
For the things that are mean and low.

If we could say all of the kindly words,
That our lips have been taught to
frame,
There'd be no breath left for saying the
things
That would afterward cause us shame.

If we spent all our days in doing the
things
That we know to be right and true,
There'd never be time for anything else
On this earth for our hands to do.

Then our feet would be set in the narrow
way
That the Master's feet have trod;
And we'd find when we came to the journey's end
That they'd carried us straight to God!
—Dorothy Wells.

The Goal

Education is not concerned primarily with intellectual luxuries, but with elements which make the individual a valuable member of society.—W. M. Lewis.

News Briefs

Far West Stake

Trenton, Missouri

Pastor, Paul Starks

A week's series of missionary meetings was conducted by Emery E. Jennings, president of Far West Stake, recently. Janice, Phyllis, and Jimmy Matis, children of Mr. and Mrs. Wilbur Matis of Avalon, Missouri, were baptized at a special service on Tuesday night, December 2, and confirmed on December 7. The missionary meetings were successful and the efforts of Brother Jennings much appreciated. The women meet every first and last Thursday of the month. They are studying the Book of Mormon.

—Nell Lambkin, reporter.

Maple Grove, Missouri

Pastor, Archie Constance

Following a chili supper held at the home of Mr. and Mrs. Orville Johnson on January 29, slides were shown by Pastor Archie Constance. A class with Norman Hinderks as teacher was held each Sunday night preceding the pre-Easter service on February 23. Recent speakers have been Emery Jennings, Orville Moffet of St. Joseph, and Joseph Hidy of Stewartsville.

—Mrs. Orville Johnson, reporter.

Bedison, Missouri

Pastor, Harry Jensen

Several from Bedison attended the missionary series conducted by Seventy Eugene A. Theys in Guilford during January. The Leaguers hold a study class the first Friday evening in every month. They also take charge of the evening service the first Sunday in each month. In January, instructions were given on filing financial statements, and many Leaguers made out their inventories.

Several Bedison representatives were at the stake conference held in St. Joseph on March 7, 8, and 9.

—Cleofa Hawley, reporter.

Stewartsville, Missouri

Pastor, Gordon Hidy

Bishop Earl T. Higdon presented a series of Sunday evening sermons during January and February.

The women sponsored a family night social in the church basement on January 19. On February 13, they gave a combined valentine and farewell party for the Harold Ratcliffs who later moved to a farm south of Chillicothe, Missouri.

The Sunday evening credit training class has been well attended. Elbert Smith's *Exploring the Church* was completed in January; *Evangelism and the Teaching Method*, by F. M. McDowell, is being used as the present course of study.

On February 16, Stewartsville Branch was formally presented a Hammond electronic organ. A large donation to the organ fund was made by Mr. and Mrs. Don Powell; the remainder was supplied by Far West Stake. This organ will be used at the stake reunion each year. Miss Pearl Kinnaman of St. Joseph gave a concert on Sunday evening, February 2. Jesse Ehlers of Lincoln, Nebraska, was the organist February 16. The following Sunday, Mrs. Venita Lyons of Plattsburg, Missouri, played for the evening worship. Several local members are now learning to play so that the organ may be used at every service.

Members of the Zion's League have been

issued a well-planned yearbook of programs and activities.

Carrie and Emma Lewis, sisters, received a "good neighbor orchid" from Hollywood, California. A letter telling of their many neighborly deeds was written by Alta Hamann and sent to the "Breakfast in Hollywood" radio program; it was read on the February 5 broadcast. These good sisters have won the respect and esteem of members of their church and the people of their community.

—Mable Hill, reporter.

Pleasant Hope, Missouri

Pastor, I. M. Ross

In January and February, Elder R. P. Ross, assistant pastor, took charge of the group during the absence of Pastor I. M. Ross who was in Phoenix, Arizona. On Sunday, January 5, Elder Frank G. Hough of Barnard, Missouri, was the 11 o'clock speaker. Recent additions to the group are Mr. and Mrs. Orville Rowlett who moved to Pleasant Hope in March.

—Elizabeth Ross, reporter.

Guilford, Missouri

Pastor, E. E. Jennings

From January 5 to 26 inclusive, Seventy Eugene A. Theys gave a series of sermons on the basic principles of the Reorganized Church. He also visited the members and held several cottage meetings during his stay in Guilford. Mrs. Juanita Beck, R. D. Cadell, and Fione Nelson were baptized by Brother Theys.

On Sunday, January 26, Mr. and Mrs. R. P. Anderson celebrated their golden wedding anniversary at their home. They were visited by friends and relatives and given several nice gifts. Mr. and Mrs. Frank Hough of Barnard observed their fiftieth wedding anniversary on March 9 by holding open house at the home of their son, Scott Hough. A program in their honor was given by Charles Heinrichs, Mrs. Frank Nelson, Lee Jones, Leonard Beck, Scott Hough, and Abe Heinrichs. Mr. Hough also read a historical sketch of the family.

Local ministers to speak since the first of the year have been Elders A. B. Heinrichs, A. Adams, and Frank Hough; assisting were Elders S. E. Jobe, W. B. Torrance, and Alma Nelson. Raymond and Alec Jensen of Bedison were also recent speakers.

—W. B. Torrance, reporter.

St. Joseph, Missouri

First Church

Pastor, R. M. Russell

Elder Roy Weldon of Warrensburg, Missouri, gave a series of illustrated sermons from February 2 to 14. Sunday evening sermons on assigned topics are being given throughout the stake. President Emery Jennings was the speaker for January and February, and Pastor R. Melvin Russell for March and April.

A Washington day luncheon was sponsored by the women on Friday, February 21. Mrs. Bea McNamara of Independence gave a book review.

Seventy Maurice L. Draper was guest speaker at the Far West Stake Conference held at First Church on March 7, 8, and 9. Apostle E. J. Gleazer was the speaker on Sunday morning, March 23. Apostle Gleazer and his son, E. J. Gleazer, Jr., officiated at the blessing of Joan Ellen, infant daughter of Mr. and Mrs. Gordon Wood, and Catherine Lynn Batsell, daughter of Mr. and Mrs. Chester Batsell.

The choir, under the direction of Evan Ehlers, presented the cantata, "Olivet to Calvary," by Maunder, on Sunday evening, March 20. Soloists were Mrs. Charles Haden, Gladys Christensen, Mrs. Gerald Hancock, Maynard Newcom, and Henry Hampton.

—Mrs. Vernon Ruoff, reporter.

Third Church

Pastor, R. M. Russell

Baptisms for 1947 include Walter McGuire, Melba and Vestal Romano. Darlene Faye, infant daughter of Mr. and Mrs. David Hoffman, formerly of Idaho, was blessed February 9 by Elders Garland Snapp and R. M. Russell.

On New Year's Eve, the young people of Third Church were hosts at a watch party given for the Stewartsville, Maple Grove, Osborn, Atchison, and inter-city Leagues.

On February 20, the women sponsored a George Washington play and tea. The play was directed by Mrs. Viola Poague. Entertainment for the March branch night was a radio show given by members of the congregation. One of the outstanding performers was Ray Trotter, home on furlough, who appeared as Bing Crosby.

Since January, Elder Orman Salisbury has been giving Sunday evening missionary sermons. He has used charts and slides to illustrate his talks.

Irene Tracy has been appointed church school superintendent to succeed Ernest Holtsclaw who resigned to take charge of the Boy Scouts.

Plans are now being made to provide a nursery in the basement of the church.

—Marilyn Miller, reporter.

Kearney, Missouri

Pastor, G. C. Adams

The impromptu Christmas program included the singing of carols, an account of "the happiest Christmas I ever had" by each member of the group, and a dramatization of the manger scene by the children. A religious picture was presented by Florence O'Dell, representing the congregation, to the pastor and church school superintendent. A new Communion set for the branch was also given to Pastor Adams as a gift from the women's department. A Christmas offering service was held at the close of the program.

Early in March, Mr. and Mrs. Claude O'Dell and family returned to their home in Atherton, Missouri. The picture, "Christ at Heart's Door," was sent to them as a farewell gift from the branch.

Recent speakers have been James Bowman and Henry Hampton of Cameron, R. L. Fulk of Holt, and Oscar Case of Independence.

The book, *The Call at Evening*, by Jessie Ward, has been started on its first mission in the community.

—Mrs. R. L. Fulk, reporter.

Bevier, Missouri

Pastor, J. P. Vanskike

The annual Christmas dinner party held on December 21 was followed by an exchange of gifts. The evening closed with the singing of carols.

On Sunday, December 29, Jay C. Hatton of Parsons College, Fairfield, Iowa, presented a violin recital to an appreciative audience. Mrs. Hatton, his accompanist, is the former Anna Lynn Vanskike. Elder Paul Sparks of Chillicothe was the speaker on December 16 and March 16.

The women continue to meet each week for sewing.

—Grace Vanskike, reporter.

Macon, Missouri

Pastor, Carl Weeks

The missionary meetings conducted by Stake President Emery Jennings in November were well attended.

On Friday evening, December 20, a Christ-

mas program and party were held. The 11 o'clock service on Sunday morning was also devoted to the Christmas theme. A New Year's Eve party was held at the home of Lloyd and Ethel Clark.

On the evening of February 9, a spaghetti supper was served at the church. Thena Walker, young adult leader, was the hostess. A round-table discussion, sponsored by the young adult group, is held at the church every Sunday evening at 7 o'clock. Paul Sparks of the stake high council was a recent speaker. —Mrs. Clara Miles, reporter.

Richmond, Missouri

Pastor, William Ferguson

Officers elected at the business meeting for the new year are W. G. Ferguson, pastor; W. G. Hamann, counselor; John Jorgenson, church school director and solicitor; Jack Graham, assistant director; June Shirkey, secretary; J. M. Jorgenson, treasurer; Ruby Rosewarren, Zion's League supervisor and *Herald* reporter; Anna Ferguson, women's leader; Mae Wilkinson, director of music; Mary Hamann, adult leader; and Bobbie Steva, publicity agent. Zion's League officers for the year are June Shirkey, president; Bobbie Steva, vice-president; Joan Kirk, secretary; and Bill Kirk, treasurer.

The women recently sponsored two chicken dinners and the Leaguers, a chili and pie supper. Net receipts totaled \$125; this money is to be applied to the building fund.

Stephen Douglas, infant son of Mr. and Mrs. William Kirk, and Jacqueline Louise, daughter of Mr. and Mrs. Jack Graham, were blessed February 2 by Elders W. G. Ferguson and W. G. Hamann. Elder R. E. Weaver was the speaker on February 9.

—Ruby Rosewarren, reporter.

Cameron, Missouri

Pastor, James A. Thomas

Four delegates to General Conference were elected at the stake conference. A series of missionary services has been conducted during the past two months by local men. Stake President Emery Jennings has delivered the Sunday evening message for three consecutive weeks. Joe Albus of St. Joseph was the speaker on Sunday, March 16, at 11 o'clock. The Senior Leaguers have been redecorating the lower auditorium; the drapes were purchased and made by the girls.

—Ann Bruch, reporter.

Atchison, Kansas

Pastor, Gilbert Hedrick

The women held a bazaar and food sale in December; proceeds will be used to finish the church basement.

A number of young people attended the League Conference in St. Joseph in December.

Recent guest speakers have been Joseph Albus, Orman Salisbury, Melvin Bohrer, and Emery Jennings.

—Eva Hedrick, reporter.

Osborn, Missouri

Pastor, David A. Coffman

Recent speakers have been Elmer Hampton, Marvin Fry, James Thomas, Roy Kirkendoll, Archie Constance, Kenneth Piepergerdes, Joseph Albus, Vernon and John Ruoff.

The Osborn young adult group entertained the young adults of Cameron on February 13 at the home of Albert Millard. On February 18, the women sponsored a valentine party at the home of Fred Ehlers. Welcome additions to the group are Elder and Mrs. Harlin Armstrong who moved to Osborn from Calumet, Oklahoma.

Sabetha, Kansas

Pastor, E. L. White

Pastor and Mrs. E. L. White and Mrs. Dave Kimmel attended the stake conference at St. Joseph on March 9. Deacon Arthur Clark was the speaker on Sunday evening, March 2. Grace Brunner, adult leader, was in charge of the Book of Mormon study on Sunday morning, March 23.

—Wilda Clark, reporter.

Escatawpa, Mississippi

Pastor, A. N. Barnes

D. W. Sherman and Hildred Thomas were in charge of the April Communion service. Special music included an anthem by the choir and a solo by Daniel McQueen.

Representatives from Escatawpa attending General Conference were the J. L. Barlows and Elias Sherman.

The young people presented a program on Sunday evening, March 23. Carl Gill and Dick Williams gave short talks, the choir and junior girls' chorus sang, and Gloria Allen, Margaret and Mary Davis played piano solos.

Nora Lee, infant daughter of Mr. and Mrs. Lenwood Harris, was blessed on April 20 by Elders A. N. Barnes and J. L. Barlow.

—Mildred Thomas, reporter.

Creston, Iowa

Pastor, A. D. Blair

Sunday morning services are held in the public library auditorium; all other meetings are held in the homes of members. The Leaguers, with Elsie Hammer as leader, meet twice each month; their present project is raising money for the building fund. During their study of the Book of Mormon, they wrote and dramatized plays based on the text. Ruby Strand, church school director, is teacher of the class. At present they are studying church history. Their most recent social activity was a party for Bebe Nofstger.

Priest Alma Blair was the speaker on April 13. Brother Blair, a tenor soloist, is frequently heard over the radio.

Easter music was under the direction of Genevieve Grover, assisted by Dorothy Phipps, pianist. Soloists were Alma Blair, Bebe Nofstger, Elsie Hammer, Genevieve and Carol Grover. Carol Jean, infant daughter of Mr. and Mrs. Harry Propst, was blessed at the morning service. Lee Propst, formerly baptized by Alma Blair, was confirmed preceding the Communion service.

Newcomers to the branch are Mr. and Mrs. Will Butterfield and the Sherman Phipps family of Ottumwa, Iowa. Rebecca Kaye Phipps was blessed on January 26.

The women meet once a month with their leader, Rhoda Savage. They are studying the lives of pioneers in the church.

A Doctrine and Covenants class is conducted each Sunday evening by members of the priesthood. A prayer service is held the third Wednesday of each month.

—Grace Thiehoff, reporter.

Boston, Massachusetts

Pastor, Reed M. Holmes

The theme for the January 12 evening service was, "I Joined the Church Because . . ."; following a brief address by Eugene Carter, five members of the branch told of their conversions.

A district youth convention was held on January 18 and 19. Beginning with recreation in the afternoon, the convention featured a banquet, class, and social hour on Saturday. Sunday's activities included a 9 o'clock fellowship, sermon by E. J. Gleazer, Jr., afternoon

classes, and an address by Bishop D. O. Chesworth in the evening. Dinner was served in the lower auditorium at noon.

Members of the junior church division were in charge of the evening service on January 26. Myron Fisher, Jr., gave a talk and Mary Mesle told a story. The prayers, Scripture reading, and hymn appreciation were given by the juniors.

In addition to President Gleazer, other out-of-town speakers for January were Benjamin Carter, Stonington, Maine; Herman Chelline, Providence, Rhode Island; and Jerry Runkle of Graceland College.

The candidates for Scout awards met at the church on February 2. The girls have earned their second "Light of Life" awards. The evening service was in the form of a religious discussion by the young adult group, after which a class in evangelism was conducted by Seventy Albert Scherer. A seminar in evangelism was held on the evenings of February 4 and 5.

Seventy Albert Scherer and Apostle G. G. Lewis were speakers at the district conference on February 8 and 9.

A bean supper and food sale were sponsored by the women's department at the church on March 1.

The "discussion group" was in charge of the evening service on March 9 at which Mary Mesle reviewed Emery Bekessy's book, *Barabas*. The following Sunday evening service was conducted by the Senior League.

Seventy Eugene Theys gave a series of evangelistic sermons from March 23 through 30. On Palm Sunday, he spoke on "The High Cost of Low Living." The choir, with John and Doris Foster as soloists, sang the anthem, "Jerusalem," at this service. In the afternoon, a baptismal service was held at which Hulda, Hilda, and Esther Nortonen united with the church.

—Ina Beverage, reporter.

Mt. Vernon, Illinois

Pastor, Rufus Rockett

The Leaguers, with Betty Deselms as leader, meet each Sunday evening at 6:30 to study Smith's *Exploring the Church*; W. W. Colvin is teacher. The young adult class is responsible for the 11 o'clock service the third Sunday of each month. The juniors are presenting a series of sermon stories in flannelgraph. W. W. Colvin, church school supervisor, is using the worship service outlines appearing in the *Herald*.

A baptismal service was held on December 8 with Elder F. M. Lowry officiating. The new member is Hal Wolfe. Elder O. C. Henson of Decatur was the evening speaker on December 15. The Laurel Club sponsored a bazaar and rummage sale on December 21 and 22.

The young people were guests at a Christmas party given by Betty Deselms. Christmas programs were presented on December 22 by the children and Zion's League. A worship service was held in the evening.

On January 19, the League and junior church sponsored a box supper, and on February 7, a sock social and program. The money received from these activities will be used to construct a new room in which junior church may be held. The nursery is now well equipped.

Seventy Z. Z. Renfroe and Rufus Rockett, district church school director, were in charge of the church school conference held on February 9. A program demonstration was given in the morning by members of the Flora and Mt. Vernon groups, followed by Seventy Renfroe's sermon at 11 o'clock. Gordon Keith, infant son of Mr. and Mrs. Troy Rhine, was blessed at this service by Elders Lewis Deselms and Z. Z. Renfroe. The afternoon service fea-

tured Charles Weisner, Dr. W. E. Phillips, Eddie Colvin, and Glenna Jackson as speakers.

On February 14, the Laurel Club sponsored a valentine banquet in the church. The young adults, under the supervision of Helen Cisne, served a chicken dinner on February 18. Entertainment was provided by a quartet from Centralia which sings over station WCNT.

As a climax to decision day, Gilbert Wilson of Springerton united with the church on March 30; Elder Charles Weisner officiated. Elder O. C. Henson gave an illustrated lecture in the evening.

An Easter worship service was held on the evening of April 6. During the service, the infant son of Mr. and Mrs. Alan Henson was blessed.

—Ruby Ellis, reporter.

Calgary, Alberta

Pastor, A. D. McLeod

Gloria Peterson, Margaret Peterson, and Zella Bates were baptized at 10 a.m. on Easter Sunday by Pastor A. D. McLeod. He was assisted at the confirmation service which followed by Elders W. McLeod and C. Q. Diaper. At the 11 o'clock Communion service, David Frederick Dickson was blessed by A. D. and W. McLeod. At 7:30 in the evening, members of the Zion's League presented a play, "The Challenge of the Cross." The church was filled to capacity on this occasion.

The semi-annual business meeting was held on Monday evening, April 14. Estimates for repairs on the church were submitted by Deacon W. E. Hayden and approved. G. Gibson, book steward, also gave a report. Appropriations for the music department and church school were approved. A committee was appointed to study branch income and expenses; a budget will be set up in accordance with the committee's findings.

The Zion's League sponsored a box social at the church on Friday evening, April 18. The women have recently completed two quilts and sent parcels to England, Norway, and Holland. On March 19, they sponsored a social evening and supper at the church.

—S. R. Walker, reporter.

Sacramento, California

Pastor, Myron R. Schall

The annual valentine banquet sponsored by the Zion's League was held at the church on February 14. The dinner, prepared by the women under the supervision of Ida Dungan, was served by "singing waiters" dressed in "gay nineties" costumes. A quartet from this group sang a series of old favorites which were illustrated in pantomime. Myrtle Burdick gave the monologue, "Family Album."

The district conference was held in Sacramento on February 15 and 16. John Rushton and George Njeim were the speakers and also conducted classes. Business of the conference included the election of delegates to General Conference and the selection of a location for the 1947 reunion. Although the conference closed at noon on Sunday, the district workers held a meeting in the afternoon. Music was furnished by the choir under the direction of Edna Burdick, and meals were served by the women.

Pastor Myron Schall gave a previously announced missionary sermon, "It Is Written," on Sunday morning, March 9. A number of nonmembers were present, including a group of young men from the physical education classes taught by Elder Schall at the University of California College of Agriculture.

Promotion exercises were held for the children in the primary and junior departments of the church school on March 30. Elizabeth

Schall, director, presented certificates to the children and cards to the teachers who had completed study courses.

Elder W. H. Kemple was the speaker on Palm Sunday. Special music was provided by the choir and Leroy Burdick who sang "The Palms."

The Communion service on Easter Sunday was held at 9 a.m. The members were requested to come fasting and praying for the success of General Conference. At 11 o'clock, the choir presented the cantata, "The Easter Sunrise Song." Solos were sung by Marjorie Damitz and Laurence MacDonald and an incidental duet by Helen Wilshusen and Myrtle Burdick. Pastor Schall gave the Easter message. Two children, Phyllis Ann, daughter of Mr. and Mrs. Walter Stephenson, and Donna Denise, daughter of Mr. and Mrs. Glen Dungan, were blessed by Evangelist William Dawson at this service. An Easter drama, "The Light in the Window," was given at 7:30 in the evening.

The infant son of Mr. and Mrs. Gerald Garner was blessed at 11 o'clock on Sunday, March 30.

—Lena Swaney, reporter.

Romeo, Michigan

Acting Pastor, Frank Davis

The Romeo Saints were organized into a mission by the district presidency on February 23 at a meeting in Lake Orion. On March 9, L. O. Pierson of Pontiac, a member of the district presidency, completed the organization and officers were elected. J. J. Ledsworth was a recent speaker.

The women sponsored a bake sale on March 22 and a rummage sale on March 29. A social evening was held on March 20, the first of such meetings to be held regularly each month in the future.

Saskatoon, Saskatchewan

The Ivor Price family has moved to Kansas City, Missouri, and Mr. and Mrs. Clarence Land to Watrous, Saskatchewan. A farewell party was given for both families before their departure.

Once each month, members of the Zion's League and senior choir present a vesper service. Two plays, "The Message," and "Love Me, Love My Dog," were given at the Christmas program. At present, a series of lectures on "The Years of Preparation," "Choosing a Life Mate," and "Partnership in Marriage," are being given. Millie Cunningham was recently appointed supervisor. The young adult group purchased gifts for the Christmas tree and arranged a showing of slides of "Salmon River," "Singing Pipes," and "The Trail of the Pioneer."

The Daughters of Zion have shipped three twenty-pound boxes of clothing and soap to the Saints in Holland. They have made a number of woolen quilts and meet monthly at the Children's Shelter to mend. Recently, they prepared a dinner for the young people's convention.

—Lottie Clark Diggle, reporter.

Ottawa, Ontario

Pastor, A. E. Caldwell

District President Bavington, Apostles E. J. Gleazer and D. Blair Jensen were present for a special meeting on January 28 at which the sale of the Ottawa church and plans for the selection of a new site were discussed.

Church school and preaching services on Sunday are being held at the I. O. O. F. Hall in Westboro. Midweek prayer meetings are held at the home of Pastor A. E. Caldwell.

The women meet twice each month in the

homes of members. A goal of \$100 was set for the year; this amount has already been exceeded by \$50. All money raised by the department is being contributed to the building fund.

League meetings are held weekly at the McElroy home. Winter activities included a sleigh drive and Irish party.

—Grace Lamadeleine, reporter.

San Antonio, Texas

Pastor, H. E. Winegar

The women's group, choir, and Zion's League have sponsored various projects throughout the year to raise money for the building fund and for choir robes. Proceeds of \$500 have been cleared from a bazaar, Mexican dinner, and turkey dinner.

Following the Christmas pageant given by the choir under the direction of Emma Jackson, all were invited to carol at the homes of shut-ins. The Leaguers held a Christmas party at the home of Elder Floyd Jett; on New Year's Eve, they held a watch party with the review, "Gay Nineties," as entertainment.

The recent lectures by Bishop C. A. Skinner on the financial law were greatly appreciated.

A fellowship program is presented the last Thursday of each month in honor of all members having birthdays within the month.

A cantata was given on Easter by the choir.

—Florence Berry, reporter.

Modesto, California

Pastor, David Elliott

An Easter sunrise service, prepared by the ministers of the local churches, was broadcast over station KTRB. The program at the Reorganized Church was presented at 10 o'clock to a capacity crowd. Before a colorful floral setting arranged by Eva Kettner, a pageant by the church school was given under the direction of Alta Thomas, Mary Stark, and Normalee Rose. Special music was provided by the choir with Henry Muceus directing. Communion was served at 11 o'clock. Elder Alma Moffet gave the Communion talk, and Alberta Ausbrooks sang a solo. Lynn Allen Talbot was blessed at this service by Elders Alma Moffet and David Elliott. At 8 o'clock in the evening, an Easter recital was presented by the choir with Charles Rose as interlocutor. Pastor Elliott gave a brief sermonette at the close of the recital.

LaCrosse, Wisconsin

Pastor, Miles H. Lenox

Miles Lenox was ordained an elder and Frank Fitzsimons, a priest, on February 17 by Apostle Arthur Oakman and Elder James Daugherty. On March 30, LaCrosse Mission was organized into a branch. Twenty-six members were present including several from neighboring branches. Apostle Oakman was in charge of the service, assisted by Apostle D. Blair Jensen, Elders Wesley Elwin and O. Kimball. Following the reading of the previous meeting's minutes, A. H. McCormick gave the financial report of the group. Officers elected for the coming year are Miles Lenox, pastor; Harry Hearne and Frank Fitzsimons, counselors; Esther Ortleb, women's leader; Zelphia Anderson, secretary; A. H. McCormick, treasurer and solicitor; and Frank Fitzsimons, church school director. At the close of the business meeting, Apostle Jensen addressed the group. Later, Harry Hearne was ordained to the office of elder. Elder Wesley Elwin gave the afternoon sermon.

—Isabel Scafe, reporter.

THE HILL

By Doris F. Miller

A nostalgic picture of "home" that will stir poignant memories in the minds of many readers.

"The Hill" is a symbol of Graceland. It is an affectionate term we all know and understand. "The Hill" is also a symbol to me of our farm lying aslant in the sun on an Iowa slope. It is a remembrance of my childhood and a growing-up period I shall not know again. From the crest of my hill, Illinois rises out of the Mississippi on the right. The curving, wide, and flat valley, which was a lake in prehistoric eras, unfurls at my feet. The hills continue westward, then north, finally turning east to the sunrise twelve lovely miles away. They completely corral my small home town, the bigger city farther upriver, and farms that happen to be captured. I wonder what ancient god used my valley for a swimming pool?

The distant hills are a smoky teal. Those nearer reveal a man and nature-made pattern of woodland, pasture slopes, and twisting roads. My hill is divided into two sections—the wood and the pasture. In

spring, the wood has a faint green haziness to partially conceal its skinny limbs. A bright splotch of pink marks a redbud tree. Under the trees on the spongy, virgin earth, Dutchman's-breeches, spring beauties, purple and yellow violets, jack-in-the-pulpits, wake robins, and sweet Williams beg for attention. Sunday afternoons are flower-picking time, and the scorners of garden varieties climb my hill, scramble over fallen branches, and get their feet muddy to gather huge bouquets that will fill all the vases and overflow into fruit jars.

If you have an eye for them, you can find mushrooms here. They are especially plentiful around the thin trickle of water that meanders down the little ravine in spring only. It dries at its source at the top of the hill in summer. Dad could always find mushrooms and fill his pockets full while I very nobly added two or three to the collection. However, I always took my share of credit

Here Is the Writer . . .

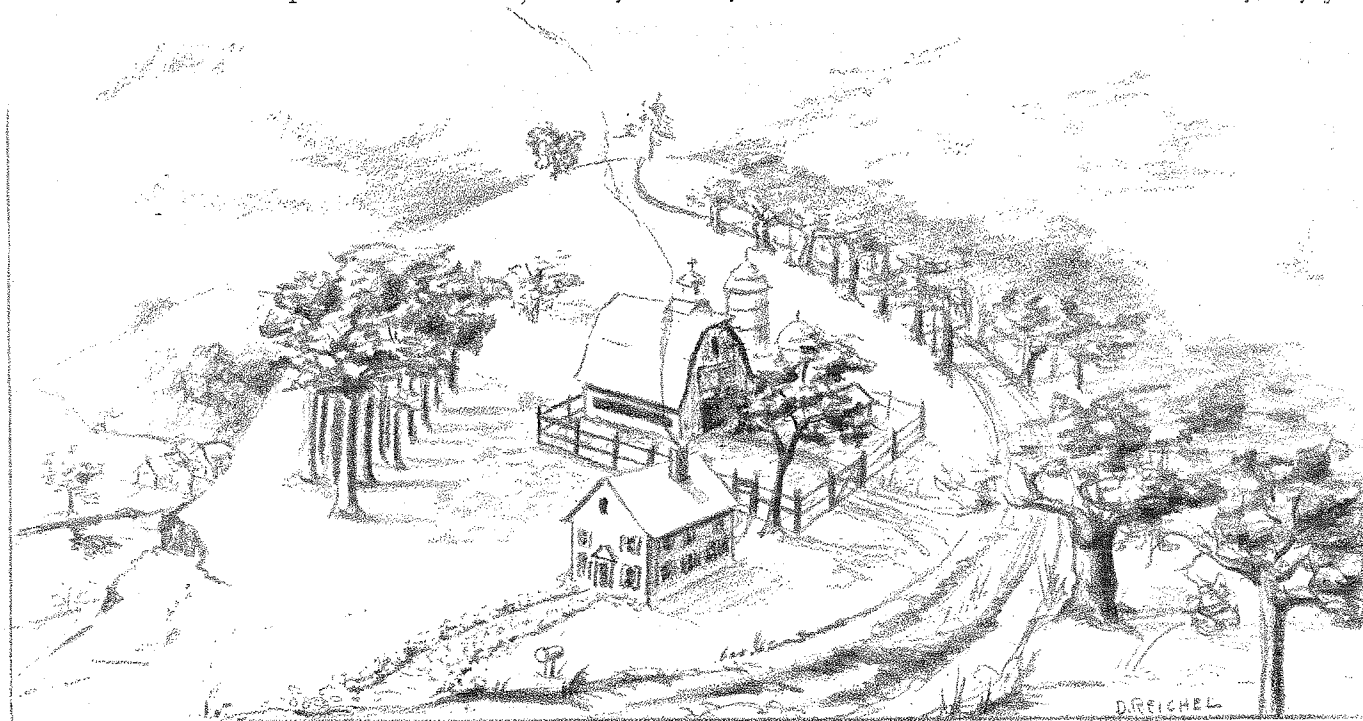
Doris Miller is twenty years old and a sophomore at Graceland College. The hometown, Montrose, Iowa, about which she writes, lies directly across the Mississippi River from Nauvoo. Miss Miller plans to enter the University of Iowa in September; after graduation, she would like to work in the Foreign Service Department of the government.



Doris Miller

for the golden omelettes filled with mushrooms.

The other slope is the pasture. Halfway up is a small grove of walnut trees, scene of many a childhood picnic. A little further is the bush under which I once found the biggest mushroom of the year. At the very top, a little left of middle, is an old mulberry tree that, curiously enough, never has any mulberries. This was my goal on many a Sunday afternoon. There with a magazine or the latest library book, a few crumbs, and field glasses to view the town and surrounding countryside, I was a queen on a green, slightly-tilted throne. The village was full of my subjects whose noisy sounds were dim in my ears. The river was my own private ocean and the ferry, my yacht.



The trains, that were mere smoky worms on the distant Santa Fe, were rushing to do my bidding. Mother brought me back to earth when she blew the whistle that could be heard even at that distance, and my ears and my stomach told me supper was ready.

Dividing the pasture and woods is the road which was built by my father and grandfather. It is rutty, rock strewn clay and has a steep drop on one side. Trees arch over it, suggesting green hands which clasp and unclasp letting a little sunlight sift through like chaff. This cool, narrow, half mile of road wonder winds and turns and climbs till it reaches the top and bursts into the open under a Jonathan tree. On this road, we found cool surcease from the hot afternoon sun that beat and tramped upon the hill.

Most of my working hours on the hill are scratched in my memory by raspberry vines. I received the privilege of picking berries when ten and was paid half of what the outside pickers got. My tray held five pint boxes and, with a partner on the other side of the row, the berries would eventually fill them. I never could pick fast enough to satisfy my grandmother who crated them—or my purse—even though my hands were stained from fuchsia to purple. The odor of hot raspberries, crushed by my careless fingers and the sound of airplane engines of insects are the symbols of the pulsating heat of those July afternoons.

It was a little cooler on Point Lookout, a little jutting piece of pasture which made a comfortable place to eat lunch. From here I could cross the river with my eyes and see Nauvoo climb the opposite hill. The part stone, part brick Nauvoo House, reflected in the still water; the Homestead almost hidden by trees; the roof of the Mansion House; the four white, boxlike bunkhouses; and the old red icehouse Tabernacle are familiar from that distance. At the top of the hill, the town is dominated spiritually and physically by the Catholic church whose steeple

(Continued on page 22.)

Witnessing for Christ

By Mike Fowler

The life of Christ was a life of challenges. In the last recorded conversation he had with his disciples, he challenged them to go into all the world and preach the gospel to every creature. This charge is known as the great commission, and it has been echoed by countless thousands who have seen the need in their society for the gospel of Christ.

The challenge of this message touched the life of Saul of Tarsus, persecutor of Christians, and changed him to Paul, the apostle. It sent Stanley and Livingstone into the jungles of the "dark con-

Apostle Charles Field once said that Latter Day Saints should live lives of such a nature that people would know immediately what their basic beliefs are. He also said that their lives should be unique and different in such a way that they would automatically hold positions of leadership in our society.

E. J. Gleazer, Jr., President of Graceland College, recently said that youth is a time of questioning—not doubting. There is a very significant difference: Questioning implies a study and analysis of a problem and its potential remedies; doubting is usually passive. We are not required to accept any way of life merely on hearsay, but if we accept the great challenge to preach the gospel, we must analyze and study it.

A person is the sum total of his past experiences. A friend of mine says that every time a person speaks, it is really a panel discussion, for that person's thoughts are colored by those who have previously entered his life through conversation, action, and literature. Contact with the great minds through study of such books as the Bible gives us the inspiration to move forward in a life of witnessing for Christ. The inspiration that has come to others can inspire us, and we, in turn, can illumine the lives of those we contact.

Another way we can witness for Christ is by setting goals and keeping our eyes fixed on them. We have all known individuals who could look only at the past. Many times we have heard them say, "I guess I'll never be much good, at least I haven't done very well so far." We are familiar, too, with congregations in which there is much talk about the "good old days." Always, it seems that at some time in the past everything had a golden hue but now there is only disillusionment and frustration.

In witnessing for Christ, we must build on the experiences of the past and look to a new goal. Paul said, "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those

Here Is the Writer . . .

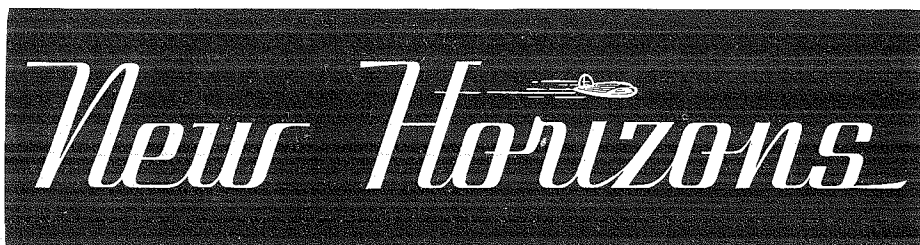
Mike Fowler attended Graceland College in 1943, after which he entered Purdue University where he received his Bachelor of Science degree in civil engineering. He is now a student at the University of Chicago and is working for a Master's Degree in American Archaeology. He is young people's leader in Chicago District. His hobby is photography.



Mike Fowler

continent" to minister to the natives there who were plagued with the ravages of tropical diseases and the oppression of slave traders. It called Charles Wandell and Glaude Rodgers to leave their homes and tell the story of the Restoration to the peoples of the Australasian mission. It has been so vital to so many through the ages that it must surely have some importance in our lives today. We might do well to consider its content as it challenges us to witness for Christ.

Many times we have been told of the importance of telling the gospel and then making it effective by living according to its principles. It's an old and true axiom that states, "What you do speaks so loud I cannot hear what you say."



things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Let us, like Paul, press toward the mark that we may preach the gospel.

Zion's League Takes Stock

(Continued from page 8.)

all the earnestness at our command, we now appeal to administrative officers, members of the priesthood, parents, and adults generally to provide our young people with understanding, love, and sympathetic, intelligent guidance in these critical days for the world and church. To provide less than this is to be recreant to our trust under God, and to hinder the advance of his kingdom.

The Hill

(Continued from page 21.)

brings the earth even nearer heaven. I digested this scene with my lunch until it is as much a part of me as my own flesh.

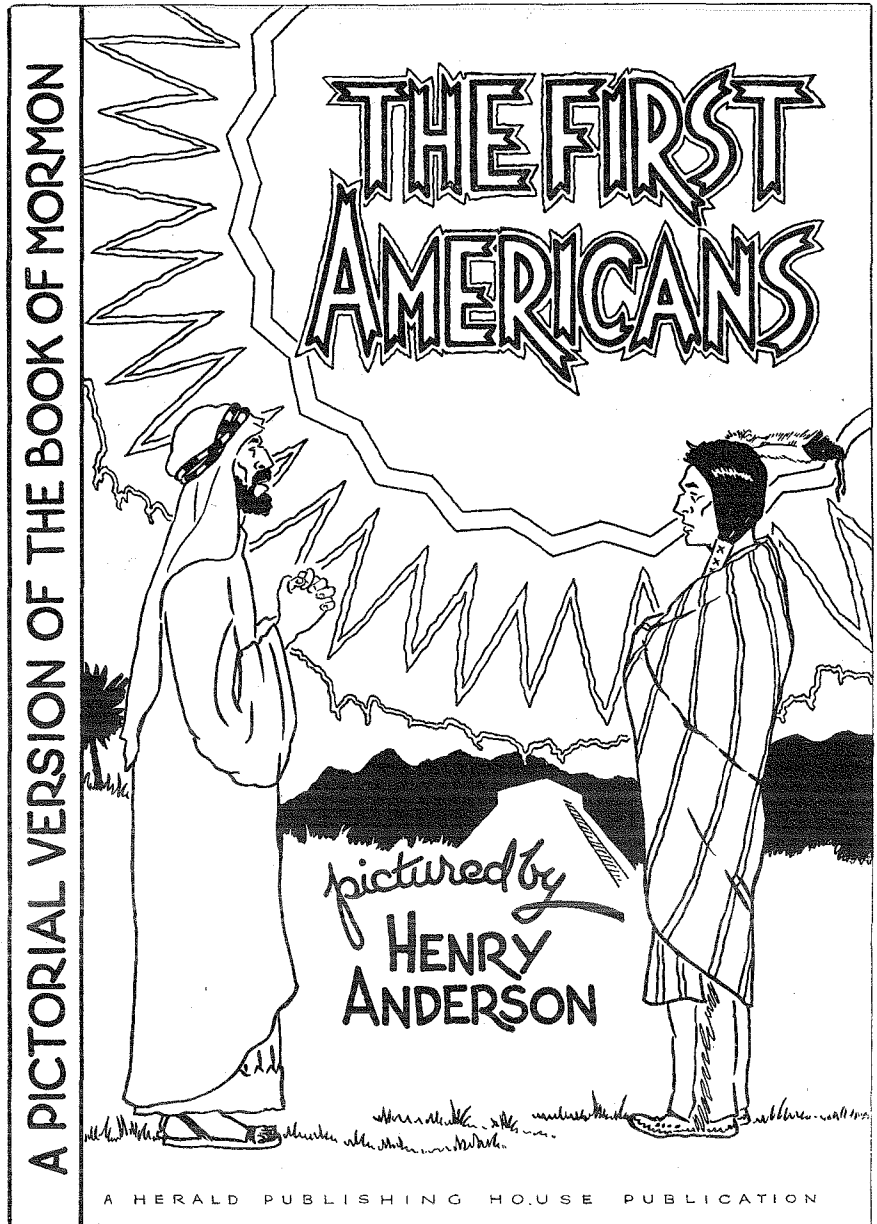
The whole of this hill and the views gained from it are my father and mother in nature. When I am away from them, they are no further than the distance and time it takes to close my eyes. Graceland's hill and my personal hill, symbols of the best of God and man, will always inspire me to do and be my best in life.

If You Cannot Take Milk

Some people find that milk is not good for them. In substituting for it one should find foods high in calcium and phosphorus, and in Vitamins A, B1, and G. The leafy greens (excluding spinach, because the body does not utilize the calcium in spinach) contain values similar to milk's nutritional elements and ought to be eaten more lavishly by people who cannot use milk. Buttermilk, cheese, egg yolk, meat, whole grains and nuts rather than spaghetti, cake, pie, and sweetened drinks should be included in a diet low or lacking in milk.

HERALD PUBLISHING HOUSE

Presents



*A Cartoon Book of Book of Mormon
Stories for Children*

50^c

Beautiful Four Color Cover

HERALD PUBLISHING HOUSE

BULLETIN BOARD

Wants Church Book

Otto Beil, Route 2, Wellington, Missouri, wants to purchase a copy of Salyard's *Men Nearest the Master*.

Wants Journal of History

Frank S. Hawkins, 80 Savannah Street, Rochester 7, New York, wants to purchase a copy of *Journal of History*, Volume 2, printed in 1909. Please state price before sending book.

Wants Old Jerusalem Gospel

George H. Roberson, 610 South Maple, McPherson, Kansas, wishes to purchase a copy of *The Old Jerusalem Gospel* to lend to non-member friends who are interested in the church.

Portland District Conference

The Portland District Spring Conference will be held in Vancouver, Washington, on May 16, 17, and 18. The Friday evening service will be given at the church, 35th and L Streets, by the Zion's League. All other services are to be held in the Shumway Junior High Auditorium, 32nd and Main Streets. District President J. L. Verhei and Missionary Arthur F. Gibbs will be present.

Southern Michigan District Women's Institute

A women's institute for Southern Michigan District will be held on May 18 at Lansing at the hall two doors west of the church on the corner of Logan and St. Joseph Streets. Registration will begin at 9 a.m. Mrs. J. E. Lancaster of Detroit and Mrs. Harry Simons of Flint will be the guest speakers. All women in the district are invited to attend.

Requests for Prayers

Prayers are requested for Mrs. Nelson Adkins, Cogan Lane, Independence, Missouri, who is suffering with a fractured leg that is slow in healing.

The Saints are asked to pray for Mrs. Martha McDonald of Munson, Florida, who has arthritis. Unless she regains her health, she will be unable to attend the annual Gulf States reunion.

Prayers are requested for Mrs. George Preston and Mrs. Marion Oliver of Rexford, Kansas. Saints near Rexford are urged to visit these two members.

Mrs. W. R. Levitt, Hayter, Alberta, asks the continued prayers of the Saints that she may be healed of diabetes. She has received help through prayer before and feels that a second request will again bring a blessing.

Prayers are requested for Macie Gray of Cadiz, Kentucky, who is afflicted with diabetes.

ENGAGEMENTS

Parker-Barnes

Mr. and Mrs. A. N. Barnes of Escatawpa, Mississippi, announce the engagement of their daughter, Ivon, to Melvin Parker, also of Escatawpa. The wedding will take place on June 8.

Powers-Ward

Mr. and Mrs. Harry E. Ward of San Bernardino, California, announce the engagement of their daughter, Aileen Hazel, to Walter T. Powers, son of Mr. and Mrs. Charles H. Powers of Seattle, Washington.

WEDDINGS

Mitchell-Garrison

Susan Garrison, daughter of Mr. and Mrs. Walter Garrison of St. Joseph, Missouri, and Frank Mitchell of Elwood, Kansas, were mar-

ried on March 14 in Atchison, Kansas. They are making their home in St. Joseph.

Anderson-Sheppell

Minnie Sheppell of Winfield, Kansas, and Charles R. Anderson of Albin, Wyoming, were married March 30 at the Reorganized Church in Winfield, Elder A. L. Loving officiating. They are making their home in Albin.

Haney-Keen

The marriage of Eva Bell Keen, daughter of Mr. and Mrs. Clarence Bell, and James E. Haney was solemnized at the home of the bride's parents on March 1. Elders Ralph Good and W. Wallace Strong officiated.

Huey-Phelps

Marie Phelps, daughter of Mr. and Mrs. M. H. Head, and Frank L. Huey were married on March 23 at the Reorganized Church in Topeka, Kansas. Elder M. E. Cheeseman performed the ceremony. Mr. and Mrs. Huey will make their home in Topeka.

Radcliffe-Ralph

LaNelle Ralph, daughter of Mr. and Mrs. W. G. Ralph of Union Star, Missouri, became the bride of Arthur Radcliffe, son of Mr. and Mrs. Ralph Radcliffe of Denver, Colorado, on March 23 at the Reorganized Church in Denver. Elder E. J. Williams read the double-ring service.

Phillips-DeBarthe

Gene A. DeBarthe, daughter of Mrs. Anna DeBarthe Stone, and Palmer Phillips, son of Mr. and Mrs. A. B. Phillips, both of Independence, Missouri, were married April 13 in Walnut Park Church, Elder Evan A. Fry officiating. The bride is a graduate nurse of the Independence Sanitarium. Following a honeymoon in Florida, Mr. and Mrs. Phillips will make their home in Independence.

Duncan-Bakker

Mariette Jacoba Bakker of Rotterdam, Holland, and Kenneth Cameron Duncan, son of Mr. and Mrs. W. J. Duncan of St. Thomas, Ontario, were married on March 15 at the Grace United Church, Reverend G. Raymer officiating.

Cade-Ford

Bonnie Jean Ford, daughter of Mr. and Mrs. Preston Ford of St. Thomas, Ontario, and Llewellyn Thomas Cade were married in London, Ontario, on March 21 by Elder A. E. Sheehy.

Gordon-Elliott

Maxine Elliott, daughter of Mr. and Mrs. Noble Elliott of Independence, Missouri, and Gilbert Gordon, Independence, Missouri, son of Mr. and Mrs. Reed Gordon of Detroit, Michigan, were married April 4 in Gudgeil Park Church, Elder Ronald Sherman officiating. They are making their home in Independence.

White-Atkins

Dorthea Alice Atkins, daughter of Mr. and Mrs. H. D. Atkins of Mound City, Kansas, became the bride of James T. White of Kansas City, Missouri, on April 5. The double-ring ceremony was performed by Priest Wayne Simmons in Shawnee, Kansas. Mr. and Mrs. White are making their home in Kansas City, Missouri.

Soutar-Taylor

Shirley Elizabeth Taylor, daughter of Mr. and Mrs. G. M. Taylor, and James E. Soutar were married in Regina, Saskatchewan, in December. Elder James S. Menzies performed the ceremony. Mr. and Mrs. Soutar are making their home in Regina.

Nickless-Culver

Lily Charlotte Culver, daughter of Mr. and Mrs. Morris W. Culver, became the bride of Leverne Cyril Nickless on April 17 at the Reorganized Church in Toronto, Ontario. Elder J. L. Prentice performed the double-ring ceremony.

Tourville-Smith

Jeanette Yvonne Smith, daughter of Mr. and Mrs. George W. Smith of Knoxville, Iowa, and H. E. Tourville, son of Mr. and Mrs. C. E. Tourville of St. Louis, Missouri, were married March 29 at the Reorganized Church in St. Louis. Pastor Frank McDonald performed the double-ring ceremony. The couple will make their home in St. Louis.

Christ-Olsen

The marriage of Carol Olsen and Milbert Christ was solemnized at the home of the

bride's parents in Lincoln, Nebraska, on January 1. Mr. and Mrs. Christ are making their home in Lincoln.

Brown-Madsen

Iris Madsen and Charles H. Brown were married March 2 in Lincoln, Nebraska.

Fields-Overholser

Margaret Overholser of Bowie, Maryland, and Eldon Fields of Lincoln, Nebraska, were married at the home of the groom's parents in Lincoln.

Jeschke-Loveall

Grace Loveall, daughter of Mrs. Marie Loveall, and Gerald Jeschke were married March 11 at First Church in St. Joseph, Missouri. They are making their home in Troy, Kansas.

Barker-Ruoff

Shirley Ruoff, daughter of Mr. and Mrs. John Ruoff, became the bride of J. D. Barker of Arkansas City, Kansas, on March 14 at First Church in St. Joseph, Missouri. They are residing in St. Joseph.

McCullough-Brink

Lila Irene Brink and Clinton Elmer McCullough were married at the Reorganized Church in Atchison, Kansas, on December 1. Pastor Gilbert F. Hedrick officiated.

Quaife-Ford

Laurann Ford and Harold Quaife were united in marriage at the Reorganized Church in Atchison, Kansas, on January 1. Pastor Gilbert F. Hedrick read the ceremony.

Births

A son, Philip Gary, was born to Howard and Gwen Brown on March 5 at Brantford, Ontario.

Mr. and Mrs. Douglas Holdsworth of London, Ontario, announce the birth of a daughter, Diane Lynn, born March 14. Mrs. Holdsworth is the former Lillian Bean.

Mr. and Mrs. Fred R. Wages of Cheyenne, Wyoming, announce the birth of a son, Dwight Eugene, born February 10.

A daughter, Sandra Lee, was born to Mr. and Mrs. Raymond Bauer of Lincoln, Nebraska, on December 29. Mrs. Bauer is the former Lois Seiffert.

Mr. and Mrs. Leslie Blumer of Lincoln, Nebraska, announce the birth of a son, born January 6. Mrs. Blumer was formerly Lorraine Carlile.

Mr. and Mrs. Colbert Madsen of Lincoln, Nebraska, announce the birth of a daughter, Linda Joyce, born March 27.

Mr. and Mrs. Emery E. Jennings of St. Joseph, Missouri, announce the birth of a son, John Elwood, born February 3. Mr. Jennings is president of Far West Stake.

A son, Tommy Newton, was born December 29 to Mr. and Mrs. Jack Brigdon of Coalville, Iowa. Mrs. Brigdon is the former Marlys Reed.

A son, Earl Eugene, was born on March 22 to Mr. and Mrs. Wayne Smith of Lincoln, Nebraska. Mrs. Smith was formerly Margaret Craven.

A daughter, Jacqueline Louise, was born November 3 to Mr. and Mrs. Jack Graham of Hardin, Missouri.

A son, Stephen Douglas, was born to Mr. and Mrs. William Kirk of Richmond, Missouri, on November 5. Mrs. Kirk is the former Joan Graham.

Mr. and Mrs. William Meyer announce the birth of a daughter, Elizabeth Ann, born March 6. Mrs. Meyer is the former Shirley Jean Stigall of Richmond, Missouri.

A son, Richard Wayne, Jr., was born to Mr. and Mrs. Richard W. Graham of Chicago, Illinois, on March 13.

Mr. and Mrs. Travis Morgan of Independence, Missouri, announce the birth of a daughter, Melody Ann, born April 16 at the Independence Sanitarium. Mrs. Morgan is the former Thelma Billings.

A daughter, Candace Gale, was born to Mr. and Mrs. William Baker of Chicago, Illinois, on April 10. Mrs. Baker was formerly Marilyn Huff, a graduate of Graceland College.

LETTERS

Grateful for Blessings

Last August, X rays of my chest showed that my lungs were infected. I was told to wait six weeks and then return to the clinic for another X ray. The Sunday before I was to report, I attended church in East St. Louis and asked for administration. During the prayer, I felt the Spirit of God permeating my body; then I asked the Saints to remember me in their prayers that I might be able to care for my family when I returned home. When the final X ray was taken, it revealed that the infection was completely gone.

Recently, I wrote to the *Herald* requesting prayers for my small grandson who was afflicted with asthma. He, too, was healed.

I am asking now, that the Saints continue to pray for me and my family. I am the only one belonging to the church, and I do sincerely desire that my husband and children will someday accept the Restored Gospel.

I am grateful for the blessing I have received and I wish to thank all who have remembered me in their prayers. I also wish to express my appreciation to the many who have written, giving me hope and encouragement in my time of trial.

NAOMI WOODS.

2504 Denver Street
Granite City, Illinois

A Tribute to the Late Thomas Newton

(The following letter was written by
Mr. Newton's niece, Mrs. Annie
Leyendecker.)

It was while Uncle Tom visited in my home that I learned to know the great spiritual depths of his heart and soul. He was always praying not *my* Father's will, but *our* Father's will be done on earth as it is in heaven. He often spoke of his wonderful friends and co-workers in the mission field of the Reorganized Church. Although I am a Christian Science practitioner, I had great reverence and respect for Uncle Tom's choice of serving God. We attended his church while he was visiting in Houston and were both asked what we considered the most essential step to promote world progress. I arose and said, "I



Announcing:

"I Will Build My Church"

The first of the new slide sets produced under the direction of the Advisory Committee on Visual Education.

The distinctive features of the Church of Jesus Christ: Ministerial offices, doctrinal principles, spiritual gifts, revelation, and fellowship—illustrated by drawings of the church. Scriptural references are the basis for an authoritative message.

This set has been produced in two forms: single frame filmstrip, and 2" x 2" slides. The cost has been kept as low as possible to allow the widest possible distribution of these missionary aids. The script that accompanies this set is designed for two purposes; (1) to provide a suggestive script for use with the set of slides or filmstrip of the same name; and (2) to acquaint our friends with our convictions concerning the church of Jesus Christ as the Master built it, and as we believe it has been restored through divine command in the latter days. The script is illustrated with reproductions of each slide. Extra copies are available at the prices listed below.

Single frame filmstrip (22 frames)	\$1.50
Double frame, film only (22 frames)	2.00
Double frame film and 24 S.V.E. slide binders	3.15
22 slides, bound, ready to use	4.20
Extra copies of the script, ea.10
50	3.75
100	5.50

HERALD PUBLISHING HOUSE

103 South Osage Street • Independence, Missouri

think the greatest thing is spiritual understanding." Then Uncle Tom quoted the familiar verse, "Seek ye first the kingdom of God and his righteousness and all other things shall be added unto you." He also said that ours should be a practical religion—one which we could live by each day to develop our ability to understand God. Line after line of the books of poems he had published about a year ago revealed his great trust in the sustaining infinite—the love and power of God as taught by the Latter Day Saint Church. Truly his was a life dedicated to God.

Mrs. Annie Leyendecker, C. S.
6831 Avenue V
Houston 6, Texas

Testimonies Wanted

The more wonderful testimonies I receive from the Saints for the book being prepared by the Descendant Pioneers, the more thankful I am to be among those who have heard and obeyed the gospel. I wish to express my appreciation to all who have contributed and to urge those who have promised to write but have failed to do so as yet to send me their testimonies. Many are waiting anxiously for the book, so if you have a contribution to make to it, please send it to me immediately.

Daisy Bowen Brown
Lee's Summit, Missouri



*Mountain
Solitude*

A TIME OF
ACCOUNTING

By BISHOP G. L. DeLAPP



VOLUME 94

MAY 17, 1947

NUMBER 20

www.LatterDayTruth.org

What of Tomorrow?

P. S.

It seems so very long ago since peace was ever ours,
And yet—we know so little of the deeply rooted scars
A war can bring—of devastation wrought.
We never will, unless war should be brought
To our own shores . . . Would we, in fear,
Cry out to Him our prayers to hear?

Why should we hope, in an hour of need
He will hear our prayers—that he will heed
Our plea for help?—when through the day
We did not stop along the way
To offer thanks? Why then should he
In troubled times hear you and me?

With little thought, if any, to the Giver there above
We accept the many blessings, the many gifts of love
And ask for more. How can we dare
Accept tomorrow without a prayer?
Take heed! Search deep within your heart
For prayers unsaid, then humble thanks impart.

In the midst of chaos, if troubled times are here
You will feel his very nearness, there'll be no need for fear.
He will be there to guide you, safely see you through,
And your prayers, all answered, will descend on you.
For the very breath of life give thanks to God above
And revel in the warmth and glory of his love.

IRENE

* He Wanted a Prayer

One of the sweetest stories that has come to us concerns a little boy, a French refugee, who was sick in a hospital and keeping the other patients awake at night with his constant talking. As he could speak only French, the nurses could not understand him and could not guess what he wanted.

Down the corridor there was a thirteen-year-old German girl, also a refugee and quite ill. She could speak a little French and English, and offered to see if she could help. They brought her in a wheel chair to the child's bedside. His eyes were closed, but he talked continuously. She bent her head over to hear him.

After she had listened a moment, she said, "I know what he wants now. He wants a prayer. If you will bow your head," she said to the nurse, "I will make a prayer for him."

The nurse bowed her head, and in the best French she could command the young girl lifted three souls up to the heavenly throne. The boy was soon comforted and dropped asleep.

It is wonderful that the love of God is still able to bring people of all nations, even those who have misunderstood each other, together and make it possible for them to help each other. And if older ones could be as wise and unprejudiced as the children, we would all be much better, and this would be a better world.

This reminds us also of Rudyard Kipling, who lay on his deathbed. He was speaking in a voice so low the nurse could not hear him, but she gathered that he wanted something. "What is it, Mr. Kipling? What do you want?" she asked. "I want my Heavenly Father," he replied.

* A THOUSAND DOLLARS is no good to a man who is headed for a tavern. A dollar is good for a man who is headed for a bank, a library, or a church.

* "God cannot be commanded. But he can be asked."—Alfred P. Haake, in "Guideposts."

* ALLOW ENOUGH TIME whatever you do. Then if anything goes wrong, if you have an accident or delay, you still have a chance to make it up. Doing things at the last minute is often costly and often leads to disappointment and failure.

* MANY A TROUBLE can be solved, especially in the field of strained human relations, simply by forgetting it.

* DO NOT BE DISTURBED if somebody is angry. Remember, he may have trials you don't know about; and in his moment of weakness, he may say something he doesn't mean. Keep quiet. A little later he will recover, and be his normal friendly self again. As his neighbor, it is your privilege to keep your self-control until he regains his.

* CRITICAL PEOPLE are often those who have a very narrow range of appreciations. Learn to like many different kinds of weather, and you will spend less time being unhappy about it. And why should bad weather have a power to make you miserable? The greater the variety of your likes, the more often you will enjoy happy days. You will be happier, too, if you learn to like all kinds of people.

* TAKE A TIP from the robin. Though he spends much of his life on the ground, and gets his living from it, he takes time out to look up every minute or so.

Saints Herald

Volume 94 May 17, 1947 Number 20

EDITORS:

The First Presidency

Israel A. Smith
John F. Garver
F. Henry Edwards

ASSISTANTS:

Leonard J. Lea, Managing Editor
Kenneth L. Graham, Business Manager

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$2.50 per year and \$1.25 for six months in advance in the U. S. A., its territories and possessions; Canada, \$2.75 per year and \$1.40 for six months; other countries, \$3.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of Octo-

ber 3, 1917, authorized July 21, 1921. Printed in the United States of America.

This publication is made possible by devoted volunteers who wish to help in the literary work of the church, and all manuscripts are gladly received for examination. As many as possible will be used. No payment for manuscripts is possible at the present time.

Contents

EDITORIAL:

Harmonious Relations	3
The Price of Liberty.....	4
President Truman	4
Official	4

ARTICLES:

Youth Camps—1947 Season.....	4
A Time of Accounting, by Bishop G. L. DeLapp.....	5
The Family, by F. M. McDowell.....	9
Pittsburg House, a Story, by Winifred Milner.....	10
Religious Education Moves Ahead, by Chris B. Hartshorn.....	12
Needed: A Religious Revival in America, by Carolyn Scott.....	20
Exposing Your Friends . . . To the Gospel, by Leonard Lea.....	21
Letters	14, 15, 24
News Briefs	17
Bulletin Board	23

Harmonious Relations

History has shown that strong and able men are apt to have differences of beliefs and opinions. Our experience as a church has demonstrated that strong and able men have not always agreed on questions of procedure and official prerogatives. It is a source of satisfaction, however, that they have been able to collaborate in a common cause in spite of such disagreements.

For many years members of the Joint Council from time to time have sought to reach a common understanding of the respective duties and responsibilities and authority of the First Presidency and the Quorum or Council of Twelve. It is not difficult to see how divergent views have been held, since the law in the Doctrine and Covenants is found in a number of the revelations. Besides the written instructions, precedent and practice, established and otherwise, have had their influence or impress on the private or personal interpretation of the revelations bearing on the subject.

Under the mild and democratic rule of the late Joseph Smith, and during the formative years of the Reorganization, questions of respective authority did not result in sharp conflict, as well they might have; but rather early in the administration of our late president, as the work of the church grew and became more complex there developed serious differences. We must assume—and we gladly acquiesce in the thought—that there was a parity of sincerity, and equal desire on the part of all members of the quorums involved, to arrive at unanimity and the hope that their findings would be in harmony with the divine mind as reflected in the basic law of the church. If any were jealous of their rights, it was only because of their consuming desire to serve with fidelity their Lord and Master. Had they held lightly their duty in the premises, disagreements as to the law prob-

ably would not have arisen. Common consent to them did not exclude an exercise of individual judgment; it was not supine acquiescence.

A crisis in this divergence of interpretation came in 1919 which threatened amicable relations for a time; but, as always can be done when men are rightly disposed, an agreement was reached, a working basis on which they could and did proceed.

In 1943 the question of the relations between the First Presidency and the Twelve was again projected in joint quorum council, when the law and procedure were again reviewed. This time by coincidence, the writer, on behalf of the First Presidency, and the two brethren now occupying with him, then members and acting on behalf of the Quorum of Twelve, were appointed a committee to consider and bring in a report with recommendations, which we did. Our work was accepted and approved by the two quorums in council.

The members of the First Presidency as sustained by the church in 1946, from the beginning of their joint labors, have had a sincere desire to help the Quorum of Twelve occupy their rightful place in the great work of the Restoration, a place which can hardly be overestimated. Presidents Garver and Edwards occupied as members of that quorum for nearly a quarter of a century. It would be strange if they did not have mature judgment and knowledge of the work of that quorum. They have evidenced their earnest desire that the Twelve have full recognition and have the approval not only of the First Presidency, but indeed of the whole church. In this way—and only in this way—will the labors of the Twelve be blessed and rewarded, as intended, by an increase of the Spirit's power in the whole body.

With this attitude, then, and with a desire to conserve the greatest good, when the question was again presented this spring, and it was thought by the Twelve the church should know what had been accomplished in interpretation of the law, we deemed it wisdom to make a statement of the matter in our address to the General Conference, which we did and from which we reaffirm the following:

“In our administrative relations with the Quorum of Twelve, we have sought to carry into effect the spirit of a working agreement unanimously adopted by a Joint Council of the Presidency and Twelve on April 26, 1943. This agreement grew out of a careful study of the law and enactments of the church (Doctrine and Covenants 104: 12; 120: 4; 123: 23; G. C. R., April, 1884; April, 1894) and recognizes that the Twelve has ‘active supervision and presidency, under the First Presidency,’ over the work in branches, districts, and stakes. . . .

“We believe that this agreement is particularly important at this time, since the church is now confronted with insistently urgent demands that existing branches shall be strengthened and that the work shall be planted in new centers at home and abroad. These two demands are not disparate but complementary to each other. A major purpose in branch organization is more concentrated and more effective missionary testimony, and a major purpose motivating missionary activity is the firm establishment of stable centers of vigorous church life. In view of these facts, we hope and expect that clear recognition of the rightful interest of the chief missionary quorum of the church in all phases of church endeavor will lead to the widespread quickening and wise direction of our missionary testimony.”

ISRAEL A. SMITH.

Editorial

The Price of Liberty

Observing people have long noted the adroit methods through the radio and movie media to build up the Catholic Church in the public mind. We have yet to learn that any of the great Protestant Churches have done anything along the same line of endeavor. The Protestant Churches, however, as well as other patriotic agencies are apparently on their guard against other activities more or less insidious, pointing in the same direction.

Liberty, a magazine of religious freedom, of Washington, D. C., in an editorial (issue for second quarter of 1947), sounds a warning to the American people. Under the caption, "Current Attempts to Unite Church and State," they allege a number of bills have been introduced in the National Congress which, though they seem "innocent" or "innocuous," are nonetheless "dangerous."

We could perhaps with profit deal with these proposals at length, but it may be well to call attention to one, for an example, and after giving a list, leave it to our readers to ask their Congressmen and Senators for copies.

SENATE JOINT RESOLUTION No. 2

This provides that a commission of twelve members is to be established "to consider and select a suitable form and site for a national memorial, to be located in the District of Columbia, commemorating the contributions of members of the various religious faiths to American military and naval history, particularly during World War II."

Maybe this bill could not be construed as "an establishment of religion," but it does seem to attempt to exalt religious soldiers and sailors above the equally brave, equally self-sacrificing, equally patriotic nonreligious servicemen. Whether a citizen is religious or not is none of the Government's business. All any government has a right to ask of any citizen is that he discharge his civic obligations without interfering with the equal rights of his fellow citizens.

The bill is discriminatory. It is dangerous because it proposes to expend the taxes of all the people to elevate and praise a special class. If this group is to be especially honored in the District of Columbia, why not in the various States? We might have many monuments. Religious folks are not always humble or unpretentious.

If this stimulates our readers, let them get copies of the following measures now pending in Congress for consideration and careful study. If they believe such bills constitute a threat to our national Constitution, or are dangerous in that they are merely propaganda for certain churches, or if any will result in publicity in favor of any church or churches as against others, then protest their approval by writing to those who represent you at Washington, those who are the servants of the people.

These measures are: Senate Joint Resolution No. 2 (referred to), House Joint Resolutions Nos. 20, 36, and 58; Senate Bills Nos. 199 and 472; House Bills Nos. 156 and 263.

ISRAEL A. SMITH.

President Truman

On our recent visit to the National Capital, we had the privilege of meeting President Truman at the White House. He appeared to be in good health and spirits and talked earnestly about the difficulties presented in our relations with Russia and of what he desires to do in stabilizing our national economy. He spoke appreciatively of our General Conference resolution, a copy of which had been sent to him.

On April 13 President Truman wrote us as follows:

Dear President Smith:

I appreciate more than I can say your warm letter of April seventh extending greetings from the ministers, officers, and delegates of the Reorganized Church of Jesus Christ of Latter Day Saints.

This pledge of loyalty and support is heartening and gives one courage for the day's work. I am grateful also for the assurance that I am remembered in your prayers. Very sincerely yours,

Harry S. Truman,

Israel A. Smith.

Official

Anyone knowing the present address of James Pat Carrigan will confer a favor on his family by giving the information to Sister Marguerite Lipovsky, Route 2, Harrison, Michigan.

Israel A. Smith.

Youth Camps -- 1947 Season

Youth Camps, Senior High School Boys and Girls, 15 to 18 years of age:

Location	Name	Time	Director
Pawnee, Oklahoma	Camp Yokoma	June 8-14	Raymond Booker
Colorado Springs, Colo.		June 22-29	F. M. McDowell
Nauvoo, Illinois	Camp Nauvoo	First Camp July 6-13	John R. Darling
		Second Camp July 13-20	John R. Darling
Excelsior Springs, Mo.	Camp Yopecca	July 19-27	To be appointed
Brewton, Alabama	Camp Liahona	August 16-23	Raymond Booker
Columbus, Nebraska		August 23-28	To be appointed

Girls' Camps:

Excelsior Springs, Mo. (Blue Bird Girls' Camp)	Camp Loleachi	First Camp June 16-17	Edna Easter
		Second Camp June 17-18	Edna Easter
Excelsior Springs, Mo. (Oriole Girls' Camp)	Camp Oececa	First Camp June 19-26	Edna Easter
		Second Camp June 26-July 3	Edna Easter

Mixed Groups—Various Ages:

Deception Pass, Washington		June 30-July 6	To be appointed
Sylvan Lake, Alberta, Canada		July 14-22	To be appointed

Address all inquiries to

DEPARTMENT OF RELIGIOUS EDUCATION
THE AUDITORIUM
INDEPENDENCE, MISSOURI

A Time of Accounting

Scripture Reading: Doctrine and Covenants 70: 1-3.

Text: "None are exempt from this law who belong to the church of the living God."

INTRODUCTION

This morning as we approach the closing hours of the Conference, I have been made to feel that we have had a most enjoyable experience; but, while it has been enjoyable, it has impressed upon my mind in a greater degree than ever before in my experience, a sense of the responsibility which rests upon our church; and because this is true, it rests upon each one of us individually. So I have come, conscious of my own human limitations in the face of the tremendous task ahead of us. Yet I come with faith and with the assurance that if we respond to the challenge of the great program which has been unfolded to us in the hours in which we have been in association in the business of the Conference, and to the challenge which comes because of the great opportunities open to us, we shall be blessed in the attainment of our goals. I hope that as I come, presenting some aspects of what I believe to be the divine law of the church, it may be received in the spirit in which it is presented, as an unfolding of the gospel law to which God would have us respond.

THERE IS A TIME when each must render an accounting of his stewardship. In the Scriptures which I read, emphasis was made on the accountability of the men to whom special reference was made—Oliver Cowdery, Martin Harris, John Whitmer, Sidney Rigdon, W. W. Phelps—who were placed as stewards over the revelations. They were admonished that an accounting would be required of them of their stewardship in the Day of Judgment.

In this revelation which imposed such serious consequences upon these men, there is also placed upon every member of the church who has raised his voice in testimony, every member who has accepted the doctrine of baptism, the responsibilities of an accounting. All members of the church are accountable to God through the law of stewardship. We have learned that stewardship is essential to our church life; it is essential to our church economy; it is the basis on which God's kingdom is to be established. It was the premise laid down at the very beginning of time, the time when God created man, and his relationship to his physical creation was pronounced—

● *A Sermon by Bishop G. L. DeLapp. Given at General Conference, April 13, 1947*



this as we find recorded in the first chapter of Genesis, verses 27 and 28:

And I, God, said unto mine Only Begotten, which was with me from the beginning, Let us make man in our image, after our likeness; and it was so.

And I, God, said, Let them have dominion over the fishes of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Thus there was given to man the right of dominion, the right to subdue that physical creation—to take that physical creation and use it to the purposes that God intended man should use it, to supply the needs of man; but more than that, to share that which had been God-given with all men throughout all the world, that they might enjoy also the abundance of God's creation.

YET, WHILE man has had dominion over God's physical creation, God has nevertheless evidenced his authority over man, even though

man has had the right of agency; for when man insisted upon pursuing the ways of wickedness, there came that ultimatum which preceded the great flood: "I will destroy man whom I have created from the face of the earth."

Down through the ages there have been repeated evidences of the power and majesty of God and of his determination to accomplish through man that which was in his mind from the beginning of time—the establishment of his kingdom—that kingdom envisioned by Daniel, who spoke as divinely recorded in the 4th chapter, 3rd verse:

How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

It was to bring to pass the establishment of that kingdom on the earth that God gave his Only Begotten Son "that whosoever believeth on him should not perish, but have everlasting life." This same man, this Son of God, whose triumph over death we have recently commemorated, stated his divine purpose and mission on the earth in these words, "I am come that ye may have life and have it more abundantly."

As we scan the pages of history, we find there has been made a record of great events which have affected the lives of men in their relation one to another and in the relation of nations one to another; and we have learned to evaluate these relationships to God and to evaluate events which take place in these various relationships of man to man and of man to God as a part of the divine plan of God. We have learned that life is made up of events which transpire and of actions which take place; and that of these events and of these actions

man must give an accounting. This was emphasized in the parable of the wise steward, which was referred to in Luke, where the Master called one of his disciples, saying, "How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward."

IN THE LAST two decades there have been those who have arisen to positions of power, and who have used that power for selfish interests, even to the point of bringing destruction and suffering to millions of people. We have witnessed the rise of aggressor nations under the leadership of men without conscience, without a sense of responsibility to God, without a sense of responsibility to their fellow men; and then we have witnessed that these leaders, without conscience, without a sense of responsibility, have finally succumbed under the power of those who in righteous indignation arose to protect the rights of humanity and spoke in the interests of God and of his divine purpose. For those leaders without conscience and without a sense of responsibility, there came the day of accounting when it was necessary for them to stand before the judgment bar of those whom they had sought to destroy. There is also the day when these same leaders stand before the judgment bar of Almighty God.

There does indeed come to all the day of accounting; and what is more significant, that accounting is not only to those with whom we live, our close associates, but ultimately that accounting must be made to society as a whole; and even more than that, the accounting must be made before the judgment bar of God.

For every action there is a corresponding result. For every act, man must assume the consequences. This has been true down through the ages, since the beginning of time. There are those in our world today who evade or seek to evade the responsibility of their own actions.

There are those who seek to hide by excuse or by other device the consequences of those acts within their own lives; but there is no evasion—there is no way of subterfuge—there is no way finally and ultimately but to stand squarely before the judgment bar of God to face the consequences of the acts of one's lifetime.

We have referred to the records of nations that have eventually decayed and disintegrated when their leaders have arisen to thrones of power and with ruthlessness have oppressed those who were weaker. The course of history is replete with the rise and fall of great nations of the past, and today we are passing through another period of world crisis. It is the day of accounting for the past, but even more, it is the day of accounting for the present. War-torn nations and peoples are impoverished and in distress. The course taken by those nations capable of helping and of rendering assistance will, to a large extent, determine the future of our world. Help extended in time of need may be the turning between more war and bloodshed, or peace and contentment.

I was deeply gratified when there was brought to the floor of this Conference action supporting the President of the United States; and the implications of that document were such that we who are able, and because our nation is strong, should support our President in the extension of aid to those war-torn nations that are destitute, impoverished, in need of the physical resources which are a part of God's creation. I am happy that our church has placed itself on record as giving support to the action of this great nation of ours to extend a helping hand to those in distress.

OF ALL NATIONS of the world qualified to extend assistance, our nation is most powerful. It is nevertheless a time of national accounting for us, a time when great decisions are being made, a time for careful consideration of our rela-

tionships with nations of lesser power. Whether we are qualified to make these decisions only the future will tell. For us, the average citizens who are seemingly without power, whose lives apparently do not have much impact upon the destiny of the nation as a whole, we wonder what the future holds for us. Are we to take part in the accounting rendered at this time? Is our nation to make those decisions which will turn the tide from present chaos to order and progress? Who can tell? Can we as members of the Church of Jesus Christ relate ourselves and our lives to these great events which are transpiring today? Or are we just little, insignificant people without conscience, without responsibility, without power? God doesn't think so, for through his Son, Jesus Christ, he impressed upon all men everywhere the great worth of the individual, the tremendous value of personality; and through his Son, Jesus Christ, he evidenced the fact that there is present within the individual a potential power to demonstrate the divine will and the power and majesty of God.

There is some evidence that groups within our political economy are taking stock of themselves and seeking to chart a course which will conserve the gains attained up to the present time. Other groups are stubbornly refusing to face the facts of the present crisis. No accounting is being made; the *time of accounting* is deferred. We look to those groups—political, labor, capital—and we are concerned. We hope for progress. But this morning as we look over the vast panorama of great events which are transpiring and seek to study the consequences and results of impending actions and present events, we find that it is essential for us to turn our faces inward, and in that turning inward to draw from those heavenly sources which are available to us, that our own personalities, our own weaknesses might be revealed to us, that we might understand more clearly our dependence upon God, that we might desire to reach for-

ward and touch his hand, and in so doing gain strength sufficient for the task which is ours in the building of the kingdom. Even as these other groups face the time of accounting, so do we as a church have an account to render.

A GENERAL CONFERENCE is primarily for such a purpose. To what end have we been meeting here together? To what end have we enjoyed the association of men and women believing in the gospel of Jesus Christ? To what end have we conducted our business? To what end have we looked forward to the accomplishment of the work of the future?

The First Presidency rendered an accounting to the church of their stewardship during the past year, at the same time outlining new objectives that challenge the attention of the church in the years which are ahead. I thrilled to the depths of my soul when I read the first introductory paragraph of that message:

It is with pleasure that we render an account of our stewardship as presidents of the high priesthood during the past year, and indicate the lines along which we believe the church should advance in the immediate future.

The Quorum of Twelve—the twelve Apostles—came with their report, giving an accounting of their stewardship, of progress made, of objectives not yet attained. The Twelve have expressed concern for our church members scattered abroad—made reference to the sending of Apostle McConley that through this there may be some evidence that we are accepting responsibility to our church members in Europe, to nurture them and to stimulate the work in the European field. The Twelve also emphasized that it is committed to the development of missionary activities throughout the whole church. They, too, recognize the responsibility of the church in these words:

In conclusion, we cannot be unmoved as we see the definite shift of world leadership, politically, industrially, financially, and morally to this country of America,

without also being impressed with the grave responsibilities which rest upon us as a church.

The time is coming when *our* stewardship of the revelations to which reference is made in the introductory Scripture which I read will be at hand. The time of our accounting is present, and I find the councils of the church responding to this challenge as evidenced in the reports which have been submitted to the Conference.

I read from the report of the Council of Presidents of Seventy:

A seventy is primarily called and sent forth to be a special witness for Christ. In an important sense, this is likewise the mission of the church of Jesus Christ. It is vital, then, that men of deeply moving convictions as well as of intelligence shall be sought out for this specific work that is so vitally a part of the very spiritual lifeblood of the church. In emphasizing this, we are not desirous of merely focusing attention upon the Quorum of Seventy, but rather upon the need and work of the church, as the body of Christ, to function in its divinely designed mission and ministry to the world.

The Presidents of Seventy feel deeply the weight of the responsibility of their work. Without divine guidance we can not rightly direct the work we are called upon to perform. We, therefore, sincerely request of the other quorums and of the entire church membership their support in faith and prayer.

This is a plea to respond to the spirit of the Restoration—that spirit which came forth with the commandment, “Seek to bring forth and establish the cause of Zion.”

What were the revelations over which these men were stewards?

Ye are chosen out of the world to declare my gospel with the sound of rejoicing as with the voice of a trump, lift up your hearts and be glad, for I am in your midst.—Doctrine and Covenants 28, September, 1830.

This was the message to those men in the early church—to Martin Harris, Oliver Cowdery, Whitmer, Rigdon, and others. These men discharged their stewardship responsibilities, so there came to us the revelation of divine will; there came to us the revealment of those com-

mandments which were to guide us in preparation and work in the building and establishment of the kingdom of God.

TODAY AGAIN we emphasize the fact that we have a time of accounting. A study of all of the reports which have been submitted to the Conference indicates that specific responsibilities have been assumed by various quorums and departments of the church. The objectives outlined in all of these reports to which reference has been made—the reports of the First Presidency, the Quorum of Twelve, the Council of Seventy, the High Priests, the Radio Department, the Department of Religious Education, the reports of our institutions—all of these indicate the need for financial support if the work of these departments is to go on and their objectives are to be attained; if the purposes outlined are to be achieved, then there will be need for *financial support* greater than we have ever given in the years of the past.

There are those today who would rest upon the oars of achievements of the past and who would say that we have arrived because we have found it possible to accumulate resources beyond our immediate needs; but when we evaluate the objectives of the program outlined in these reports to Conference, it is obvious to the person who will take the time to evaluate the cost, that we are faced with tremendous needs; we have not reached a point where we can relax in our endeavors.

We of the Presiding Bishopric have rendered an accounting to the Conference of the stewardship pertinent to our work. We have given a report of the funds gathered, how they have been disbursed, and made recommendations through the Board of Appropriations, approved by the board and by the Conference, for the allocation of funds, with objectives set out for future consideration affecting the temporalities of the church. This is as it should be, for

stewardship always requires an accounting. It was to this end that the Lord gave instructions that none is exempt from the law who belongs to the church of the living God.

AS WE LOOK to the future, we see the need for a continuation of our responsibility as stewards. Let us consider our immediate stewardship responsibility to the church. Among other things, the Presidency emphasizes the need for the strengthening of missions abroad. They call for wise and prepared gathering to Zion; they are not saying that the Saints of the church shall not gather, nor are we of the Bishopric saying that the Saints of the church shall not gather; we join the Presidency in saying that the time has come for the preparation for the gathering, but let this preparation be in harmony with the law as revealed.

The Presidency calls for the training of the priesthood, co-ordination of the work of the quorums, and specifically set up immediate and long-time programs for branches and stakes to pursue our missionary task and advance the gathering with vigor. These and other major activities have been outlined by the Presidency in its report. We realize that the carrying out of this program will be just in proportion that we as members of the church assume our stewardship responsibilities and comply with the temporal law.

With the Bishopric, the responsibility is that of gathering funds to provide for the financing of the cost involved in carrying out such a program. A careful and conservative administration of funds is essential, the teaching of the law of stewardship, the teaching of the law of the gathering, an emphasis on the need for compliance with law, a call for the filing of financial statements, the paying of the tithe. But the bishopric cannot carry on the full program of teaching; it must be accepted as the responsibility of every member of the priesthood, of every church school teacher, the re-

sponsibility of every person who can, in conversation with his neighbor, point toward the goals of the church and impress each one with a sense of his responsibility to support the church through the filing of the financial statement, the paying of the tithe, that these programs may be carried forward. Every person is accountable. Every person should be taught.

THE GOALS OF THE church challenge us. The goals of financial administration to achieve these broad goals of the church challenge every member of the Order of Bishops and our staff of agents and solicitors. For those who have carefully studied the reports to the Conference, it will be observed—and I wish you would note this carefully—that the church has arrived at a point where we must consider carefully the direction in which we are to go. There must be more additions to the missionary personnel. There must be more intensive organization of the local priesthood to the specific task of increasing our membership. *Our administrative costs, however, are getting top-heavy and the cost of administration is out of proportion to the results achieved.* It is an imperative need at the present time that we increase our numerical strength. Therefore, there must come the challenge to every individual, to every member of the church, to do what he can to bring new members into the church. It is not only that there might come initial strength to the church, but there is the need that every person in the world has to hear the sound of the gospel message to come to an understanding of the divine purpose.

We have assumed the responsibility of world evangelism and the responsibility of Zionic organization. We have assumed the responsibility of a well-directed gathering, of the organization of stewards, the building of houses of worship to meet our needs, of purchasing lands for the gathering. All of these require large sums of money. We are not a rich church. Our strength lies in

the devotion and consecration of humble people. We must reach outward and touch the lives of people throughout the world and through our consecration bring to the church the additional strength that is needed. The need is great; the opportunities are unlimited. The church is at a point where it can render an accounting of its stewardship. Can we say that a time of accounting is at hand? Can we see in the coming conference period an increase in the number of tithepayers, the number of financial statements filed? Can we increase our membership? Can we respond to the challenge the day brings? We can if we are willing to recognize that this is the time of our accounting.

Were those revelations over which Cowdery and the others were stewards, of the divine will? If they were, and if they still represent the divine will, let us then move forward with faith in God. Let us respond to the challenge of the quorums of the First Presidency and of the Twelve and the Seventies. Let us consecrate our wealth, our resources to the cause of Christ and to the building of his kingdom. Let us, in fact, in the assumption of stewardship responsibilities, re-dedicate and re-consecrate the life that God has given us, and then moving forward in faith and in association with our fellows, seek to bring forth and establish the cause of Zion, to the end that the gospel of Jesus Christ may not only increase throughout the entire world, but that the ensign of his kingdom may be set up in this Center Place, as God intended.

To this end I ask the prayers of each and every person here, that we may work together to the accomplishment of the goals toward which we have turned our faces and our task.

The past is only the present become invisible and mute; and because it is invisible and mute, its memoried glances and its murmurs are infinitely precious. We are tomorrow's past.—Mary Webb.

The Family---

A Seed-Plot of Spiritual Nurture

BY F. M. McDOWELL

Motivated by convictions similar to those set forth in this article, the Department of Religious Education, in co-operation with the editor of church school materials, Elder C. B. Hartshorn, has sponsored and published several quarterlies dealing with the church and home. Among these are "Planning the Zion Home," by E. J. Gleazer, Jr., "The Latter Day Saint Home of Today and Tomorrow," by Alice Burgess, "The Church and Home in Mutual Endeavor," by F. M. McDowell, "The Child Grows Up in Church and Home," a symposium.

Leaders interested would do well to address the Department of Religious Education, The Auditorium, Independence, Missouri, for a leaflet (free) entitled, "The Church and Home," which reviews new courses now available in this important field.

Recently there has come to our attention a British publication entitled *The Family and the State*, by W. F. Loft-house. Since this book so splendidly represents some of the best of the current thinking in the field of family life and since the heart of its message is so thoroughly Christian and, dare we say, Latter Day Saint, in so many respects, we shall here briefly review its contents, especially as such deals with the unique place or social significance of the home in social life.

The purpose motivating and the spirit underlying this splendid book may be briefly summarized in the words of the author as follows:

"The book is written under the stress of the convictions that the family, in some shape or other, is inextricably intertwined with human life; that the conditions of its existence point to the highest type of human conduct; that in the actual course of its history it has been at once a cause of blessing and of misery to the different races of mankind; that under the influences of the social and economic changes taking place, especially in this country, before our eyes, its power to produce either effect may be substantially diminished. The Christian, I have urged, will see in the family a pattern which rests in the will of God; liable to corruption and degradation through the folly and ignorance and sin of man, but intended to prepare him for the divine society where men have received authority to become sons of God."¹

What are the basic contributions of the home and family to social life and human welfare?

1. Social life is a partnership, and the family is partnership in its simplest form. Even economic life is in essence but a "co-operation in sharing in production and a sharing in enjoyment." *It is just this sharing that is learned and practiced first of all and best of all in the family.* Here, if at all, men learn

"to respect, co-operate, and the recognition of mutual responsibility." In the family the purposes, spirit, and techniques of genuine partnership in human affairs come to be understood, practiced, and in a great measure achieved.

2. It is in the home and family that we acquire genuine affection—attachment for others. *Love is cultivated and expressed in the relationships of the family as nowhere else.* From the family it tends to move out and express itself in other and larger groups and relationships. Note that the terminology of the family, "fatherhood" and "brotherhood," are used to define the relationship of the kingdom of God.

3. The state, at its best, exists to make secure the good life of its citizens. The state soon learns that if human values are to be preserved, individual citizens must become persons; i. e., must develop personalities. Government not only seeks such but depends upon such. *Now there is no better place for the development of personality than the family-like group.* Here "each member needs and is needed by the rest." Here "each receives according to his needs and gives according to his power." (Familiar language to Latter Day Saints,) and this is indeed the essence of the new society which must come to be.

4. The family is the bulwark of morals. Negatively, the family provides the best leash for the passions of men. More important than this, *it is in the home and family that the rules of the good life and the rules of a good society come first to be understood, appreciated, and practiced.* There the rights of others take precedence. There the individual becomes the end and not the means of living. In the home and family, we perhaps first of all and best of all grow in understanding until we can appreciate the words of the Master, "for their sakes, I sanctify myself."

5. *Nothing, not even the church, can replace the family as an institution or*

means of religious nurture. Dr. Loft-house says: "Religion is well aware that nothing can replace the family altar and the family pew. The abiding lessons are those which are learned at the mother's knee. Today, when complaints are universal in religious circles that family religion is breaking down, the Church is a poor substitute as a 'tutor' to bring men to Christ. The church itself has a gloomy prospect before it if there are no families to send their children to Sunday school or to bring them to the public worship of God."²

The family teaches that "order, reverence, and love" which constitute the very heart of religion. "There men learn by practice to care for those in need. There they learn to share mutual woes." There for each other is "shed the sympathizing tear." There the door is locked against pride, selfishness, and lust, and there trouble, by becoming a common cross of those united in fellowship, is transformed into an ever-renewing and richer fellowship.

Dr. Loft-house concludes:

"If then we may see in the family the handiwork of the Master who made men in his own image, male and female, husband and wife, and therefore parent and child, we can surely detect a far-reaching design, suggested by those ancient words of Genesis, wherein the family, the divine pattern for human life, is the seed-plot for all that makes for excellence in conduct and reverence in worship, the joy that springs out of pain, the magic that touches things human till they are lifted to the skies."³

(1) *The Family and the State*, by William F. Loft-house, M.A.D.D., Quoted by special permission of the publishers, The Epworth Press, 25-35 City Road, London, England.

(2) *Ibid.*

(3) *Ibid.*

Cameo Earring Found

During the General Conference, a woman lost one of a pair of cameo earrings, valued highly for sentimental reasons. Another woman found it, and forgetfully carried it in her purse until the last day of the conference before turning it in to the Lost and Found department. Now the name of the loser is lost. If she or her friends reads this item, will she please write, giving an identifying description so that we may return it to her? Please address, The Editors, Herald Publishing House, Independence, Missouri.

PITTSBURG HOUSE

A Story by Winifred Milner

It was a small, two-story brick house, similar to many houses in that district of Pittsburg, and it snuggled in between two other houses, looking old but well cared for. Perhaps it was the way little old Donna Maria de Hernandez always kept clean pillows in the porch swing, with a woolen *frazada* folded in the seat in winter, that gave it the comfortable air of well-being. Maybe it was the black paint that covered the iron railing that ran around the porch, or the redness of the brick pillars supporting it, or it may have been the yard. Even in winter, the yard had a groomed look; the sidewalks were always swept clean of litter; the leafless shrubs had a pruned appearance; there were no weeds or grass protruding through the snow; one knew at a glance that the owners took great pride in keeping up the place.

Inside the house was the same careful neatness. Age marked everything, but it was not an ugly aging. The pieces of furniture had been chosen with an eye for taste and beauty. They were not expensive, but they had stood up well.

It was a little past the noon hour. A meal of vegetables and meat had just been completed in the dining room, with most of the food still untouched on the table. Seven people sat in tense silence around the table. The silence hung over the room as though unpleasant things had been spoken, and more were to follow—as though each waited, hesitating to proceed, holding back words that were frozen on the tongue.

Senora Maria de Hernandez sat at her end of the table, a frail little woman staring at the empty chair at the other end, feeling the pain inside her as she pressed her small hands together in her lap. Yesterday they had buried her husband, Don Jose Hernandez. The others must not guess how old and frightened she felt. What an odd thing to be sitting here trembling at what her own children had been saying. Here they were, all her family together for the first time in months, and angry because she did not want to go away from Pittsburg, from this house, from all the familiar things that had been her life for nearly half a century. They did not believe her, or perhaps they did not think it was important when she told them that she could not be happy or content away from this house, away

from this street, away from the friends that she knew and understood.

Enrique, her eldest son was beating a tattoo on the table with the fingers of his left hand, while the other hand toyed with a spoon. Senora Maria stopped staring at the empty chair and watched him with small eyes black as jet beads. If she had died instead of Don Jose, *he* would have known how to deal with the stubbornness of his children.

Enrique's voice was firm and determined when he spoke. "Seventy is too old to live alone, *madre*." He pronounced the seventy as though he meant one hundred. "Tomorrow when we leave this house, you are going along with us, to stay."

He spoke with such finality that she caught the table with trembling hands. Could it be that she was really too frail to keep things going here without Don Jose? Her eyes moved from one to the other of them, around the table. It was useless to ask anyone of them to live with her here. They were New Yorkers, and they would not exchange New York for Pittsburg. Her daughter Ramona, and Ramona's husband Diego were nodding and smiling their approval at Enrique, as though a woman of seventy had no right to make decisions for herself. "You'll like the arrangement once you get used to it, *madre*." Ramona's tones were wheedling. "It isn't as if you were going to have to live with anyone of us all of the time. You'll spend half a year with Enrique, and the other half with me. New York City is a nice place, once you get used to it."

Ramona's eight year old son sat between his parents, fidgeting on his chair, as if he wanted to leave the table but was afraid he would miss out on the excitement. Now he looked at his mother with his brown eyes big and troubled. "Where will she sleep when she lives with us? We have only two beds."

"With you, darling. Won't that be nice?"

"No. She's a girl and I'm a man. Men don't sleep with girls."

"Hush, child," his father said sharply.

Senora Maria spoke gently to Ricardo. "Have no fear. I shall not sleep in your bed. It is here I shall be staying."

Enrique seemed to lean across the table. "You are coming with us, so say no more. An hour ago we called the real estate agency and listed your house

for rent. Renting the house was Ramona's idea. If it were left up to me, I'd sell it. Real estate in Pittsburg brings a high price now. You will never have a chance to sell for so much again, and we could use the money." His eyes traveled past her and rested on his sixteen year old daughter. "You did call the agency, didn't you, Josefa?"

"I called them. It was a cruel thing to do." Josefa ran to her grandmother and hugged her bent trembling shoulders. "It was a wicked thing we did, father, do you hear?" Tears ran down the girl's cheeks.

Senora de Hernandez clung to Josefa, rocking and moaning. "It is my house—my home. Strangers I cannot let into it. They will ruin everything." And she was thinking: In Enrique's house they will give me a bed in the living room, because Josefa has a single bed, and there are no spare bedrooms in the house. Old women go to bed early. Josefa will have no place to bring her friends. Her voice moved out to fill the room. "I must stay in this house."

"You are making yourself ill," Josefa whispered, and she sighed. "It is no use. You can't win when you fight him. Father always gets his way—always."

Nobody seemed to listen to Maria de Hernandez except Josefa. Nobody seemed to care that New York frightened her, that she was afraid to walk alone in the New York streets, that her children's small, cramped apartments seemed to shut off her breathing, because there were no yards, or privacy, only the parks to go to for quiet moments alone. She wished that she were brave enough to tell them that she did not understand Enrique's wife, Luisa, who insisted upon being called Louise. Luisa knew how things were between them. Why didn't she speak up when she knew that just a two weeks' visit in the spring left them speaking to one another in strained politeness, with their nerves raw and edgy, each enduring the other for the sake of Enrique and Josefa. Why must she sit stiffly in her chair now without saying a word, looking at the tablecloth and turning her water glass round and round in her hand. Was it Enrique she was afraid of?

Ramona stood up yawning. "I'll do the dishes and pack them. I want the good china sent to my house. Afterward I'll pack the linens."

Luisa stopped twirling the water glass. Her eyes were challenging as they met Ramona's. "Not all the linens. I want half." Her hand moved over the smooth surface of the tablecloth that hung nearly to the floor. "You can't buy things like this in the stores now. I don't know

how your parents managed to buy such beautiful things. We've never been able to afford things like this."

Senora Maria dropped her lids over her eyes to hide their pain. China—linens—silver—the children coveted them without thought of the sweat and careful counting of money that had produced them. They would begin sorting her treasures now, and packing them in separate boxes for themselves. She had spoiled them when they were children, perhaps because she had loved them too well, and now here they sat, selfish creatures with their hands ready to clutch the best away from each other. Upstairs were blankets of thick wool, quilts in gay colors that she had pieced and put together herself with the smallest of stitches, and sheets whose fine linen threads had been woven on the looms of Rosario. They would go together to do the sorting; they would stay together, afraid that one would profit above the other. They did not care that they were packing away her heart; they did not even remember that over the years she had given them presents, sheets, blankets, quilts with hours of work in the making. They did not ask her if she wished to part with all these possessions that meant Jose and his goodness to her.

With downcast eyes she raised herself from the table, and without looking at them she asked to be excused. She went into the living room where she could be alone. It was a fine, old room. She touched the familiar things in it with loving hands, and she kept moaning to herself over and over, "Jose—Jose—Jose."

Outside the snow fell silently against the windowpane. By now his grave would be covered with snow, and all the bright colored funeral flowers would be covered, too, with the beauty and life frozen out of them.

Donna Maria de Hernandez went to the sofa where her black lace mantilla lay folded. She picked it up and unfolding it, she put it around her small shoulders. She was shivering, but it was not the temperature in the room that was making her cold.

On top of the radio, among other things was a small musical powder box. She picked it up, listening while it played its familiar tune. The music made her remember a night when she and Jose were young and lived in Rosario. He had taken her to the Fiesta de Flores, en la Plaza de Juegos. Perhaps it was the things they had talked about that night that made her know how deeply she loved Jose. He told her he was going away from Rosario, to *Los Estados Unidos*—a promised land

—a land of prosperity and plenty—a land where wheat harvests were so large that there were not enough granaries and freight cars to hold them all. In this land was timber enough to build fine houses for every family in that country, with enough left over to cover all the vast unoccupied acres that stretched for miles away from Rosario. In this *pais*, gold lay in the streets thicker than the dust in the streets of Rosario. It was a place of opportunity and freedom.

And she had murmured, "Take me with you, Jose."

As soon as they were married, they had come to the United States. There was no gold to be picked up in the streets, but there was work. People spoke a babbling tongue called English, a harsh sounding language of which she knew not even a word, but there was laughter and good will in the land. And Jose's great faith in the new country kept her, when homesickness for Rosario had all but stifled her.

In Rosario, Jose had been a stone cutter, and eventually he made friends with a man who got him a good job in Pittsburg as a stone cutter. At first she had disliked the fogs, the winds, the crowds. Then she had gone with Jose to school, and learned to understand the babbling English, until gradually she came to like the sound of it. But the names of her children she always spoke in Spanish, because she thought her own language was more musical. Pittsburg was a friendly place, so that in time it no longer hurt to think of Rosario. But next to her husband and her children, the brick house was her love. Here her heart was at home, her soul at peace.

The ringing of the doorbell brought an end to her thoughts of Rosario and early Pittsburg. She clutched the music box with tight fingers and waited. If it were someone to look at her house—trespassing strangers! She watched white faced for one of the children—Enrique. The bell rang again, a shaper, more persistent ring. Then she put the music box in its place on the radio and went to answer the door herself.

A middle aged couple stood there, and *they did want to know about renting the house*. He was tall and thin, and she was short and plump. As soon as Maria de Hernandez opened the door they came inside, and seemed to fill the room. They were very bold, moving about with an air of possession, as if everything were already theirs, and nothing belonged to the *senora* any more. The woman went about sniffing at everything, and examining all the furniture with her hands. Suddenly she began to laugh. The laughter began at low C and moved up the scale with an affected sound, as

though each variation had been practiced to produce a certain effect. "What will our friends think when they see all this old furniture, Frederick? Did you ever see anything so old fashioned?"

With the first laughing notes, Maria de Hernandez' frail body began to take on height, and two red spots appeared in her pale cheeks.

The woman had no eyes for Senora Maria; she was concerned only with her husband. "I suppose we could put gay paper on the walls, something in bright colors. These pastel walls look like something a Spaniard would choose. I can't stand them."

Senora Maria came forward quietly, walking with her proud head high. Even in her anger there was a dignity about her; she knew she was a lady, and because she knew, she forced self-control, with movements so slow and deliberate that her feet made almost no sound at all they moved forward to face the woman who was belittling her. Anger showed only in her eyes, two blazing points of flame, black as ebony wood and as hard. "Go now." She spoke the words ever so gently.

The woman turned to her husband. "Can you beat that? The old lady is asking us to go." Her affected laughter did gymnastics on the scale again. Then she turned back to Maria. "If you don't want the walls redone, I suppose we can leave them as is. But we weren't going to ask you to pay for anything. We were going to do them on our own. How's that? No bills for you, and a complete renovating job."

"I said go now." Senora Maria de Hernandez stood white lipped, pointing to the door. "This house I will not rent you. You cannot name big enough money to get it."

"But—but—" The tall man and the plump lady looked at one another in alarmed dismay. He coughed disconcertedly and teetered back and forth from the toes to the heels of his black shoes. "We want this house, madam," he said. "Houses are scarce in Pittsburg."

The *senora* raised herself as tall as her five feet one would allow. "Go! You do not like my house. You do not value old things that are good. *Sala!* Go! Out now!"

"Look, lady—" The tall man bent down and would have put his hand on Maria de Hernandez shoulder, but she stepped back haughtily, drawing her mantilla more snugly around her slight shoulders.

"Tell you what I'll do," he said. "I'll slip you an extra five and ten green every month above the OPA ceiling price

(Continued on page 22.)

Religious Education Moves Ahead

At General Conference

By Chris B. Hartshorn

Conference visitors who came looking for helps to assist them on their jobs back home had twelve offerings from which to choose. The complaint we heard was not that their needs were not anticipated, but that they could be in only one place at one time. This required some choices and decisions which made for considerable wear and tear on original thought.

Each day was started by a worship service which had for its general theme: "As the Master Taught." Christ was presented to the group which crowded into the Stone Church Annex at 7:30 each morning as "The Leader," by George Mesley; "The Prophet," by F. H. Edwards; "The Student," by E. J. Gleazer, Jr.; "The Shepherd," by C. V. Graham; "The Steward," by Walter Johnson; and "The Saviour," by Glen Johnson.

WHERE SHALL WE GO?

A Zion's League Assembly and three sectional meetings were held during the next hour starting at 8:30 a.m. Roy Cheville had a large group of young people and their leaders with him each day in the Auditorium. The general theme was: "These Things We Share." On successive mornings these topics received attention: "The Church Flag," "The Church's Hymns," "The Church's Persons," "The Church's Books," "The Church's World-wide Fellowship," and "A Common Task."

The sectional meetings concerned themselves with "More and Better Teaching." The children's section was under the leadership of Mrs. R. L. McFarlane. The first morning was given to a flannelgraph demonstration of the first six chapters of *Between the Covers of the Book of*

Mormon. This was presented by Lillian Hadley of Chicago. The next morning was given to the "Use of the Story" under the leadership of Blanche Green. This was followed by a morning devoted to "Music," led by Beatrice Darling. Among other things in this field was shown the method of teaching new songs by use of charts. On Thursday morning, Fern Sears discussed "The Lesson Plan." She suggested that each teacher should first read through the entire quarterly for an overview. A list should be made of the reference books and the supplies needed. These should be ordered at once. Then as a part of an over-all plan, on one sheet of paper should be listed the data on the quarter's work under these headings:

Lesson Number	Topic	Objective
Scripture References		Visual Aids
Activity	Carry Over (from last lesson)	

She also showed how the lesson plan, or immediate plan, for the day's lesson was developed and used. A copy of this type plan has been carried on the back cover of all new quarterlies during the past year.

Helen Skinner discussed the "Use of (flat) Pictures and the Worship Center" on Friday morning. Arvilla Propst had a class demonstration on Saturday and used several teaching aids. She also discussed the use of reference books and supplementary texts, and presented a teacher self-rating plan.

"More and Better Teaching of Young People" was conducted under the leadership of John Darling. This group was first challenged by Thelona Stevens who discussed spiritual hunger. Only those who are prepared and in touch with the Master can supply this hunger. The morning's theme was, "What Shall We Teach." On Tuesday, Stewart

Wight told of his Lamoni class experiences in teaching, "The Use of the Inspired Version With Other Versions." "How Shall We Teach," was the theme for this morning. Various methods were discussed.

The use of flannelgraph in missionary teaching was demonstrated by Lloyd Hadley who presented part of the book, *The Call at Evening*. This revealed a new way to present the basic beliefs of the church. On Thursday morning the group was led by Joy Harris in a demonstration of three ways of teaching. The first was "The Interview," next was the use of a quiz game, and the last used, "The Discussion Method."

On Friday morning, Blanche Green discussed youth projects as they had been carried out in Slover Park congregation. This was a most interesting session in which some of the young people who had shared the experience came before the group and bore their testimony in an effectual way. Some of the projects mentioned were: planting and harvesting alfalfa, fasting and praying for an afflicted member, roller-skating party, home decorating for a partly blinded widower, a box supper to aid a needy family, Thanksgiving dinner for lonely ones, and a check stand at General Conference.

The last morning this section viewed a Kodachrome slide set, "The Eyes and Ears of Youth," made and presented by Tom Biel.

"More and Better Teaching for Adults" was under the leadership of Olive Mortimore. The topics used on successive days were: "What Is the Job To Be Done?" "How Would Jesus Attack the Problem in the Twentieth Century?" "A New Approach to Lesson Material," "Visual Aids in Adult Education," "The Use of Checks and Tests," and "Evaluation and Recapitulation."

THE WORKSHOPS

At 9:45 each day, six classes met, using the theme: "Improving Our Craftsmanship." Glenn Holmes led a group which studied the problem of "Standardizing Our Church

www.LatterDayTruth.org

Schools." *The Yearbook for Church School Workers—Standards and Goals for 1946-1947* was the basic text for this study. A committee which worked on recommendations has proposed that this be made a "Five-Year Plan" to improve our schools. The yearbook will soon be reprinted with some of the changes recommended included in it.

Carl Mesle led a group in studying the merits and weaknesses of the "God and Country" Award Program in Scouting. Their conclusions included the need for a plan to acquaint more of the Scout leaders and pastors with this part of Scouting.

"The Light of Life" Award Program for girls was discussed by a group under the leadership of Edna Easter. The first four days were spent on getting a clearer over-all view of girl's work in the church. The Blue Birds and Oriole movements and how they fit in with the national girls' work organizations through the Light of Life program was discussed. Here again there seems to be the need for a broader educational program throughout the church so that our leaders will be able to take full advantage of these programs.

"Our Camping Program" was presented to a group under the leadership of F. M. McDowell. The history of the movement, leadership trends, and emphases for improving camp facilities were presented. The difference between youth work at reunions and at a youth camp was stressed. In the latter, age limits are observed, and young people actually live together under the supervision of a well-trained staff. This is quite different from having a few prayer meetings and classes for youth at a reunion.

"Summer Vacation Schools and Children's Work at Reunions," was considered in another workshop at this period each day under the leadership of C. B. Hartshorn. An attempt was made to bring to the visitors of the Conference who were interested in this specialized activity the inspiration of those who had or-

ganized and carried on so successfully the vacation church school work here in Zion. Garland Tickemyer told of more than doubling the enrollment the second year by the simple device of having a parade to let the people know what was going on in town. The parade, with Garland in the lead ringing a school bell, almost doubled in size as it progressed through the streets. A pony and cart for the tiny tots, paper hats, and plenty of horns, drums, and other noise makers did the trick. Last year the enrollment was over 1,200.

The new material just off the press for this year's work, complete with administrative and handcraft instructions, lessons, worship materials, and music, was presented during the week. On the last day a group of children was brought in and a demonstration of the program was made. Elva Oakman presented the *Kindergarten* and *Primary Manuals*, C. B. Hartshorn presented the *Junior Manual*, Blanche Green gave the work on the *Junior High Manual*, and Bernice Bonham conducted the pupil demonstration. Beatrice Darling gave all of the music instruction, assisted by Marie Johnson at the piano. The group responded enthusiastically to this new music which was produced by church musicians especially for these manuals. Each day specimens of the handwork were exhibited and their construction explained. Each piece had some permanent utility value. A pupil should select one project only and make that well. He is also taught the use and care of tools in the course.

The sixth workshop was conducted by Thelona Stevens on the subject, "Leadership Training in Practice." A large group filled the room each day to consider elements of leadership. Monday's interest was on the theme, "Study." We profess to love Jesus and his church. But only as we study to the point that we know them, can we really love them. Instead of studying more and more about the subject we

like most, it is better to study systematically for a well-balanced knowledge of truth.

Tuesday's subject was "The Church School and Preparation of Teachers." The characteristics of competent teachers were discussed. "The Vacation Church School," was next considered. Its advantage of daily continuity for two weeks was emphasized. "Worship" was the fourth day's topic. Illustrations of effective methods for church school, home, and vacation church school were used. On Friday the church's program for youth was discussed. The problems of leadership in Zion's League, the Orioles, Scouting, etc., were considered. The tie-in of religious awards was emphasized. The spiritual hunger of young people and their interest are much the same as those of nonmembers. Adults who have been in the church for years are liable to overlook this situation. The final day was given to an overview. Perry Wood presented a chart showing the phases of interest and organization of religious education in the Lenox, California, Branch. The parting admonition was in the language of Alma (18:18), "Now go, my son, and teach the word unto this people. Be sober. My son, farewell."

HELP FOR ADMINISTRATIVE OFFICERS

Two new features of this General Conference were the opportunity for counseling on church school literature and of presenting the program of religious education to members of the priesthood. At the counseling tables in the Department of Religious Education booths were members of the departmental advisory committees created by the editor of church school literature to provide "the voice of experience." Each day between 12:30 and 2:00 p.m., some of the following were on duty: Mrs. Katie May Martin, Lena Jones, and Elsie Reynolds for the nursery; Mrs. G. L. DeLapp and

Mrs. R. L. McFarlane for kindergarten; Agnes Edmunds and Fern Sears for primary; Verda Bryant, Carrie Baird, and Arvilla Propst for junior; Eunice Smith Livingston and Sadi Anka Moon for junior high; and Bea McNamara and Cecil Talcott for senior department work.

On four successive days, the priesthood groups studying administrative problems—the small branch, the rural branch, the urban branch, and the large branch—heard F. M. McDowell discuss the objectives and trends in religious education. In previous General Conferences, the conflict in time schedules which called the priesthood members to quorum sessions or special lectures for men engaged in missionary or branch leadership activity left them without opportunity to attend the classes of the Department of Religious Education. This year most of our appointees and local administrators got at least one hour's discussion of the program. The solution was a case of Mohammed going to the mountain.

On Thursday, at 9:45 a.m., the mass meeting of women was addressed by Dr. McDowell. Here he emphasized the need for church school and home co-operating in religious education. He stressed the literature and the program for bringing about this co-operation.

RESULTS EXPECTED

Now that the Conference is over and most of the delegates have returned to their homes with full notebooks, vivid impressions, and some new and helpful literature, what will happen? Under the influence of the workshop and the inspiration of the lecture, some would hitch their wagon to a star and soar to ethereal realms about things they would love to do in their branch IF A much larger and more practical group got a clearer vision of the basic meaning of Christian education, and by keeping their feet on the ground will start things of

To the Southwestern Mission

To the Ministry, Members, and Friends of the Southwestern Mission; including California, Nevada, Arizona, and New Mexico; Greeting:

The recent 1947 General Conference made some changes in the personnel of the administrative staff, among which is the relationship which since the beginning of 1938 has existed between you and myself as the supervising minister of this field. It was in 1902 that I was ordained an Apostle and for the larger part of the time have functioned with the Quorum of Twelve in administrative work. In 1915 I was appointed to the Pacific Coast Mission (as it was then called), and the pleasant associations which then began have continued because though my appointments were changed at different times to other fields, my home was established in California, and with my family, we have grown up among you.

I was again appointed to this field in the beginning of 1938 after a period abroad in the European field, and for about eight years have enjoyed the ministerial associations we have had together until now. I now must bid you farewell as the minister in charge, and give place to those who have been appointed to take over the guidance of the church work in this important part of our church world. I take advantage of this opportunity to express my gratitude for the very happy experiences which we have had together, the fine spirit of comradeship, the generous hospitality, the kindly courtesy, and the fraternal co-operation in all of our official work—all of which make up a treasured memory which these fourteen years of intimate friendship have enriched. I can only express my feelings towards you in the language of Paul to his beloved Philipians, "I have you in my heart always."

From the bottom of my heart, to one and all, I say again, Thank you for all I have enjoyed in my ministry with you. My prayer is that God will continue to bless the work, so that whether it is Paul who sows the seed, or Apollos who may water it, God will grant the increase.

At this time it is fitting that I introduce the brethren chosen to succeed me in the supervision of the work I now lay down: Apostle Charles R. Hield is well known to the church through a talented and diversified ministry. He brings to you a

real significance and see them through. These are destined to be the salt of the earth. These will build a city on top of a hill. May God bless them.

rare scholarship and culture as well as loyalty and spiritual devotion together with an attractive personality. His fellow minister, W. Wallace Smith, was selected and ordained to the apostolate at the last Conference. Brother Smith is the second son of the late President Joseph Smith by Sister Ada (Clark) Smith and is a half brother to President Israel A. Smith. He has served as a local minister in several important fields, including St. Joseph, Missouri, and recently in Portland, Oregon. It is obvious that through the experiences our brother will gain both in missionary and administrative activities as well as in the councils of the church, he may be fitted for what may well be the destiny his name and heritage indicate. May God richly bless both of these brethren with all needed grace, and I shall be happy to continue my ministry under their direction in harmony with the appointment made by the Conference, so that we may all rejoice in the progress of the cause of Christ.

While I am relieved of administrative responsibilities, I shall look forward to ministering in pulpiting, teaching, and increased literary work. I have loved to preach and am still in love with my profession.

Time passes (at more than 1000 miles per hour), and with its passage, changes must come, though not necessarily "decay" but rather "rebirth." In such changes, God grant there may be increase of value to all.

As ever, very sincerely yours,

JOHN W. RUSHTON.

14858 Gilmore Street
Van Nuys, California
April 26, 1947

I may say that my capacity for enjoyment has enlarged since I ceased to be bullied by highbrows into the dreary routine of passive satisfactions which pass as culture. At forty I enjoyed the sight of daffodils growing along the Teign valley in late March far more than I have ever enjoyed an art gallery. I am a happier man because I am beginning to enjoy the experience of having grown-up children far more than I ever enjoyed four attempts to finish *The Brothers Karamazov*. I am a happier man at forty because I openly read P. G. Wodehouse on a train journey and no longer carry Virginia Woolf to impress the other people in the compartment. To adapt Dr. Johnson's remark, "I have tried hard to be a cultured man, but I always found cheerfulness creeping in." — Lancelot Hogben in *Dangerous Thoughts* (Allen & Unwin).

*Presents***A Spiritual Experience**

Several years ago I suffered a long and severe illness caused by shock and worry. For a month, during this time, I was unconscious. Each day I received administration and was cared for by the Saints. Finally, however, the doctors said nothing could be done for me and that I was dying. The friend who stayed with me believed I was dead when I quit breathing and, after watching me for a while, went to call my husband. During this time, I found myself in a vast and beautiful field. Right in front of me was the largest tree I had ever seen. As I walked close to it, the leaves touched my head, and all pain was erased. Wherever they contacted my body, I was healed. I also saw flowers and wished that I might pick them, but hesitated as there was no one near from whom I could get permission. When I stooped to look at them more closely, I saw that each flower was the emblem of the Reorganized Church. Then I remembered that it was time for prayer service and, although I hated to leave, I knew that I must go and tell the Saints of my healing. Just as my friend left the room to call my husband, I regained consciousness and began to recover. I believe that, for the space of a very short while, my spirit left my body.

Twice since then I have been told that my days have been lengthened. My only desire is to be ever humble and faithful and to do as God wills I should.

EDITH LILIAN JARVIS.

32 Clegram Road
Gloucester, England

Is Helped by Prayers

I wish to thank all who remembered me in their prayers when I was injured in a recent train wreck. I also want to express my gratitude to those who have written to me and to Apostle Lewis who came to visit me here in Altoona Hospital. I expect to return to my home soon, but I shall have to wear a brace on my back for several months. I feel I am very fortunate because the doctors say it's a miracle that I'm alive.

I'm thankful to all who have helped me. It is indeed gratifying to be remembered by one's friends in such a time of need.

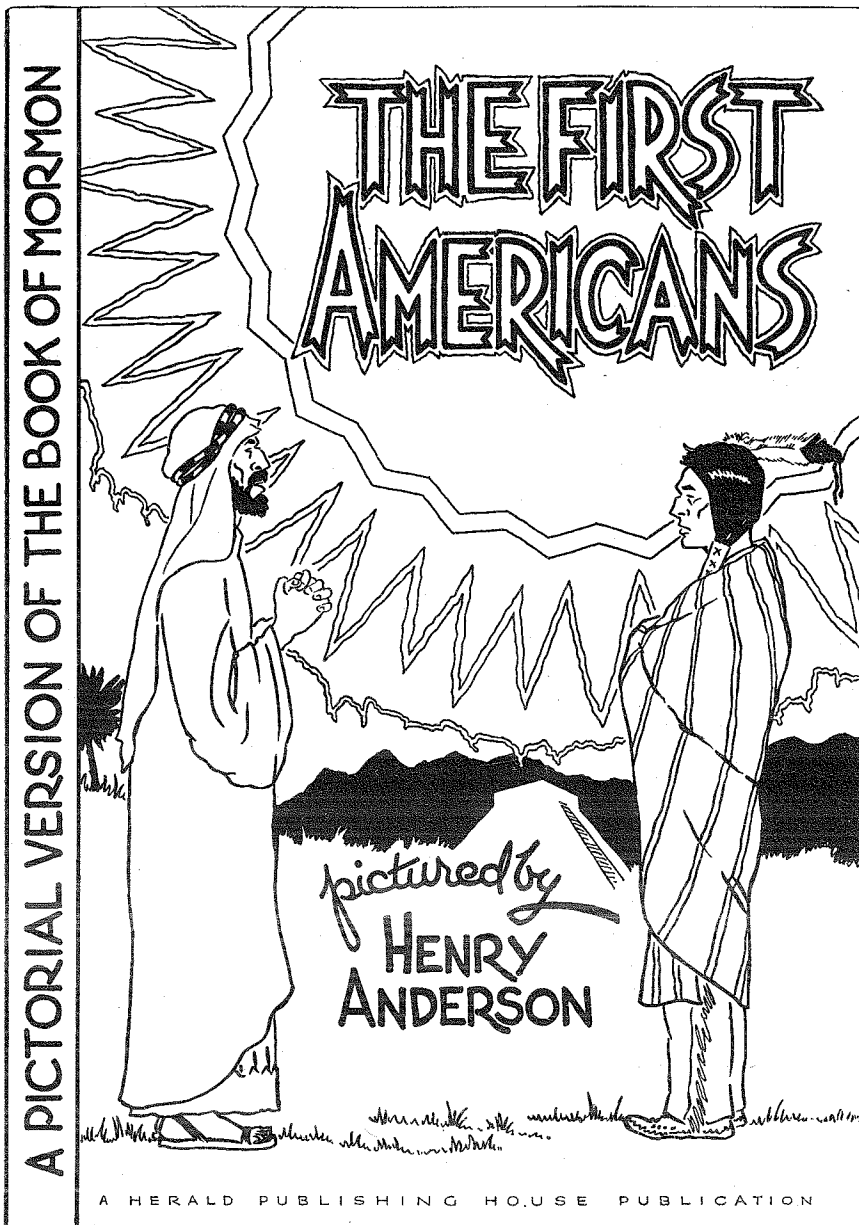
Olive Ulrich.

921 East Bancroft
Toledo, Ohio

MAY 17, 1947

15 (455)

www.LatterDayTruth.org



*A Cartoon Book of Book of Mormon
Stories for Children*

50^c

Beautiful Four Color Cover

HERALD PUBLISHING HOUSE

103 South Osage Street

Independence, Missouri

Elder J. D. Shower's Remarkable Healing

About eight and a half years ago, Elder J. D. Shower, a retired missionary of the church and a member of the Stone Church congregation, was badly crippled when riding on a large bus. Since then he has moved about with great difficulty and almost continual pain.

About six weeks ago, he attended the afternoon prayer service and while bearing testimony to the almost miraculous manner in which he was brought into the church, he had a distinct feeling that he was relieved of his affliction. At the close of the meeting, he discovered that he was completely healed and had no further need of his crutch and cane. He says that he feels even better than he did before his accident, and friends in and outside the church can scarcely believe their eyes when they see him walking down the street with no sign whatever of his former affliction.

I also have personally known Elder J. D. Shower. His healing is very remarkable. While I do not know of the details of his accident, I know of the years of his acute suffering, and I can confirm the fact that he has been restored to health and is well today.—L. J. LEA.

I was severely injured in a Santa Fe bus accident a little west of Lawrence, Kansas, November 14, 1937.

I was coming home from western Kansas, riding in the bus at about 4 o'clock in the morning, and I was lying down in my seat. The bus driver had given me two pillows for my head. A car had been parked on the highway in which were two young couples. The bus driver said he did not see this car until he was about 25 feet from it. Meeting a car headed the same way we were going, instead of turning to the left, the driver turned to the right, which threw me to the left, and I was thrown from my seat and pitched around in the bus. When I came to myself, I was sitting up, blood was running from my left ear, and my head was paining me so it seemed as though it was torn to pieces with such pain as I had never experienced.

The bus driver told me if I was not able to go on to Kansas City he would put me in a hospital in Lawrence, Kansas. At Lawrence he came to me and asked me what I thought about it. I told him I would try to go on to Kansas City. Every little jolt of the bus seemed to tear my head to pieces, and I was in such pain it seemed as though my head was crushed, consequently I could not remember much that went on.

When we arrived in Kansas City, there was a doctor and two other men that met the bus. As I later learned, the driver had phoned ahead to Kansas City. Two other men also met the bus, and I know one was a lawyer as he

came over once with the doctor to my home at Independence.

After the doctor washed the blood out of my ear, he bound it up and left me to get home the best I could. It was difficult for me to get on and off the bus, and as soon as I arrived home I went to bed, and as soon as I lay down, I went into a nervous chill. When I came out of the chill, my head hurt severely, and when I passed my hand over my body it seemed as though my insides were also torn to pieces, and as a doctor of Kansas City told me, my insides were just as if they were scrambled, my coccyx bone was broken in two places, both hips were thrown out, a number of my vertebrae were thrown out of place, and there was some injury to the brain. Some of the doctors said they could not operate, and later, when my head was a little better, they said the broken pieces had grown together and they would have to break my back to move the vertebrae, so I suffered for eight and one-half years. Part of the time I was bedfast. After about two years I did some walking with two crutches and as I threw my weight on my right leg to save the left that was injured, I threw my right hip out again. The doctor put it back into place, but it went out again quite a number of times, and I suffered intense pain. They again put me to bed, and again I was confined for some six weeks. No one but the dear Lord knew how I suffered. The first time I was confined, I was administered to 19 times, and the second time I was again administered to quite often, but just temporary blessings were all that I received.

I prayed the Lord would take my life, as the suffering was more than I could bear. He answered, "My son, thy life's work is not yet completed." I answered again, "Lord, this pain is more than I can bear." Again he answered, "Fear not, my child, in my own due time I will come to thy rescue."

Eight and a half long years I waited, and the waiting seemed long. Why the wait? Was it necessary to first burn out the dross and I be purified so that I might be worthy to receive a divine blessing?

While I was confined, I prayed earnestly, and the Lord was very near to me, much nearer than I had ever experienced.

Time went on until on May 12, 1946, on Sunday afternoon at the 2:30 prayer meeting at the Stone Church, I arose to bear my testimony as to how the Lord had so miraculously brought me

into the church (the account of my conversion I will write later), and as I started to give this experience, some Power which seemed like an electric current began in my head and just shook it and then down my back and shook it just as I was sitting down, then it struck my hips and worked at them also. By this time, I realized that this was the Power of the Lord, working my bones and putting them back in place after being dislocated eight and a half years. My body was placed in order, joints moved, bones put back, and I was relieved from the terrible pain in my head, which had been so sore I could not lie on one side more than a couple of hours, and then I would awaken and turn over. This was gone, for in an instant I had been relieved. I was now just as sore as if some physician had made some adjustments of my entire body.

O what freedom I now have in walking. I no longer need a crutch or cane and do not so much as limp, and I am much more active than I have been for 35 years. I cannot praise the Lord enough, and I am so happy and feel so free sometimes it seems this must be just a dream. I have been blessed with a much greater degree of the Spirit since I was healed, and I have been told that I look so different many that I have known for years have not known me when I meet them. Members of the church and nonmembers have said this is a miracle of the Lord. A week ago last Saturday I went in to see one of the doctors who had treated me for some time, and he said he had heard about my healing and asked me to step out and walk. When I did, he said the Lord had adjusted my body and put it in order as no doctor could, and he said, "Oh, how happy I am," for he appreciated my great blessing.

While I was suffering and it just seemed there was no rest for me, a part of the Twenty-third Psalm was quoted to me, 4-6, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: . . . Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever."

While the physical blessings are greatly to be enjoyed, yet the greater degree of the Spirit of the Lord that has been mine to enjoy since I received this bodily blessing is worth far more to me than the physical.

Strive as I may, I cannot repay the Lord for his goodness and mercy that he has bestowed upon me. May the blessings of the Lord be with all the Saints is my prayer. J. D. Shower
106 No. River Blvd.
Independence, Missouri

News Briefs

Kansas City Stake

Stake President, J. D. Anderson

April 21 to 25 was observed as stake youth week. All meetings were held at Central Church. On the opening night, one-act plays were given by the young people of Fourth, Quindaro, and Central Churches. Independence night featured a program of music and drama by the young people of Independence. Fellowship night, a service of testimony and prayer was directed by Apostle C. G. Mesley. Music night featured a program of vocal and instrumental music. Dr. Roy Cheville of Grace-land College was the guest speaker at the banquet on the closing night. A hobby exhibit was on display throughout the week.

The monthly meeting of the Stake Men's Club was held April 14 at Central Church.
—Ola Kelly, reporter.

Central Congregation

Pastor, J. C. Stuart

A special Palm Sunday sermon was given by Pastor J. C. Stuart at the morning service on March 30.

A sacred cantata, "The Seven Last Words of Christ," was presented on the evening of March 30 under the direction of Josephine Mader. The combined choirs of the Methodist Church of Leavenworth, Kansas, and the Central Church did the choral numbers. Solo parts were taken by Marcene Murphy and Josephine Mader, sopranos; Mary Sue Johnston, contralto; Eugene Christy and George Griffith, tenors; and Virgil Woodside, baritone.

—Ola Kelly, reporter.

Argentine, Kansas

Pastor, W. Wallace Strong

A capacity crowd attended the Communion service on March 2. Speakers for the month were Elders Gerald Hawley, Ralph Goold, David France, H. Davis, Herbert Merrill, and Patriarch H. A. Higgins.

The evening service of March 30 was in charge of the women's department. A special program of Easter music was presented by the women's chorus under the direction of Allie Goold. Soloists were Myra Abbott and Marie Grundy. The Easter story was given by Lucille Hilt.

The women were also in charge of the dinner and social get-together on March 20.

—Lucille Hilt, reporter.

Topeka, Kansas

Pastor, E. C. Christenson

Thelma Hershey and E. L. Kennep of the Walnut Park Church in Independence, Missouri, furnished a fifteen-minute musical devotional at the Communion service on March 2.

To welcome all new members into Topeka Branch, dinner was served to sixty-five and a movie shown afterward in the basement of the church on March 13.

Patriarch H. A. Higgins of Kansas City, Missouri, gave the morning sermon on March 23, and Jean Cheeseman sang, "Come, Sweet Comforter."

Mrs. C. B. Jennings, a member of the Grace Cathedral of Topeka, displayed her large collection of crosses at the evening service and gave a talk on "Symbolism of the Cross."

Other speakers for the month were C. R. Norris, C. R. Crooker, and F. O. Kelley.

—Elythe L. Macklin, reporter.

Lincoln, Nebraska

Pastor, Francis T. Schrunk

Pastor Francis Schrunk has set three goals for the branch for 1947: a fifty per cent increase in attendance at all services, an increase in branch enrollment by at least twelve members, and spiritual growth for the group. An intensive missionary program has been outlined to accomplish these goals.

Members of the Zion's League are in charge of the Sunday evening worship services each month. The women, known as "Zion's Circle," held a special meeting on the evening of March 27 to which the men were invited. Several from Nebraska City attended, and V. D. Ruch, pastor of the church in Council Bluffs, was guest speaker. Refreshments were served in the lower auditorium following the meeting. Other recent activities of the women's department include a chili supper, rummage sale, and a "trip around the world."

The church has been completely redecorated. The lower auditorium has been replastered, and a new cement floor and plumbing installed in the kitchen.

Bonnie Jean, infant daughter of Mr. and Mrs. Henry Steinhauer, was blessed on Sunday, January 12, and William Dale, son of Mr. and Mrs. Roy Toland, was blessed on Sunday, April 13.

Elder and Mrs. John Schrunk have returned to Lincoln from Hollis, Oklahoma. Mr. Schrunk is an instructor in the department of agriculture engineering at the Nebraska College of Agriculture.

Inglewood, California

Lennox Branch

Pastor, H. R. Blakeman

Seventy George Njeim conducted a series of missionary meetings in March. At the close of this series, Ruth, Sylvia, and Mary Ann Stoddard were baptized.

Inglewood was represented at General Conference by Herbert and Mayme Blakeman, Perry and Norah Woods, Glenn Holmes, Betty Stewart, Millie Rounds, and Vern and Bill Webb of Graceland.

The women's department sponsored a box supper on March 15, the proceeds of which went to the building fund. On April 18, Bernice Liddell and Vaughn Root, who are to be married soon, were given a shower by members of the congregation.

—Harriet Glaze, reporter.

Pasadena, California

Walter Hardwick of San Gabriel was baptized by Lewis B. Shippy and confirmed by Elders Lewis Shippy and Paul Moore. Richard A. Ulery was baptized by Elder Paul Moore and confirmed by Elders Paul Moore and Lewis Shippy. They were baptized on Sunday, March 16, and confirmed the following week.

Fremont, Nebraska

Pastor, C. G. Riley

A watch party was held at the home of Mr. and Mrs. Clifford Kreizel on New Year's Eve. Branch night in January was sponsored by the young people. A play, "This Day I Choose," was presented under the direction of Margaret Newton. Proceeds from the box social held at the close of the evening were applied to the building fund.

A Zion's League has been organized with fourteen charter members. Clifford and Xenia Kreizel are the supervisors, and Richard Johnson is president. The *Zion's League Handbook* is being used as the present course of study. In February, the group was entertained by the Lincoln, Nebraska, League.

The women were in charge of the February "guest night." Entertainment was provided by a tumbling team from an Omaha high school with Esmond Crown as supervisor and teacher. Proceeds from the candy and cookie sale were placed in the flower fund.

The junior choir provided music for the church school Easter program and the children from the three lower classes gave readings.

Attendance at the midweek prayer services is increasing. Farrold Olry is teaching the Book of Mormon at the men's study class. Recent guest speakers have been District President A. A. Livingston and John Moffett of Modesto, California.

—Margaret Newton, reporter.

Western Oklahoma District

The Western Oklahoma District Conference was held February 21, 22, and 23 at Alva, Oklahoma. It began on Friday evening with a sermon by Roscoe E. Davey, who also conducted the prayer services on Saturday and Sunday mornings.

A business session was held on Saturday afternoon for the election of district officers and General Conference delegates. Ralph Wilt was re-elected president with Lester Dyke and Glenn Limb as counselors. Seventy Glen Johnson gave the evening sermon.

Regular classes for all age groups were held on Sunday morning, after which Brother Davey gave the address. The women conducted a business session in the afternoon at which reports from each branch were given, and Sister Limb was re-elected district leader. The Central Oklahoma Reunion Committee discussed plans for the 1947 reunion.

Alva Saints were hosts to those from out-of-town. Meals during the conference were served by the women's department.

Seventy Glen Johnson conducted a two weeks' series of meetings after the conference.

—Donna Armstrong, reporter.

Bremerton, Washington

Pastor, A. W. Lundeen

At the close of their New Year's Eve parties, the adults and Leaguers met at the church at 11:30 for a candlelight service. They were led in prayer by Pastor Lundeen for the success of the church through the coming year.

A bazaar, rummage sale, luncheon and baked bean dinner have been held since the first of the year to raise money for the building fund. On April 6, a special offering was taken which amounted to nearly \$250.

A number of Bremerton Saints attended the regional meeting held in Tacoma in January, and Mrs. A. W. Lundeen went to the one in Yakima in March. The district spring conference was held in Bremerton on February 18 and 19.

Book Steward Frances Aldrich reports twenty-six *Herald* subscriptions for the past quarter. All active families and some nonmembers are now taking the *Herald*.

Mr. and Mrs. A. W. Lundeen and Mr. and Mrs. L. D. Bogard attended General Conference.

On March 23, the play, "A Little Child Shall Lead Them," written by Pastor Lundeen, was presented at First Church in Seattle.

Roy Gene, son of Mr. and Mrs. Ernest Baggerly, was baptized by Elder Lundeen on February 9.

Mr. and Mrs. Ray Chapman have left Bremerton for Seattle. Mr. Chapman served the branch as treasurer and bishop's agent, and Mrs. Chapman was women's leader.

—Eva Lundeen, reporter.

Independence, Missouri

Gudgell Park Congregation

Pastor, *Ralph G. Smith*

Ann Christine, infant daughter of Robert and Velma Sherman, was blessed on March 2 by Elders George Davis and Ronald Sherman. David Leon, son of Kenneth and Veda Campbell, was blessed by Elders Ralph Smith and George Davis on March 16. Maxine Elliott and Gilbert Gordon were married at the church on April 4. Ella J. Gould, widow of Winfield W. Gould, died at her home on King's Highway on April 2. Recent speakers have been R. V. Hopkins, F. A. Smith, Milton Martin, Walter Woodward, Wynne Smith, Charles Graham, John Garver, Ray Whiting, Charles Cousins, Robert Sherman, Clarence Martin, Sr., and J. D. Shower.

—Hallie M. Gould, reporter.

East Independence Congregation

Pastor, *Will N. Inman*

Paul Douglass, infant son of Paul and Doris Clements, was blessed by Elders Frank Minton and T. W. Thatcher on March 2. Preceding the service of blessing, Don Pypser sang, "This Child We Dedicate to Thee."

The Leaguers of Second Church visited the East Independence League on the evening of February 23 and were in charge of the 7:30 service. Arthur Collins was the speaker. A duet, "Living for Jesus," was sung by Lorraine Husted and Georgia Snow.

On January 23, the women's department met at the home of Mrs. Van Talcott. Mrs. Jay McCormick, city-wide supervisor of women, was the speaker.

Supper was served in the church annex on family night, March 25. Mr. and Mrs. Henry Inouye showed slides of Hawaii at the program which followed. The Daughters of Zion and older women, with Mrs. Victor Talcott and Kathryn Hale as leaders, have been sharing the work of family night meetings.

Recent guest speakers have been F. A. Smith, Thomas Worth, J. E. Martin, L. F. P. Curry, R. V. Hopkins, Wynne Jones, D. C. McNamara, and C. J. Hunt.

—Naomi Gaulter, reporter.

Chicago, Illinois, District

President, *J. E. Baldwin*

Eight district officers and ten local officers attended General Conference.

Speakers emphasized the theme, "Honoring Divine Ordinances," throughout the month of March.

A luncheon is held each Wednesday at the Fair Store in the Harding Restaurant for men of the branches working in the Loop. These luncheons are proving a source of fellowship to all who attend.

Plans for the annual mother-daughter banquet were discussed by members of the district women's council at their meeting on April 22. The banquet is to be held at the Picadilly Tea Room on May 9 with E. J. Gleazer, Jr., as guest speaker. Money solicited for the boys' dormitory fund will be presented to President Gleazer at this time. Reservations are being taken, \$2.25 per person, by the group leaders.

—Ruth Dickens, reporter.

First Chicago Congregation

Pastor, *H. T. McCaig*

A youth fellowship service was held at 8 a.m. on Sunday, March 2. Pastor H. T. McCaig was in charge of the Communion service with

B. A. Lenox giving the Communion talk and D. M. Wiesen the pastoral message. Other speakers during the month were Elders Lyman Jones, A. O. Skinner, and Luther Troyer.

Richard Edward, infant son of Mr. and Mrs. Edward A. Kohn, was blessed during the worship service on Sunday, March 16, by Elders Lyman Jones and D. M. Wiesen.

Members of the Ssenippah Guild met at the home of Violette Jones, and the North Side Study class at the homes of Velva Castins and J. L. Gauthier. Mrs. H. D. McPeeke was hostess to the North Side Circle; on March 20, Olive Heide and Anna Johnson were hostesses. Mrs. Bess Blair and Sally Anderson entertained the Friendship Guild.

A branch council meeting was held on Tuesday, March 11. The Leaguers met at the church on Friday evening, March 14, to hear an address on General Conference by District President J. E. Baldwin.

On March 31, the North Side Circle of women served a dinner to members of the district priesthood. Mrs. D. M. Wiesen was dinner chairman.

—Velva Castins, reporter.

West Pullman Congregation

Speakers for the past month were Stephen Lester, Jr., Lynton Lusha, Lyman Jones, and Tom Biel. Pictures of the events leading to the crucifixion were shown on Palm Sunday.

During the church school hour on Sunday, April 6, the children presented a flannelgraph story of the first Easter. Elder John Wight was in charge of the Communion service at which Hazel Bell sang, "He Was Despised," from Handel's *The Messiah*.

Hattie K. Bell, district director of religious education, talked to the children at the 11 o'clock service on April 20.

Mrs. Bertha Burgess reviewed the book, *Clementine*, on Monday night, April 21, at a meeting of the Los Amigas group. Ethel Meyer and Freda Bell were hostesses for the evening.

Luther Troyer, who has been serving as teacher in the women's department, is leaving Chicago on general church appointment. District President Joseph Baldwin will take his place.

Ten members of the West Pullman Branch attended General Conference.

—Faye Keir, reporter.

Gary, Indiana

Pastor, *D. H. Smith*

The church school theme for March was "Preparation for General Conference." Elder Kenneth Lusha of Chicago gave the Communion talk on March 2. Roy Davey of Hammond spoke in the evening. Elder Dave Wiesen of Chicago was the morning speaker the following week. The congregation was invited to attend church in Hammond for the evening service where President John Garver gave the sermon. A prayer and testimony meeting was held at 11 o'clock on March 16. District President Joseph Baldwin gave his final pre-conference message in the evening before leaving for Independence.

The women sponsored a St. Patrick's Day party on Monday night, March 17. Several members from Hammond also attended. The \$75 cleared from the activity was applied to the building fund.

Alma Darter, church school director, talked at the devotional service on March 23 and Elder John Wight of Chicago gave the 11 o'clock sermon.

The women held their monthly meeting at the home of Carrie Gray on March 25. At the close of the meeting, Thelma Conrad was given a shower.

Pastor D. H. Smith gave the morning sermon on March 30, and Lamont Mair spoke in the evening.

Seattle, Washington

Ranier Branch

Pastor, *Charles Powers*

Easter was observed with a sunrise service conducted by Pastor Charles Powers. It was followed by a breakfast prepared by Ada Powers, Jewel Hartnell, and Charles Plain. The children presented an Easter worship program during the church school hour under the direction of Dorothy Wragge and Luella Skaw. Michael Edward, infant son of Mr. and Mrs. William Farrow, was blessed by Elders Charles Powers and Alma Johnson at the Communion service. Special music for this service was provided by two quartets of young people and Faye Walters, soloist.

The Daughters of Zion "house-cleaned" the church as a spring project; they are also making it one of their group duties to visit the sick.

The April 27 church school program was given by the Daughters of Zion. A prelude of Hawaiian guitar and piano selections was played by Donna Walters and Florence Edmondson. Others participating in the service were Pearl Stearns, Sadie Smiley, and Ruth Selzer. Elder Willard Hartnell gave the sermon.

Visiting ministers during the month of April were A. C. Martin, Alma Johnson, and Clark Coleman.

—Florence Gilmore, reporter.

Australasian Mission

The twenty-fourth conference of the Australasian Mission was held in Sydney from April 4 to 7. Because the churches in Sydney were too small, several services were held in the Astra Theater, Drummoyne. Delegates from all states of Australia and New Zealand were present; as many as 550 attended some of the sessions. The Maundy Thursday priesthood Communion service was attended by fifty ordained men.

High Priest A. S. Frater, mission director of religious education, presented a Good Friday meditation in story and song; participating in this service were Elder Oscar and Sister Dorothy Stack of Fremantle, West Australia. The sacred cantata, "Darkness and Dawn," was given under the direction of Elder F. Rawson, mission director of music. Soloists were Mrs. Heather Mansell, soprano; Bessie Harvey, contralto; Bob Henderson, tenor; and Paul Hendricks, baritone.

One of the major items of business was the setting up of a board of management for the Tiona reunion grounds to replace the board of directors that automatically disbanded when the church assumed control of the grounds, following the voluntary liquidation of the Tiona Reunion Grounds, Limited. Seventy H. Peisker was in charge of the business session with High Priests D. A. Alberts and C. A. Davies assisting.

Les Dalzeil, mission youth leader, directed the Leaguers in a concert given at Leichhardt church.

Elder Floyd Potter was in charge of the Easter Sunday church school service at which the triumph of the risen Lord was portrayed. Several concurrent services were held after this with Sister Nance Parkes, women's leader, conducting a session for the women; Patriarch C. A. Dickinson and Seventy A. V. Robinson addressing the Melchisedec priesthood; High Priests D. A. Alberts and A. J. Corbett, the Aronic priesthood; and High Priest G. W. Stewart, the men.

During the Communion service, tribute was paid to the late President Frederick M. Smith, and Elsa Davies sang the solo, "Come, Sweet Comforter." Associated with Brother D. A. Alberts at the altar were all members of the

active missionary force except Elder A. R. Gunning, missionary to New Zealand.

Seventy H. Peisker spoke at the closing session of the conference. On Easter Monday, a large number of visitors went by special ferry across beautiful Sydney Harbor to Parsley Bay picnic grounds.

Each morning during the conference, Seventy W. J. Vaughan and High Priest A. J. Corbett conducted inspirational prayer services. On Easter, the young people held their own service with Les Dalzell and G. F. Spencer in charge. High Priest S. Jacka was responsible for producing the *Conference Daily* which contained copies of reports to the conference and an account of all activities.

Missionary Symposium

For the week preceding conference, the missionaries met in Balmain Church under the leadership of Seventy H. Peisker for a series of discussions. Elder F. Potter discussed missionary opportunities in the branch departments; Seventy W. J. Vaughan talked on the work of pastors; Seventy A. V. Robinson on tracting and making contacts; High Priest S. Jacka on missionary publicity; High Priest A. S. Frater on religious education; High Priest C. A. Davies on specialized fields of ministry including pastoral counseling; and High Priest D. A. Alberts on the mission's financial program. Brother Peisker summarized the discussion and gave helpful counsel to the appointees at the close of the series.

—Alan S. Frater, reporter.

Lone Star, Texas

Members of the Lone Star League began holding Bible classes on February 25. At these class sessions, Bible verses are read and discussed. There are also Bible quizzes conducted by James McClamy, League president. The young people recently contributed \$14.25 to aid in providing medical care for an ill child. A collection taken at the church for this purpose totaled \$23.25. On Sunday, April 13, the child received administration. In the afternoon, Earl Brooks, Bobby Jack Booker, and Hubert Agnew were baptized.

—Drucilla McClamy, reporter.

Winfield, Kansas

Pastor, John H. Hufford

Although there are only thirty-five members on the roll, the branch began 1947 with \$143.67 in the bank.

Lloyd F. Vickery was ordained to the office of deacon at the afternoon service of the district conference held in Wichita on March 9.

A pie and candy auction was sponsored by the Winfield and Arkansas City branches on Tuesday evening, March 11. The proceeds were evenly divided, making \$22.63 for each group. Winfield's share will be used to help purchase a motion picture projector.

Seventy A. L. Loving conducted a week's series of meetings from March 23 to 30. All-day services were held on the closing Sunday. Following the morning meeting, a basket dinner was served at the Vickery home. In the afternoon, Mrs. Cecil Jackson and the daughter of Mrs. Maggie Hutchins were baptized by Brother Loving. Officiating at the confirmation service in the evening were Elders George Vickery, Cady S. Gose, John Hufford, and A. L. Loving. The infant son of Mr. and Mrs. Cecil Jackson was blessed at this service. The closing activity was a fellowship which lasted until 9:30.

Those from Winfield attending General Conference were Carol McKibben, George, Mabel, and Alice Vickery.

—Mabel Vickery, reporter.

Winnipeg, Manitoba

Apostle D. T. Williams visited Manitoba from February 27 to March 3, preaching at the morning and evening services on March 2. He also spoke to the young people, telling them of the work of the church in Hawaii.

Thirteen dollars were cleared on the pancake supper sponsored by the women's department at the home of Sister Terry.

Elder James Menzies conducted a series of missionary services from March 3 to 30. Through the week, illustrated lectures were given in the homes. Capacity crowds attended the Sunday preaching services. On March 15, members and church friends were given a banquet at which Elder Menzies was the speaker; his theme was, "Youth's Hopes for Tomorrow." William Brown was in charge of banquet arrangements.

—Mildred Taylor, reporter.

Memphis, Tennessee

Pastor, J. Adelbert Withee

The Sunday evening class is studying *The Enduring Word* with Eugene Wells as teacher.

Bettejane Cramer, who is attending Drake University in Des Moines, and Harry Van Nieuwenhuize of Castle Heights Military School spent the holidays with their parents in Memphis. Keith Van Nieuwenhuize has received his discharge from the Army.

Recent speakers have been Evangelist Ray Whiting, Seventy Allen Breckenridge, and Elder Earl Grigg. Wayne Mink was ordained to the office of priest on Sunday, March 30, by Pastor J. A. Withee. New members to be baptized are Mrs. Emma Schippers, Lyle Graham, and Nancy Mitchell. Linda Jean, infant daughter of Mr. and Mrs. Charles Van Nieuwenhuize, was blessed on March 30 by Elders E. W. Grigg and J. A. Withee.

The women, under the leadership of Mrs. Eva Merrill, have outlined an interesting program for the year.

—Frances Mink, reporter.

Buffalo, New York

Pastor, John Kennedy

Elder Don Chesworth and Eric King of Manchester, England, were recent visitors at Buffalo Church. The group was represented at General Conference by Elder Reed Chambers.

Good Friday was observed with a special program arranged by Elders P. L. Weegar, George Schaffer, and Edith Braman.

A dinner and musicale was sponsored by the Men's Club under the direction of Robert Harris and Paul Braman.

The Buffalo Leaguers were hosts to the young people of Niagara Falls, Canada, recently.

Newcomers to the group are James Huff and Mary Harper.

—Paul H. Ebeling, reporter.

Chillicothe, Ohio

Pastor, E. K. Caldwell

Prebaptismal classes are being conducted each Sunday for interested nonmembers. May 4 was "neighbors' night," with a prize being given the member who brought the most neighbors to service.

Special programs are being planned for Mother's Day and Children's Day. May 18 will be observed as Aaronic Priesthood Day; all-day services with a basket dinner at noon, will be held. On Sunday evening, May 25, the League will present a hymn appreciation service; Elder George Howdysshell of Lancaster is to be the speaker.

—C. W. Parker, reporter.

Beloit, Wisconsin

Pastor, Harry Wasson

The Saints from Evansville, Edgerton, and Belvidere who worship at Beloit Branch have increased the membership and added to the spiritual growth of the group. An all-day meeting is held once each month with special priesthood and council sessions in the afternoon. Prayer services are held at the Wasson home.

Recent speakers have been Elders Ormand Kimball, William Pinkerton, Charles Hoague, Clyde Funk, Harry Wasson, and Priest Wilber Johnson. Thomas Georgeff, Dennis John McClellan, and Donna Pike have been blessed by Pastor Wasson.

The branch was well represented at the district conference held in Madison on February 16. Harry and Gertrude Wasson, Ormand and Cleo Kimball, Charles Hoague, and Vida Laferty attended General Conference.

—Alma May Brookover, reporter.

Seattle, Washington

Second Church

A sunrise service was held at 6:30 on Easter Sunday with District President Alma Johnson in charge. Invitations were previously extended to the members of near-by branches. Following the service, breakfast was served by the women's department in the lower auditorium. Church school was held at 10 o'clock and a Communion service at 11.

Warton, Ontario

Pastor, Gordon Farrow

On Monday evening, March 17, the Leaguers entertained the rest of the branch at a St. Patrick's Day supper in the lower auditorium of the church. The girls, under the supervision of Lena Thompson, did the serving. Ivan Thompson was master of ceremonies. Toasts were made to the branch, the League, women's department, and the children; responses were given by representatives of the various groups. The program featured songs, readings, and Irish jokes. A collection was taken at the close of the evening to cover the expenses of the supper.

—Jean Bradley, reporter.

Springfield, Massachusetts

Pastor, James W. Barton

Springfield Mission was represented at General Conference by Pastor and Mrs. James Barton.

The "Builders" met at the home of Mrs. Marion Fowler on April 25 to discuss the work of the women's department presented at conference. At the business meeting, Lorraine Candage was elected art director and Mrs. Fowler, secretary. Mrs. Evelyn Candage was given a shower by the group recently.

Bishop Donald Chesworth was the speaker at the evening service on May 4. Following the sermon, a question and answer period was held. The evening ended with a social hour and refreshments.

Sunday morning services are still being held at the Ralph Candage home at 10 Kelly Place. Church school is conducted at the home of Mr. and Mrs. Pearl Philbrook, 28 Acme Place.

—Mary Begg, reporter.

Bad promises are better broken than kept.—Abraham Lincoln.

Needed: *A Religious Revival in America*

Down through the ages, religion has played a very important part in the fate of people, nations, and even whole continents. The early cave-man both feared and worshiped the elements of nature in his environment. He feared the sun, fire, rain, wind, rivers, and other natural forces, and because they were something that he couldn't grasp, he in turn worshiped them in accordance with his fear of the unknown. The Greeks and Romans worshiped pagan gods for the same basic reason—something above their mortal conceptions. As we turn the pages of history, we find that the church became the head of countries; wars were fought—nations colonized—lives sacrificed needlessly to further the cause of religion. Therefore, it can be said that religion has been one of the greatest influencing factors to determine the course of history.

In the history of the colonization of our own country, there is no more dramatic story ever told than that of the struggle and fight of peoples for religious tolerance and freedom. When America was a young country, people flocked to her shores to seek refuge from religious persecutions, to start colonies where they could worship in freedom and peace. In Pennsylvania there were the Quakers; in Maryland, the Roman Catholics; in the New England States, the Separatists and the Pilgrims—each colony seeking its own religious freedom. The very heart of our country has been built on the principle that each person has the right to worship as he pleases. But as the seventeenth and eighteenth centuries passed, these people, who had fought so fervently for the right to worship God as they wished, became less tolerant of other people and of new faiths.

By the nineteenth century, America became the hotbed of a religious

By Carolyn Scott

revival. It was during this period that our own church and many of the other orthodox churches in the United States were born and nurtured by the flames of the restless times. People were once again driven from their homes and lives sacrificed needlessly, until the whole country was in an uproar of religious intolerance and hate. But by the middle of the century, the flames were finally subdued, and once again our country settled back into its so-called shell of religious tolerance.

Today, America is in desperate need of a religious revival—a revival of an entirely different nature than that of the nineteenth century, but one which will equal the revivals that are surging in the other parts of the world. For out of the chaotic conditions that are prevailing in Europe and Asia is coming a re-birth of churches and of new religions. In Germany, there are the Lutherans and Roman Catholics; in Communistic Russia, the Greek Orthodox churches have once again opened their doors to a people who are learning that they can't live without the warmth of religion. In Poland, Sweden, Denmark, and Holland, religion is flourishing. In China, Christianity is growing by leaps and bounds, and many of the great leaders have been converted to the Christian way of life. But in the United States, there have been no important religious revivals. Here

Here Is the Writer . . .



Carolyn Scott

Independence Sanitarium and Hospital.

Carolyn Scott has lived in Independence most of her life. She attended Graceland College in 1945 and 1946 where she was a member of Lambda Delta Sigma and was awarded the gold seal for scholarship. She has a "passion" for history and can remember and repeat dates without any apparent effort. Since her graduation, Carolyn has worked in the admission office of the Independence Sanitarium and Hospital.

is a prosperous nation notorious for its crime waves, strikes, and general public restlessness. It is during such times that many people shut their doors in God's face, refusing to call on him until some crisis arises when they need his help.

But we, the youth of the church must not wait; we must push forward to new religious frontiers—for now is the time to establish missions. We must have missions abroad, but we must not overlook the fertile field at home. We must serve as guides for others, all of us making it our own personal task, our own goal to help the church grow stronger. This job can be accomplished in only one way: by organizing our groups into units that will study the problems from all angles. Research must be done on economical, political, and social problems if we are to get a true picture of our American life, for religion is conditioned by the world of which it is a part. Our youth must also try to

New Horizons

keep in tune with the advancements that are being made in scientific study and atom research, because only by co-ordinating all the factors of our human society will we be able to keep in step with the fast-moving social order and the trend of modern times. Our young people must be educated; they must choose wisely their leaders and try to break through the crust that has grown over many phases of American religion today, if they are to bring back with a new feeling the personal warmth and individuality that is the very core of the Christian movement. By doing this, young Latter Day Saints and the youth of other churches can go hand in hand with our rapidly progressing society; together they can create a brighter horizon for the future of American religion.

Precious Promise

Precious promise in the Scriptures
 Made to all who dwell on earth,
 Who shall strive in might to serve him,
 Christ, the son of holy birth.
 In the glorious resurrection
 We shall rise to heights unknown,
 Sharing daily in his glory,
 And to know as we are known.

At the time of his appearing,
 We are told that we shall be
 Raised to glory in his likeness—
 To live always, Lord, with thee.
 For this happy expectation,
 We rejoice in one accord,
 That we might behold thy likeness
 As depicted in thy word.

Help us now to live and prosper
 In the things that we shall do
 For thy kingdom to thy glory,
 We must strive to build anew.
 Ev'ry hour and ev'ry minute
 We must all unite in praise
 To our Master for his goodness,
 And his tender loving ways.

—Jessie W. Menzies.

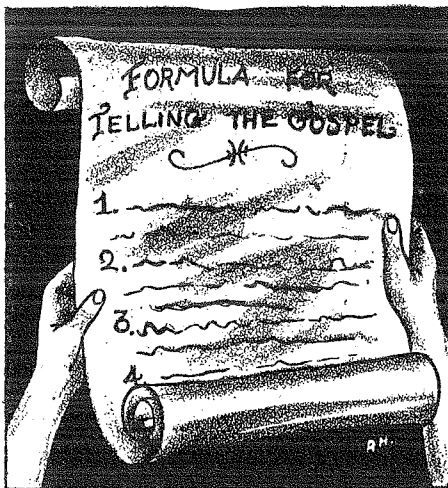
The Trouble-Shooter

EXPOSING Your Friends . . . To the Gospel

QUESTION: I'd like a simple formula for presenting the gospel. I have friends with whom I feel I should share my religion, but I've never been able to tell them in an effective manner what it is. Which doctrinal facts, how much history, and what future aims should I include in my "sales talk"? Most important of all, how can I make my church and its message appeal to nonmembers?

ANSWER: By Leonard Lea

If you have friends who should know about the church, introduce them to other friends among church people. Select the best representatives, those that the prospect is most apt to like and admire, people of good personality and character, and interesting conversationists. The church and the gospel will come naturally into the conversation, stimulate questions and a desire to know



more. Plan a party or a dinner for the meeting of these friends, with something to do—games, music, conversation, pictures or some hobby—that will make the time interesting. Invite the non-member to church programs, dinners, or entertainments first, and to good sermons later. Out of these experiences the friend will develop a desire to know more about your religion. Also give him a chance to participate and help in your activities.

Even if you are isolated, social con-

tacts form the most favorable background for serious conversation, which will help you in exchanging views on philosophy of life, ideas, and religion.

Church literature will aid you. *Faith of Our Fathers*, by Elbert A. Smith, is good for everybody. *A Call at Evening*, by Jessie Ward LeBaron, presents the gospel in story form and has won many converts. For college and university friends, the best booklet is *The Latter Day Saints and Their Changing Relationship to the Social Order*, by Roy A. Cheville. The *Angel Message Tracts* will give you all basic information for your own study or for your friends' reading.

The most interesting feature of our gospel for people today is the church social program. The hope of developing friendly, helpful relationships and high community standards in Christian community life—we call it Zion—always arouses interest. People are attracted by discussion of economic justice and social equity.

Missionaries find the Book of Mormon a potent source of interest for beginning with nonmembers. Others use the Inspired Version of the Bible effectively. The career of Joseph Smith, with a true story of his life, can also be used as a beginning point.

One can begin with such doctrines as restored revelation, stewardship, probation after death, and lead to the six principles and other basic information. Church history can feature the beginning of the church in 1830, the movement toward the west, the cities of Kirtland and Nauvoo, the death of the founders in 1844, the Reorganization effected from 1852 to 1860, and steady growth of the church since that time.

As for appeal, simply tell what the church has meant to you and how much the gospel has helped you. Bear a testimony as to what the Spirit of God has done in your life. Tell of your hope of eternal life, the companionship of loved ones in eternity, and your faith in the future. Let your friends know how the gospel has brought meaning and purpose into your life.

Reunion Schedule

The following is a tentative reunion schedule for the coming summer. Where errors are noted by reunion officials, we shall appreciate receiving corrections.

THE FIRST PRESIDENCY,
By F. Henry Edwards

Reunion	Date	Place
Texas	June 20-29	Camp Ben McCulloch, Texas
E. Montana	June 21-29	Fairview, Montana
Nauvoo	June 22-29	Nauvoo, Illinois
Owen Sound and Toronto	June 28-July 6	Port Elgin, Ontario
New York and Philadelphia	July 5-13	Deer Park, Pennsylvania
Alberta	July 6-13	Ribstone, Alberta
Zion	July 6-13	Gardner Lake, Missouri
Gulf States	July 11-20	Brewton, Alabama
Central Missouri	July 12-20	Odessa, Missouri
Des Moines	July 13-20	Des Moines, Iowa
Kentucky and Tennessee	July 19-27	Paris, Tennessee
So. New England	July 19-27	Onset, Massachusetts
Northwest	July 25-August 3	Silver Lake, Washington
Ozarks: Spring River-Rich Hill	July 25-August 3	Racine, Missouri (near Joplin)
Detroit-Windsor, Flint.-Pt. Huron	July 26-August 3	Blue Water, Michigan
Arkansas and Louisiana	July 25-August 3	Bald Knob, Arkansas
Central Michigan	August 1-10	Sanford, Michigan
Chatham-London	August 1-10	Erie Beach, Ontario
Oklahoma	August 1-10	Pawnee, Oklahoma
Southeastern Illinois	August 1-10	Brush Creek, Illinois
Maine	August 2-10	Brooksville, Maine
Montana, Western	August 2-10	Deer Lodge, Montana
Southern California	August 2-10	Pacific Palisades
Rock Island	August 8-17	Santa Monica, California
N. and Western Michigan	August 8-17	Aledo, Illinois
Eastern Michigan	August 8-17	Park of the Pines, Michigan
Idaho	August 9-17	Cash, Michigan
Far West	August 14-24	Hagerman, Idaho
Eastern Colorado	August 15-24	Stewartsville, Missouri
Northern California	August 16-24	Colorado Springs, Colorado
Lamoni	August 17-24	Asilomar Grounds,
Wisconsin and Minnesota	August 18-25	Pacific Grove, California
Western Colorado		Lamoni, Iowa
Northwestern Iowa		Chetek, Wisconsin
Northern Saskatchewan		
Southern Saskatchewan		

Pittsburgh House

(Continued from page 11.)

in order to get this house. That's how much it's worth to me."

Senora Maria took his arm; her small fingers were strong and determined; she began shaking him as she might have shaken the arm of a child, and the surprised man let her do it. "When I tell you to go, you do not move. When I tell you the house is not for you, you do not listen. So come, I shall push you out my door. If you do not go, I shall scream. Did you ever hear an old woman scream? It is not nice to hear." She hauled him to the door and pushed him through it. The plump lady followed, muttering and threatening calamities as she went.

When they had gone, Maria de Hermandes sank into her rocker and waited for her pounding heart to grow calm. Her anger was gone now, and she was thinking deep and serious thoughts. The

old rocking chair made creaking sounds, moving back and forth, but the *senora* was not aware of the rocking. For many minutes she sat, then she lifted herself calmly out of her chair, and stretched her height to its full five feet and one inch. She squared her slight shoulders like a soldier going into battle and went to look for the children. Maybe she was seventy, she told herself, but there was still plenty of fight in her yet.

She found them in the kitchen. They were altogether just as she expected them to be, bickering and quarreling as they divided her china, silver, and fine linens. She knew this dividing of goods had kept them from answering the doorbell when it rang. She wondered how she could have been afraid of Enrique, remembering how cowed the tall man had been when she had pushed him through the door. She stood in the doorway with a hand on each thin hip, watching the children pack the cherished possessions she had been accumulating for more than half a century. She was an old woman, these things would not be much use to her now without Jose, but

their quarreling and selfishness filled her with a disgust that was like a kind of sickness, so she said: "You can stop packing up my things. I am not going with you to New York, so I shall be needing them a while longer."

They stopped their work to stare at her. Her words had the effect of a bomb being thrown among them.

"Not going?"

"But of course you're going."

"What on earth has come over you, *madre?*"

Enrique put down a plate he was wrapping. "You're going all right. That was all settled this noon."

She neither cringed nor cowered. She knew her strength now. "I have thought my problem through, and I know exactly what I am going to do. I shall rent my house when I find a tenant who likes it just the way it is. But I am going to rent it with me in it."

Nobody spoke for a while, because on her face was the same resolute look that had cowed them into submission from crib days through adolescence.

Josefa was the first to break the silence. "If you want to stay in this house, I'm all for your idea, *Abuela mio.*" She kissed her. "If it were not for changing schools and everything, I'd move in here with you myself. It's a fine, old house."

The others were difficult to convince. Enrique was most stubborn, he argued, he threatened, but in the end Maria won. When all of them had spoken, and none of them had anything more to say, she left them. She was very tired. It would be nice to go upstairs and rest a while.

Her hands moved along the banister, feeling the wood like the touch of a well-loved friend. Yet she knew that without Don Jose, the house would never be the same again. The soul had gone out of it. She pushed back a lock of her hair, wondering why she was crying. "If I don't like the people who move in here, I shall fire them out." She told herself fiercely.

She opened the door of her room and stood quietly for a moment before she moved toward the bed. It had been Don Jose's bed and hers for many years—old fashioned maybe—but solid oak and beautiful. She sank down upon it and put her head on the goose-feather pillow. Beside her Don Jose's pillow stood with its white linen pillowcase freshly ironed and undented. Senora Maria reached out and gathered it tight in her arms, pressing her face into its clean softness. "In this house I shall stay," she told the lonely room, and then her tears were wetting the embroidery on the pillowcase that her own hands had made.

BULLETIN BOARD

Brush Creek Reunion

The reunion for the Southeastern Illinois, Central Illinois, and St. Louis Districts will be held at Brush Creek, near Xenia, Illinois, August 1 to 10 inclusive. This announcement is to inform all who wish to schedule their vacations then.

ARTHUR HENSON,
Reunion Secretary.

Nauvoo Reunion

The Nauvoo District Reunion will be held on the church grounds in Nauvoo, Illinois, from June 22 to 29. All who plan to attend should write to Max Hromek, 2807 Avenue N, Fort Madison, Iowa, for reservations.

R. H. ATKINSON.

Texas Statewide Reunion

The Central and Southwestern Texas District Reunion will be held at Camp Ben McCulloch near Austin, Texas, from June 20 to 30. For information on tents, cots, or anything else pertaining to the reunion, write to The Reunion Committee, 3217 Lawrence, Houston, Texas.

F. L. FREEMAN, Secretary.

Port Elgin Reunion

The combined reunion of the Toronto and Owen Sound Districts will be held at Port Elgin, Ontario, June 28 to July 6. Apostle D. Blair Jensen, Seventies H. I. Velt and Percy E. Farrow, High Priests J. F. Sheehy and Almer Sheehy, and Evangelists B. H. Hewitt, W. I. Flegg, and Benson Belrose are to be in attendance.

High quality meals will be served at costs: adults, \$1.05, and children \$.70 per day. There are modern cabins available, also tourist rooms, all at reasonable rates. Tents and cots may also be procured. All orders for cabins, rooms, tents, and cots should be placed at an early date with Sidney Smith, Box 255, Port Elgin, Ontario.

Port Elgin Reunion has been rapidly growing into one of the most popular reunions of the church. There are few places that provide better all around facilities for the combining of recreational, religious, and spiritual activities.

This year, the reunion ground offers an up-to-date commissary with capacity for serving more than 300 at a time, clean, modern rest rooms, and a new auditorium which will seat 800. Plan now to attend.

—PERCY E. FARROW,
For the committee.

Central Illinois Conference

The Central Illinois Conference will be held at Decatur on June 7 and 8, beginning with a priesthood class at 2 p.m. on Saturday. Apostle Arthur Oakman is to be the teacher. All priesthood members are urged to attend. Sunday's activities will include a 9 o'clock prayer service, preaching at 11, and an afternoon business session.

ARTHUR HENSON,
District President.

Kirtland Youth Conference

The second annual regional youth conference will be held in Kirtland, Ohio, on June 21 and 22. Those districts in the area concerned are Northwestern Ohio, Kirtland, Southern Ohio, and Pittsburgh, Pennsylvania.

Further information on registration and time of meetings will appear in a later issue of the *Herald*.

MRS. EDITH WINSHIP,
Committee Secretary.

Information, Please

The First Presidency is sponsoring a program designed to bring college and university people of the church into a closer relationship with the objectives of the general church. One of the preliminary phases of this program is the taking of a census of church members now enrolled in all colleges, junior colleges, and universities in the state of Michigan. If you are acquainted with any such student, please send his name, home and school address to L. O. Brockway, Department of Chemistry, University of Michigan, Ann Arbor, Michigan. 3-t

Wants Priesthood Journals

C. Houston Hobart, 2128 West Platte Avenue, Colorado Springs, Colorado, wants the following *Priesthood Journals*: January and July, 1935; January and April, 1936; October, 1937; and January, 1938.

Book Wanted

J. D. Anderson, 1318 East 30th, Kansas City 3, Missouri, wants a copy of *Joseph Smith and His Progenitors*.

Requests for Prayers

Mrs. Frank Lippstrew requests prayers for her daughter, Mrs. Vera Cobb, who is ill from overwork at college. She feels that the prayers of the Saints will enable her to finish the four remaining weeks.

Mrs. Carl Oakleaf, Lindsay, Kansas, requests prayers for her husband and herself.

Mary Moser, Oroville, Washington, asks to be remembered in the prayers of the Saints.

WEDDINGS

Bronner-Leighter

Ethel Leighter of Independence, Missouri, and Hugh Bronner of Seattle, Washington, were married March 2 at the home of the bride's brother, Clarence Martin, Sr., Elder Martin officiating. Mr. and Mrs. Bronner are making their home in Independence.

Lewis-Andrus

Mr. and Mrs. W. F. Andrus of Ponca City, Oklahoma, announce the marriage of their daughter, Julia Ann, to Clifton W. Lewis, son of Mr. Ira Lewis of Ponca City. The wedding took place in the First Baptist Church on January 15, Seventy Glen Johnson officiating. Mr. and Mrs. Lewis are making their home in Ponca City.

Births

Mr. and Mrs. Elbert W. Skelton of London, Ontario, announce the birth of a daughter, Cherylene Gertrude Mae Skelton, born April 4.

A son, Richard, was born to James and Phyllis Graham of London, Ontario, on April 20.

A son, Dennis Ardell, was born on February 8 to Mr. and Mrs. Theibert Soden of Wenatchee, Washington. Mrs. Soden is the former Hazel Hunt of Walthill, Nebraska.

Mr. and Mrs. Charles Van Nieuwenhuize of Memphis, Tennessee, announce the birth of a daughter, Linda Jean, born October 30.

A daughter, Sandra Inez, was born to Mr. and Mrs. Ives Honeychurch of Sacramento, California, on February 10.

Mr. and Mrs. Earl Hutchins announce the birth of a son, Robert Duane, born March 16 at St. Anthony Hospital, Rock Island, Illinois. Mrs. Hutchins is the former Dorothy Brownning of Cardiff, South Wales. Mr. Hutchins is in the Army and is stationed at Scott Field near Belleville, Illinois.

Mr. and Mrs. Joseph Montero of Sacramento, California, announce the birth of a son born February 10.

Mr. and Mrs. Leonard A. Chesworth of North Stoughton, Massachusetts, announce the birth of a daughter, Janet Lee, born April 1.

Mr. and Mrs. R. R. Davies of Hawkeye Village, Iowa City, Iowa, announce the birth of a daughter, Beverly Jo, born February 25. Mrs. Davies is the former June Lewis of Lamoni, Iowa.

Mr. and Mrs. Charles Cochran of St. Joseph, Missouri, announce the birth of a daughter, Virginia Diane, born March 16.

Mr. and Mrs. Charles Magargee of Sibley, Missouri, announce the birth of a daughter, Judy Kay, born February 6. Mrs. Magargee is the former Edith Elkins of Lexington, Missouri.

A son, James Michael, was born to Seventy and Mrs. Albert Scherer on April 25. Mrs. Scherer is the former Twyla Verle Fountain of Independence, Missouri. In October, the family will go to Holland where Seventy Scherer will serve as a general church appointee.

A son, William Alvie, was born on April 2 to Alvie and Ruth Barrett of Inglewood, California.

DEATHS

TROWBRIDGE.—Albert H., was born May 6, 1860, at Marengo, Illinois, and died April 4 at the Detroit Lakes Hospital. He had been a member of the Reorganized Church since 1909.

He is survived by his wife, Bertha, and seven children: Mrs. Della Sherman and Mrs. Sannie Swanson of Detroit Lakes; Mrs. Mamie O'Neil of Frazee; Mrs. Gladys Willing of St. Cloud; Harry Trowbridge of Duluth; and Mrs. Ione McNeill of Bedford, Ohio. Funeral services were conducted by Elder Courtney Rotzien of Fargo, North Dakota. Burial was in Lakeside Cemetery, Frazee.

JACKSON.—Malissa, died January 25, 1947, at the age of eighty-one. She had been making her home with her brother, Frank Hedrick, since 1937. Funeral services were held at the Reorganized Church in Fanning, Kansas, High Priest R. Melvin Russell officiating.

HOLMES.—Thomas, was born in Clay Cross, England, on January 13, 1864, and died at his home in Bradley, Illinois, on March 14, 1947. He came to the United States at the age of thirteen and settled in Pennsylvania. On June 30, 1889, he was married to Effie Cleightman of Albion, Illinois, who preceded him in death in 1937. Mr. Holmes was baptized a member of the Reorganized Church by Apostle John Rushton at Clay Cross on January 12, 1903, while visiting his family in England. He was a barber by trade and, at the time of his death was the oldest practicing barber in the state of Illinois.

He is survived by two daughters: Miss Mable Holmes of the home; and Mrs. Stella Townsley of Kansas City, Missouri. He also leaves a niece and nephew of Chicago, Illinois, and numerous relatives in England. Funeral services were held at the Evangelical United Church in Bradley. Elder Earl D. Rogers gave the sermon, assisted by the Reverend Doolin. Burial was in the family lot in Mound Grove Cemetery, Kankakee, Illinois.

HARTLEY.—William J., son of Mr. and Mrs. J. J. Hartley, was born November 25, 1875, and died in Independence, Missouri, on March 26, 1947. He was married to Caroline Hughes on February 19, 1896, at McKenzie, Alabama; six children were born to this union. One son, Bertry Audice, preceded him in death. On August 4, Mr. Hartley was baptized into the Reorganized Church; he was a faithful member, a kind father, and a devoted husband. His friendly disposition won friends for him wherever he worked. He and his family moved to Independence in May, 1923.

Besides his wife, he leaves three sons: Hilton of Foley, Alabama; Crawford of San Marcos, Texas; and Verbal of Independence; two daughters: Mrs. Erma Lawson of Independence, and Mrs. Clara Bockover of Kansas City, Missouri; four sisters: Mrs. Jim Gipson, Georgiana, Alabama; Mrs. Deam Lee, Mobile, Alabama; Mrs. C. H. Bisby, Troy, Alabama; and Mrs. Joe Stewart, Georgiana, Alabama; a brother, Dan Hartley, New Orleans, Alabama; and nine grandchildren. Services were held at the Roland Speaks Funeral Home in Independence, Elders Claude Smith and James Gault officiating. Burial was in Mound Grove Cemetery.

REED.—Charles Edward, was born December 3, 1873, in London, England, and died March 11, 1947, in Shaughnessy Military Hospital, Vancouver, British Columbia. He served overseas with the 131st Canadian Regiment in World War I. He had been a member of the Reorganized Church since March 9, 1941. He is survived by his wife, Annie; three sons: Herbert, Arthur, and Leonard; a brother and sister in England; and four grandchildren.

ROLOSON.—Paul Franklin, son of Mr. and Mrs. Lester Roloson of Wainfleet, Ontario, was born January 1, 1947, and died the same day. He leaves his parents; his maternal grandparents, Mr. and Mrs. Bruce Dickhout of Wainfleet; and his paternal grandparents, Mr. and Mrs. Lloyd Roloson of Burford, Ontario. The funeral service was conducted by Elder Clarence MacDonald. Interment was in Morgan Point cemetery.

LETTERS

Comforted by a Vision

Nine years ago my husband and I lost our eleven-month-old son; our grief was almost greater than we could bear. Several months after his death, I suffered a nervous breakdown; for five days and nights I couldn't sleep. Then one evening I heard a voice say, "Your baby is at rest," and, looking toward the window, I saw a beautiful flower garden with a large bush of white roses in the center. One of the roses opened to reveal my baby, asleep and smiling. Then the voice spoke again, "Don't grieve; your family needs you." From that moment I began to feel better, and in a few days I was able to care for my four children and do all my housework. We now have a six-year-old son to take the place of the one who died.

There is much for us to be thankful for if we but take time to count our blessings. I am grateful for the *Herald* which comes to our home each week; after reading letters from the Saints, I feel that I have received a personal letter from a close friend. We are isolated from church privileges, but have been able to take our vacation in eastern Oklahoma the past two years where we could attend services. If there are any Saints in or near Ada, we should like to hear from them.

Mrs. Clyde Moore.

601 West Eighth
Ada, Oklahoma

From the *Fall River,* *Massachusetts, Daily*

On the eve of his retirement from the post office department, Alva M. Coombs, who for many years has served both as pastor of the Latter Day Saint Church and as a clerk at the main post office, was honored with a banquet attended by more than sixty local post office employees. Mr. Coombs began his postal career on July 23, 1908.

Following the dinner, Mr. Coombs was presented with an easy chair by Toastmaster Dowty who, in addition to praising the pastor, described him as a minister who "always practices what he preaches."



Annual

Nauvoo Youth Camps

at

HISTORIC NAUVOO, ILLINOIS

JULY 6-13 and JULY 13-20

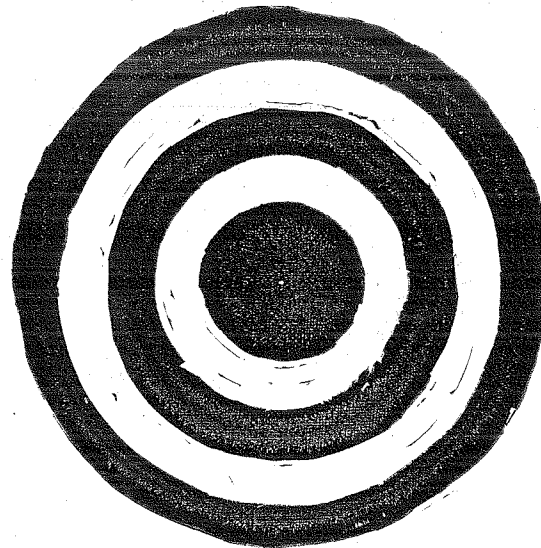
By Attending

- You will increase your circle of friends
- You will round out your summer
- You will hit the bull's-eye

It's Tops for:

FUN

FELLOWSHIP



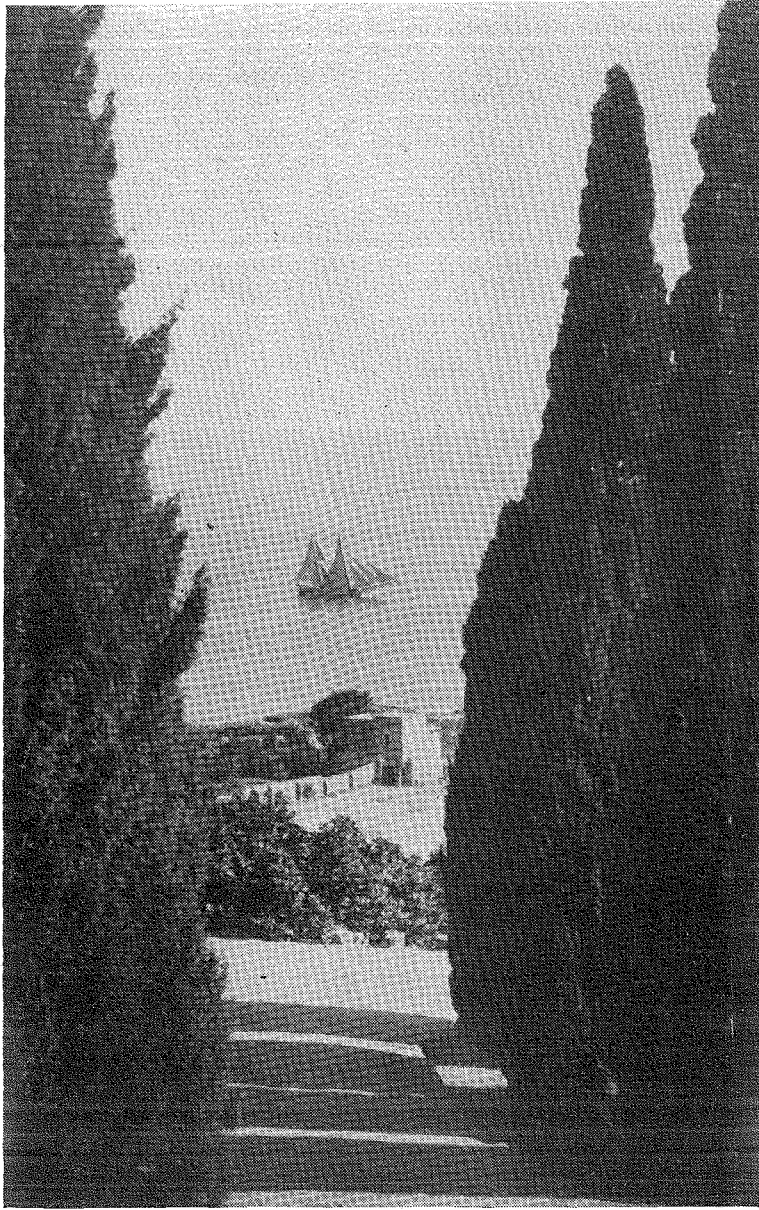
ADVENTURE

At its Best
In Doing New Things
With the Youth of the Church

Advice—"Don't put off until tomorrow what you should do today."

Address an Inquiry to the Department of Religious Education,
The Auditorium, Independence, Missouri.

Please post this advertisement in your branch.



Adelbert Bartlett Photo

... and Ships a-Sailing Out to Sea

A CHILD IN
THE MIDST

By REED M. HOLMES



VOLUME 94

MAY 24, 1947

NUMBER 21

www.LatterDayTruth.org

To Be Content

I have learned, in whatsoever state I am, therewith to be content.—Philippians 4:11.

ONE NEEDS only to walk down the street of any town and look into the faces of his fellow citizens to realize the vast amount of discontent that rests like a burden on most of them. They are not sick, not suffering, not sorrowful, not unhappy; they are not in want. They are simply discontented with what they are, where they are, or what they have.

St. Paul gives us a key to acquiring the gift of peace of mind.

When you have done the best you can with your life, when you have surrounded yourself with things that are pleasant, good, and beautiful, when you have sought the companionship of people you love and respect, you may still find that you have fallen far short of attaining your desires.

If you keep your mind fixed upon what you do not have all the time, your life will be miserable and you will go about presenting to your fellow citizens a face that is a mirrorlike reflection of small woes and petty dissatisfactions.

But if you keep your mind upon the blessings you have, express your gratitude to God for the good friends, the security, and the peace you are enjoying, you can be content. This will not prevent you from trying diligently to improve your life and to make such progress as will bring you to a better and nobler future.

L. L.

P. S.

* A Cypress by the Sea

Our cover picture was taken from the campus of the American University of Beirut on the Syrian coast, at a point overlooking the usually calm, blue Mediterranean Sea. An old Levantine ship, full-rigged, slowly drifts into view, framed by the cypresses so dark a green against the blue of the sea. (Photo by Adelbert Bartlett)

* My Friend Afar

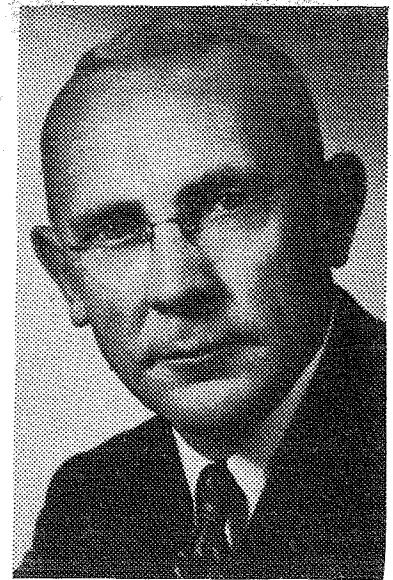
I have never seen her
But she writes a letter
Filled with friendliness and charm.
She tells of soft-eyed heifers
Grazing in the fields; of downy chicks,
And acres planted row on row
With things to put upon her pantry shelf
In gleaming jars,
Their colors ripe and glowing

She tells of burning sun and fragrant rain,
And berry picking,
The shiny pails filled with sweet fruit,
Of hands stained red,
And then she tells of quiet rural nights
While Nature sleeps
And God and she commune.

How fine a friend to have
Who holds her blessings priceless.
Yet shares them all
With me.

Louise

* Personalities of the Church



EVANGELIST RAY WHITING

Brother Whiting has long enjoyed a reputation for his vigorous and stimulating sermons. Many church people have enjoyed and profited by his ministry. This recent photograph is contributed by Iris Palmer of Independence.

* Closed for Inventory

This is to notify our friends and patrons that the bookstore and shipping department of the Herald Publishing House will be closed on Monday and Tuesday, June 2 and 3, for inventory.

Saints Herald

Volume 94 May 24, 1947 Number 21

EDITORS:

The First Presidency
Israel A. Smith
John F. Garver
F. Henry Edwards

ASSISTANTS:

Leonard J. Lea, Managing Editor
Kenneth L. Graham, Business Manager

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$2.50 per year and \$1.25 for six months in advance in the U. S. A., its territories and possessions; Canada, \$2.75 per year and \$1.40 for six months; other countries, \$3.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

Contents

EDITORIAL:

The Standing Ministry.....	3
Tabor Anniversary	3
Across the Desk.....	4
Books	9

ARTICLES:

A Child in the Midst, by Reed M. Holmes.....	5
Before You See a Psychiatrist, by Nomie "For Thou Art With Me," by Hazel Napier.....	10
The Majesty of Calmness, by Bessie Taylor.....	14
Freedom of Speech and of Mind, by L. J. Marshall.....	15
High Lights of the Women's Class, by Mrs. Lena Graham and Jeanette Hield	16
With an Eye Single to What? by William Searles.....	20
As Molding Clay in God's Hands, by Bernie Fleebarty.....	21
If You're Not Really Sorry, Answer by Seventy Harold I. Velt.....	21
Letters	24
Reunion Schedule	24
News Briefs	18, 22
Bulletin Board	23

The Standing Ministry

A significant provision is that for standing ministers of the church, anticipating the qualification, the devotion, and the sustained endeavor in righteousness of a local as distinguished from a traveling ministry. And the potency of such a ministry when attained is clearly indicated in the law governing.

The high priest, the elder, the priest, the teacher, and the deacon, each is included for the full quota; and as such may be provided, the evangelist and the bishop may be regarded as eligible for inclusion for the ministry intended, each in his place and according to his calling.

Referring to the former, specifically, it is indicated these men under leadership of one of the Melchisedec Order of priesthood have "the watch care of the membership, and nurturing and sustaining them," in their development towards the Christ character and labors of love in each other's behalf.

Now to have the watch care over the members of the church of Christ, to nurture them for growth in godliness, and to sustain them to these ends in character and functioning is a very great and responsible and holy calling.

And all members of the church need sustaining, or holding on an even keel. Many are immature emotionally and otherwise. And the more mature also need steadying, especially in times of uncertainty, or trouble, or when affected by some personal interest, or ambition, or disappointment, or hurt, or what have you. Balance of understanding, of judgment, and of intelligence is essential to saintly life and endeavor. And these with other needful helps, the standing ministry of the church are in the law presumed to supply.

All members need nurturing. No one is without weaknesses. The ministry of nurturing is towards the strength one should have by means of which to stand amidst the vicissitudes of life in his own right. And

the nurturing is to be done with consideration not only to current experiences, but also to personalities, to stages in life growth, and to potentialities.

And all members need the sympathetic watch care, the over-all concern, the lead, the stimulation, and it may be now and again the intelligent discipline contributory to the growth of life and proficiency in service commensurate with their calling as Saints of God in this the dispensation of the fullness of times.

For these purposes there is en-

deavored on the part of the church competent standing ministers: men who can stand up among its people, known to them for their stability, their strength, their understanding, their wisdom, their intelligence, their righteousness, and their helpful ministry to many. To such the Saints may turn with confidence in whatever trouble, or experience, or expectancy, or need.

And, finally, such a ministry is basic to the full life of the church and its members, and in behalf of mankind to the ends of the earth.

What a charge is this to keep!

J. F. GARVER

Tabor Anniversary

At Tabor, Iowa, on April 20, was observed the eighty-first anniversary of the organization of this branch. The writer having been fifty years ago (come September) baptized a member of the branch, was asked to participate in the activities of the day. And it has been a long time, referring to the contribution of others than himself, since he has observed exercises more appropriately arranged for an occasion or more intelligently executed.

Note was taken of services rendered in official capacity in the branch throughout the years and of diligence on the part of many to maintain the work at this place. And as was fitting, Charles Forney and N. L. Mortimore, former pastors, now retired, were accorded places of honor on the platform and their good works commemorated.

Many were the expressions of appreciation for what has been here, and there was modest though definite anticipation of what may yet be in the experience and ministry of the good folk who shall make up this group of Saints.

In the past eighty-one years, a lot of people have been helped by Tabor Branch, none more than the writer, who by the outreach of the group in those days in the person of elders

and priests coming to the community some miles distant where he worked, heard the gospel preached, and learned the faith and ways of this people; and in a little Sunday school there, organized under the auspices of Tabor Branch, had his first experience in church life and work. These were humble men, farmers for the more part. They were sincere, godly men. They spoke with conviction, and backed up their words by works worthy of their calling. One does not forget such ministers, the group who sent them forth to serve him, or the contribution such have so freely made to his life in the church. And there are others who could bear like testimony of the help received of this branch and people.

Many were the memories and emotions stirred by this renewal of relationship with the Saints of Tabor; and in particular in association with those who were among the branch membership fifty years ago, foremost among whom was Charles Fry, who was one of the ministers carrying the gospel in outreach of the branch as cited. Brother and Sister Fry, by the way, returned to Tabor

Editorial

on his retirement from church appointment, and are well situated and happy in their renewal of membership in the branch.

There were in attendance also some formerly of Thurman Branch, who on the destruction by fire of their church building some years ago, were enrolled at Tabor. Of these also there were a few who held membership in Thurman Branch fifty years ago, and whose contribution to the life and resultant ministry of the writer has throughout the years since been appreciated. Foremost of these in attendance formerly of Thurman was Paul M. Hanson, not a "native" of Thurman Branch, though a welcomed and distinguished member by transfer.

Altogether, the experiences, and recollections, and stimulations of the day went to make up a delightful and helpful occasion. And it is confidently felt that the good done those in attendance shall live long in their life and in that of Tabor Branch.

J. F. GARVER

Across the Desk

From V. D. Ruch, Council Bluffs, Iowa:

The conference seems to have been a grand success. The church is going forward spiritually and financially. Zion, indeed, beckons us on.

Sister Zella Standefer, San Antonio, Texas:

It may be of interest to you to know the department of women here has sent food and clothing to our needy members in Germany. We have tried to encourage each family to contribute one can of food a month. There has been a generous response. It has given much pleasure to be able to collect the good clothing to send to our needy members.

Brother Lloyd L. Hadley, River Forest, Illinois:

I can assure you that I was greatly impressed with the solemnity and beauty of the Communion service which was held on April 6. I want to take this occasion to compliment you on the splendid manner in which you conducted

the business sessions, and I particularly noted your fairness and impartiality in presiding over those sessions.

The one thing that has been the most outstanding in my mind in connection with the Conference has been the reaffirmation to me personally of the importance of greater individual consecration if we are to make the maximum contribution to the cause in which we are all so deeply concerned.

Israel A. Smith.

Let's Measure Up

Elder Russell F. Ralston, of San Francisco, California:

"I sincerely appreciate the inspiration that comes as a result of the dynamic leadership expressed at General Conference in the far-reaching program of the church and the vision of the task that lies ahead. It is my humble prayer that I with the many others may measure up to the opportunities God has placed in our hands."

ISRAEL A. SMITH.

Catholicism

A well-established Protestant religious weekly impeaches the claim made in certain quarters that there is a rush of people toward the Catholic Church, and denies specifically that that church is "sweeping the country." It estimates that Protestant churches in 1945 alone had drawn more than twenty-five thousand from the ranks of Catholicism. The trouble seems to be that little publicity of conversions comes except from Catholic quarters.

ISRAEL A. SMITH.

Tribute to Sister J. W. Stringer

From a letter written earlier this year by Brother Z. Z. Renfroe of the Seventy, we quote the following excellent tribute to Sister J. W. Stringer, who passed away last year. Many will remember her worthy life and good work which were an example to all who knew her.

Last summer when I counseled with you relative to my reunion work, you assisted me in arranging the schedule so as to enable my being at Wichita Falls, Texas, for the funeral of Sister J. W. Stringer in the event of her passing, prior to the termination of the reunion work. As you know, it was her urgent request, as well as her family's, that I should officiate at the funeral. Because of her serious illness, we knew the time was short, so at the close of the Colorado Springs Reunion, I returned to Wichita Falls on August 27.

During the time of the depression, when the church was obliged to reduce its missionary force, Sister Stringer, out of her own resources, made steady contributions in the maintenance of one of our

missionaries, looking after the needs of his family for a number of years, until the church could resume this expense again. It was just one of many splendid things she did.

Brother Renfroe's letter continues,

The four children who survive her are persons of exceptional qualities. All who know them realize that in the rearing of her children, Sister Stringer did unusually well in this important stewardship.

Many people are appreciative of her good life, and of her true devotion to the church of her choice and its work for Christ.

Early Caldwell County History

Elder Abner Lloyd of Kansas City brings to our attention an interesting historical item published in the *Advocate* of Hamilton, Missouri, January 30:

In bringing an abstract of title up to date on a 345-acre tract of land in the west part of Clinton County for Curtis Holland, Cameron, it was necessary for Stephen J. Millett of the Caldwell County Abstract Company to copy a deed from the records in the office of Bart C. Fulton, recorder, which was written by John Cleminson, clerk of the Caldwell County circuit court while Cleminson was a prisoner in a camp south of Far West in November, 1838.

The deed was made by fourteen grantors, all Latter Day Saints, known as Mormons. They stated in the instrument that they were compelled to leave their homes in Caldwell County by a mob under the leadership and commanded by John B. Clark. The land in question had been entered by the grantors at Lexington and was located in Caldwell, Clinton, and Daviess counties.

These refugees gave title to their lands to David Fullmer with the specific request that when these lands were sold to him that Bishop Partridge was to have the funds and he to give the money to the "most distressed of the sisters and their children." It was also agreed that Fullmer was not to sell any of the land to any member of the mob.

Elias Higbee, a justice of Caldwell County, certified to the fourteen signatures of the grantors, and stated that the sale was for the express purpose of obtaining means from friends in Illinois or Ohio to support the destitute women and children who were hemmed in by John B. Clark and his men.

John Cleminson, circuit clerk, certified at the close of the deed that he had written the instrument while in camp and a prisoner south of Far West on November 9, 1838. However the deed was not recorded in Caldwell County until September 12, 1870.

Children Blessed

John Robert, infant son of Alfred L. and Florence E. Ford, and Loree Jean, daughter of Howard F. and Clara Baltz, were blessed on February 26 at Warrensburg, Missouri, by High Priests Ward Hougas and E. P. Darnell.

Closed for Inventory

Notice to Customers: The Herald Publishing House Bookstore and shipping department will be closed Monday and Tuesday, June 2 and 3, for inventory.

A CHILD IN THE MIDST

IT IS THE PURPOSE of this General Conference to strengthen the missionary effort. We wish to align ourselves wholeheartedly with this purpose. It is the motivation for our effort. Unless we shall be awakened to the world's need of Christ, and be aroused with a passion to win the souls of men to him, then another people must be raised up to accomplish the will of God. It is the absence of missionary zeal which concerns us, and we address ourselves to the means of enlivening our movement with that zeal!

Obvious methods of doing this are: to send more men into the field; to encourage the spirit of personal evangelism (every member a missionary); or, to develop the inclination and techniques of departmental and congregational evangelism. Each of these is basic. We wish, however, to draw your attention to a less obvious method, but one which undergirds all others and largely determines their efficiency. Let's look at the home as the prime agency of energizing evangelistic fervor.

Many times the home is so busy being a refuge it loses something of its sense of social responsibility. This becomes acute when the home fails to transmit and to magnify its heritage of faith. I once talked with a man whose eyes and voice were filled with pride. His grandfather had come from England because of his conviction about the Restoration. His father was instrumental in establishing the work in a certain area. And yet, of this man's children, not one claims allegiance to the cause of Zion. The tragedy is that this situation is duplicated many times over.

While regretting this failure to conserve our natural increase as we might have, and the diminishing desire to witness on the part of those reared in the church—it shall not be our intention to mull over the past. What's done is done, and many an-

● *A Sermon by Reed M. Holmes. Given at General Conference, April 9, 1947*



guished parents have wept because a son or daughter has been lost from the fold.

However, it shall be our desire to stir up interest in this fruitful field of evangelistic effort. We shall point up the problem and hint at some of the answers. Certainly not as one who knows all the answers but as one who struggles to understand because so much is at stake. Our concern in this field is real and rises out of our observation of many whose bases of loyalty were so weak that they have surrendered to other invitations than that of Christ.

OUR TEXT is drawn from the dramatic incident of the disciples' rebuff of parents who brought their children to Christ. They were so busy with some of the more obvious tasks of ministry that they just didn't think. Their hearts were right, but—the little ones were in the way (probably between them and the Christ)—and what could they understand of the kingdom of God anyway!

The Master's rebuke was swift, "Permit the little children to come unto me, for of such is the kingdom of heaven." He might have said, "If we wait until later we wait too long. The pattern is too frequently set. Let the little ones come. We may melt and mold and fill and use them. Let them come while they are forming their habits and attitudes, and gaining their knowledge. Of such can we fashion the kingdom! Of course they are selfish, but their selfishness is not fixed, their ways of seeing and doing not set. We can use their curiosity and their ability to show enthusiasm."

The lesson was to be repeated by the Master. In the most provocative discussion of the meaning of love, Peter was to learn that devotion is something more than affection. Peter was quick to proclaim his love, but the Master persisted with "Lovest thou me?" until Peter's impetuous heart rebelled. Then the Master pressed the point home. "If you love me, Peter, feed my lambs—bring the LITTLE ones to me that I may touch them and teach them."

How careful we are in sculpturing, or in fashioning a figure in wood! How patient, how tender the stroke! And yet how often we take for granted the molding and shaping of the life of a child!

IT WAS NOT A stroke of genius but the exercise of simple judgment that the dictators of the recent past carefully and systematically raised up a generation of children as the strength of their evil designs. They recognized that when someone teaches a child, the world becomes what the child is taught. We who would build a Zion will do well to realize that it must first be grown in the lives of our children. Each worthy parent, nervously holding a newborn child in his arms has prayed with Manoah, the father of

Samson, "Lord, teach us what we shall do unto the child that is born." Many of us have looked with mingled pride and trepidation at a tiny son and have cried in our souls for direction. Desiring peace, and holding out to the world the ideal of Zion, we are staggered by the immensity of our task. We realize, in moments of enlightenment, that the generation at our knee must be instilled with the passion and the ability to make Zion a reality.

If our church is to fulfill its function as the Church of Jesus Christ, and is to exercise prophetic power, we must develop personalities that are rich in human understanding, sympathy, discipline, and with the ability and the inclination to serve humanity. We need parents whose eyes are alert to the needs of mankind and whose sympathies stretch beyond the immediate family circle. We need homes that shall instill in the hearts of youth a passion to serve mankind, and which shall equip them with the distinctive message of the Restoration. And there are distinctives which need to be re-evaluated in terms of 1947 and built into our youth.

That is what we want to do. We are not without this compassionate desire. We see our children as a tremendous stewardship. We yearn for their welfare, and for them to take their place alongside those who work for a better world. And yet, despite our desire, we still lose many of our children from church fellowship. Many who remain in the church are members in name only. Many who marry nonmembers are not stable enough in their faith to maintain it. Too many sacrifice their religion at the altar of business. Too few love it enough to give it to others.

What, then, shall we do? Perhaps it might be well for us to take very literally what Jesus said. Let us bring our little children to Christ that they may learn of him. One of the proverbs reads, "Train up a child in the way he should go: and

when he is old, he will not depart from it." We need to take that old proverb literally. One of the largest churches does, and has succeeded in conserving its natural increase to a remarkable degree. While it has some regrettable doctrinal fallacies, the Roman church is to be commended for this example of evangelistic acumen.

THE IMPORTANCE of the formative years of the child's life cannot be overestimated. Character begins to develop early. The experiences of the child are tremendously important in determining its loyalties and therefore its character. The basic qualities of Sainthood root into these formative years. Even the fundamental attributes which qualify one for the tender give and take of marital harmony are attributes learned early. Sensitivity to the needs of others, the willingness to expend self for others, honesty—these and other qualities find their impetus early. On the other hand, the seeds of maladjustment are planted at the same time. Many a soul has been fractured by what happens in the first few years of life.

A noted student of child life, quoted recently by E. J. Gleazer, Jr., has verified the Biblical observation by his own study and experimentation. He asserts that the child, by the time he starts school, has learned 95 per cent of all he will ever learn. The child's personality is pretty well determined by the age of seven (viz., June may be a jolly, forthright girl, while Sue is shy, unfriendly, and inclined to be deceitful). The boy of eight is much like the man of 28 in the way he will solve his problems.

One may be inclined to doubt the validity of these claims on face value, and yet upon investigation, the truth begins to appear. Of the utmost importance is the statement that the personality—the attitudes, values, and habits—is pretty well determined during the first seven years of life. In other words the years of greatest plasticity and

meaning are those lived almost entirely in the home. The fundamental virtues our civilization demands are largely learned before the child is eight years of age. They are virtues acquired in the home, if acquired at all. They are acquired by the basic pattern of learning, imitation. Honesty, acceptance of responsibility, courtesy, sharing, sublimation of self, faith in God and man—these are acquired characteristics primarily learned before the child leaves home.

How significant for the Restoration Movement, and for our program of strengthening the missionary effort. If we are to win the children to Christ, if we are to convert them, if we are to fire them with evangelistic zeal—we must not wait until we can preach to them. They are largely won or lost before that time.

Let's admit that the Lord is right in section 68 of the Doctrine and Covenants. Something more than a rule for the few in the neighborhood of Jackson County is being laid down in this instance. A principle for the church is being stated: "Inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the head of the parents . . . their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands: and they shall also teach their children to pray, and to walk uprightly before the Lord." The Lord expresses his concern because "children are . . . growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be."

The condition became even more acute, and in the 90th section the Lord spoke again: "I have commanded you to bring up your children in light and truth, but verily I

say unto you . . . you have continued under this condemnation; you have not taught your children light and truth—and that wicked one hath power, as yet over you, and this is the cause of your affliction.” May we assume, therefore, that the possibility of an increase in power may be found in the more diligent teaching of our children? In the 90th section also there is the pointed statement, “see that they [the family] are more diligent and concerned in the home.”

IT IS OUR PURPOSE to see the home as the most important link in the educational and evangelistic process. The home teaches and evangelizes—let that fact be recognized. The most important teacher-evangelists we shall ever have are our parent-teacher-evangelists. We learn from them, not so much by intentional lessons taught as by imitation and absorption. How important it is then that the child shall find religious practices and conversation and *concern* as the normal movement of the home. It is the home which leads, not sends, the children to Christ.

For the sake of the child in our midst, we are concerned that the home shall teach the right things, that proper values shall be elevated, that right habits be instilled, that maturity of religious conviction shall be guaranteed—and that the fire of the Restoration may be kindled early in their bosoms.

Perhaps we may say that far more important than the physical birth of the child is the birth of religious convictions—and equally as important as physical development is the development of religious concepts. We must, then, admit that our parentage of their spiritual life is fully as significant a stewardship as our parentage of their physical life. Evangelism becomes for us the process of influencing the children to develop and mature in their beliefs and loyalties.

A maturity of concept is needed by us that we may guide the development of our children. Let them appreciate that their ideas of God must

Confession of a Little Boy

By Winifred Milner

When I go up to bed at night
And all the lights are out,
I like to see the moon and stars
A-shining round about.
'Cause then I see my brother's face
All outlined in the dark;
It doesn't even matter then
If dogs begin to bark.

But when the moon and stars are gone,
And windowpanes are black,
I pull the covers round my head,
And shiver in my back.
I see the black things on the wall;
My brother's face is hid;
And I get awful sorry then
For bad things that I did.

I think tomorrow when it's light,
I'll be so good and kind.
I'll let my brother use the trike;
And all day long I'll mind.
But when the sun brings in the day,
I forget things I've said.
I only seem to think of them
When I am scared in bed.



grow as they grow. A childish view of Divinity will not stand the jolt of adult crises and decisions. Many a child while passing through the period of adolescence carries with him a 2 x 4 concept of God. The school stimulates the mind to perceive an infinite universe beyond his comprehension. If our evangelism has failed to stimulate a growing concept of God, the child will find his stunted idea insufficient, and, sick at heart, may lose faith in the church. It is part of our evangelistic responsibility to rescue our children from meager concepts of God.

If we may take the conversion of “the child in our midst” to be a tooling or retooling of the mind and the heart to produce the attitudes and attributes of the kingdom of God, then we should pray the Lord of the harvest to help us build for stability of character in the formative years.

UNWELCOME MEMORIES come flooding in of youth who have lacked stability and have gone off the deep end in one way or another. Each tragedy points up a failure somewhere along the line. Here is an overpampered, oversheltered youth whose decisions have been ready-made. With family ties cut, and no stability built in, there are trying days ahead. Here is a child subject to an overbearing or inattentive parent. He scorns the idea of a benevolent Father in heaven. Here is a child reared in an atmosphere of jealousy or of carping criticism—his view of life and of the church is distorted. In each case the child is led away from Christ rather than into his presence and our evangelistic effort falls down.

Instability, we are told, very often rises out of the inconsistency between deed and creed on the part of one or both parents. Some homes are consistent in both action and theology. From these there come forth well-adjusted and contributing members of the church. On the other hand, many of our youth of uncertain faith and belief come from homes where there was an unconscious conflict between their parents' way of living and way of believing. Disparity between deed and creed has driven a wedge in the faith of such children, and has utterly negated the possibility of their becoming witnesses for Christ.

WE OWE IT TO our children to be consistent. We can't preach a God of love and act in cruelty ourselves. Nor can we expect our children to have warmth of convictions if ours are cold. Lip loyalty is not enough if we expect our children to give full allegiance to the cause of Zion. If Christ means anything, he must mean everything, else our dualism of faith will bring frightful consequences of uncertainty and disloyalty in our children.

Another problem, cut of the same cloth, and which must find answer

in us, finds expression in the disturbing degree in which the worldly standard of success has become, in many instances, the ideal of our youth. We grant that every man should be competent, and should earnestly strive to provide adequately for his family's needs. We need more men and women who are interested in achievement, and who will develop their God-given capacities to the utmost, for the sake of the kingdom of God. But, preoccupation with financial returns is a sorry counterfeit for the abundant life. Such preoccupation has oftentimes been absorbed from parents whose passion for the things of this world has overbalanced their passion for the cause of Zion. We sow to the wind and reap the whirlwind. We think of many who have achieved success in business and the professions. Looking back upon their small and humble church, they are filled with chagrin and consider it beneath their dignity and station. Thus they fail to perpetuate the heritage which was their motivation.

How much better it would be for us to modify the idea of success as did John J. Eagan of Atlanta. An outstanding success in the business world, it was said of him upon his death, "He was a simple follower of Jesus Christ. This was his real business, and everything he did was related to this central interest of his life."

IN EVERY AREA of motivation and action, the child in our midst should see religion as the normal movement of the home. Prayer should be a normal experience for the adolescent, because a family altar has been maintained since childhood. Generous support and close adherence to the principles of the church should be a normal expression because of the example of the parents. Attendance should be no struggle since the habit has been established and strengthened by the parents. A desire to witness could

very well be absorbed from wise parental concern that the message of the Restoration be carried to others at home and abroad.

And, for the sake of the child and our endeavor to bring him to Christ, the functioning relationship of the Aaronic priesthood and the home must be improved. It is the function of the Aaronic priesthood to teach the outward habits of righteousness, to help the people to live up to their expressed ideals, and to help in encouraging right motivations. This function ought to be performed while the children are young, else it shall be too late and another generation be lost.

Let's have done with the misapprehension that by teaching the children nothing they are somehow qualified to choose for themselves a few years later than the age of eight. That is a denial of our faith in Christ and his church, and a contradiction of our purposes.

There is nothing wrong with teaching loyalty to Christ. Each of us needs and will seek an object of loyalty. Why deprive the children of the best? A child becomes Christian by knowing the personality of Christ through Christian men and women, not by knowing facts. Don't wait for them to acquire all knowledge, but let them come into the steadying and inspiring influence of the church.

We can stress attitudes toward God, Christ, and the church early. Their way of living will be in response to these attitudes. Let us ground the children in religious experience. Let their loyalties be stabilized in the cleansing and empowering acts of baptism. If, in later years, they may choose another course, then, that is for them to decide in their exercise of their agency. We will have, at any rate, brought them into the best influence we know—and that is our responsibility.

We have enough religious illiterates in our country, and we have enough Restoration illiterates and delinquents on the loose within our church. Only by early training, aug-

mented with persistent ministry, shall we be able to guarantee a new generation of Zion builders and witnesses for Christ.

The plea is persistently made for more men for the mission and pastoral fields. From whence do they come? Generally, they come from homes that have the fire of the gospel burning upon the altar, homes of missionary drive, of conviction and concern. So it is with Zion. Zion builders come from homes which are the living definition and prophecy of Zion.

The Prophet Enos once went into the valley of decision. While wrestling with his problem, he recalled his father in these words:

"He taught me in his language, and also in the nurture and admonition of the Lord. And blessed be the name of my God for it the words which I had often heard my father speak, concerning eternal life, and the joy of the Saints, sunk deep into my heart."

Thus, there was transmitted in childhood the stabilizing and inspirational influence which girded Enos for the problems of maturity. The father brought his son into the pathway of Christ.

God grant that we may strengthen our hands for the good work of home evangelism. Let the insistent invitation of the Christ penetrate our hearts, "Suffer the little children to come unto me."

No agreement about books can make us look upon another man with so friendly an eye as the discovery that he belonged to our period, and shared our special enthusiasms about reading, in the years that stretched between the sixth birthday and the sixteenth.—Vilda Sauvage Owens.

Literature is my Utopia. Here I am not disfranchised. No barrier of the senses shuts me out from the sweet, gracious discourse of my book friends. They talk to me without embarrassment or awkwardness.—Helen Keller.

BOOKS

COMFORT YE MY PEOPLE, by Russell Dicks. N. Y., Macmillan, 1947. 136 pages. \$1.50.

Prayers, Scripture selections, and poems for most pastoral needs and occasions is the principal content of this handy pocket-sized book. It is a useful book for those who feel the inadequacy of their own spiritual resources for prayer and comfort, and who seek additional materials to help others. The selections are good, and the convenient classifications are sure to be helpful to pastors who are often too busy to spend the necessary time in searching for their own selections.

TOWARD CERTAINTY, by Robert H. Gearhart, Jr., Association Press, 1947, 92 pages, price \$1.50.

This practical little work is written on a popular level suitable for readers of almost every age except the juvenile. It attempts to bring to the reader an understanding of the basic contributions of religion to his personal life, and to establish a moral, wholesome relation to God, society, and the church. It is excellently written and a work of good quality.

A STUDY OF HISTORY, by Arnold J. Toynbee, six volumes abridged into one, by D. C. Somervell, Oxford University Press, 1947, 617 pages, price \$5.00.

Those who pursue their reading seriously through the years become increasingly aware that history is one of the most important subjects of human study; that ignorance of it inevitably leads to fatal mistakes in human life, either for a single individual or for a national government. Therefore, an understanding of the meaning of history becomes one of the prime requisites of an intelligent approach to our destiny.

Previously, Toynbee's great, six-volume work under the above title was recognized as one of the greatest literary and historical contributions of our century. At the same time, it was too voluminous for most people to read and too expensive for many to own. The author of this single volume has, therefore, performed a meritorious service in summarizing the great work into a single volume.

We have had many inquiries at our bookstore for this work, and are pleased to let our readers know that it is in stock. It is a book for students who are really willing to work.

TRUTH FOR TODAY, by Bertha Munro, Beacon Hill Press, Kansas City, Missouri, 1947, 380 pages, price \$2.00.

Nearly every religious publishing house produces some volume on the plan of this book. There is a page for each day of the year for personal worship and meditation. Each small article starts the theme for meditation, gives a Scripture reading and text, and then provides a discussion with stories and illustrations from life. It concludes with a short verse or prayer.

The advantage of this volume, produced by the publishing house of the Nazarene Church, is that it is not burdened with long words and scholarly language. It is on the simple, humble level of everyday life, deeply sincere and very practical. Every church member can find something good, practical, and inspirational in it for each day of the year.

WHAT MUST THE CHURCH DO? by Robert S. Bilheimer, Harper, 1947, price \$1.00.

This is the fifth and concluding summary volume of a series of books addressed to church leaders, seminary students, and others who

BOOKS

are on the policy making level of world-wide Christian movement. It deals with the place of the church in modern civilization and contemporary affairs. Those who are endeavoring to understand the place and meaning of organized religion in the life of the world will appreciate it.

HUMAN DESTINY, by Leconte du Nouy, Longman's Green & Co., Inc., 289 pages, price \$3.50.

A deeply philosophical work is this volume dealing with physical conditions in the understanding of human life. It has attracted attention among readers on the highest cultural and intellectual levels. It is a landmark in publication that will probably have to be interpreted and diluted for popular consumption at a later time. College and university people will appreciate reading the original contribution and reading it now.

NEW TESTAMENT ORIGIN, by George M. Lamsa. Ziff-Davis, 1947. 104 pages. \$2.

This book is a study of the thesis that the New Testament was originally written in Aramaic, the language that Jesus spoke, and that his followers later recorded, and not in Greek as was for so long supposed. We must turn to the Aramaic language for an understanding of the course of Christianity, according to the author.

Mr. Lamsa is an Assyrian, an eminent scholar, a translator of the Scriptures, and an authority in this field. While under the rule of the Turks for six hundred years, his ancestors spoke, wrote, and prayed in the Aramaic language, as he himself did.

This is a book that everyone who wishes to add to his library a significant book about the Bible will wish to buy and read.

Before You See a Psychiatrist

BY NOMIE

IF YOU'RE suffering from an inferiority complex, don't bother some already overburdened psychiatrist with your troubles—don't, that is, until you've tried going to church. Believe me, your church can help you develop confidence in yourself, and it can help you to make friends.

All of which sounds as fabulous as a toothpaste ad, but I speak from experience. Looking back over the painful years of growing up, I can see a shining thread of events born of my church associations which has lighted my way to a happy present.

Like most youngsters, at ten, I resented parental insistence that I attend Sunday school. At twelve, the resentment grew, and I looked upon midweek prayer services as a special preventive measure designed to keep youngsters from doing what they wanted to. At fourteen, I had not altered that opinion, and I was doubtlessly the source of much unhappy speculation to my good mother and father. At sixteen, something happened. I suppose everyone at sixteen feels an overwhelming desire to be recognized as an important part of society. Fortunately, the church gave me that chance. From then on, church and I were pals.

It all began when a very kind lady, who, I am sure, didn't realize how poorly I played, asked me to substitute when the regular pianist wasn't at church one Sunday morning. I was scared stiff—so stiff, in fact, I could hardly move my fingers—but I played, and I went home feeling extremely proud of myself. That was only the beginning. I was asked to play frequently, and I thoroughly enjoyed doing it, although I still blush a little, remembering what difficulty the director had in following me. This experience was just what I needed to put purpose into practicing, and I began working to improve my performance.

I played both the *Zion's Praises* and *Saints' Hymnal* through twice, concentrating on such sticklers as "Yes, We Trust the Day Is Breaking" and "Now Thank We All Our God," because I wanted to be able to play whatever was called for. There were other things, too, that helped me overcome the usual teen-age inferiorities. I made speeches, read poems, and directed a play.

After graduation from high school, I moved to another state, but there was church to break the ice and help me get established. It was a small branch with a big need for workers. In a few months, I was teaching a church school class, planning League devotionals, and playing for every service. I had never felt more indispensable, and I loved it. I took any new ambitions that came my way along to church with me. There was the flair for decorating. I asked the pastor (an unusually good-natured man) if I could rearrange the front of the church. For several months I experimented with drapes and pictures and lights and flowers and had a wonderful time providing the congregation with something new to look at each week.

Then came the urge to write. This hit even harder, and I spent a lot of time dreaming about the beautiful opportunities it offered. I began by writing poems . . . poems for the *Herald*. It was a great day for me when I saw that first one in print. It gave me something good to think about when other things went wrong, and I enrolled in college with high hopes of becoming a journalist.

College might have been a somewhat disappointing experience had it not been for church. Being two hundred miles away from home on unfamiliar ground without even so much as a second-cousin to fall back on can make you feel pretty much an orphan. The church became my family, and we got together often.

The Wednesday evening prayer service that I shunned only a few years before became an important part of my week. As always, there were unlimited opportunities to serve. I played for the children's services and wrote branch news. League provided all the social life I had time for outside of college . . . and so what might have been a rather lonely venture turned out to be a very pleasant one.

Before coming to Independence, I was warned not to attend Stone Church if I wanted to keep on "doing things," because all the jobs were taken, and the congregation was so large people wouldn't even know I was there. Which, of course, proved untrue. All anyone in any branch needs is to be willing; he can't escape getting put to work if he says he's available. Contrary to rumor, the people of Stone Church are extremely friendly. Within two months after I came to the "center place," I had a larger collection of church friends than ever before—larger because there are more young Latter Day Saints in Independence than any other one city in the world. It was easy to find a place in the League and young people's class—and I joined the choir, too. The surprising thing about this is, I thought I couldn't sing. The "audition" proved almost as terrifying an experience as that first Sunday I played, but it was worth a case of nerves.

Now I'm working for the church. This and all the best things of my life (and that includes the man I married) have come as a result of my church associations. I'm terribly impatient with people who regard the church as just another money-making organization; I'm a little impatient, too, with those who look at it as a place to "get religion." Your church is a school of living that can help you be the person you want to be.

If you're suffering from an inferiority complex, you may only be needing a chance for self-expression. Try going to church. If that doesn't help you, by all means see a psychiatrist.

"For Thou Art With Me"

Cogitations of a Hospital Patient

By Hazel Napier

THIS SUNDAY has been one of the happiest of my life. The pale, soft rays of the early-morning sun, falling across the bed, entered my heart like the quietly spoken words of an invocation, and gave promise of a time well spent in silent worship. Never had I felt any nearer to God. The room filled with his Spirit, even as it filled with the glow of the ever-brightening sun. Angelina, my roommate, also perceived it. "The air is full of holiness," she whispered in her broken English. "The Lord seems to be right here in this room."

A part of the Twenty-third Psalm streaked cometlike through my mind, leaving behind the light of its passing: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; *for thou art with me.*" A great peace welled in my heart, sweeping away all unrest and uncertainty. Why had I been uneasy and afraid? Why be afraid of what the X rays and the interminable tests and eye examinations might reveal? Instead of needlessly and foolishly worrying, as I was prone to do, why not spend much of my time in contemplation and quiet meditation? Relaxed, comforted, and strengthened, I fluffed up the pillows and settled down for an hour or so of much-needed sleep. The words, "For thou art with me," reiterated in my mind with the calming and consoling effect of the music of a hymn.

—1—

Late this afternoon birds held a noisy conference in the trees below the window. Judging from their raucous tones, they were members of the blackbird family. Their vociferous garrulity might have been dis-

agreeable under other circumstances, but was a welcome break in the monotony of hospital life. Angelina and I laughingly pronounced joint blessings upon their little black heads.

When their session ended and they flew away, I thought of the old legend about how the birds acquired their wings. This is the story as I heard it: Long, long ago, before man was on earth, the birds had no wings. They could sing but could not fly. The animals, not the birds, were the important ones of the earth, and were therefore chosen to do a particular work. But they refused. The lion said he was too great; the rabbit said he was too little; the sheep, overly proud of his position in the world, said he had no time. There was no one to carry the burdens until the humble little birds volunteered to do so. The bundles were tied to their backs, and they carried them from place to place, singing happily as they hopped along. As the days went by, the burdens grew lighter and lighter until they disappeared, and wings grew in their stead. Now the birds could fly high into the sunlight where they were closer to God. As they soared in the clear, blue sky, their songs grew remarkably clear and sweet, exquisite trills of joy and praise.

That story can be applied to our lives. Through the bearing of burdens, we can develop characteristics that enable us to rise singing into the clear, sun-flooded vault of moral and spiritual achievement. Even as the birds volunteered to carry the burdens, so does every true Saint, though perhaps without his cognizance. He does so when he prays for the things that bring him higher and closer to God: wisdom, cour-

age, strength, patience, faith, and love. Such attributes are not ours for the mere asking, but are the results of application, forbearance, perseverance, and the will and determination to surmount every obstacle. We find wisdom in the solving of difficult and perplexing problems; courage in facing and routing the things that make us afraid; strength in overcoming weakness and temptation; patience by enduring without complaint the unpleasant, unhappy things over which we have no control; faith, a daily growing faith, by being tested, perhaps to the utmost; and charity, or sympathetic understanding, by experiencing the ills common to mankind. The triumphant bearing of such burdens gives us wings of victory that can lift us to the golden vicinity of God's presence.

—2—

I have formed a deep attachment for Angelina and her family. Every evening the room is filled with laughter and the staccato speech of a foreign tongue—also the smell of garlic. This is my first contact with people of foreign birth, and it came to me as an actual surprise—though why it should, I do not know—that they are just like people I know—somewhat impulsive, a little emotional, kind, considerate, generous, loving. The children adore their little blue-eyed, black-haired mother, and shower her with every attention. They are also mindful of their mother's fellow patient. "We will pray for you," the girls said to me

last night. "We will pray that health be restored to your body and the sight to your eyes, if it suits His purpose for you."

I thought of my former attitude toward Angelina and was ashamed. When I arrived at the hospital and was given the room with her, my first thought was, Are they putting me with a *foreigner*? Quickly I banished the unworthy thought. Always I considered tolerance one of my virtues, but when confronted with the situation failed to measure up to my ideals. Latter Day Saints, I reflected, teach the brotherhood of man and believe that people of all races shall come to Zion, yet some are guilty of intolerant thought, as I had been. Others even refuse to sit by colored people on busses and street cars, and mentally draw their garments aside from people they consider inferior. Such an attitude hinders the work of the church.

Much of the intolerance, if not all, arises from prejudices formed in childhood by improper training. We see evidence of this on all sides. For example, one otherwise good man honestly believes that Hitler did a good deed when he exterminated the Jews. Asked why he so bitterly opposed this sorely oppressed people, he answered, "I don't know, unless it is because my father did."

Let us, then, implant within our children love and consideration for those of different color and class. Let us teach them to choose for their friends people of high and noble character, regardless of race or creed; and that a person's worth is estimated, not by the color of his skin and the country where he was born, but by the things he stands for and the use he makes of his leisure time. Neighborly love and brotherly kindness in action among a people imbued with the principles of the gospel, as we hope our children to be, will culminate in the consummation of our Zionite ideals. The intolerant person will have no place in a society composed of people from

all nations; in fact, he would not feel at home there.

—3—

Genuine love, such as I have never seen in any group of people, is manifested among the recuperating patients of this hospital. It is expressed in the affectionate gleam of their smiles as they pass in the hall, and revealed in their tender regard as they engage in conversation. Illness has placed them on an equal footing, uniting them by a common interest—their interest in one another.

Their love is undoubtedly the result of equality. This substantiates the interpretation given a statement found in the twenty-fourth chapter of Matthew: "And because iniquity shall abound, the love of many shall wax cold." Iniquity, it is believed, is another word for inequality. Without equality there can be no real and lasting love, the brotherly love so needed in the world today.

To illustrate, here is an imaginary situation that might be duplicated with modification in many of our branches: There is little, if any, love between comfortably-situated Sister Eugenia and poor Sister Molly. They honestly try to like each other, and make special effort to speak when they meet at church. Eugenia, not knowing the real Molly, is somewhat disdainful—though she may not realize it—of the other's humble, unattractive appearance. Sensing this attitude, Molly is resentful and perhaps a little envious. The barrier existing between them cannot be broken down by casual, ineffectual greetings once or twice a week.

How can such a situation—intolerable among Saints!—be remedied? By frequent visits made in the Spirit of the Master. Eugenia should visit Molly, study her needs and those of the family, and do what she can to alleviate any distressing condition in the home. In return, there are many things Molly could do for her more affluent sister: nurse the family in sickness, comfort them in sorrow, or share any mental or spirit-

ual attainment. Since they have performed a mutual service, they are equals in spite of the difference in finances. By continual visitation they grow to understand and appreciate each other. Respect and love is the result.

That illustration can be given a church-wide application. Through sharing we become equals; through visiting we learn to share. It is not enough merely to see one another on Sundays and Wednesday nights and exchange a few smiles and handshakes. Only through heart-to-heart talks can we recognize individual needs and share what we are able to give. In a spiritual experience one woman was told, "If my people would visit more often and tell one another their experiences, they would be greatly blessed." Through sharing our temporal and spiritual possessions, we would be blessed with the love that breaks down barriers; that understands and forgives. Then the Scripture previously quoted could be paraphrased: "And because equality doth abound, love waxes warm and strong in the hearts of my people."

—4—

On Thursday I was given a new partner, an aged woman with a dislocated shoulder. Since Mrs. Henderson is so helpless and it takes so long to get one of the over-worked nurses, I have been doing for her whatever I can, giving her a drink, straightening the bed covers, unwrapping her ice cream, finding the ever-straying spectacles, etc. I performed these pleasant duties as a matter of course, considering it the natural, normal thing to do, and neither wanted nor expected any thanks or reward.

Accordingly, this morning I was very much surprised when Mrs. Barton, daughter of the aged woman, bustled in with a smile as big and shining as the basket of fruit she carried. The apples and oranges, polished by a vigorous, painstaking hand, gleamed like rubies and lumps of gold through the artfully tied

crinkly, transparent paper. Pears, bananas, and grapes, superlative in quality and looks, were arranged to the best advantage. The whole made a very attractive appearance. Involuntarily, I uttered an exclamation of delight when Mrs. Barton, beaming with pleasure, placed the basket on the bedside table.

"Mrs. Napier," she said, "I have a gift for you. You have been so kind and good to my mother."

"I loved helping your mother," I said after thanking her for the lovely basket. "I'm glad I was able to do so."

"What you did for her, I appreciate far more than I would a million dollars." Tears glistened in her eyes. "Always I'll remember you with gratitude."

From this I have learned a lesson. The little things are so important, much appreciated—and sadly neglected. Some church members fervently express their desire to serve their fellow beings, yet fail, perhaps because they feel inferior or inadequate, to exercise their good intentions. When death, illness, or any other trouble occurs in the community or church family, someone makes the inevitable remark, "There is no need for me to go; there is so little that I can do." That little thing you or I alone can do or say may bring joy, progress, or victory to others. Our combined efforts will result in the fulfillment of our Zion plans and the evangelization of the world. The little stone cut out without hands becomes a great mountain through the process of aggregation. If every Latter Day Saint consistently does his part, in short time our church will be like a city set on a hill, and will radiate a light that transcends the sun at noonday and fills the night with inconceivable glory.

—5—

Since nothing about my eyes reveals any degree of blindness, the nurses, seeing my *Braille Manual* for the first time, stare in an open-mouthed astonishment that seems to

be occasioned not so much by the condition of my eyes as by the nature of my occupation. Apparently they never before saw a hospital patient engage in study.

Last night, while I was reading my Braille lesson, I was visited by a sweet and beautiful nun. Like the nurses, she was astonished—very much so. "And you brought that"—indicating the book—"to study while you are here. God love you!"

After gazing at me intently for a moment, she continued, "It isn't *what* we bear that counts, but the *way* we bear it. Some people do not carry their crosses; they drag them." She gave me another long, searching glance. "My dear," she spoke in quiet but ringing tones, "you are going to have a high place in heaven."

After she left, I thought on her words, "Some people do not carry their crosses; they drag them." While it is true that some either through laziness, selfishness, or self-pity fail to lift their crosses high, others drag them because they are too heavy to bear alone. Forgetting that even Christ fell under his Cross, we are prone to criticize or even condemn. "He has no courage," we say of such a person. "He has no faith, no love. It is useless to try to help him." So we let him trod the rough, steep path alone. Still worse is the expression of unkind, uncharitable opinions formed by prejudice or unrighteous judgment.

Or else we are too busy to offer our help. We must see one person about a program and another one about a committee, and brush by little Sister Hannah, whose shoulders sag under the weight of her cross, without a pat, a word, or even a smile. Too concerned with the mechanisms of church-building, we forget our great objective—ministry to people. We forget that easing heartaches and drying tear-dimmed eyes is more important than perfecting a church supper.

Giving assistance does not mean that we are to shoulder the entire responsibility, though we should do all we can to ease the load. The im-

portant thing is to let the sufferer know that we love him and have faith in him. Such a message can be conveyed in a letter, over the telephone, or by the pressure of an understanding hand on a bent and weary shoulder. Even the strong and those of enduring faith need this help. It gives them courage until they can stand erect and unconquerable under a cross lightened and made beautiful by love.

—6—

Feeling a little lonely (for the first time since my arrival at the hospital I am alone), I turned on the radio in time to hear "my song," a beautiful hymn giving hope to those who must brave the storms of life. I call it my song, for I never hear it except at the times I need comfort and encouragement. This may be coincidence, though I do not think so. Several times I have had the urge to turn on the radio just when the song was being broadcast.

As usual, the song reminded me of a dream I had several years ago. In the dream I was going to church, walking along the familiar streets. Suddenly black, oily clouds appeared on the horizon and boiled upward until the entire sky was covered. Darkness fell about me. Cold, sharp, driving rain pelted my uncovered head. The wind blew against me with such force it was all I could do to take one step after another. It would have been so easy to turn around and let the wind blow me the other way, but I would not. I cried aloud, "I will not give up." Immediately I sensed an invisible Presence beside me, and was given strength to go on. Soon the rain ceased, the wind died away, the clouds broke, and the most beautiful golden light fell upon me. Simultaneously a clear, sweet voice spoke, "I give unto thee everlasting life."

Though the central figure in the dream was, of course, myself, it is

(Continued on page 18.)

The Majesty of Calmness

By Bessie Taylor

One responsibility that a man cannot evade is the one perhaps he thinks of least—his personal influence. Our conscious influence when on dress parade and posing to impress others, is very small. But our unconscious influence—the silent, subtle radiation of our personality, the effects of our words and acts, the trifles we don't consider—is tremendous.

Into the hands of every individual is given a marvelous power for good or evil—the silent, unconscious, unseen influence of his life. No individual is so insignificant as to be without atmosphere. Life is a state of constant radiation and absorption. We should not be merely an influence, we should be an inspiration.

The man who is calm in the midst of trial and turmoil and duty and industry, who can love and laugh at times when others would be repressed or perturbed by the strain and hurry of an overburdened day, will unconsciously pass these fine elements of his make-up into the character of others.

Life is wondrously complex. There are a thousand mysteries of right and wrong that have baffled the wise men of the ages—to see virtue in rags and vice in velvets; to see ignorance at a premium and knowledge at a discount; to see men starve while others feast; to see so much pain and sorrow in this world, why indeed should there be any? Neither philosophy nor religion can give a final answer of absolute proof. So we must fall back on faith and be wise enough to say, "I will not be disconcerted by these problems and be plunged into doubt. We cannot demand of God the full solution of all his mysteries."

Life is but a succession of opportunities, and all that others can do for us is to give us opportunity. Our greatest opportunities are not always successful. It takes heroic courage and calmness to face fruitless effort and look bravely toward the future. But what to our eyes may seem hopeless failure is often but the dawning of a greater success. Many of our failures sweep us to greater heights of success than we ever hoped for. Life is a successive unfolding of success from failure. There is no honest and true work carried along with constant and sincere purpose that ever really fails. Failure is often the turning-point, the pivot of circumstance

that swings us to higher levels. It may not be financial success or fame, but new spiritual and moral inspiration that will change us for all the later years of our life. Life is not really what comes to us, but what we get from it. Failure is one of God's educators. It is experience and steppingstones leading man to higher things. Failure is often the rock-bottom foundation of true success. As we look back and see where we have profited by our failure, it gives us new courage and calmness to face new failures. We must live at our best at all times, and rest calm and untroubled no matter what results come of our efforts. Living at one's best is constant preparation for instant use. No one lives his life more fully, more intensely, and more consciously than the man who is calm.

Calmness poises our natures so that we might live in harmony with ourselves and our ideals. Calmness cannot be acquired of itself and by itself; it must come as the culmination of a series of virtues. The nation that is strongest is the one that contains within its boundaries all that its people need. What is true of nations is true of individuals. History is the biography of a nation; biography is the history of the individual. So it must be that the individual who is most strong in any trial, sorrow, or need, is he who lives on the inherent strength of the virtues and graces of God, and who needs no scaffolding of commonplace sympathy to uphold him. He is calm and poised, ready in an instant to meet any crisis. Man is strong only as he is strong from within, and the more he depends on himself and God, the stronger will he be to help others in the hour of their need.

The Sphinx is not a true type of calmness—petrification is not calmness, it is death. The fatalist is not calm; he hopelessly surrenders to the present and is recklessly indifferent to the future. He has no compass, no chart, no known port to which he is sailing. The man who is calm has his course in life clearly marked on his chart. He is ever mindful of danger and is ever prepared and ready. He knows a clear mind and a cool head are needed in the event of any crisis of his voyage.

Calmness comes ever from within. It is the peace and restfulness of the depths of our natures. The fury of a storm agitates only the surface of the sea—below that is the calm unruffled deep. We can all learn to control our emotions outwardly, but our task is to

keep control of the subconscious so that there is no disturbance down deep in our souls. If we cultivate these inner resources, when a crisis does come, we will have a reserve just as we draw on a bank account. Courage, calmness, and indomitable hope come from a systematic, personal, devotional life and serenity in our daily living. There is no better source of study for guidance for soul development than the Three Standard Books of the church. The application of their texts puts us on the highest plane of living. When a man has developed the spirit of calmness and tranquility until it becomes so absolutely part of him that his very presence radiates it, he has made great progress in his life.

Hurry and haste are enemies, number one, to calmness, to dignity, to poise. We are not born with patience, we must acquire it. How easy it is to be impatient, to chafe at delay, fret over failure, and worry over results. This is the age of the "hothouse" and "streamliner"—natural growth is pushed aside, the force pump is substituted. We are truly living in "the hastening time" foretold by the prophets of old. In this day of competition, we hurry to surpass others, while we should seek only to surpass ourselves.

Everything that is great in life is the product of slow growth. Nature never hurries. A fad lives a few weeks, a philosophy for ages. The Tower of Babel, the world's first skyscraper, was a failure because of hurry. Hurry seeks to make energy a substitute for a clearly defined plan. It is both the cause and result of our high-pressure civilization. Hurry always pays the highest price. Most of us do not linger long enough in God's presence to find out his will. We have need to be quiet, silent, watchful for his thoughts, his feelings, and enjoy God, seeking nothing but himself. To thus retire away from the noise, the confusion, and strife of the world is not selfish isolation for the man who is calm and is intensely interested in all that concerns the welfare of humanity. His calmness is but a holy of holies, into which he can retire from the world to get strength to live in the world. Then, in some great hour of his life, when he stands face to face with some awful trial, when the structure of life's ambitions crumble, he will be brave and calm. He will be undismayed and undaunted on the ashes of hope, and the wreck of his building. When the hand of death touches the one he holds dearest, and paralyzes his energy, the calmness that has been accumulating in long years becomes in a moment his refuge and his reserve strength.

Freedom of Speech and of Mind

A Twenty-four Million Dollar Man Hunt

Who Is Qualified To Do the Hunting?

Note: The author of the following letter is a retired minister, a friend of many eminent Americans, a student and observer of our national affairs. For many years he was a friend of the late President Frederick M. Smith. He sees a danger developing in America in the many attempts to "protect" our national interests by limiting the freedom the founding fathers won with such difficulty.—Editors.

Our government is preparing to "purge" all employees "where there is reasonable grounds to doubt their loyalty." This raises several questions. First: loyalty to what? There are many opinions as to what constitutes loyalty to democracy. The members of Congress have never been in complete agreement as to what constitutes loyalty to our form of government; in fact, they differ as to what our form of government really is, or should be. Who are to be the judges in this *hunt* for disloyalty?

After the first world war, the Ku Klux Klan set itself to conduct a loyalty campaign, and a more disgraceful situation never prevailed in this country. Those sitting in judgment were often without brains or character; in fact, history reveals that this is the type of individual most ready to sit in judgment on men from whom he differs. Why are politicians and office holders supposed to be qualified to assume authority on *intellectual* differences of opinions in government? Most of them have had no *special* education nor training to warrant such an assumption. Having been intimately associated for more than fifty years with office holders, from constable to president, we are convinced that finding a group qualified to sit in judgment on the loyalty of men from whom they differ in politics or religion, will be a very difficult task.

In the late war when an intellectual crisis arose, we turned to our universities and colleges for men who could speak with *authority*. Will we turn to them for help in this delicate and dangerous task? We certainly will need experts whose honesty and wisdom cannot be questioned, for we are embarking upon

one of the most dangerous "hunts" a democracy can engage in. You cannot "purge" men's brains by dismissing them from some position, nor by locking them in a prison cell.

The late Justice Oliver Wendell Holmes said, "When men have realized that time has upset many fighting faiths, they may come to believe even more than they believe the very foundations of their own conduct, that the ultimate good desired is better reached by free trade in ideas—that the best test of truth is the power of the thought to get itself accepted in a competition of the market." Following the first world war, he wrote to his friend Pollock of England this comment: "The prevailing notion of free speech, seems to be that you may say what you please if you do not *shock me*." Those fat intolerant years in our country's history, led the great Holmes to decisions that earned for him the title of "The Great Dissenter."

Thomas Jefferson, the father of American Democracy, has left us this guiding principle, "I have sworn upon the altar of God, eternal hostility against every form of tyranny over the mind of man." Freedom has to be won in every generation, and without intellectual freedom we cannot have intellectual honesty; and without intellectual honesty, we cannot build a just and enduring Democracy.

L. J. MARSHALL

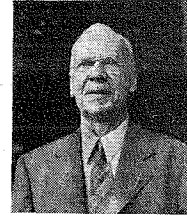
Note of Thanks

I wish to thank all who remembered me in their prayers during my recent operation. I am now able to do my work and am getting along very well.

Mrs. P. G. Hayes.

Star Route A
Hobbs, New Mexico

Tribute to Samuel Pope



SAMUEL POPE

Samuel Pope, the sixth child of Anne and William Pope, was born in Morend, England, in 1862. His mother died when he was just a boy, and his sister assumed the task of caring for the family. In 1885, they came to Canada and made their home in

London, Ontario. Samuel, who was always religiously inclined, joined the Bible Christians in England because he felt it would help him to live a better life. While working in a shoe factory in London, he first heard of the Reorganized Church and read with interest the tracts given him by a fellow worker. When he attended services with his friend, he felt strongly that there was something worth-while in the Latter Day Saint teachings. He heard at one service that names were being submitted for baptism, but he walked out of the church. When he reached the corner, he walked back to the church and asked for baptism—a step which he never regretted. His greatest happiness was in working for the church. After his ordination as an elder, he served the Communion to the sick in his congregation. He was married in 1894 to Editha Mortimer, organist at London Church. With her and his two daughters, he left London for New Westminster, British Columbia. Here he was appointed to serve as pastor of the branch, a position he held for over twenty years. Even after his resignation in 1933, he continued to help as much as his declining strength would permit. His wife, Editha, died in 1931. Following a serious illness in 1943, he went to the home of his son-in-law and daughter, Dr. and Mrs. Paul Rannie, in Independence, Missouri. He was happy to be able to attend Stone Church and renew old acquaintances, for many of the missionaries had been his guests in past years. He assisted at group meetings and rejoiced that even in his old age he could still work for the Lord. His thoughts were like those of the poet who said, "Still tackling plans unfinished, tasks undone clear to the end . . . No lagging steps, no faltering, no shirking. Let me die working." Brother Pope returned to his home in New Westminster shortly before his death on April 18, 1947.

George E. Miller.

4431 Burke Street
New Westminster, B. C.

HOME COLUMN

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

High Lights of the Women's Class -- First Period General Conference

Subject -- "Looking Inward -- Reaching Outward"

Reported by Mrs. Lena Graham and Jeanette Hield

Monday - April 7, 1947.

The meetings of the Women's Department at the 9:45 - 10:45 period were in the nature of informative talks by qualified leaders on the various phases of the work, the general theme being "Looking Inward—Reaching Outward." Special numbers were omitted, so that more time might be devoted to the educational features.

Mrs. Pauline Arnsion, leader of the general church-wide organization, was in charge of the gatherings daily, and addressed the opening meeting. Prayer by Bishop James F. Keir followed by one verse of "Take My Life and Let It Be Consecrated, Lord, to Thee," sung by the congregation, opened the meeting of April 7.

Mrs. Arnsion sounded a note of welcome to all women, especially to the sisters from foreign lands who had come so far to attend the Conference meetings. "I am glad to see new faces," she said, "to make new friends. That is as it should be if we would continue to progress. We cannot do this without being constantly built up by new recruits. The women's work is most important; from its ranks come our wives and mothers. It is almost as old as the church itself. History tells us that twelve years after the church was organized the Nauvoo Female Relief Society was born, and it was recognized as one of the first organizations for charitable purposes in the country. We have made many changes since then but the same goals have motivated us."

Mrs. Arnsion then outlined the various working bodies in the organization, from the General Council of Women, which consists of seventeen members in the United States, one in Australia and one honorary member, nineteen in all, to the local leader, in each case stressing the necessity for co-operation with those in charge.

The General Council works under and in direct charge of the First Presidency. Its duties include general oversight of the work, formulating programs for General Conference, reunions and institutes, furnishing teaching personnel where necessary, editing study material, etc. The supervisory council works through the district leaders, who in turn co-ordinate, advise with, and direct the work of the local organizations through the local leaders. The women of the local organizations are the ones who put into effect plans formulated in the General Council. These local leaders need to keep in close contact with the district leaders. This can best be accomplished by the filing of periodical reports. Failure to do this by local leaders retards the reports of the district leaders to the General Council and often causes confusion and embarrassment.

Close co-operation between local pastors and leaders of local women's organizations is necessary, for the pastor is the chief authority in the local church. Otherwise unity cannot be achieved and progress made. It sometimes takes tact and patience, Mrs. Arnsion said, but it can usually be achieved. If co-operation seems impossible there is always one higher up for us to appeal to.

The speaker called attention to the vast amount of good study material available in pamphlets and the *Women's Handbook* which provide information regarding the duties of leaders and the scope of their work. Each local should have a set of bylaws to govern the body.

Mrs. Arnsion advocated the need for a balanced program in locals. She suggested the study of marriage planning for the youth and budgeting the income. Money-making projects have their place also, as well as handwork and fellowship.

The pastor should be consulted as to projects before money is earned.

She stressed especially the visiting program and the cradle roll work in the women's department.

The program of the local women's organization should fit into the general program of the branch, for all must be for the total good of the church.

Tuesday - April 8, 1947

The program for April 8 was divided into three parts. Before introducing the first speaker, Mrs. Arnsion read greetings from Mrs. Nellie Arrowsmith, a sister of Mrs. Blanche Mesley, in England; from women of the church in Berlin; and from Mrs. Mildred Grabske, whose home is in Independence, but who is temporarily located in California. A verse of the song "Consecration" was sung; prayer by Mrs. Arnsion.

I

Mrs. J. Harry Paxton of the General Council then took charge of the discussion and treated the subject, "Reunions and Institutes." In discussing the benefits of the institute for women, she said reunion classes and planned institutes bring women of the district into closer contact, helping them to plan their work and to sense the need for greater and more co-operative endeavor. "The purpose of the institute is not for entertainment, but to find ways and means of doing the job better," Mrs. Paxton said. The goals of the planned institute she listed under five distinct heads:

1. To carry back to those at home material useful in stimulating co-operation in the local.
2. To develop a consciousness of the place of the local as an important part of the whole.
3. To improve the technique and organization of the visiting program.
4. To encourage better service to the community. Here Mrs. Paxton inserted the thought that no local was functioning 100 per cent as long as there was one unsightly back yard in the community.
5. To teach the women the use of the *Handbook* that will answer fifty per cent of their questions.

II

At this time Mrs. Paxton gave way to Mrs. Orris Salisbury of Stewartsville, leader of the Far West Stake Women's organization, who discussed the subject of "Planning the Institute for Rural Areas." Far West Stake is distinctly rural. There are twenty-four congregations and nineteen women's locals, all of which, with the exception of

St. Joseph, are located in small towns or rural districts.

In planning their first institute in 1945, in co-operation with the stake president, Emery Jennings, a matter of first consideration was a central location, and Stewartsville was chosen. October has been found to be the best time. A one-day institute is best for rural people. Sunday was chosen as the day. A skeleton program is first outlined and later developed in detail, starting well in advance of the day set. Guest speakers are secured, time given following the talk for questions and discussions. A get-acquainted period is scheduled between programs. A co-operative lunch is served at noon.

A balanced program is essential, the speaker said, using women of varying age groups, and also women from different parts of the stake or district, as well as a balance between local and imported talent. Among the goals accomplished, these were enumerated: closer friendship, greater efficiency, challenge to greater activity, better understanding.

As a rural leader she mentioned a few don'ts. "Don't fill the day too full; don't start too early, but start on time and close early, around 3:30 to allow time for the return trip, as many drive long distances to attend."

Contact afterward the women who were not present, urging attendance at the next institute.

III

Mrs. C. C. Peterson, leader of women in the Kansas City, Missouri, Stake, discussed "Planning the Institute for City Areas." "Organization is a cold term," she said, "but organization is very necessary." The city institute can well cover a period of two or three days, as the people are more closely situated and transportation is not a major problem.

A large enough church to accommodate the crowd must be chosen, sometimes it is divided between two churches on different days. Programs must be arranged well in advance and speakers informed. Subjects chosen must carry a charge to spiritual growth and challenge our thinking. The time is important; must be chosen when other things do not detract, and must best suit the majority.

Publicity must be started at least a month in advance. Plans should be made so as not to be too hard on family life. Evening sessions are arranged for business women. Provisions for noon lunch and care of children are included in plans. Mrs. Peterson also stressed the idea of a

balanced program and the use of as many younger women as possible.

A Sunday dedicatory service may well be a fitting climax.

IV

Mrs. Paxton concluded her talk with a brief discussion of reunion work. "Great progress has been made in planning reunions," she said. "Forty years ago reunion programs consisted of three sermons and a prayer meeting daily." Now programs are well organized. The needs of the young people are met; children also; there are priesthood classes, recreational periods. The women should have class-work also and at the regular class period. The women can get co-operation if they work in harmony with the reunion committee. "I hope for the day," Mrs. Paxton said, "when there will be a woman on every reunion committee."

Wednesday - April 9, 1947.

The meeting opened by singing a verse of "Take Time To Be Holy" and prayer by Mrs. Carrie M. Ballinger of Independence.

Bishop C. A. Skinner was the speaker, his subject being, "Having To Do With Money." "Money is important as an aid to better living," but the speaker quoted the Apostle Paul who said, "The love of money is the root of all evil." Better be poor than allow money to rob one of his spirituality. Many Scriptures can be found to support frugality.

One of the principal causes of financial troubles is living beyond one's income. We should spend first for things we need, and things which will bring the greatest lasting satisfaction. Other contributing factors to financial failures are: lack of an aim, nine out of ten spend recklessly with no aim for the future; inefficiency and mismanagement; installment buying. The way money is spent determines one's financial standing. Money represents labor. If the wage is five dollars a day and that amount is spent, we have spent a day of our life.

Bishop Skinner used charts to illustrate his talk, one showing the alarmingly small percentage of people who after a stated period of economic opportunity were even self-supporting; fewer still were comfortably fixed for old age, and still fewer rich.

He offered the system of budgeting the income as a solution, under normal conditions, explaining it in detail and called attention to budget books and expense record books available at the church bookstore.

Bishop Skinner suggested that the family should be brought together and help decide in advance what amount and how the money is to be spent. His advice was to put down in a book immediately the amounts spent daily and balance monthly.

Thursday - April 10, 1947.

"Take Time To Be Holy," was again used for opening, followed by prayer by Mrs. Arnsen. Dr. F. M. McDowell, head of the Department of Religious Education, discussed the subject "Reciprocal Relationships," or how women can assist and promote youth movements of the church.

"The strength of the church is in the quality of its men, women and children," the speaker said. The wave of moral delinquency among the young, the increase of the divorce rate, have made inroads into our own church. The loss of members of junior high school age is a problem. The Department of Religious Education is attempting to overcome these problems in various ways: improvement and standardization of church schools; systematic leadership training; Boy Scout training with "God and Country" award; special age programs.

Most important of all agencies, however, is church-home co-operation. All agencies depend upon the active support of mothers. The church home will not survive unless it is made a school of religious education. The home must assume the major role. It must not only co-operate; it must take first place. Parents practice teaching in every phase, in every range of human endeavor. It must be the uppermost thing in their lives. Boys and girls need the ministry of the priesthood as much as adults, but all other agencies must supplement home teaching. A united endeavor will be required to lift family life so the home will become the first school of human conduct.

Dr. McDowell called to the attention of his listeners the vast amount of literature aids available, including eight series of quarterlies.

Friday - April 11, 1947

The period from 9:45 to 10:45 on Friday was devoted to a play called "Henceforth Friends," written by Mrs. S. A. Burgess and Miss Eveline Burgess. Mrs. Pauline Arnsen opened the meeting, then Mrs. Burgess made introductory remarks on Friendly Visiting, giving credit to past leaders in Independence who had done fine work

with this part of women's work in the church. The names of the cast were read. The scene showed the pastor, women's leader and friendly visitor talking over the needs of certain individuals in the branch and the best ways these people could be approached. Before the meeting closed the pastor asked divine help on their efforts.

The second and third scenes showed the calls being made—first to one who had lost her companion and the second to the young mother. The visitors brought encouragement and help as well as the knowledge that the church had an interest in them.

After the play, which was well acted, further explanation of the visiting program was made and a question period followed.

Saturday - April 12, 1947

Mrs. Arnson, General Chairman, opened this meeting by informing the class that this was the birthday of the women's organization in the Reorganization. It was organized April 12, 1893. She then presented a motion that greetings expressing the love and affection of this Conference be sent to the women abroad. This motion was carried unanimously by a standing vote.

Mrs. Evelyn Velt then took charge of the meeting. Her subject, "International Womanhood," was introduced by telling the story of the artist commissioned to design windows for a church and his dream of a stranger changing the color of the faces of the children on his canvas. The story illustrated the fact that all men, regardless of color or race are God's children.

Representatives from different nations in which the gospel had been preached were seated on the platform behind Mrs. Velt. She related several spiritual experiences which strengthened her faith and demonstrated that God works through all people. She added that we must know people to love them and without knowledge we get the wrong impressions and prejudices. Latter Day Saint women should lead in creating right attitudes. Children are not color conscious. Friendliness cannot be legislated. By making friends of all people we destroy our possible enemies.

The meeting closed with the benediction by Mrs. Pauline Arnson.

News Briefs

Independence, Missouri

Liberty Street Congregation

Pastor, Howard C. Timm

Mother's Day was observed on May 11 with Gene Plowman presenting the theme talk, "Chain of Love." Donna Stilwell and Elaine Wolfe gave readings, and special numbers were given by the junior boys and girls and the junior girls' chorus. Evangelist Ray Whiting gave the sermonette.

Recent blessings include Marsha Lynn, daughter of Mr. and Mrs. Warner Stephens, blessed April 27 by Elders Howard Timm and Cecil Walker; Dennis Larry, son of Mr. and Mrs. Eugene McConnell, blessed on May 4 by Elders D. S. McNamara and Howard Timm; and Constance Jeanne, daughter of Mr. and Mrs. William Tignor, blessed by Elders Cecil Walker and Carl Thompson.

Boyd Oliver, Thomas Lee, Charlotte Ann, and Alberta Arlene Hayes were baptized at a special service held Sunday afternoon, March 30.

Evangelist Ray Whiting began a series of missionary services on the evening of May 11 which will continue for two weeks with the exception of Saturday evenings.

—Ethel Hart, reporter.

Columbus, Ohio

Pastor, John Booth

Four children, Carol Miller, Sue Rhoades, Margaret Omohundro, and Charlotte Jenkins, were baptized on Easter Sunday morning and confirmed during the church school hour.

On May 7, Elder E. C. J. Swanson was ordained to the office of high priest by Bishop G. L. DeLapp and Apostle D. Blair Jensen.

The annual mother-daughter banquet was held on April 8. It was co-sponsored by two of the congregations.

Both church school and junior church are

Cogitations of a Hospital Patient

(Continued from page 13.)

representative of anyone who because of affliction, environment, or adverse circumstances feels as if his dreams of service cannot be realized. There are many in the church. Oh, how I would like to greet these discouraged brothers and sisters of mine and press their hands! To them I would say: Don't ever give up. Go on through the wind and rain with faith, hope, and charity in your heart, and you will not be alone. God will walk beside you and will bless you with the light of his Spirit. If you continue faithful and strive to overcome your difficulties, serving God to the best of your ability and according to his will, you will "dwell in the house of the Lord forever."

growing in attendance and interest. The junior girls' chorus, directed by Dorothy Miller, was recently featured on "Stars of the Future," a local radio broadcast.

The congregation is sponsoring a softball team in the city league. Gerald Glandon is athletic director.

Evangelist John Grice is to conduct a series of meetings the last of May.

The Kirkendall family and Hazel Kreuzer will leave Columbus on May 25 for a tour of Mexico and Central America.

—Ethel Kirkendall, reporter.

Central Missouri Stake

President, Ward A. Hougas

Missionary Loyd Adams is conducting a series of meetings at Buckner, Missouri. He will spend the month of June in Marshall, after which he will leave Central Missouri Stake for his new assignment in Kirtland.

The Leaguers are planning a one-day rally for June 1 at Mont Serrat Park. The young adults will hold their rally on June 22 at the College Recreational Park in Warrensburg. The Central Missouri Stake Reunion has been scheduled for July 12 to 20 at Lake Venita in Odessa. High Priest Emery E. Jennings, president of Far West Stake, will be the evening speaker; Apostle and Mrs. C. G. Mesley will be in charge of classwork.

The third series of joint priesthood meetings will be held late in June at five key points in the stake.

Marshall, Missouri

Pastor, Roe B. Vincent

On Wednesday evening, April 2, an Easter program was presented by the League preceding prayer service. The juniors were entertained at an Easter party by their supervisor, Fairy Banks, on Friday, April 4. The young adults were in charge of the candlelight service on April 25, the theme of which was "Christ, the Great Physician." The women met at the home of their leader, Merle Richardson, on April 24.

Orville Hulmes, stake young adult director, was the 11 o'clock speaker on Sunday, April 27. A basket dinner was served at noon, after which Elder Hulmes addressed the young people.

A series of illustrated lectures is being given by Pastor Roe B. Vincent on Sunday evenings.

Stake President Ward Hougas was present on Wednesday evening, April 30, for the ordination of R. Pike Richardson to the office of teacher. Special music was furnished by the choir with Lucille James, soloist; Rita Marteniz, violinist; and a trio composed of Ora Hanson, Dorothy Darling, and Herbert Ridge.

—Bernice Tyree, reporter.

Pleasant Hill, Missouri

Pastor, A. G. Hougas

The young adults have been given the responsibility of planning the Sunday evening services and have responded in such fine spirit that attendance has doubled. These services are for all age groups.

On the evening of January 12, H. R. Scofield of Blue Springs visited Pleasant Hill church and showed moving pictures. Merton Loveland was guest speaker on January 19, annual financial observance day.

Funeral services for Ronnie Dean, son of Carl and Helen Dvorak, were held at the church on February 3, Elder V. S. Turney officiating. Burial was in Fair Hope Cemetery in Holden.

The young adults held a valentine party on the evening of February 13 at the home of Mr. and Mrs. M. R. Swift. On March 31, they sponsored an April fool party at the Rex Rowland home.

March 16 was anniversary day. Stake Pres-

ident Ward A. Hougas spoke at the 11 o'clock service on the achievements and potentialities of the group. A basket dinner was served at noon. A history of the branch was presented in the afternoon entitled "Time Marches On." Mrs. Rex Rowland was narrator, assisted by Lydia Swift and Sam Hoover.

Guest speakers have been Lawrence Martin, Nelson Gard, Bishop T. A. Beck, Cleo Hoover, Frank Sherwood, S. E. Mifflin, and F. W. Bolinger.

The regional meeting of priesthood members and their wives was held in Pleasant Hill on April 1. Eighty were present for this occasion. The evening began with a period of instruction followed by a quiz program, fellowship, and refreshments.

—Grace F. Essex, reporter.

Bates City, Missouri

Pastor, Perry Hiles

Priesthood meetings are held every Monday evening at the church, and prayer service every Wednesday evening.

Members of the Laurel Club met at the Veryl Stubbart home on April 25 for supper and an evening of fellowship.

Mr. and Mrs. T. M. Cook have left Bates City to make their home on a farm near Lee's Summit.

A junior church has been organized with Clyde Hartman as pastor. The use of a small building near the church has been granted to the juniors by a friend, Mrs. Anthony. The children are very proud of their new church home.

—Mrs. John Ford, reporter.

Jefferson City, Missouri

Pastor, A. H. Wintermeyer

Branch night is a high light for the group each month. The program for March was planned by Pastor A. H. Wintermeyer. Twenty-five were present for the potluck supper and fellowship which followed.

Jefferson City was represented at General Conference by Pastor and Mrs. Wintermeyer, Mr. and Mrs. Ross Mortimer and family, J. F. and Tommy Joe Brown.

Betty Bronson, a member of the League, was elected vice-president of the youth council, an organization sponsored by the Jefferson City Council of Churches.

Nine women of the congregation attended the fellowship luncheon given by the Council of Church Women recently. Mrs. J. F. Brown gave a report of the women's program for the Reorganized Church. Mrs. Walter Smith is leader of the group. The May meeting is to be held at the home of Mable Bronson.

Sam E. Tremaine will be in charge of the church school program on Mother's Day.

—Mrs. J. F. Brown, reporter.

Lee's Summit, Missouri

Pastor, Frank C. Sherwood

J. E. Swall recently completed a series of sermons on "Scriptural Basis for Revelation in Our Day." Missionary James Daugherty, High Priest E. P. Darnell, and Elder Clifford Long were guest speakers in March and April. The Zion's League was in charge of the evening service on April 20. The Leaguers and young people of other churches in Lee's Summit held a picnic at Swope Park on April 22. They also attended two skating parties at Buckner.

Mrs. Dean Adams gave a demonstration of textile painting at the home of Mrs. Tom Storms at the last all-day meeting of the women's department.

New lighting fixtures have been installed in the church.

Sympathy is extended the family of Mrs. A. P. Larson who died April 24.

Oak Grove, Missouri

Pastor, John Quick

On February 6, Stake President Ward Hougas called a meeting to discuss the organization of a congregation in Oak Grove. John Quick and Kenneth Burchett were appointed to secure a church and furnish it for services. The small church one-half block east of the post office has been rented.

The opening service was held on March 20, at which time the following officers were installed: John Quick, pastor; Albert Cutshall, church school superintendent; Leonard Smith, assistant pastor and young adult supervisor; Mrs. Leonard Smith, associate church school director; Kenneth Burchett, Zion's League supervisor, treasurer, and solicitor; Florence Wood, branch clerk; Mrs. J. G. Haas, director of women; and Margie Mills, reporter.

Visiting speakers have been Bishop T. A. Beck, Elder S. E. Mifflin, Elder C. J. Long, and President Ward A. Hougas.

Attendance at all services has been good, and much interest is being shown in the group.

—Margie Mills, reporter.

Holden, Missouri

Pastor, R. P. Dillon

Orville Hulmes, young adult director for the stake, was present in March to help reorganize the young adult group. Officers elected are as follows: Dorothy Bixby, president; Pauline Simmons, vice-president; Betty Sims, secretary-treasurer; Winnie Dixon, membership chairman; and Jesse Dixon, social chairman. Blanche Stewart is teacher of the young adult class.

On Sunday, March 30, the children of the church school department held an egg hunt. In the evening, the LaDaSa Players presented "Bearer of the Cross."

No services were held during General Conference.

—Lola Johnson, reporter.

Lexington, Missouri

Pastor, Luther M. Payne

Elder Roy Weldon of Warrensburg is conducting missionary meetings using slides to illustrate his sermons. He also gave a lecture at the Macadona School in Lexington.

Mrs. Luther Payne is in charge of the women's department. Neatha Johnson recently entertained her class of juniors with a party at her home.

John Thomas Crow, a pioneer member of Lexington Branch, died March 26. The funeral service was held at the church with Elder John Howe officiating.

Elder W. S. McCrae of Warrensburg was a recent guest speaker.

—Anna M. Howe, reporter.

Atherton, Missouri

Pastor, Wendell Van Tuyl

Elder O. W. Okerlind was the speaker on March 16; and on the following Sunday, Elder Harry Barto of Independence gave the evening sermon. He was accompanied by Bishop G. L. DeLapp who assisted in the service.

Members of the priesthood and their wives from Atherton, Blue Springs, and Buckner met at Buckner church on March 27 with Stake President and Mrs. Ward Hougas and Elder and Mrs. S. E. Mifflin. Following the instruction period, the remainder of the evening was spent in fellowship.

Lawrence Shedd was ordained to the office of priest by A. G. Owings and Wendell Van Tuyl preceding the 11 o'clock sermon by Otho Clark. In the evening, members of the Zion's League presented two plays, "When Mothers Meet" and "Easter Comes to Emmaus." Solos

were sung by Margie O'Dell and Melba Beck.

A report on General Conference was given at the women's meeting in April.

Charles Cousins, a delegate from England, was the morning speaker on April 26. He told of the conditions in Europe during the war and related some of his interesting experiences in the gospel.

Branch night on May 2 featured a covered-dish luncheon and an entertainment consisting of games and stunts.

Following the Communion service on May 4, Terry Arlene, infant daughter of Richard and Beverly Clark, was blessed by Otho Clark and Wendell Van Tuyl. In the evening, a 4-H meeting was held at the church in which thirty boys and girls participated. The pastor of the Atherton Methodist Church gave the address and Elder Van Tuyl the benediction. A candlelighting service was held at the close of the sermon. Mrs. O. D. Hughes is community leader; Mr. O. D. Hughes, project leader in woodcraft for boys; and Mrs. Frank Barnes, project leader in home furnishings for girls.

—Mrs. D. R. Hughes, reporter.

Northwestern Ohio Women's Meeting

The women of Northwestern Ohio District met at Sylvania Church on April 24 for an all-day meeting. Hazel Smith, district leader, opened the meeting, after which a brief business session was held. Maude Smith gave a resume' of the women's work at General Conference.

Beulah Edwards was in charge of the second meeting at which Captain Anthony Boush of the Toledo Police Department gave a talk on child delinquency. Dinner was served at the Sylvania Methodist Church dining hall.

A style show, featuring fashions from the Gay Nineties to the present day, was sponsored by the younger women in the afternoon.

The final meeting was a candlelight consecration service prepared by the branch leaders.

—Kathleen Clark, reporter.

Boone, Iowa

Pastor, Dr. E. G. Tucker

Missionaries James Daugherty and John Conway visited Boone in January; they gave illustrated talks on South and Central America in the homes of members and also contacted several nonmembers. During their stay, they baptized William Wood, Mary Burris, and Eugene Rose.

Prayer services were held in the homes during the winter months, but are again being held in the church now that warmer weather has arrived.

The Marietta Circle has prepared a box of clothing to be sent to a needy family in Norway.

The church has been painted, and plans are being made for other improvements.

The young married people have organized a club known as the L. H. F.

The Des Moines choir, directed by Wilbur Chandler, will present a program in the high school auditorium on Sunday, May 18, at 3:30 in the afternoon.

—Eva Jennings, correspondent.

Correction

The news report appearing on page 20 of the May 3 issue of the *Herald*, should be Olton, Texas, rather than Alton, Texas.

(Continued on page 22.)

With an Eye Single to What?

YOU ARE a habitual . . . what? Each human being forms a set of habits peculiar to himself. Thus, each of us is a habitual something—or other, ranging from habitual drunks to habitual churchgoers.

Lying between these two extremes is a maze of complexities, but let us single out the individual who is habitually shortsighted. He plans from day to day—that is, if he plans at all. Which is more, he utterly fails to draw on his own experience or the experiences of others to govern and guide his actions. He is quick to take avenues of short and temporary gains so that he can build up his temporal prestige and give himself temporary success. This is accomplished by his, and only his, own hand. He insists on traveling this road because it is the easiest, even though future results may be severely punishing. He is not dishonest with others, but is not always too scrupulous in apparently small things, thus being dishonest with himself. Because he doesn't face things squarely, his neighbors and friends feel uncomfortably the pressure of his doing.

If this fellow would step back and look at himself and those about him, he would observe several things. He would see that his short gains are often bait to make a sad and losing gambler of himself—a gambler not only with his economic goods but also with his soul. Too, he could see that those short gains make his shortsightedness ever shorter. The small material gains at the expense of his neighbors and friends are collective insurance of his ignominiousness and crowning spiritual failure. He is serving his God full speed in reverse and the society in which he lives in like manner.

Our present-day society is too intricately balanced for him or his loved ones to escape the repercussions of his shortsightedness. Sadly enough, it is usually the loved ones

By William Searles

who feel those repercussions. This shortsightedness enters into the economical, political, social, and religious life of the man and the society around him. Ugly, but real.

Now let's turn the scrutinizing eye on ourselves, since we know what we're looking for. Yes, habitual shortsightedness! We all have it; some more, some less. We Latter Day Saints as a progressive people, Zion-builders, and followers of God, cannot afford to have that habit, much less foster it. It is too expensive a pleasure. If we do choose to indulge, then our eyes are single to nothing.

One of the many steps in stretching out past that barrier of shortsightedness is to see the fellow in the back seat of our church services, business meetings, and social functions. He is as much a part of the group as the leader. People outside judge a group by their contacts with it. The leader represents the group, but so does the fellow in the back seat. If that link is weak, the whole organization suffers. Success depends on united effort. We must be sure we are reaching that fellow in the back seat with the same force and enthusiasm as we are the folks in the front seats.

Here lies the necessity of each and every individual being fully informed and well educated. By education, I do not mean a collection of facts and principles. I mean a sense of balance and direction and purpose, also. Knowing Christ's teaching is not Christian education;

rather, it is interpreting those teachings in well-guided action. Education of every type is available today. This opportunity is not being ignored by Latter Day Saints. Our ability to be a progressive force in today's world rests heavily on how well we use the opportunity.

If all we draw from teaching is a volume of facts, we have missed the mark. Education is planned ac-



Bill Searles was graduated from Graceland College in 1942 and is now studying at the University of Wisconsin. He says he is an ardent camera and football fan and a would-be authority on farm machinery. He is also a deacon . . . and happily married. His ambition is "to be a builder of things both material and spiritual."

tion. We should be gaining that most necessary sense of balance, direction, and purpose, and we must shed the all too-expensive habit of being shortsighted. As Latter Day Saints, we should be moving forward as individuals, and as a body, making sure to leave no one behind but gathering new recruits to add speed and force to God's cause.

We come from every walk of life, yet we should be moving toward a single goal. In order to do that, we must see beyond today into such a distant future that we can determine which direction we must move to gain that much-talked-of and somewhat-less-worked-on-goal, Zion.

We must proceed "with an eye single to the glory of God." This is our insurance against shortsightedness.

New Horizons

As Molding Clay In God's Hand

By Bernice Fleeharty

Recently, I was observing a display of greenhouse roses. It was a picture of exquisite beauty. As I was standing there, I heard someone near by say to her friend, "Is it not miraculous the way roses grow in such rare beauty?" This was not a new thought. Yet, from its adequate expression, there occurred to me a different and broader understanding of it. Was not the baked clay vase in which the roses were arranged as important to the beauty of that atmosphere as the flowers themselves? True, the flowers furnished the loveliness of the picture, but it was the vase containing the water which sustained this beauty.

My head dropped in reverence, and a silent prayer leaving my heart found God.

Thank you, dear Father, for all the tangible beauties of this universe. We are deeply appreciative of them, but we ask thee to help us see beyond them to the beauty of their sustainers—universal laws, divine principles, and human lives. Help us to play our part in the picture of life as does the vase of clay, with purpose and dignity, yet humbly and with an unassuming spirit. Help us to understand and accept the molding, the changing, the designing, and the tempering which is necessary in our lives if, like the vase, we desire to serve.

We would place ourselves as unreservedly in your hands as the clay in the hands of its master artist. This we know will enable you to mold into our lives a beauty which will harmonize with the beauty of thy plan as completely as this vase harmonizes with the beauty of these roses. Grant us, when we stray from the original pattern, the courage to submit ourselves for change. If it becomes necessary for us to be remolded, help us then, without bitterness or skepticism, to place ourselves anew in your hands.

Make us see the sin and ignorance of sitting by as shapeless wads of clay on a window sill, complacently harboring unlimited possibilities but lacking the touch of the master's hand. Take our lives and mold them to thy will, tempering them with experiences which will stabilize and give us a completeness and beauty pleasing to you. Make us like this vase whose beauty is lasting.

After my prayerful pondering, I opened my eyes to find that the greenhouse attendant had removed the roses from the vase. In their stead had been placed a bouquet of red and white carnations. Beside me someone was saying, "Is it not miraculous the way carnations grow in such rare beauty?"

I smiled.

The Trouble-Shooter

If You're Not Really Sorry . . .

QUESTION: What does the process of repenting involve? I know what is right, but I find that I'm not really willing to do it. How can I develop a "contrite heart" when I don't actually feel repentant?

ANSWER:

By Seventy Harold I. Velt

The attitude of unwillingness to do what one should is not exceptional. It has been the common lot of humanity since Adam and is the fundamental reason why everyone should be "born again."

The process of repenting involves the allowing of a divine testimony to produce within us the desire to set ourselves right with God, the realization of the futility of personal effort alone to transform a life, and prayer for a change of heart through the work of the Holy



Spirit. This prayer might well be: "Lord, I find myself unwilling to do what I should, so I ask thee to change my heart." True repentance also requires a consistent effort on our part to do all we can to overcome our human tendencies. . . . "For we know that it is by

grace that we are saved, after all we can do." (2 Nephi 11:44). We know by experience and the testimony of others what will happen if this plan is followed. It is God's eternal decree. It is the good news of the gospel. It is the urgent need of many whose names are on the records of the church as well as the unconverted, for not all members have allowed themselves to be transformed by the power of God, nor have all retained that transforming grace after receiving it.

How can you develop a contrite heart when you don't actually feel repentant? God be thanked, one does not have to follow his natural feelings if he would experience a contrite heart and the process of regeneration. This is where faith comes in . . . faith to do right regardless of contrary feelings. Some of the most outstanding conversions have come as the result of suppressing feelings in order to do right. Faith to do right is of greater value than faith to believe. One of our apostles, before uniting with the church, stated that he was being baptized not because of any spiritual desire or emotional urge but because he believed it was the right thing for him to do. During his confirmation, the Spirit was present in power to confirm his faith.

God is willing and anxious to transform every life. He will not take away any man's agency, so there must first be a willingness on our part to allow God's purpose to develop in us. Remember, "I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise."

Personal Achievement

Mrs. Ethel Durboraw, a member of the faculty of the Minnesota State Teachers College at Moorhead, was honored in a full-page feature article in the *Moorhead Daily News* for May 3, 1947, concerning her achievements in conducting the laboratory kindergarten class at the college. She is a member of the Fargo, North Dakota, Branch of the church, and district leader of the women's work, according to a report sent us by Mrs. Cy Bielfeldt, 116 Fourteenth Street South, Moorhead, Minn. Sister Durboraw was formerly Ethel Banta of Lamoni.

News Briefs

(Continued from page 19.)

Sperry, Oklahoma

Pastor, W. P. Rumsey

L. W. Kohlman of Tulsa was the 11 o'clock speaker on Sunday, April 27. Following the basket dinner at noon, the wedding of Una Cisman and Ray Childers was solemnized at the church. At 2:30, an ordination service was held at which Joe Faulk and W. B. Howard were ordained elders; L. W. Kohlman, O. A. McDowell, Glen Johnson, and W. P. Rumsey officiated. W. C. Haden was the evening speaker.

The Zion Builders Class, which meets each Monday evening, is studying *The Story of the Church*. This group is preparing a dramatized sermon to be given in late May. The juniors were in charge of the Mother's Day program.

The proceeds from the pie and box supper held in the church basement in April will be used to send several of the young people to youth camp at Pawnee in June.

A total of \$1,100 has been saved for the building of an annex to the church. Attendance at church school has increased so much that there is not adequate space in the present building for all the classes. The women continue to meet each Thursday and quilt.

Sperry Saints extend their sympathy to Mrs. Florence Davis in the loss of her husband, Ralph.

—Bertha Watkins, reporter.

Springfield, Missouri

Pastor, Norman Cox

Former Pastor W. J. Breshears was ordained to the office of high priest at General Conference. Now under general church appointment, he is being sent to the Gulf States area as district president. Mrs. Breshears and the children will remain in Springfield until the close of school. James and Helen Kemp, natives of Springfield, who have been serving under general church appointment in Spokane, Washington, are being sent to Hawaii on a three-year mission. Stopping in Springfield on their way back from conference, they worshiped with the local congregation at a midweek prayer service.

Three young men, Keith Scott, Norman Eugene Cox, and Bennie Simmons, have been called to the Aaronic priesthood.

Seventy James Daugherty spent ten days in Springfield visiting, preaching, and holding cottage meetings. During his stay, he gave illustrated lectures on "The Church That Jesus Christ Built" and "Archæological Ruins in Central America."

Lester Scott, captain of detectives, recently showed a film on juvenile delinquency. Special guests on this occasion were the Cubs, Boy Scouts, and members of the Scout Executive Council.

Leonard Lea, managing editor of the *Herald*, was the speaker on Sunday morning, April 20.

On May 4, James W. Davis of Mansfield, Missouri, was ordained to the office of patriarch, and High Priest Norman Cox was installed as pastor of the branch. Apostle Arthur Oakman was the speaker. A basket dinner was served at noon by the women's department.

An attendance-quiz contest is now in progress

in the church school. A new class for young adults has been organized with Charlcie Yeoman as teacher; they are studying *Smith's Exploring the Church*.

The women recently sponsored a chili-soup-salad-pie supper and white elephant sale to raise money.

To get funds to charter a bus for General Conference on the final Sunday, the young people gave a chicken dinner and program, "A Day in Radio." The meal was served by costumed waiters and waitresses.

Leo Nye and Roy Starkey were baptized by Francis Bishop on March 29 and confirmed by Elders Joseph Breshears and James Daugherty. Mary Riebold, Ralph and Betty Anderson were baptized on April 27 by Joseph Breshears and Glen Yeoman. The confirmation service was held on the following Wednesday evening, Elders Glen Yeoman, Joseph Breshears, Norman Cox, and Francis Bishop officiating. Johnny and Mary Francis, son and daughter of Mr. and Mrs. Anderson, were also blessed at this service.

The Springfield Saints have been saddened by the death of Noel Starks on March 24, Jacob Kiefer on April 13, and LaVerne Marvel on April 22.

—Charlcie Yeoman, reporter.

San Francisco, California

First Church

Pastor, R. F. Ralston

The women, with their leader, Lydia Gann, meet regularly for classwork with Pastor Russell Ralston as teacher. A progressive program for the priesthood was outlined and discussed on April 27. Each family in San Francisco is to be visited in the near future.

The Junior Leaguers met at the home of Elaine Wadhams on Friday, April 4, for a wiener roast. An all-League picnic was held in Golden Gate Park on April 20.

Seventy George Njeim conducted a two-weeks' series of missionary services in March. Over thirty-five nonmembers were contacted through the cottage meetings which preceded the series with three baptisms resulting.

The pastor and members of the priesthood are devoting Saturdays to digging a larger church basement and laying a new foundation.

First Church was represented at General Conference by Glen Smith and Emery S. Parks.

—Emery S. Parks, reporter.

Tucson, Arizona

Pastor, August Hartman

The Junior Leaguers meet every two weeks with their leader, Robert Heald. At present, they are raising money to pay their way, as a group to the reunion at Granite Dells. On Easter Sunday, they presented a sunrise tableau of the first Easter; later they sponsored an egg hunt for the small children in Tucson Mountain Park. The program by the League and department of music was given between church school and Communion service.

The young adult class is studying *Overviews of Latter Day Saintism* with Elder Harry Sheffer as teacher. This group has a potluck supper, business meeting, and social gathering once each month.

A prebaptismal class is being taught by Pastor August Hartman.

Recent activities sponsored by the women have been a game night, Mexican supper, dollar day, kitchen bazaar, and luncheon. They have sent six boxes of clothing, three boxes of food, and forty-four pounds of soap to Holland. The

study class is held the first Friday evening of each month. At present, Mrs. Alfred Sleight is teaching; *Women of the Bible* is being used as a text.

Jack West is in charge of visual aids. Films on Peru, Jerusalem, and church history have been shown since March.

The music department is under the direction of Marian Chesworth and Hazel Donn.

Priest Heber Colvin, book steward, has given several book reviews at the close of the church school hour. *On Memory's Beam* was reviewed by Lulu Hill.

A "fun night" was held on March 21 under the supervision of Russell Wood, treasurer of the Arizona reunion committee. Proceeds were donated to the reunion fund.

Visiting speakers have been John W. Rush-ton, T. R. Davis of Bisbee, and Ammon Robertson of Las Cruces, New Mexico. Clara McDole gave a resume' of General Conference activities on the evening of April 27.

—Mrs. Russell Wood, reporter.

Goodland, Kansas

Pastor, J. R. Graybill

Branch day is observed the first Sunday of each month. Following the potluck dinner at noon, committee meetings and group discussions pertaining to branch needs are held. On January 19, financial statements were filed. A song for the occasion was written by Pauline Roberts and sung by Vera Van Donge.

Stevens' *Bible Studies* is being used as a text by the Leaguers. On March 26, they presented two plays, "Answered Prayer" and "This Day I Choose." The League choir, directed by Twyla Middleton, has sung several times at various services.

The following officers have been elected by the women's department: Pauline Roberts, president; Libby VanDonge, vice-president; and O'ella Marolf, secretary. Laurine Carl and Gladys Rohr were appointed to serve on the flower committee. The department has adopted a church family in Germany to send food and clothing to.

Third quarter teachers are Dorothy Graybill, kindergarten; O'ella Marolf, primary; Gladys Rohr, junior; Pauline Roberts, junior high; and Dick Marolf, adult.

Stratford, Ontario

Pastor, H. G. Schlotzbauer

The junior department of the church school, under the supervision of Mrs. H. G. Schlotzbauer, was entertained at a valentine party in the lower auditorium of the church. A basket lunch was served at the supper hour. Mr. and Mrs. Earl Galbraith gave a party at their home for the Leaguers on Saturday evening, February 15. The women sponsored a potluck supper in the basement of the church the following Wednesday to raise money to further department projects. The members are currently serving dinners in their homes for \$.50 each.

March 30 was observed as parents' day in the junior departments.

Nearly 100 per cent of the families are now taking the *Herald*.

Four members of the congregation attended General Conference and returned with favorable reports. Many Stratford Saints went to London on Sunday, May 3, to hear Bishop G. L. DeLapp and Apostle D. Blair Jensen who spoke at the district conference.

Guest speakers have been Elders D. B. Perkins of Wiar-ton and Arthur Dunn of Guelph, and Bishop J. C. Dent of London.

—B. A. Galbraith, reporter.

BULLETIN BOARD

New York District Conference

The New York District Conference will be held at the Niagara Falls, New York, church on June 7 and 8. The opening meeting is scheduled for 3 p.m. Saturday; the remainder of the afternoon will be devoted to recreation and sightseeing. In the evening, a program is to be given by the various congregations in the district. Sunday's meetings will include an 8 o'clock prayer service, church school, a musical program by the combined choirs, preaching at 11, and a business session at 2 in the afternoon. Apostle George Lewis is to be in attendance. The Saints of neighboring branches are invited to attend.

Erie Beach Reunion

The Erie Beach Reunion will be held August 2 to 10 on the reunion grounds two miles south of Cedar Springs (King's Highway Number 3) and fourteen miles south of Chatham, Ontario. For housing reservations and general information, write A. W. Sheehy, 344 Maitland Street, London, Ontario.

J. A. PRAY,
Publicity Chairman.

Attention, Tucson Visitors

Since a number of people have had difficulty in finding the meeting place of the Saints, this notice is being printed to help visitors coming to Tucson. Services are now held in the Safford Junior High School auditorium, South Fifth Avenue and Thirteenth Street. The pastor is August Hartman, Phone 7709-W.

Pennsylvania Youth Conference

A young people's conference will be held at Lock Four Church on May 31 and June 1. Saturday's meetings will include outdoor recreation in the afternoon and a program by the League at 8 o'clock in the evening. Sunday's activities will be as follows: 9:30 a.m., Communion service; 11, preaching; 12 m., lunch at the church; and 2 p.m., round-table discussion. Apostle D. Blair Jensen is expected to be present.

HENRY M. WINSHIP,
District President.

Nauvoo Reunion

The Nauvoo District Reunion will be held in Nauvoo from June 22 to 29. Apostle D. T. Williams, Bishop Earl Higdon, Elder John Conway, and Minnie Paxton will be in attendance. For reservations, write Max Hromek, 2807 Avenue N, Fort Madison, Iowa.

R. H. ATKINSON,
Pastor at Nauvoo.

Change of Address

Mr. and Mrs. Harry A. Engle
215 South State Street
Lamoni, Iowa

Church Books Wanted

Margaret Elliott, 1206 West Maple, Independence, Missouri, wishes to purchase a copy of *The Vineyard Story*, *Peter Boston*, and *The Fourth Reford*.

Church History Wanted

Mrs. Harry Pryor, 505 West South Avenue, Independence, Missouri, wants to purchase Volumes II and IV of the *Church History*.

Requests for Prayers

Prayers are requested for Mrs. T. W. Pugh, Route 1, Bluff Springs, Florida, who is seriously ill.
Mrs. J. T. O'Neal, 33 Orchard Drive, Herrin, Illinois, is suffering with high blood pressure and a heart ailment. She will appreciate hav-

ing her church friends remember her in their prayers.

Mrs. Fred C. Foster, Sutherland, Nebraska, requests prayers for her husband who has a serious heart ailment.

WEDDINGS

Riebold-Stinson

Verna Stinson and Fred Riebold were united in marriage on April 16 at the home of Elder Glen Yeoman in Springfield, Missouri, Elder Yeoman officiating.

Births

A son, Robert Charles, was born on January 24 to Mr. and Mrs. Harry A. Engle at Lansing, Michigan. He was blessed April 12 at Independence, Missouri, C. R. Hield and Donald Harvey officiating. Mrs. Engle is the former Betty Snowden.

A daughter, Margaret Ruth, was born on March 26 to Mr. and Mrs. Joseph A. Taylor of Tucson, Arizona.

Mr. and Mrs. Byron R. Graybill of Kanorado, Kansas, announce the birth of a son, Roger Byron, born April 4. Mrs. Graybill was formerly Lyda Ruth Elefson of Butler, Missouri.

A son, James David, was born February 10 to Mr. and Mrs. Kenneth Ingram of Goodland, Kansas.

A daughter, Maureen, was born to Mr. and Mrs. Ormond L. Kelley of Manhattan, Kansas, on January 29.

A daughter, Rita Virginia, was born April 25 to Mr. and Mrs. Harry Pitchford of Topeka, Kansas. Mrs. Pitchford is the former Lois Overcast of Memphis, Tennessee.

DEATHS

SYMMONDS.—Rosa Mae, daughter of Grant and Ellen Woolsey, was born January 13, 1890, in Atchison County, Missouri, and died April 26, 1947, at St. Joseph, Missouri. On May 2, 1911, she was united in marriage to Isaac Newton Symmonds. They made their home on a farm in Atchison County until four years ago when they moved to St. Joseph. On November 3, 1946, Mrs. Symmonds was baptized a member of the Reorganized Church. She was a great lover of home and family and was ever concerned about those who cared for her during her illness. A son, Woolsey Edison, preceded her in death, being killed at Anzio Beachhead, Italy, on May 26, 1944.

She leaves her husband, Isaac; four daughters; Mrs. Leona Seamonds and Mrs. Mildred Close, Independence, Missouri; Mrs. Eunice Brown, Tarkio, Missouri; and Mrs. Roberts Stevens, Blanchard, Missouri; a son Merlin, of the home; one brother, Ernest Woolsey, Tarkio; and three grandchildren. Services were conducted at Westboro, Missouri, Elder R. M. Russell officiating. Interment was in Tarkio cemetery.

GOULD.—Ella J., daughter of Mr. and Mrs. F. Lewis Whiting, was born December 6, 1857, at Manti, Iowa, and died April 2, 1947, at her home in Independence, Missouri. As a child, she moved with her parents and the first colony of white settlers following the Indian raids to what is now Otter Tail County, Minnesota. This group of Latter Day Saints established the town of Clitherall and it was there that Ella married Winfield W. Gould on July 7, 1875; eight children were born to them. Mr. Gould, a son, Winfield, and a daughter, Iva, preceded her in death. Her passing marks the last of the Minnesota colony survivors.

She leaves one son, Leon A. of Bemidji, Minnesota; five daughters; Mrs. P. A. Sherman, Mrs. Ethel Tucker, Hallie M. and Gladys Gould of Independence, Missouri; and Mrs. Nina Tucker of Pleasant Hill, Missouri; a sister, Mrs. W. F. Perry of Rich Hill, Missouri; a brother, Lester Whiting of Independence; twenty grandchildren, and forty-seven great-grandchildren. The funeral was held at the Roland Speaks Chapel with Elder Glaude Smith in charge and Evangelist R. V. Hopkins officiating. Interment was in Mound Grove Cemetery.

RYAN.—Edward, was born December 18, 1872, in Tilsonberg, Ontario, and died April 2, 1947. He was baptized a member of the Reorganized Church at Bay City, Michigan, on December 28, 1913.

He is survived by his wife, Ida, to whom he was married fifty-five years ago; three daughters; Ethel of Alpena, Michigan; Bessie of Detroit; and Lulu of Bay City. He also leaves two brothers. One daughter, Pearl, preceded him in death. Funeral services were conducted by John Umphrey at the Pinconning Chapel. Burial was in the Bentley cemetery.

STARKS.—Noel L., was born August 25, 1880, at Hamilton, Michigan, and died March 24, 1947, at the home of his brother in Springfield, Missouri. He was baptized July 31, 1894, into the Reorganized Church, being ordained a priest on July 1, 1910, and an elder on September 3, 1911. For a number of years, he resided in Texas and was the first pastor of Houston Branch.

Surviving are two sons: Arthur E. and Allen M., both of Elizabeth, New Jersey; two daughters: Mrs. Arthur Carpenter of Fulton, New York, and Mrs. Edward Murray of Hannibal, New York; a brother, Arthur, of Springfield; and eight grandchildren. Funeral services were held at the church in Springfield, Elder John Dowker and Joseph Breshears officiating. Interment was in East Lawn Cemetery.

KLOPPING.—Adolph L., was born March 25, 1868, at Council Bluffs, Iowa, and died April 29, 1947, in the Jennie Edmundson Hospital. He spent his entire life in Pottawattomie County, Iowa, living on a farm near Underwood for more than fifty years. He was married to Mary Fisher in February, 1892. Mrs. Klopping preceded him in death in 1921. On October 10, 1925, he was baptized a member of the Reorganized Church and remained a faithful worker throughout his life.

He leaves a son, Ray, of Patterson, California; a daughter, Mae Scott of Council Bluffs; two sisters: Mrs. Ed Geise of Minden, Iowa, and Mrs. Jared Stageman of Big Timber, Montana; three grandchildren, and one great-grandchild. Services were held at the Cutler Funeral Home in Council Bluffs, with Elder V. D. Ruch in charge. Burial was in Walnut Hill Cemetery.

HASBROUCK.—Mattie L., was born in Bolling Green, Indiana, on November 15, 1867, and died at the home of her son on April 12, 1947. She was married to John Jay Hasbrouck in November, 1884; six children were born to this union. Mr. Hasbrouck and two sons, Abram and Irving, preceded her in death. Both she and her husband joined the Reorganized Church on July 25, 1892. During the forty-seven years she was a resident of Nampa, Idaho, she was an active member, frequently opening her home to missionaries to be used for cottage services.

She is survived by one daughter, Mrs. Edith Rice of Seattle, Washington; three sons: Ralph and Harold of Nampa, and Dewitt of Boise, Idaho; one brother; six grandchildren; and four great-grandchildren.

MEGERS.—George, was born October 18, 1871, in Kankakee County, Illinois, the son of George and Amelia Meggers, and died at his home near Pisgah, Iowa, (no date given), on September 13, 1899, he was married to Bertha C. Beecham in Little Sioux, Iowa, where they lived until 1912 when they moved to Pisgah. Mrs. Meggers preceded him in death thirteen years ago. He was a life-long member of the Reorganized Church and held the office of elder.

He is survived by a brother, Henry, of Independence, Missouri; and two sisters: Mrs. A. O'Dell of California and Emma Meggers of Pennsylvania. Funeral services were held at the Reorganized Church in Pisgah, with Elders Mark Hutchinson and Frank Hough officiating. Burial was in the Little Sioux cemetery.

JARVIS.—Imogene Blair, died April 15, 1947, at Independence, Missouri, at the age of seventy-one. She is survived by her two daughters: Mrs. J. R. Johnson, Shreveport, Louisiana, and Mrs. Rouse Sastham, San Antonio, Texas; nine grandchildren, and two great-grandchildren. Funeral services were held at the Akers Funeral Home on April 17, Elder H. E. Winegar officiating. Interment was in Mission Burial Park.

SILK.—William Isaac, was born in 1869 near Shelburne, Ontario, and passed away April 2, 1947, in Toronto, Canada. He had been a member of the Reorganized Church since childhood.

Surviving are his wife, Louise; a son, William, Jr.; four daughters: Mrs. Florence Kaiser, Mrs. Mary Booth, Mrs. Laura Waller, and Mrs. Dorothy Cain; two brothers: Herbert and Delbert Silk; two sisters: Mrs. Frank La Plante and Mrs. J. F. Huston; six grandchildren and three great-grandchildren. Services were conducted at the Trull Funeral Home in Toronto, Elder J. L. Prentice officiating. Interment was in the Mount Pleasant Cemetery.

SIEG.—Charles Emil, was born April 10, 1882, in Osage County, Missouri, and died May 5, 1947, at his home near Herman, Missouri. He is survived by his wife, Lelia Mantle Sieg, and five married children. Funeral services were held at the Voshol Reorganized Church near Linn, Missouri. Elder A. H. Wintermeyer of Jefferson City officiated.

LETTERS

Invitation to Nevada Saints

On March 30, four families met at the Trimmer home in Genoa for services. In compliance with President Smith's request, we fasted and had a season of prayer in the forenoon. Two young members, Mr. and Mrs. Wheeler of Carson City, met with us.

We are interested in contacting any Saints who have moved into our vicinity recently. If you live near Yerington, or Genoa, please write to Mrs. Anna Trimmer, Genoa, Nevada, or to me.

Thomas G. Walmsley.

Box 387
Yerington, Nevada

Hubert Case Gives Thanks

I asked President Edwards if he was responsible for the impressive ceremony in the General Conference honoring my 47 years of service in the Quorum of Seventy. He answered that "Hubert Case was responsible for that event." Well, Saints everywhere, I want to say that I felt very highly honored, to have the conference pause in the midst of business for me to be seated, as described in the minutes, with those faithful men. Then to have all the older men of all the Quorums of Seventy, come to the platform and unite in singing a good, old missionary hymn, after the younger men of the present missionary force had sung. It was a great honor to be congratulated by President Israel A. Smith, Paul M. Hanson, President of the Quorum of Twelve, and E. Y. Hunker, President of the seven presidents of Seventy.

My very faithful companion was not present as we had had no knowledge that such a service was to take place. This we regret. She and I went to the South Seas in 1894 and had been there three years in service before I was ordained a Seventy by Elder Joseph Burton. These three years added to the forty-seven as a Seventy, made 50 years of continuous service under General Conference appointment.

While the Conference of 1897 was in session, we were on the island of Hikueru. One day while on my way to the new church which I was helping to build, I had an open vision, in which

Reunion Schedule

The following is a tentative reunion schedule for the coming summer. Where errors are noted by reunion officials, we shall appreciate receiving corrections.

THE FIRST PRESIDENCY,
By F. Henry Edwards

Reunion	Date	Place
Texas	June 20-29	Camp Ben McCulloch, Texas
E. Montana	June 21-29	Fairview, Montana
Nauvoo	June 22-29	Nauvoo, Illinois
Owen Sound and Toronto	June 28-July 6	Port Elgin, Ontario
New York and Philadelphia	July 5-13	Deer Park, Pennsylvania
Alberta	July 6-13	Ribstone, Alberta
Zion	July 6-13	Gardner Lake, Missouri
Gulf States	July 11-20	Brewton, Alabama
Western Colorado	July 12-13	Grand Junction, Colorado
Northern Saskatchewan	July 12-13	Saskatoon, Saskatchewan
Central Missouri	July 12-20	Odessa, Missouri
Des Moines	July 13-20	Des Moines, Iowa
Kentucky and Tennessee	July 19-27	Paris, Tennessee
So. New England	July 19-27	Onset, Massachusetts
Northwest	July 25-August 3	Silver Lake, Washington
Ozarks: Spring River-Rich Hill	July 25-August 3	Racine, Missouri (near Joplin)
Detroit-Windsor, Flint-Pt. Huron	July 26-August 3	Blue Water, Michigan
Arkansas and Louisiana	July 25-August 3	Bald Knob, Arkansas
Southern Saskatchewan	July 28-29	Regina, Saskatchewan
Southern Saskatchewan	July 30-31	Weyburn, Saskatchewan
Central Michigan	August 1-10	Sanford, Michigan
Chatham-London	August 1-10	Erie Beach, Ontario
Oklahoma	August 1-10	Pawnee, Oklahoma
Southeastern Illinois	August 1-10	Brush Creek, Illinois
Northwest Iowa	August 1-10	Woodbine, Iowa
Manitoba	August 2-3	Winnipeg, Manitoba
Maine	August 2-10	Brooksville, Maine
Southern California	August 2-10	Pacific Palisades, Santa Monica, California
Montana, Western	August 8-17	Deer Lodge, Montana
Rock Island	August 8-17	Aledo, Illinois
N. and Western Michigan	August 8-17	Park of the Pines, Michigan
Eastern Michigan	August 8-17	Cash, Michigan
Far West	August 14-24	Stewartsville, Missouri
Idaho	August 17-24	Hagerman, Idaho
Eastern Colorado	August 15-24	Colorado Springs, Colorado
Northern California	August 16-24	Asilomar Grounds; Pacific Grove, California
Lamoni	August 17-24	Lamoni, Iowa
Wisconsin and Minnesota	August 18-25	Chetek, Wisconsin

I saw that conference in session, saw the Quorum of Twelve filled, and eight men chosen to be ordained to the Seventy. My own name was added to the list. This was in April, and we did not get our mail containing conference news until September. What we read, confirmed my vision.

In all these years of service, my wife sacrificed more than I did, for she reared the children and had all the care of the home.

The four years in the South Seas we had no allowance from the church—on some occasions it was a great hardship. After our return home in 1898, we lived on a mere pittance for a great many years. I thank the Lord times are much better in that respect today. I am glad I have lived to see a new era for the

church, and if all learn the lesson of love for God and man, great things await the people of God,

Your co-worker,

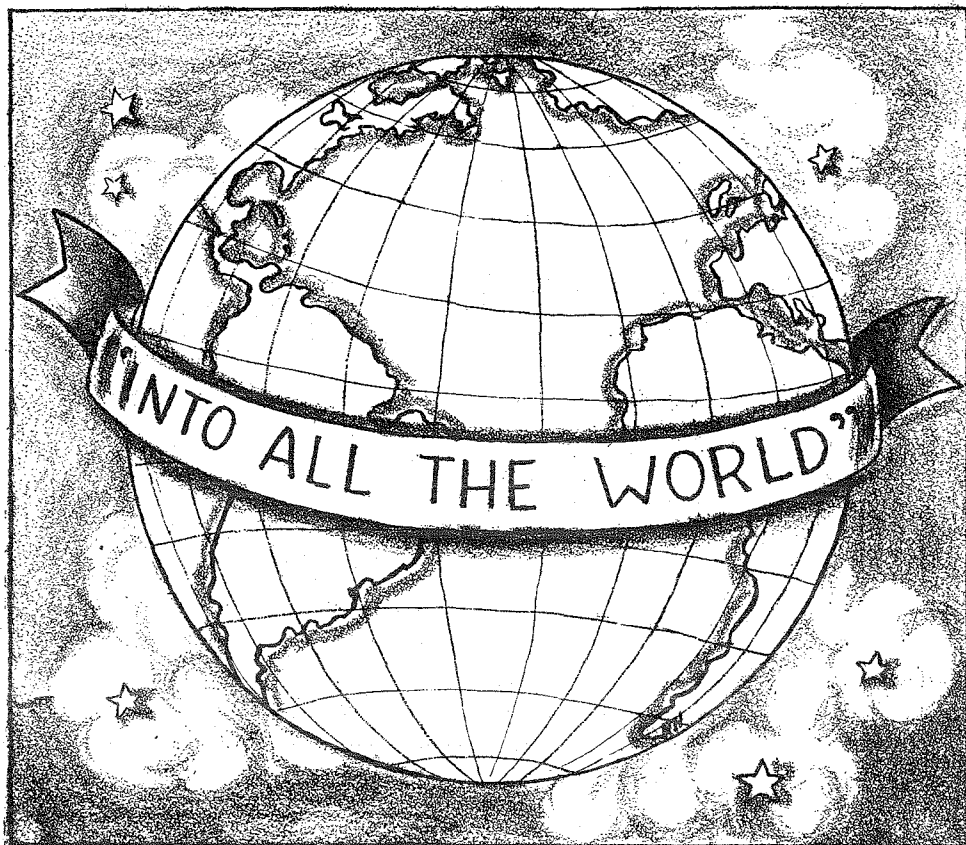
Hubert Case.

Celebrates Ninety-Second Birthday

Mrs. Ella Doty celebrated her ninety-second birthday on May 5 by holding open house at the home of her grandson, Harry L. Doty, in Traverse City, Michigan. She was born in St. Catherines, Ontario, and was baptized a member of the Reorganized Church at South Boardman, Michigan, in 1909. She is making her home with her son, Homer, in Traverse City.

Zion's League

GOES INTERNATIONAL



Drawn by Rachel Harford

MISSIONS ABROAD PROJECT

(See pages 12, 13)



VOLUME 94

MAY 31, 1947

NUMBER 22

www.LatterDayTruth.org

A Happy Heart

P. S.

WHY do you look at me with mournful faces?
 What is done is done, it cannot change.
 The memory is with me now of happier places,
 Of laughter shared, and love an all-consuming flame
 Which burned itself into a quiet, steady loveliness
 After awhile.

LET us not be mute or tearful
 Or banish the sunshine from our souls
 Forever.
 Let us talk of her gently, proudly,
 Let us remember her,
 Tracing with the delicate finger of love
 Her face, her voice, her own sweet way.
 I loved her more than life while she still lived.
 In death I love her too,
 Just as before.

SMILE with me now, for somewhere she is watching
 And I am not alone.
 Yes, even yet I seek to please her.
 Her wish is still my constant guide.
 My tears are spent, a smile is better now;
 For best of all, I know she liked
 A happy heart.

LOUISE

Saints Herald

Volume 94 May 31, 1947 Number 22

EDITORS:

The First Presidency
 Israel A. Smith
 John F. Garver
 F. Henry Edwards

ASSISTANTS:

Leonard J. Lea, Managing Editor
 Kenneth L. Graham, Business Manager

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$2.50 per year and \$1.25 for six months in advance in the U. S. A., its territories and possessions; Canada, \$2.75 per year and \$1.40 for six months; other countries, \$3.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

Contents

EDITORIAL:	
Priesthood Training	3
Books	22
OFFICIAL:	
Organization of New District.....	4
Changes in District Boundaries.....	4
Appointment of District President.....	8
ARTICLES:	
Admissions to Graceland College.....	4
Open Letter to the Young People of the Church, by Israel A. Smith.....	5
Limits, by Norma Anne Kirkendall.....	7
Instructions to Solicitors, Bishop's Agents and Bishops, by W. N. Johnson.....	8
Minute Musings, by Norma Anne Kirkendall.....	8
The Prophetic View of Man, by J. A. Koehler.....	9
To Every Zion's League.....	11
Money Raising Ideas That Clicked.....	14
Personal Evangelism, by Ethel G. Bryant.....	15
A Talk With God, a Story, by Betty Lou Sanford.....	16
Letters	18
The Eyes of Truth, a poem, by Norma Anne Kirkendall.....	19
Prayer Perfect, by Alice Crossan.....	20
Reunion Schedule	24
News Briefs	23
Bulletin Board	23

*** On Your Bulletin Board**

Zion's League officers—young people—please see that a copy of the double page center spread of this issue, "We've a Story to Tell to the Nations," is placed on the bulletin board of your church, and called to the attention of the people. Discuss it in your League and young people's classes, and, if possible, ask the pastor to arrange a sermon on the subject. This will help in making the project succeed.

*** Editorial Travels**

Brother B. F. Kaiser of Miami, Oklahoma, not long ago made possible a visit to the grounds of the Reunion of the Ozarks. Years ago, Dr. Ronald Smith of Pittsburg, Kansas, visited this beautiful spot, saw the great walnut trees, the many springs of cool, delicious water, the many shade trees, the natural playground and amphitheater, and from that time he began a campaign to get it for a reunion ground. With the help of many others, the dream has been realized, buildings are going up, and this year will see the opening of one of the finest reunions of the church.

The Young Matrons of the Pittsburg, Kansas, congregation lately held their annual dinner—the climax of a year's hard work and study—in a big room of the city's best hotel, with everything formal, husbands in attendance, and a fine program by their own talent. It was a pleasure to be the visiting speaker on such an occasion. It is inspiring to see a group of women upholding homemaking as the highest and noblest of all occupations, sure to result in happier childhood and better citizenship for the future.

Mapleton, Kansas, is a peaceful and pleasant prairie town, and has a pretty white church that has been the spiritual home of several generations of our people. Lee Quick, a well-known veteran of our missionary forces and an active participant in General Conference legislation, is the kindly, genial pastor of the flock, a sort of second father to the youngest folk. Mapleton children have the pinkest cheeks and prettiest complexions in the Middle West. Wondering about it, this editor touched a little boy's cheek; he had nothing on his face that was not put there by sunshine, fresh air, and good country food and exercise.

*** Invitations**

Our social life is complicated by a variety of invitations, and one is often uncertain as to whether they are to be taken seriously or not.

There is the "Mae West" invitation, for example, which is generally worded, "Come up and see us sometime." This one doesn't mean that you are really expected to make a call. It means only that the people like you and wish to say something pleasant. If you did call, you would probably find them doing a washing or spanking the baby and completely surprised as to why you came.

The proper response to the "Mae West" invitation is this: "Thank you. I'll be very glad to do it." Inwardly you make a note of the word "sometime," which sets no date either for the invitation or the visit. It is equal to tabling the motion in a business meeting, and nobody is hurt.

Another one is the command, usually gushed, "You must come and see us." This from people who wouldn't visit you under any circumstances. Pay no attention. It is issued to break the dreadful silence, or to escape and go on their errands.

Finally, there is the genuine invitation: "We're having some friends in, and we'd like you to have dinner with us Friday evening. Can you come?" That, Brother, is genuine. Accept it with gratitude. When people are willing to put food before you, they want you to come.

Priesthood Training

In the forefront of church endeavor move the ministers of the church, and as go the ministers, so goes the church and its people in all good works and labors of love.

Priesthood came first in the restoration of the church in these last days. Priesthood has come first in every organized functioning of the church from that day to this. It ever shall be so, in the very nature of the church and of the work to be done under its auspices. And according to the qualification and quality of priesthood in leadership and ministry of life, shall the church attain to greatness as the body of Christ, and to service in His stead.

And with the increasing complexity of the life of these days, there is an increase of specialized tasks to be performed: undertakings in consideration of the economic, the social, the spiritual, and the cultural needs of the people; and in the gathering, the organization, and the direction of the Saints towards the Zion life and ministry anticipated in the Restoration Movement.

All of this is to say, there is no need of the church greater than its need for a trained priesthood. This not any more for work contributory to the life of the Saints, than for the carrying of the gospel as the power of God unto salvation to the nations and peoples of earth.

It was towards such developing ministry the First Presidency addressed themselves in their report to the late General Conference, in the words:

United and enlightened advance toward the kingdom requires the co-ordinated leadership of many ministers whose deep affection for each other is rooted in their common devotion to our great Cause. Some of these ministers labor under general church appointment. Others are self-sustaining. All need the strength which comes from worshipping together and studying together and working together. As an approach to satisfying this need, the general authorities concerned spon-

sored an institute for appointees last August. Such educational activities as this are now being built into the regular framework of our church life. We expect, that as opportunity permits, the church will establish approved training courses for all new appointees and refresher courses for those who have been under appointment for longer periods.

The lecture outlines used at the August institute were published and will be of value in numerous local study groups. Regional institutes for members of the local priesthood are being planned for the next inter-Conference period, and supporting publications are in process of preparation. It is anticipated that such regional institutes for the local priesthood will become part of the regular program of the church, and that the Priesthood Library will be steadily augmented.

While we are thus deeply concerned in the specialized education of the members of the ministry, we feel led to point out that some of our best training is done in actual ministry under guidance. Young members of the priesthood should enter on their appointed tasks with humility but with a sense of the sustaining grace of the One whose commission they carry. They should learn by doing, and their leaders should teach by showing.

There is upon ordained leadership of the church in whatever capacity, the obligation to lead in the training of priesthood of the church: Training in ministry performed under supervision, and in association with like laborers in a common cause; training by study; and training by faith, to undertake and to endure in service towards proficiency of ministry unto the triumphant kingdom.

This obligation the Presidency of the church has assumed in consciousness of its magnitude as well as of its significance, and the obligation they pass on to others in positions of leadership, in proportion to responsibility imposed by the offices occupied. And to each of the ministers of the church they say, The obligation is yours to qualify by education and training for the work to which you have been called and for which you shall be chosen in the

measure you make ready and move in and occupy.

Nor is one from under obligation who stands alone, or without adequate leadership in training. The first elder of the church stood alone, as has every first elder in whatever place there has first been an elder. Or it may have been a first priest, or teacher, or deacon, without benefit of lead or supervision towards a developing ministry. Such are required to exercise double diligence. And there are helps, and these shall be more available to the alert for training and serving effectually in the things given one to do by virtue of the priestly office imposed on him by ordination.

What shall we do, then, who are in positions of leadership for the training of the priesthood of the church? Here is a *first* among the *musts* in kingdom-building. Upon a trained, devoted, righteous, and active priesthood the cause we serve and the well-being of the Saints of these latter days are dependent. Helps in this endeavor are to be made available as rapidly and as fully as man power and other means allow. What can we do other than go forward in the measure of the strength given us in the training of our priesthood for the work that awaits their full qualification and service in behalf of the people and cause of Christ?

J. F. GARVER.

A. M. Chase

Elder A. M. Chase, for years a prominent missionary of the church, passed away in Independence on Saturday, May 17. Brother Chase was noted for his interest in church music and his effective use of it, as well as for his missionary zeal. For some time, following the passing of his companion, he had been in poor health. He had been making his home with his daughter, Mrs. S. A. Burgess of Independence.

Editorial

Admissions to Graceland College

The following report has been prepared by the Public Relations Department of Graceland College in the interest of clarifying the present position of the college with relation to the admission of students for the school term of 1947-48.

Graceland College is still admitting students for the term which begins this fall.

Application forms have been going out to students since March 1. The Student Selection Committee has been meeting regularly since May 1 to consider and return forms. A portion of the student body has been selected, and they have been notified of the committee's action. But the bulk of the student body which will meet for the first time when the West Door opens wide on September 15, have not been chosen.

They will be chosen between now and the beginning of the fall term. The committee will be considering applications throughout the summer.

This means that there is still ample opportunity for the prospective student to apply for admission to Graceland College. He should write the Student Selection Committee for application papers. These will be sent to him immediately on request.

Application forms are sent out to the prospective student only on the basis of request. When he has returned his completed forms to the committee along with other supporting data as mentioned in the forms, the committee meets immediately to consider his application. As soon as the committee has come to a decision on the applicant, he is informed of that decision.

Six hundred students, of which about 300 will be new, will be admitted to Graceland this fall. Many of the 300 will be admitted from students who to this moment have not indicated to the college their desire to enroll.

The Student Selection Committee invites inquiry from the prospective student.

OFFICIAL

Organization of New District

Meetings will be held on Sunday, June 8, 1947, at the church at 17 East Earl Street, Youngstown, Ohio, for the chief purpose of perfecting the organization of a new district recently provided for that area. Elder D. Blair Jensen of the Quorum of Twelve will be present to supervise this work. Prayer service will be held at 9:30 a.m., preaching at 11:00 a.m. and business meeting at 2:30 in the afternoon. This new district will be comprised of Trumble, Mahoning and Columbiana Counties in Ohio, and Beaver, Butler, Lawrence, Venango, Mercer and Crawford Counties in Pennsylvania. A good representation from this territory is requested.

THE FIRST PRESIDENCY,
By F. Henry Edwards

Changes in District Boundaries

At a joint council of the First Presidency, Quorum of Twelve, and Presiding Bishopric held at the Auditorium, Independence, Missouri, on Tuesday, April 15 last, the following changes in district boundaries were made:

WISCONSIN AND MINNESOTA: The following Wisconsin counties were transferred to the Minnesota District: Douglas, Bayfield, Ashland, Burnett, Washburn, Sawyer, Polk, Barron, Rusk, St. Croix, Pierce, Dunn, Chippewa, Eau Claire, Pepin, Buffalo, Trempleau, and Jackson. This places in the Minnesota administration the branches at Eau Claire and Ladysmith, Frankfort, Chetek, and Black River Falls, and the nonresident Saints of these regions. The enlarged Minnesota District is under the apostolic direction of Elder R. E. Davey.

The northern boundary of the Southern Wisconsin District was readjusted so as to run from Lake Michigan to the western boundary of Juneau County, thence north on the western boundary of Juneau County, and then west on the northern boundary of Monroe County, and then to follow the course of the Black River to LaCrosse. This will be known as the Wisconsin District. The

remainder of the state of Wisconsin is declared unorganized territory.

OREGON: The Portland District was enlarged by the addition of Wallowa, Union, Baker Counties, and the eastern half of Grant County. This will ensure closer administrative supervision for the Baker, LaGrande, and Wallowa groups.

MICHIGAN AND ONTARIO: The Sudbury and Algoma districts and Manitoulin Island have been transferred from the Owen Sound, Ontario, District and joined to Alger, Delta, Schoolcraft, Luce, Chippewa, and Mackinac Counties of Northern Michigan District to form the new Sault Ste Marie District, which will be under the apostolic direction of Elder D. Blair Jensen. Brother Jensen will call the initial conference of the new district at his early convenience.

MICHIGAN: Northern Michigan District to be bounded on the north by the Straits of Mackinac, on the west by Lake Michigan, on the east by Lake Huron, and on the south by the southern boundaries of the counties of Benzie, Grand Traverse, Kalkaska, Crawford, Oscoda, and Alcona.

Central Michigan District to be bounded on the north by the southern boundary of the Northern District, on the west by Lake Michigan, on the east by Lake Huron, and on the south by the southern boundaries of counties of Mason, Lake, Osceola, Clare, Gladwin, and Arenac.

The South Central Michigan District to be comprised of Oceana, Newago, Mecosta, Isabella, Midland, Gratiot, Bay Saginaw Counties.

The territory of the Western Michigan District is included in the foregoing, and that district is therefore abolished.

ONTARIO: The following counties, hitherto part of the Toronto District, will henceforth be considered as unorganized territory: Timiskaming, Parry Sound, Nipissing, Hastings, Renfrew, Lennox Addition, Prince Edward, Frontenac, Lanark, Leed, Greenville, Carlton, Dundas, Storm, Russell, Prescott, and Glengory. Ministry to the Saints in this area will be the direct responsibility of Elder D. Blair Jensen or his appointees. The Bishopric will be represented by Bishop John C. Dent of 387 Central Avenue, London, Ontario.

PENNSYLVANIA AND OHIO: Counties which were formerly part of the Kirtland, Pittsburgh, or West Virginia Districts have now been associated to form a new district consisting of Lawrence, Beaver, Butler, Venango, Mercer, and Crawford Counties in Pennsylvania, and Columbiana, Mahoning, and Trumbull Counties in Ohio. The congregations affected are Warren, Ohio; Youngstown,

(Continued on page 8.)

Open Letter to the Young People of the Church

Dear Young People:

The Conference of 1947 marked the tenth anniversary of Zion's League, and those who are closest to the young people who participated say that some of the best work of the ten years was done during Conference. We hope and expect that as the influence of the Conference spreads throughout the church one of its results will be a more vigorous, more understanding, more sustained, and more fully co-ordinated participation in the work of the church by individual young people and by the local and general Zion's League groups. This has already been forecast by the adoption of the project for raising \$25,000 by the church-wide Zion's League and for contributing a large proportion of this money for work in missions abroad.

We are most happy to have you working in a constantly closer partnership with the older members of the church. The church has no Tomorrow except as you make that Tomorrow; and the dreams that we have cherished will never be realized except as you carry them to fruition.

Because we are so deeply concerned that we shall work together, and that the best values of our experience shall be made readily available to you, we are here offering some suggestions regarding your contribution to the life and power of the church. Some of these suggestions may sound quite familiar. Indeed, most of them may do so. But in our opinion they are fundamentally important, and we are passing them on with a prayer that they will be truly helpful.

The first and most searching obligation laid on kingdom builders is the obligation of wholehearted loyalty to our King. Take the Lord Jesus Christ as your Leader and Exemplar, and open your life to his guidance through

prayer, meditation, study of the Scriptures, and diligent efforts to do his bidding.

The most significant point at which you can build into our kingdom enterprise is in elevating the quality of your own lives. We plead with you not to let any mere activities, or any secondary contributions, take the place of this fundamental requirement. The next step forward in the building of the kingdom of God requires an army of young men and women who are clean and honest and forthright and co-operative and happy. The greatest contribution you can make to the church is the contribution of your own selves. To make this gift truly great, you must yourselves become the vanguard of a great people. Serve God with your heart, might, mind, and strength. Give him clean bodies, sound and cultivated minds, and the devotion of warm hearts.

We are frankly eager that you shall raise your standards of education. At such a time as this, when opportunities for education are available to all who are willing to make the effort, we admonish you most earnestly to augment your faith in God and your devotion to his service by preparing for life on the highest levels. Give attention to literature and music, study the lessons of history; cultivate respect for the spirit of science, which is love of the truth; look at life with the great of every age and every land. No one whose life is given to the service of God need fear sound education.

As members of the church, you should share happily in the privileges of membership: worship, study, and service. Some of you are already called to positions of responsibility in the priesthood or in the departmental work of the church. But all of you, whether called to leadership or not, should prepare for the better expression of church life in the days to come

by participating in the best life of the church today. Attend services regularly. Take your full share of local responsibility. Be not over-critical of the ministry offered. Cultivate pleasant personal relations with your leaders so that you can share their problems in a friendly and tactful way, passing on to them some of your hopes and the reassurances which your vitality brings.

Some of you have already started married life and have begun to realize how challenging and rewarding the adventure of marriage can be. Many of you look forward to establishing homes of your own. Nowhere can you make a finer contribution to the kingdom. But the love which you expect to demonstrate in your homes demands that you cultivate patience and tolerance and good humor and self-discipline, and these must be rooted in specific and practical situations. It is at this point that our church teaching regarding managing our incomes, filing our inventories, and paying our tithes is of immense spiritual importance. Take God into practical partnership each day, joyously and not grudgingly, as the counterpart and fulfillment of your devotional experiences, and the Zion's graces will come to delightful maturity among you.

Your primary contribution to the organized life of the church will be made in your local branch. No district or general church activities should be permitted to unduly deflect you from taking your rightful places and fulfilling your proper functions in your local branch life. Nevertheless, contacts with the surrounding branches and with the general church are as important to the local Zion's League as contacts with brothers and sisters and parents are to a newly married couple. Share as fully as you can in the total Zion's League endeavor, therefore, but keep in mind the primacy of your local responsibilities.

The Zion's League project for the Conference period is nicely geared to our total church enterprise. It calls specifically for the League to raise \$25,000 to make a special contribution to missions abroad. But far more important than the raising of the money—important as that is—is the interest in world-wide evangel-

ism which we hope this project will develop. We invite you to share with us our deep desire that the gospel shall be more firmly planted in the lands to which it has already been carried; and that as quickly as our strength permits, it shall be planted in centers hitherto unreached by the Restoration message.

Church service is the most demanding enterprise on earth. It calls for character, intelligence, physical health, practical sagacity, artistic insight, and every other kind of qualification. No one of us is fully endowed to meet these demands, but we sincerely believe that your generation may have more to give than any generation of the Restoration so far. We congratulate you on your heritage, and we feel sure that as you enter in and possess it, you will grow in wisdom and in stature and in favor with God and man.

Very sincerely yours,
THE FIRST PRESIDENCY
By Israel A. Smith

The Quorum of Twelve

To the Young People:

The call to "witness Christ" to the world is the privilege and responsibility of every member of the Church of Jesus Christ. Zion's League, representing the youth of the church in action, is an integral part of the church and, therefore, has a very important place in its extension and promotion. The members of Zion's League are expected to fulfill the ordinary duties of church members; but the church needs those who go beyond requirements.

The Church-wide Zion's League at General Conference in 1947 proposed to raise as a missionary project the sum of \$25,000 for use in missions abroad. This is a very worthy and commendable project; the application of the law of sacrifice to help other people—our world neighbors, because we want them to know and enjoy the gospel of Jesus Christ.

The Quorum of Twelve, primarily responsible for promoting the missionary work of the church in all the world, urge all young people to accordingly make a contribution to the cause that means life to a dying world. Remember, the gift without the giver is bare.

Let the youth of the church respond wholeheartedly to their project and demonstrate tangibly their part and place in the total evangelistic program of the church.

Fraternally,
THE QUORUM OF TWELVE,
By: Paul M. Hanson, *President*
George G. Lewis, *Secretary*

The Presiding Bishopric

To the Young People:

It was at the request of a committee of Zion's League delegates attending General Conference that permission was granted to the League to undertake the task of raising \$25,000.00 in this interim Conference period, the major portion to be used for financing missionary work abroad. The committee agreed to apply from \$2,000.00 to \$3,000.00 to cover the cost of procuring two busts of President Frederick M. Smith, one to go to Graceland and one for the Auditorium.

If this were an attempt to avoid the responsibilities of the financial law, or to merely glamorize the raising of funds for missions abroad while neglecting local responsibilities, we could not give support to such a project. We are convinced, however, that it is the

sincere desire of the Zion's League members attending Conference to accept the great challenge of the financial law with all it involves of stewardship of time, talents, and possessions, and by means of this special project unite our youth in the aggressive missionary program of the church.

Such an endeavor calls for wise administration on the part of all officers concerned, careful local planning, hard work and downright sacrifice on the part of our young people. We rejoice in their willingness to accept such a responsibility and give them our full support, assured that their lives shall be enriched, even as their efforts shall make possible the enrichment of other lives through the ministry of the church.

Sincerely yours,

THE PRESIDING BISHOPRIC,

By G. L. DeLapp

Limits

By Norma Anne Kirkendall

FROM MY office window I often watched the post prisoners as they went about doing the odd jobs necessary on this large army installation. Most of these were young men, sentenced from days to months for all forms of insubordination, from failing to answer roll call to refusal to obey specific orders. In most cases the same misdemeanor would have been overlooked if it had occurred in the business world. In military life, however, no laxness of any sort is countenanced. There can be no excuses, no coffee nerves, no jitters, no distractions.

I firmly believe that much of the cause of fast living, traffic accidents, marital disturbances, and ill health are due to lack of self-discipline in those areas. The small slip-up is overlooked or condoned until soon it becomes a major crime within the individual's life. Either the person is living such a life of personal freedom that he has no limits, or he is ignoring his self-imposed limits.

IT'S TOO BAD that there is not some way to punish the person who is insubordinate to the laws of happiness. Thus the selfish, the greedy, the thieves, the liars, and the other offenders of society would be caught

short before their insubordinations had grown to proportions capable of hurting others.

A child is punished for a lie, but an adult may spread a damaging gossip unendingly. That same child is made to repent for the theft of a penny, while his father manipulates his stock purchases, and his mother cheats at bridge. Children who quarrel are forced to shake hands, and soon they are bosom friends again. Yet nations fight wars and carry grudges for generations.

A horse is bridled, a bird is caged, and a monkey is kept on a chain. These restraints are used to keep these animals in check, that their uninhibited actions might not damage the possessions of another. Now, man cannot thus be controlled, and if there were such a control in existence I would be the last to advocate its use. Every individual has his agency and determines his own code of morals. There are institutions to aid his choice of behavior, but there is nothing which can force him to conform to a standard code.

Few people know what they believe, and the majority of human beings are made to believe a certain credo by the excellent advertising of its adherents, rather than by the worth of its works. How can a man discipline himself to a moral code, when he has none?

If a city set up a traffic rule which

said that black cars could go seventy miles per hour, blue cars could go fifty, and red cars could only travel at thirty, there would soon be a committee of indignant citizens petitioning a referendum. Yet, society as a whole works on such a premise. A man of one nationality may be condemned because of his color and not his actions. Thus this man must regulate his personal life, his living, and his every deed to fit a pattern set up by a society bigger than himself or his race. Now his own moral code must be subordinate to one deeming himself superior and any deviation from this standard is considered criminal.

There are the two extremes, the man whose freedom is unlimited, as opposed to a man whose boundaries of action are plainly marked.

My earnest contention is that every man should set his own limits of behavior but be thoroughly familiar with the possible results thereof. Then that man should have developed his ability at self-discipline to the extent that he may control his actions and refrain from any activity which would bring ill results either to himself or to others. If this were true, there would be no need for prisons, for reform schools, or for any type of social ostracism. Then in their place we would have a highly developed self-discipline.

Instructions to Solicitors, Bishop's Agents, and Bishops

Inasmuch as this is a church-wide Zion's League project, it would be our thought that receipts by solicitors, agents, and Bishops should be written to the Zion's League of the branch, district, or stake concerned, and that as far as possible, the writing of receipts to individual members should be avoided.

A receipt should read, "Received from Zion's League, Branch" (Stake or District); the name of the Zion's League treasurer might well be shown on the receipt. In the "Other Items" box in the lower right hand corner of the receipt, should be written "Z. L. Missionary Fund" or some abbreviation which will indicate clearly the purpose of the contribution. The funds received by the solicitor should be included in his regular monthly report and at headquarters will be treated as a special offering and appear on our report as such. If these instructions are followed, the church-wide Zion's League will receive credit for all funds raised for this good cause.

Even more important than the mechanics of receipt writing and reporting, is the opportunity presented for sustained, helpful ministry to our young people. We have been greatly encouraged by the zeal and devotion displayed by our representative Zion's League members attending Conference. The project to raise \$25,000.00 in the interim Conference period is undertaken with the understanding that it is to be included in the program of the various stake, district, and branch organizations, and it does not absolve any young person from complying with the financial law or from giving support to both general and local church needs. It is an "extra"; something additional beyond our normal expectations for them; a "second mile" which they have willingly and eagerly taken upon themselves.

This heart-warming evidence of their devotion should give you opportunity to encourage young people in your branch or district to (1) file financial statements, (2) pay tithing, (3) give offerings to both general and local church. It calls for an educational program which will inform our young people of the functioning of the church and the direct relationship existing between careful management of personal finances and the preaching of the gospel abroad through compliance with the financial law.

In light of the foregoing, we urge that you give encouragement and help to Zion's League as it raises these proposed

funds by group effort. Our prayer is that our young people may be greatly strengthened in this good cause as they work to advance the missionary objectives of the church.

THE PRESIDING BISHOPRIC,
By W. N. Johnson.

OFFICIAL

Changes in District Boundaries

(Continued from page 4.)

Ohio; Sharon, Pa.; New Castle, Pa., and Baldwin, Pa.

The counties of Erie, Warren, and Forest in Pennsylvania were eliminated from the Kirtland District and placed in unorganized territory.

MONTANA AND NORTH DAKOTA: The Eastern Montana District was enlarged by the addition of the following counties which were formerly part of the North Dakota District: Divide, Burke, Williams, Mountrail, McKenzie, Fort Berthold Indian Reservation, Dunn, Golden Valley, Billings, Mercer, Oliver, Stark, Morton, Grant, Hettinger, Slope, Bowman, and Adams.

NORTH DAKOTA AND MINNESOTA: The North Dakota District was enlarged by the addition of the following counties which were formerly part of the Minnesota District: Kittson, Roseau, Lake of the Woods, Beltrami, Marshall, Pennington, Red Lake, Polk, Norman, Mahhomen, and Clearwater.

THE FIRST PRESIDENCY,
By F. Henry Edwards

Appointment of District

President

Notice is hereby given of the appointment of Elder W. J. Breshears as president of the Gulf States District, *vice* Maurice L. Draper, resigned. This appointment is made subject to approval of the next district conference.

THE FIRST PRESIDENCY,
By Israel A. Smith.

The Criterion

It is by behavior, rather than material possessions, that the level of a country's civilization may most truthfully be judged.—Vera Brittain.

Minute Musings

By Norma Anne Kirkendall

Have you ever noticed that "for God's sake" is both a curse and a prayer? It may denote spiritual fidelity and trust or vileness of thought. This phrase speaks of sacrifice or derision; of ingrained love or sacrilege; of growing faith or hypocrisy. It is yours to choose—what shall you use?

* * * * *

Judas betrayed Christ, and when he came to full realization of his guilt, he went out to a lonely field and took his own life. He resorted to suicide as the only solution for his sin. Peter betrayed his Lord, denying him thrice, but his guilt was merely a steppingstone to full repentance, forgiveness, and a new start. To every man comes sin—but is he a Judas or a Peter?

* * * * *

One year 30,000 people left the university stadium when Ohio State was ahead and only one half minute left to play. I stayed, and saw Notre Dame put over the winning touchdown, a heartbreaking sight to an enthusiastic football fan. How many times I've seen people leave a meeting before the benediction. They leave before they ask God's blessing, and thereby lose the great value of the assembly.

* * * * *

My father owned a garage in a southern town. One day a local preacher came to borrow a battery, and the last my dad saw of him was the sign on his car: "Jesus paid it all." Evidently . . . for neither battery nor payment was ever seen. This is the motto of too many people. Your spiritual or temporal credit is *not* sustained because Jesus paid the price. He made the down payment only, we pay the balance of the debt.

www.LatterDayTruth.org

The Prophetic View of Man

By J. A. Koehler

With this article we resume the presentation of the series of radio addresses on the subject, "The Social Philosophy of the Modern Prophet." The series was interrupted at the March 29 issue for General Conference material. Due to an earlier accident, number 18 was omitted, which is presented herewith. The remainder of the series will be presented in regular order.

THE PSALMIST DAVID does not appear to have been a prophet of so high an order as Moses or Samuel. But David had enough of the genius of the prophets to give a very good answer to the question, "What is man, that thou art mindful of him?" And that answer is, Man is a creature of an order "a little lower than the angels"—which is not a low, but a high, order of being.

Almost the first thing said in the first chapter of Genesis and the last thing said in the last chapter of Revelation means that man is made in the image of God. If there is doubt respecting the meaning of "the image of God," we have only to read the first characterization of man in its entirety to dispel that doubt. The substance of that statement is, "And God said let us make man in our own image, after our likeness; and [here is the revealing clause] *let him have dominion.*" Let him possess his own soul. Let him be an originator! a kind of creator of social situations.

"So [in this manner] God created man in his own image . . . and said unto him, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion." In the image of a creator, God created man.

AS WE TURN to almost the last sentence in the last book of the Bible, we find that the first prophetic appreciation of man is also the last. For this is the testimony of St. John: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst say, Come. And whosoever

will, let him [come and] take of the water of life freely;" of his own free moral will.

"Come," "Take," "Will," that human life may be abundant. Man's capacity to become morally—which is to become socially; his capacity to achieve the good life through his own social-self discipline—that is the essence of the prophetic view of man. That is man's business under God.

The invitation to "Come" and to "take of the water of life freely," is but another form of the invitation to "Come unto me"—"me," the way, the truth, and the life. It is God's reminder to man of his capacity to apprehend the truth of human living together—primarily the truth respecting matrimony, industry, and government—and of his freedom to promote the good life by implementing the will of God in the family of social institutions—which, I repeat, it is the business of *man* to build.

"Come unto me" is an invitation to do God's will on earth as it is done in heaven. And that can mean only that man has capacity to achieve the very "Kingdom of God."

THE MORAL LIFE, the life of man's free moral willing, is the social life; and the social life, conformed to the moral order of the universe, is the good life. It is the "fellowship" life. It is the life of love. And love is living-together-ness. It is social unity.

"It is not good that man should be alone" (which means that the good life is a unity of lives) is a



true of one primary affair of a people as of another. It is as true of industry and government as it is of matrimony or education or devotions. The distinctive prophetic view of man is an apprehension of man's capacity to promote the morally right in all social situations. It is a vision of man in God's Kingdom "coming."

There are many prophetic proclamations, injunctions, predictions, and what not, all of which witness that the prophetic view of man is a vision of God's Kingdom coming. I have in mind such proclamations of Isaiah as, "If thou take away from the midst of thee the yoke [if *thou* take it away of thine own free moral will] . . . and if thou draw out thy soul to the hungry . . . [if thou possess thine own soul aright], then shall thy light rise in obscurity" and "ye shall be a delightsome land," and "violence shall no more be heard in thy land, wasting nor destruction within thy borders," but "Thou shalt be called, sought out, a city not forsaken."

I have in mind also such injunctions of Jesus as "Seek ye first the kingdom of God, and his righteousness." (For the Kingdom of God is essentially the righteousness of man's primary affairs); and the promise of

Jesus that if people will do that willingly, for *love* of righteousness and *hatred* of iniquity, "all these things [which are products of the good life] shall be added unto you."

PUT TOGETHER ALL such testimony, and we have the prophetic view of man. And that view is a vision of man accomplishing his warfare, eradicating all the causes of civil strife and human misery and degradation and making the whole business of human living together a soul-welfare-promoting experience.

It is the conviction of the prophets that in the course of human events the good in man shall overcome the bad. It is that in the end all kingdoms of this world shall become kingdoms of our God and of his Christ.

That conviction accounts for the prophetic injunction to accept the responsibility of self-governance. You do not find a Hitler, nor even an Alexander Hamilton, among the prophets. No emperor, no dictator, no bureaucrat, no "ruler" of any kind, no one who sees man as a creature to be managed by a will that is not his own, as cattlemen manage their herds, no one who feels or believes that man is not to be trusted to govern himself aright, was ever numbered with the prophets. Such persons do not have the prophetic view of man.

THE PROPHETS of The Kingdom know even better than any other categories of thinkers that man's instincts tend to manifest themselves in accordance with the stage-setting of his life. They know that man must order his own social affairs aright—primarily his marital, economic, and political affairs—to engender within himself the good spirit. They know that personality cannot fulfill itself, they know that man cannot become moral or spiritual, except through his acceptance of responsibility for the moral character of life in society. The prophets know that it is quite as requisite

that society should be godlike if persons are to be godlike as it is that persons should be born of the godly spirit if society is to be godly.

It is because the prophets do know that truth that we have the social philosophy of the modern prophet. The call of that prophet is to "Seek to bring forth and establish the cause of Zion." It is a call to peoples to accept their inborn responsibility for the constitution of economic society in particular. It is a call to make that society just. It is a call to implement a true religious social philosophy in a whole system of economic institutions; in "A City" out of which the God in whose image man was made shall shine.

THE CALL OF the modern prophet is the call of Moses. And that call is to make the communities in which men live, or to make the business of peoples—which is self-governance—an implementation of righteousness and truth. "Kingdom" righteousness and "kingdom" truth.

The modern prophet knew that the acquired natures of men—which do not represent the image in which man was made—make the fulfillment of the mission of even The Elect extremely difficult. He knew that the failure of his own people to master the true philosophy of social life, which it was his mission to proclaim, presented almost insuperable obstacles to the establishment of the Kingdom of God in his generation.

But the modern prophet knew also—because he was a real Kingdom prophet—that God made man for that mastery. He knew that, in time, the native urge to achieve the good life would become effectual. He knew that God made man to become. The modern prophet, as his social philosophy witnesses, had the distinctive ancient prophetic view of man.

When the high heart we magnify,
And the clear vision celebrate,
And worship greatness passing by,
Ourselves are great.

—Abraham Lincoln.

Ponderings

By Mrs. C. B. Freeman

"Prayer Changes Things"

The occasion was a prayer service.

A young mother arose, and after telling of her confidence in her Father in heaven, she sang this song, "Prayer Changes Things."

Tears swam in the eyes of the congregation. They, too, knew that prayer changes things.

Too many times we try to fight our problems through, but if we would resort to prayer, how easily we would meet these trials. Perhaps it is a problem of child discipline. We do not know just how to meet the situation. Then we take our problem to the Father in prayer, and "Prayer Changes Things." Peace comes, where before was chaos and turmoil, no matter what caused us to fret.

One mother was concerned over a son who had taken the car to town. Roads were not quite safe, and the hour grew late. Her concern grew into deep anxiety, but after taking this to the Master in prayer, prayer changed things. Peace and calm came to her. She knew he was safe.

Many a mother and wife received assurance during the late war when sons, daughters, and husbands were in foreign lands facing they knew not what. Prayer calmed their anxious fears, and gave them courage to live full lives, and to have something fine for their loved ones when they returned.

The Master says, "Have faith in God." Only in seeking him can we know the help he can give.

I have observed with wonder so many intellectual and literary fashions that I have come at last to rely positively upon one conviction alone. No idea is so antiquated that it was not once modern. No idea is so modern that it will not some day be antiquated. . . . To seize the flying thought before it escapes us is our only touch with reality.—Ellen Glasgow.

www.LatterDayTruth.org

To Every Zion's League-- To Every Young Member of the Church-- This Is Our Task-- This Is Our Opportunity!

The persistency of youth for a real job in the missionary effort of the church has been rewarded with the task of raising \$25,000 during the one and one-half year interconference period. The fund will be used for two purposes:

1. A small amount will go for memorializing the spirit of youth which the late President Frederick Madison Smith always recognized. Two bronze busts of the late President Smith will be cast, one to be placed at Graceland College and the other to be placed in the foyer of the Auditorium.
2. The major portion of the fund will go directly into the missionary channels of the church to help in evangelizing the world.

Christ gathered around him the spiritually hungry and fed them. Today, throughout every country of the world, people are spiritually starved. Millions are searching for that food which can be given only by servants of the living God. Zion's League members who have longed to share their vision, to broadcast, as though sowing seed in the springtime, the ideals and inspiration that have come to them through the gospel message, now will find happiness in this missionary fund campaign. We can ill afford to wait longer, for every fleeting day means the loss of an opportunity to tell the good news to some person or groups of people.

In giving to this fund and in our group efforts, it is not enough just to accumulate money. Remember, the spirit with which we carry out this venture will determine its influence. If the united prayers and sacrifice of Zion's League members around the world accompany the drive, the Lord of the Harvest will

surely bless it, and its real value will be increased manyfold. It is up to all of us to do our part, and our faith and prayers are as important as our enthusiasm and financial support.

KEEP THE LAW

In asking Bishop DeLapp for a missionary project, representatives of the Zion's League stressed the fact that it would be a project in addition to the present program of tithing and offerings of the church. They told the Bishop that if he would outline for them such a project, League members would feel that they were more a part of the church missionary endeavor, and many more of them would probably also file their inventories and pay their tithing. The representatives have faith that local Zion's League members will back them up in these commitments.

We must retain our partnership with God if this project is to be 100 per cent successful. We are told, "It is required of the Lord, at the hand of every steward, to render an account of his stewardship." To all of us, there is a divinely given responsibility for the use we make of our time, our talents, and our money. The faithful accounting to the Bishopric for our stewardship is one small means of showing that we desire to retain this right relationship with God and that we are in a small measure appreciative of the spiritual and material blessings we receive from him. Through this channel, we become more keenly aware of the loving partnership which is possible with our Heavenly Father.

Much of our tithes will go through the regular designated channels into keeping missionaries and

their families in the field. In addition to this, the Zion's League missionary fund will help in the enormous task we have of spreading the gospel throughout the world.

CO-OPERATION NEEDED

For complete success in our campaign to raise funds for the Zion's League Missionary project, there must be a spirit of co-operation. This will mean first of all, discussing plans with Zion's League supervisors, church school directors, pastors, and district officers so that there will be no conflicts. At local and district council meetings, plans can well be discussed. If these people in administrative capacity are consulted before beginning a project and frequently as it progresses, there should be a unity of effort which is desired. Let's show other members of the church that we do want to co-operate and that through co-operation with our leaders, with other members of the branch, and among ourselves, the Zion's League can accomplish big things.

SET YOUR QUOTAS

Not being in a position to know local conditions, the General Zion's League officers have not set quotas to be raised other than the goal of \$25,000. This may be done however in your branch or district after considering local needs and discussing your plans with local church officers. In some branches, funds may be quite urgent for a new church building or an addition to the present building. In such cases, the goals will be low as compared to what they would have been other-

(Continued on page 14.)

We've a Story to T

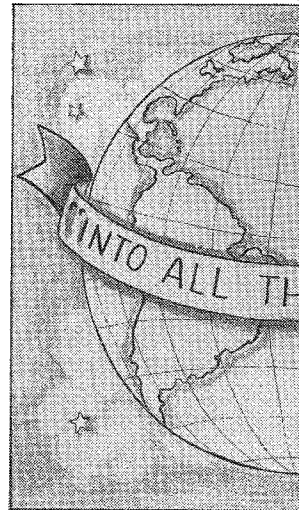
International
Group at
Graceland
College,
1946-47



Youth throughout
for the Missionary
stewardship during
half year interconfe
October 1, 1948

Zion's League Goes International

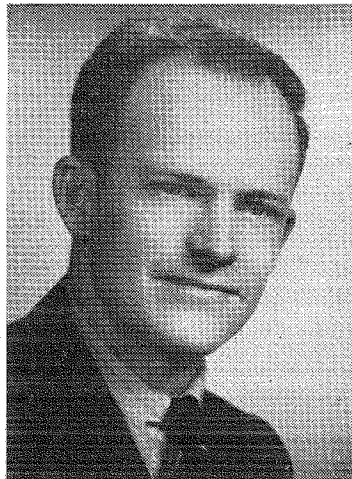
YOUNG PEOPLE GIVE REAL MEANING TO
THE GREAT COMMISSION, "GO YE INTO
ALL THE WORLD AND PREACH THE GOSPEL
TO EVERY CREATURE."



THESE YOUNG LEADERS ARE MEMBERS OF THE Z

Introducing:

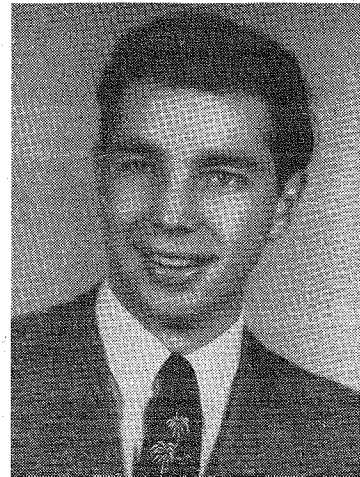
ZION'S LEAGUE
COUNCIL
for
1947-48



F. CARL MESLE



CAROLYN WALDEN

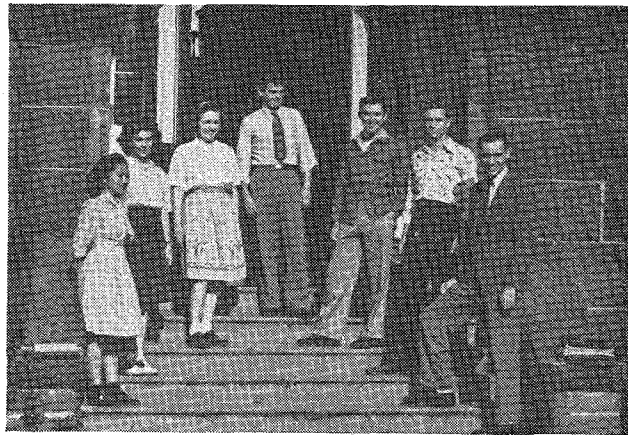


GORDON MESLEY

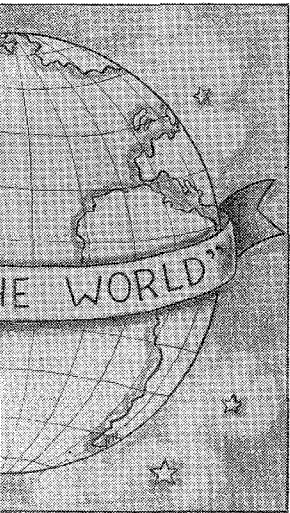
www.LatterDayTruth.org

Tell to the Nations!

the church will unite
Drive as part of their
the next one and one-
erence period, ending



Welcoming
International
Representatives
at West Door
of Graceland's
"Ad" Building



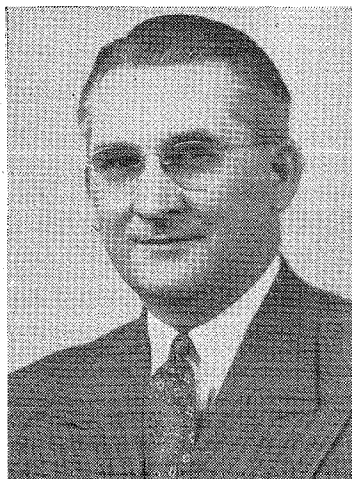
Missions Abroad Project, \$25,000 Fund

YOU CAN HELP IN THIS GREAT MISSION-
ARY PROJECT. BE SURE THAT YOUR
BRANCH GIVES "ALL OUT" SUPPORT. THE
TIME IS HERE FOR ACTION.

ION'S LEAGUE COUNCIL HEADING THE CAMPAIGN



SADI ANKA MOON



RICHARD WOODS



MARY B. HILL



MELVIN FOWLER

Money Raising Ideas That Clicked For Zion's League

Programs

1. A special program held in connection with the Restoration Festival with a missionary offering being taken.
2. A play or religious drama.
3. A music festival to be held in four languages.
4. A variety show.
5. A mock radio program.
6. A minstrel show.
7. A program to include recordings made from musicals from other Zion's Leagues.
8. A "Church Chautauqua."

It was suggested that any of the above programs could be repeated before other district Zion's Leagues, parent-teacher associations, and various other organizations, with the proceeds being divided with the sponsoring organization.

Dinners

1. A "family night" with a charge made for the supper.
2. A Zion's League Founders Day banquet, June 27, at which time special recognition could be given to past presidents of the local League.
3. An International Dinner with booths appropriately decorated and from which native dishes could be served representative of our missions abroad.
4. A banquet with the theme, the program, decorations, and the dinner representative of one of our missions abroad.
5. A picnic and charge according to weight—a penny a pound.
6. A foodless supper, guests to pay for the supper whether they attended or not and a worship service presented to provide spiritual food.
7. A box supper.

Projects

1. A bake sale.
2. A rummage or white elephant sale.
3. Make, repair, and sell toys, clothing, and miscellaneous articles.
4. A picture night with projector. (Also travelogues, slides, and illustrations from countries in which our missionaries are located.)
5. Printing of a "Birthday Calendar." (Pay to have name put on calendar, advertising sold to local merchants, charge made for printed calendar.)

6. A paper and magazine drive.
7. A garden project. One Zion's League raised \$400 from eight acres of alfalfa. This could be duplicated with potatoes, etc.
8. A luncheon and fashion show can be sponsored with assistance from local merchants.
9. Sell greeting cards the year-round. (Christmas, Easter, valentines, get-well, sympathy, etc.)
10. Sell Christmas text calendars and Christian verse wall plaques.
11. A basketball and volleyball tournament.
12. A hobby show.
13. Be the agent for a florist during special seasons.
14. Concessions at the district reunion.

Individual Means

Each Zion's League member should sacrifice at least one thing each month to swell your League's missionary fund for the Missionary Fund project. (A meal, an article of clothing, some commercial recreation, etc.)

Wherever possible, the missionary theme should be tied in with the Zion's League project. This can be done with decorations, with pictures and flags from our mission abroad, and with songs, stories, or readings depicting the life of the people inhabiting the countries where our missions are located or where we hope they will be able to go as soon as funds are available.

To Every Zion's League—

(Continued from page 11.)

wise. Whatever the goal, however, we know we can depend on you to work to reach it.

Every Zion's Leaguer also knows that his efforts are being supplemented by others. Members throughout the world are supporting this campaign with their prayers, their talents, and their sacrifices. Moral support is also being given by every other age group in the church. As we accomplish that which has been entrusted to us, we have the opportunity to "try ourselves," and greater

responsibilities can be assumed as we are proved worthy.

The whole wide world for Jesus!
The marching order sound;
Go ye and preach the gospel
Wherever man is found.
The whole wide world for Jesus!
Ride forth, O conquering King,
Through all the mighty nations
The world to glory bring!

The whole wide world!
The whole wide world!
Proclaim the gospel tidings
Through the whole wide world!
Lift up the cross for Jesus,
His banner be unfurled,
Till every tongue confess him
Through the whole wide world!

Did You Ever Hear?

Did you ever hear of a man who lost his job because he was a total abstainer?

Did you ever hear of an insurance company that offered reduced premiums to booze addicts?

Did you ever hear of a woman saying, "My husband would be the best man in the world if he would only drink"?

Did you ever hear of a chauffeur who could drive his car with more safety if he took a snort of alcohol before starting out?

Did you ever hear of a railway engineer who stood better with his employers if he patronized the saloon or a cocktail bar?

Did you ever hear of a child who complained because his daddy did not come home half soused?

Did you ever hear of a man who objected to his daughter marrying a man because he was not a booze addict?

Did you ever hear of a woman complaining because her husband spent too little time in the grocery?

Did you ever hear of a murderer on the gallows declaring that his abstinence practices led him to his predicament?

Did you ever hear of a man who beat his wife and thrashed his baby because he was sober when he came home?

Did you ever hear of a house owner who charged higher rentals because a saloon had been set up next door?—W. E. Johnston, in *The Standard* (Australia).

Personal Evangelism

By Ethel G. Bryant

(A talk given to the Women's Class at the Regional meeting at Tacoma, Washington, Sunday morning, January 26, 1947.)

THE WORD "EVANGEL" means good news or gospel. Evangelism means the proclamation of the gospel or to share Christ with others. Evangel is the seed; evangelism is sowing the seed. When Jesus was here among men, evangelism was the theme of his message. He came down from heaven to teach men how to live together in love.

The first service I ever attended in the Latter Day Saint Church was a business session at a district conference. At this business meeting, the Holy Spirit came to me in such great power that it convinced me that this is truly the Church of Jesus Christ. In less than two months, I became a member of this organization. A short time after becoming a member, I went to my mother's home for a visit. In the locality where my mother lived, the Latter Day Saint Church was unheard of. I tried to tell my mother what I had found but she would not listen. She told others I had lost my mind over religion. At this same time I also visited my husband's sisters. They are members of the Baptist Church. These three sisters of my husband's are fine women, and I thought all I would have to do would be to tell them about the church, and they would accept it as I had done. However, I was disappointed when they argued against every point I brought up. At that time I had lots of enthusiasm, very little knowledge, and no wisdom. It is better that we learn what we as a church believe before we try to impart it to others.

I presume the majority of us here today are mothers. Our evangelism starts first in our homes. We must save our own children and our companions to the church if they are outside the fold. And I would like to say right here that I think the best

way to interest and win our companions is for us to be interested in the work and progress of the church ourselves. If we want other people to be enthusiastic, we've got to be enthusiastic ourselves. Then from us they will catch that fire and enthusiasm which come only from serving. I am acquainted with a number of women who are members of the church whose husbands do not belong, and from my observation, if these wives themselves were more enthusiastic, I am convinced that their husbands would become more interested. This gospel is contagious. It is *caught* as well as *taught*.

Then there are those weak members of the branch. We must not let them develop the habit of staying away from church. We are faced with the fact that in most of our branches only one third to one half of the membership attend church regularly. There is something lacking in the branch, or there is something lacking in the members who stay away. We should try in some way to learn, if we can, just what the trouble is. I am acquainted with a woman who is a good Latter Day Saint who at one time gradually developed the habit of staying away from church. She thought she had a good reason for staying away. And the longer she stayed away, the more justified her reason seemed to her. I visited this sister, and she talked at first as though she would never attend church again. She made excuses why she was not attending the services, and she was pretty independent about the whole thing. I talked to her very kindly but firmly and told her this is the work of God and nothing that members say or do should keep us away. After a time she gradually started coming back,

and now she attends all of the services and takes part.

Concerning the priesthood, it is the duty of the teachers and deacons to see that the church meet together often, and also see that all members do their duty (Doctrine and Covenants 17:11; 83:22). The teachers and deacons are also responsible for the attendance of our membership, but nowhere does the law say that good and intelligent and well-meaning lay members including women cannot visit in attempts to reclaim careless brothers and sisters. This is where we come in. In this business of reclaiming nonattending members there is no substitute for personal contact.

To be successful missionaries, the prospect must first admire and respect the bearer of the message before he will admire and respect the message. We gain this admiration and respect through love and kindness. We gain this love and kindness by serving our Heavenly Father, and we serve our Heavenly Father by serving our fellow men.

Several years ago I read in the *Herald* where 80 per cent of our people are won by personal contact of the membership; not by sermons or series of meetings but by personal contact. The missionary effort starts before the sermons or series of meetings begin. One must first succeed in persuading people to attend church before they can be preached to. There is where the personal contact enters in.

In a recent booklet, *Priesthood Study Outlines*, published in 1946, page 151, Apostle Hield said concerning personal contact, "Ninety-five per cent of the people first learn of our truths because of the concern of a friend."

My experience has been that every person we try to interest in the church will have to be approached differently. Some like the social side of the gospel or our Zionite ideals, others like the spiritual, still others are attracted by the intellec-

(Continued on page 18.)

A Talk With God

A STORY BY BETTY LOU SANFORD

MARTHA sat straight up in bed. Something had wakened her. Her heart was beating much too fast, and the little pulse in her throat was throbbing wildly. Her hands felt clammy, and her breath came in little jerks. She was actually terrified of the darkness. She reached out on the bed beside her and touched an empty pillow. John was gone!

For a moment she stifled the desire to scream, then her head cleared, and she remembered he had gone to Nauvoo for the day. Hesitantly, she glanced around the darkened room. Shadows gave the dresser and chair eerie shapes, and the wind, which was rising steadily outside, blew the curtains about wildly, into the open window.

When the wild cry of fright rang through the house in that next instant, she fought back her terror of the shadowy darkness and sprang out of bed.

Lucie! That scream had been Lucie's! Disregarding the coldness of the floor beneath her bare feet and the blackness of the hall before her, she somehow managed to reach her daughter's room just as a light flashed on beneath the crack of the closed door.

Lucie had the look of a wild woman. She sat motionless on the bed, rigid and tense, staring at Martha with eyes that were seeing nothing. "I was dreaming again. When I screamed, I woke up. I was there beside him. I saw his smile and his firm hands upon the wheel. I said, 'Darling, we're going to—Watch out!'—Oh, Mother!" The frozen look had disappeared, and she fell into a passionate storm of weeping as Martha gathered her gently into her arms. "Oh, God! God! Why did this have to happen now? Why tonight of all nights? Hasn't she suffered enough? Hasn't she paid for everything now? She's so young yet, why should she have to go through this again?"

Martha Logan stroked her daughter's hair soothingly and gave what little comfort she could. "There, there, Baby, there's nothing to worry about any more. It's all over and forgotten. You go ahead and cry, and then you'll feel more like sleeping. Tomorrow's going to be a big day for you, and you mustn't let this upset you so."

A LONG TIME LATER, Martha lay awake, staring into the darkness about her. This time she lay without fear, for her mind was far away from her present surroundings.

Sometimes doing what was right just didn't seem to be enough. Sometimes no matter how good a person you were or what you believed in, the hard knocks just seemed to come to you anyway.

Lucie hadn't been like her brother, Paul. She hadn't accepted her parents' religion without any forethought. From the moment she had been old enough to make her own decisions and come to her own conclusions, she had rebelled against the staid, precise pattern for living set down for her by her mother and father, and their mother and father before them. She had been as good a child as Paul, sometimes better, but she had never joined the church nor accepted their faith. It had made Martha and John despondent many times, and it was often the source of great embarrassment—a minister's daughter who did not even belong to the church of her father's faith. But at eight, when all the other children were being baptized, Lucie had rebelled. She said she didn't want to be baptized 'till she knew what she was doing. Something in her appeal had withheld family argument. "Later," they had said, but later had never come. She went to church every Sunday, and she gave of her talents and her time to help those who needed her, but still she did not join.

Martha and John had both prayed for her often. Long ago they had discovered that it wasn't stubbornness that held her back, but uncertainty. She was seeking! She was striving to find all the right answers of her puzzling curiosity before she accepted the Latter Day Saint doctrine. She was a product of modern youth—wanting to know "why" and "what" made such and such a thing so. The basic facts had been presented to her many times, but the spiritual revelation of assurance had never been given her. So she had stumbled along blindly, gathering a scrap here and a scrap there. Constantly she added to her source of knowledge, a keen, clear, concise understanding of life and the people who dwell in it. People liked Lucie. Friends gathered about her at all times. She had a talent for painting, and she dabbled a little at poetry. She loved to sing, and she took extreme pleasure in

teaching the children's classes at Sunday school.

But she had her faults, too. She had a preoccupied state of mind that sometimes irritated people. She made hasty judgments and then had to back track and discover and forgive. She had "pet peeves" that sometimes became radical points of view that she would refuse to change. Drinking was one of them. She couldn't stand a drunkard. She had no pity, no compassion for one whatsoever. She didn't try to excuse him for his weakness and would listen to no reasonable explanation concerning him even if one could be found. About other conditions, particularly mental, she had every thought of gentleness and understanding and mercy. Sometimes her attitudes just didn't make sense, but she was entirely human in that respect.

* * * * *

MARTHA TRIED IN VAIN to relax and go to sleep. Tomorrow would be a big day, and she would have to be at her best in order to strengthen Lucie after what had happened tonight.

It just didn't seem fair. Lucie had tried so hard. She had always been so eager to learn.

She'd had lots of fun in high school—never went in for the "necking parties" and "drinking sprees," but had had her share of thrills and excitement. Martha remembered how they'd worried about the dancing problem. Lucie had never particularly cared for it, but when she became a junior in high school, the thrill of the annual junior and senior prom was almost too much for her to stifle. She had wanted to go so badly, and they had debated it so long, but in the end, with her promise of "being good," they had consented. Not however, without much fasting and prayer before making their decision.

She had looked breath-takingly lovely in her first formal with Johnny Nelson's roses pinned to her shoulder. By rights she wasn't a particularly handsome girl, but that night, with the stars of happiness shining in her eyes and the excitement bubbling in her cheeks, she had come very close to being beautiful.

That was the night she fell in love! The next morning she and Martha had sat a long time in her airy bedroom and discussed the prom and Johnny. They hadn't danced much, she said, just sat and watched everyone else. She and Johnny had gone to Sunday school together for years but had never really been acquainted before. They had both been thrilled and eager to "soak in" all that was going on around them that someday they might tell their grandchildren what "heathens" they had been.

John had passed lightly over the idea of his daughter's being in love, but gradu-

ally they began to sit up and take notice of how often Lucie and Johnny Nelson went to church together, how often the lad was down for supper at the house, and how often they went to school basketball games together. Sometimes, Lucie and he would have long talks, and he began to realize with almost a prayerful thanksgiving that she was beginning to see some of the things she had never been able to see before.

Just before Johnny left for the Navy, after completing his senior year in school, two things happened which nearly changed Lucie over night. The first was the receiving of a small glittering diamond from him for her third finger left hand. At first, Martha and John had protested that she was far too young, but Johnny had signed up for two years and by that time Lucie would be old enough to take the serious step of marriage. She had gone about in a daze. Loving Johnny had put a new zeal and new life into her. She came closer to knowing God in those few weeks than she ever had before. She had admitted to her mother that she spent more hours in prayer and fasting than ever before.

The second event was a direct answer to John and Martha's prayers. Johnny was called to the priesthood! If ever Lucie needed proof of God's reality, she came the closest to receiving it then from Johnny. He never tried to persuade her to believe in his God and his church, but he never let a day go by without teaching her some new principle to add to her growing knowledge.

Lucie had changed after Johnny left. She began to read more. Several times Martha had seen the *Call at Evening and Riches Untold* lying on the bedstand, with lines and phrases underlined in dark ink. Often she spent hours reading over Johnny's letters and sometimes read excerpts from them to the family. She offered prayer at the table more often and asked her father countless questions about the church.

When Johnny got home on leave, he preached his first sermon in the little church he himself had grown up in. Martha had watched her daughter's quiet face that morning and had seen the various emotions play across it. That day she knew that God was answering their prayers. Lucie was going to join the church. She was finding God.

Two years were a long time to wait. Lucie finished high school and thought of attending Graceland but wanted to wait until Johnny got home to decide. Johnny's folks were wonderful to her, and no girl could have been so amply blessed as she. She seemed at last to realize this and was waiting only for his return so she could be baptized.

MARTHA GOT OUT of bed, went over to the window and stared out. The wind had died down considerably, and the moon was beginning to shine brightly. She stared up at the heavens above her and shook her head as if to erase the memory of what had happened after Johnny got his discharge.

Easter Sunday he had walked in unannounced, and Lucie had nearly had hysterics. That evening when the family gathered for their evening worship, she had confessed before them all her unworthiness and her humbleness to God for what he had given her. How could she doubt that there was a God now that such happiness was hers to enjoy?

Wedding plans and baptism plans were combined. The baptism was to be held exactly one week before the wedding.

* * * * *

MARTHA SHUDDERED involuntarily and almost refused to allow her mind to go on remembering. The two of them, Johnny and Lucie, had driven over to Nauvoo for a Zion's League meeting one night and were rather late in getting started back. Lucie had not been able to tell them exactly what had happened, but just shortly outside the city limits a drunken driver had suddenly appeared out of nowhere, and both cars had turned over. Martha could still see Lucie lying in the hospital bed that night after they had finally reached her. She could still feel those beseeching eyes upon her as Lucie had opened them and looked around the bare, white hospital room. Her first words, her first thoughts, were of him. "Johnny?" she had asked. John had refused to meet her gaze.

"He's dead, Lucie."
Wearily Martha crept back to bed. "Oh, God," she prayed. "Tomorrow she's going to be baptized. Tomorrow, after six long months of sorrow, she is going to enter your church here on earth. Why did this have to happen to her tonight? Why? Why? Why?" Unable to find the answer to these questions, Martha at last fell into a deep, troubled sleep.

* * * * *

JOHN was shaking her gently. "Wake up, sleepyhead, and greet the morn. Today's a big day for us."

She clung to him for a moment, feeling a strange weakness grip her. She felt the firm strength of his arms and compared it with the firm strength of the man himself. Beside him, her own weakness showed up ever so clearly. She hesitated about telling him of last night and finally decided against it. She got out of bed with forced cheerfulness she did not feel.

Lucie looked pale, but otherwise nothing seemed amiss. John took it for a sign of nervousness and thought nothing about it. Paul was in exceptionally good spirits

and teased Lucie until the old smile tugged at her mouth again. Only one long look passed between mother and daughter, and it was enough to assure Martha that Lucie was game and would go through with this but that she had lost a deep portion of the new faith she had so miraculously acquired.

* * * * *

LEONA ANDERSON had just been baptized and Lucie was to be next. Martha sat with folded hands and prayed that God would be merciful and enlighten their ignorant minds as to the doing of his will.

John stepped into the water and Lucie started toward him. As she took her father's outstretched hand, her features changed. Her eyes shone with a radiance Martha had never before imagined. Her lips were parted slightly and her head was thrown back proudly and upon her face was the most precious, the most beautiful, the most blinding look of reassurance and happiness and peace that Martha had ever seen. She could hardly see through her tears.

"I baptize you in the name of the Father, and of the Son, and of the Holy Ghost, Amen."

* * * * *

LUCIE reached Martha first. Tears were coming down her cheeks, and she was trembling, but she was walking straight and tall and proud.

"Hello, darling" her mother said.
"Mother! I talked with God!"
"I know, dear, I know."
"You knew, Mother?"
"Yes, I knew."
"And was he pleased, Mother? Was he proud of me as I went under the water?"

Martha could still see the shining light which had ascended above her daughter's head as John had said "Amen," and she smiled through her own tears.

"Yes, dear. I'm sure he was pleased."

Golden Wedding Anniversary

Mr. and Mrs. Clyde Conard, 417 Freeman, Topeka, Kansas, celebrated their golden wedding anniversary on April 29. On Sunday, May 4, they held open house at their home from 2 until 5 p.m. They were married at the Reorganized Church in Fanning, Kansas, in 1897. They have three living children; two daughters: Mrs. John Northrup and Mrs. Arthur Marchall; a son, Oscar Conard; ten grandchildren, and three great-grandchildren. Mr. Conard's mother, Mrs. America Chapple, is eighty-nine years old and lives near Fanning.

Personal Evangelism

(Continued from page 15.)

tual part. A woman with whom I work is keenly aware of the gross inequality that exists in the world. She would like very much to do something to better working conditions. She would like to see everyone have his needs and just wants. This woman will have to be taught about the social order that God through men is going to establish here on earth. She will have to be won by our economic philosophy.

I also work with a girl who is Jewish. And at the time I became acquainted with her, she was an atheist. This is an unusual combination. I consider myself very fortunate to have this rare opportunity, to tell the gospel to one who is Jewish and an atheist. About three years ago when I first became acquainted with her, she was an talk religion to her, and she said to me, "There is no God." Here is a missionary problem that a sermon or a series of meetings could not possibly reach, because this girl won't go to church. But she has been reached by personal contact. When I first began talking with this girl three years ago, she said to me, "There is no God," but after two years of love, kindness, long-suffering, patience, constant and intimate association with this girl, she became an agnostic and told me, "I don't know whether there is a God or not." Now after three years of personal contact, she tells me she believes there is a supreme being. I was attracted to this girl because of her outstanding character. She has a deep love for her fellow men, she is kind, unselfish, decent, and strictly honest.

I think another good way to evangelize is by distributing tracts. We should select a suitable tract for each personality. Many times when I tell people what church I belong to, they usually respond by saying, "Oh! You're a Mormon." In this case a proper tract to give them would be,

Differences That Persist, by Elbert A. Smith. If people are interested in learning the beliefs of our church, an appropriate tract to give them would be, *The Latter Day Saints and What They Believe*, by A. B. Phillips. If someone's church believes the proper mode of baptism is sprinkling, give him a tract on baptism by immersion for the remission of sins. It might be more tactful in this case to give him a tract on what we believe about baptism, than to try to tell him for fear it might offend.

Both my husband and I are acquainted with a very fine married couple. We have known this couple for about four years. We are very good friends. On many occasions during these four years, we have tried to tell them about our church, but our friends resent very much the subject of religion. Still they are good people, and they are fond of us. Some might think they are lost to the church and why bother about them; but we don't think so; it's just a matter of a different approach. We sent them a nonmember subscription to the *Saints' Herald*, and much of the former resentment is being broken down. Furthermore, sending a nonmember a subscription to the *Saints' Herald* requires very little effort and very little money. This couple to whom we could not tell the story are now receiving our church paper once each week or fifty-two times a year for one dollar and fifty cents which is about three cents a copy. The constant arrival of this paper once each week will do more good than showering people with literature once or occasionally, and then not following up these contacts. Giving a person too much to read at one time might discourage him from reading any of it.

My husband and I have given away perhaps fifty copies of *The Call at Evening*, by Jessie Ward. This book, we think, contains one of the best missionary messages for beginners, that the church publishes. *The Call at Evening* is very reasonably priced, it sells for one dollar and a

LETTERS

Converted Schoolhouse Makes a Church

Last October, we were told the church we had been renting for the past six years would no longer be available. Our group was small, and we had no money to build, so the future looked discouraging until one member heard of an abandoned schoolhouse which was for sale. He purchased it and resold it to the group for the same price. It was moved to a suitable lot by the men of the congregation, who also dug the basement for it. Funds were solicited from the businessmen and several friends also contributed; among these were Irby Mundy and Sarah Hudson. The women sold cards and small kitchen appliances and sponsored a rummage sale and swap shop. Actual cost of reconversion was \$4,000, of which only \$1,000 remains to be paid. The floor has been sanded and varnished. The piano was purchased from the city for \$1.00 and a table, stand, pulpit, and stoves bought at reduced prices. A picture of "The Last Supper" was contributed by a friend. Part of the cement for the concrete foundation was donated, and other materials were purchased at a ten per cent discount.

The members of Eldorado congregation wish to express their thanks to all who helped them in establishing their present church home.

Mrs. Arlie Knollenberg
1101 West Carr Street
Eldorado, Kansas

Report on Wallowa, Oregon

This little town is one of many such beautiful places in the valleys of north-eastern Oregon. It is located forty-eight miles northeast of LaGrande in the rich Wallowa Valley—an area almost untouched by Latter Day Saint evangelism.

At present, however, there are three

quarter and can be purchased at the Herald Publishing House.

The world is in dire need of God's plan of salvation. What could create within us more joy, more soul satisfaction than presenting his message to the world. In conclusion may I say, "Soul-winning is the most thrilling adventure upon which a human being can enter." We are told in Proverbs, chapter 11, and verse 30, "He that winneth souls is wise."

www.LatterDayTruth.org

priests in Wallowa. Priest Frank Wilcox, originally of Sweet Home, is specializing in church school work and has employed the use of visual aids in his teaching. Two of us attended the recent Portland District Conference at Salem. The ordination service, in charge of District President J. L. Verhei, was exceptionally impressive. My brother was ordained to the office of priest at this time. He is in charge of the church school at both LaGrande and Wallowa. Last Sunday we drove eighty miles to meet with the scattered Saints of Pondosa and Baker; we hope these people will be instrumental in establishing branches in the future. W. T. Ferguson and Frank Wilcox were in charge of the Communion service, which was a spiritual feast for the isolated members. I was the speaker at the evening service.

Although this beautiful mountain country has not long been a field of missionary endeavor, it may later be a stake of Zion.

Orrin R. Wilcox.

Box 434
Wallowa, Oregon

Will Appreciate Letters

I greatly enjoy reading the *Herald* and other church literature. At our family worship, we are reading the New Testament. My husband is not a member of the Reorganized Church, and most of my family and old acquaintances have moved from Corinth, but we continue to hold services. The majority of the members come from other towns.

I send greetings to all my friends in the church. I shall appreciate receiving letters from any of the sisters who care to write.

Mrs. Alex Duff.

Corinth, Ontario
Canada

Golden Wedding

Open house in observance of the golden wedding anniversary of Mr. and Mrs. Fred Cousins was held Sunday afternoon, March 16, from two to five o'clock, at their home, three and one-half miles southwest of Grain Valley, where 140 of their friends called to extend their greetings.

The anniversary was observed with a family dinner at the Town House in Independence. Eight of their children and seven grandchildren were present.

Fred and Fanny Cousins both are natives of England. They were married in Chesterfield in 1897 and in 1904 came to America, locating at Bevier, Missouri. Following a residence there, they spent ten years in Lamoni, Iowa, then moved to Wyoming where they spent twenty years, and in 1937 settled near Grain Valley where they have since made their home.

Both Mr. and Mrs. Cousins left brothers and sisters in England. One of the brothers, Charles Cousins of Clay Cross, attended General Con-

ference, and he visited with them and other relatives in Independence. Mr. Cousins joined the Reorganized Latter Day Saints at the age of 16; his wife joining after their marriage. Fred was ordained an elder while in Wyoming.

Unable to attend the anniversary was Mrs. Elsie Myers of Flat Valley, Saskatchewan, Canada. Those attending included Mrs. Maud Curtis of Helena, Montana; Mrs. Frances Savage of Independence, Missouri; Mrs. Rogene Baxtey of Dallas, Texas; Harry Cousins, Chadron, Nebraska; Boyd Cousins and Charles Cousins, both of Kansas City, Missouri; Raymond Cousins of Independence, Missouri; Mrs. Jo Arba, Gomer T. Griffiths.

There are fifteen grandchildren and one great-grandchild.

Wants Addresses of German Members

Mrs. H. C. Lanphere, with her husband who is serving in the occupation forces at Wurzburg, Germany, sends the following appeal for information:

I should like very much to have a list of the names and addresses of church members living in Germany, and would appreciate your sending it to me at your earliest convenience.

A few months ago I came to Germany to be with my husband, who is stationed here with the Army of Occupation. While it is difficult to get transportation, occasionally we are able to get a jeep for short trips, and it occurred to us that there might be some church members close by, or even right here in Wurzburg, whom we could visit.

Church members in this country who know addresses of members living in Germany could help by furnishing addresses of those members who are in the area near Wurzburg, especially. The following is the address:

T/Sgt H. C. Lanphere, RA-6239922
25th Base Post Office, APO-800
Care of Postmaster, New York City

The Eyes of Truth

By NORMA ANNE KIRKENDALL

Through Truth's clear eyes
One sees true peace
Must come to human kind;
Through Truth's great mind
One knows the growth
Shown forth in human sign.

There is no life
Untouched by Him,
Unmindful of his love;
There is no man
Who lives below
Without the One above.

Truth touches heart,
And mind and soul,
And makes the spirit grow;
There is no task
Beyond our reach
When perfect Truth we know.

Let's Change the Fork

To the Editor

Sir:

It is time that man's inventive genius should attack the problem of one of our most common household implements. It needs reform, a new design based upon modern requirements. The traditional design is outmoded.

Since it was developed in the Middle Ages, there has been little real improvement in the common table fork. The tines are too long. They often impale a piece of meat up to the hilt, so that a major operation is required to remove it. The fork is completely useless for dealing with gravy, sauces, and the juice of vegetables which, you will admit, are often the most delectable part of the dish, the final triumph of gustatory perfection.

Short tines, attached to some sort of spoon or bowl effect, would be much better for the purpose.

But can we expect a simple, useful reform like this to be adopted in one generation? Hardly, sir. It took three hundred years to train men to use forks, and some of them still resist. Among the primitive there are still those who prefer to elevate their *frijoles* to the dental orifice with some adaptation of the saber or dagger. Therefore, I do not expect my invention to become popular until about the year 2247.

And what shall we name the new utensil? A combination is obvious. We have a choice between "spork" and "foon." But when I see these words I am afraid for the fate of my invention. Who could regard an implement with such a name as anything but ridiculous? It would never be popular. We must think of something else. Anyway, there are three hundred years yet, and in that time somebody is sure to think of a good name.

Respectfully yours,

The Cogitator.

Wants Old Church Books

Frank R. Shank, 5519 Kenwood, Apt. 423, Chicago 37, Illinois, wishes to hear from those who may have any of the following books for sale: *Presidency and Priesthood*, copies of *Journal of History, Exegesis of the Priesthood*, and other old books of the church. Please state price and condition of the books.

Prayer Perfect

By ALICE CROSSAN



GOD WAS HAVING an especially busy day. He had been seeing that things were in readiness for the new arrivals expected on the morrow, and he had been greeting those who had come in today. The weather on earth had been bad, and there had been many accidents. He had only just now found time to come into the prayer department.

"And what do my little ones say today?" he asked in his gentle voice. In spite of all he had done that morning, there was no trace of weariness on his serene face. But there was a kindly smile.

Pam came forward with a sheaf of papers.

"Here are the prayers from the children today, Lord," she said. "I have taken them down carefully as they came in, and have filed copies, as you instructed me to do. These are the Now-I-Lay-Me-Down-to-Sleeps, and these are the Table Graces," she motioned toward a pile she had placed on her desk, "and here are the usual Sunday School Prayers, and here in this group are the unclassified ones that children say when they want help with their lessons or are afraid to go outdoors in the dark. And these are the Special Requests."

God looked thoughtfully at the neat piles of paper. Then, touching the smallest stack, he looked at his efficient helper.

"What are these, Pam?"

Pam's glance followed his pointing finger. Her eyes were sad.

"I'm afraid those are the Thank You Prayers, Lord," she admitted hesitantly. "They are always small."

She felt sorry for God. He was always the same, always kind, always just, always good, and he listened to every prayer that came into

heaven. Whether he answered the prayers directly or not, he always sent a little of his peace to the one who had prayed. She knew this, because she was a great friend of Mary, one of the directors of the Peace Department. But so very few people ever bothered to say a Thank You Prayer. They seemed to think Please Prayers were all that were necessary. Pam knew that God was always happy to get the Thank You Prayers. He felt, she reasoned, just as she had felt on earth when she had been sick once and her friends had sent her cheery get-well cards. She wished she could somehow influence people to include thank-you's in their prayers more often.

"The grownups' Thank You Prayers are always small, too," God said reflectively. But abruptly his beautiful smile widened. "However, Pam, there are many songs sung on earth each day. A song of praise, you know, is a hymn of thanks to the Lord."

"That is true, Lord," Pam said, feeling cheered. How wise God was to know this! She wondered if even the people who sang realized what great happiness their glad voices gave him.

"You have sent copies of all these to the right departments?" God asked.

"Yes," Pam said, "I have been very careful not to miss one. I knew you would want to see all the Special Requests; there are many you will want to grant, because of the children's faith."

"Yes, the very young really believe in me," God said joyfully. "And I believe in them as much as they do in me."

Pam handed a small, white slip to him. "I thought you might like to see this one first, Lord," she said. "It is such a beautiful prayer. It comes from a little girl in Poland. She is only nine years old, and she is all alone, except for her father who is dying of cancer."

God took the paper on which the prayer had been written. As he read, Pam saw that tears glistened in his eyes. It reminded her of all the times during the last war when God had read the many Special Requests from children to protect their fathers who were fighting. They had all been very busy in the prayer department, and Pam had been just a newcomer then. She had come over during the blitz on London. They had been needing her in the children's prayer department, and she had started to help at once. On earth, she had been director of a radio program for children, and her past experience had been a great help. Then, too, she had learned her new duties quickly because all the angels had been so kind.

Sometimes now she laughed about the ideas she had had when she was on earth. For one thing, she had

New Horizons

never expected to come over here so soon. That had been a complete surprise. Why, she had been just a young woman! But God told her that some people finished their work on earth earlier than others. She had been needed more here than on earth. She had supposed, too, that everyone rested in heaven. How foolish that idea seemed to her now! Why, even on earth, unemployment made everybody unhappy. With all the countless millions in heaven, how would they occupy themselves for all eternity if there was no satisfying work to be done? There were no labor troubles here—never any lack of material, and never any friction between workers. They all worked because they loved what they were doing.

She meant, sometime soon, perhaps this very afternoon, to go over to the Creative Arts Department where all the artists were. She had heard that Michelangelo had done some beautiful work there, and Grant Wood was helping to make some rolling hills for the new planet. It had been his suggestion that they make the hills on the new planet like the ones in Iowa. Everyone said that his new shades of green were gorgeous. The *Morning Star* had headlined the making of this new planet, and Pam had read it with much interest.

Pam was startled out of her profound thoughts by a sudden move-

ment at her side. God had finished the prayer and was replacing it on her desk. He stood a long time in brooding thought, and she did not intrude upon the silence. At last, he looked at her and smiled.

"This little girl is not only wholly unselfish, but her faith is very great," he said slowly. "She knows that her father is about to die of cancer. Her father is a scientist, and she wants him to continue living so that the world may profit by the discoveries he is hoping to make. So she asks that the cancer be put into her own body instead of her father's. She thinks that as long as one of them must die, it would be better for her to do so."

"You will spare the father's life?" Pam questioned hopefully.

God shook his head.

"No, Pam, that would necessitate performing a miracle, and the world no longer believes in miracles. Everything must follow the laws of nature. If a man has a deadly disease, he must die of the disease, unless other men find, by these same laws, a way of curing him. For cancer, this method has not yet been discovered. This father is not the one appointed to find the cure. His work in the world is completed. We need his help in our physics department over here. I am expecting him in a few days."

"But certainly you will lessen his suffering, as his little daughter asks!"

Here Is the Writer . . .



Alice Crossan is twenty-six years old, and, although she has never written for the "Herald" before, she confesses, "Ever since I penned my first 'poem' at the age of seven (not without some unmistakable signs of plagiarism) I have had a desire to write. For years my tolerant mother has been picking up scribbled pages all over the house." In addition to writing, she has taught

school, worked for the Collector of Internal Revenue, and is at present taking a course in commercial art.

"Because of her faith, I will take away his pain. And because of her faith and her great love for her fellow beings, I will bestow upon her a special gift."

Again Pam marveled at the wisdom of God. She knew now without asking that the greatest work of the father on earth had been finished when his child was born into it. This child was to complete the thing he had dreamed of doing for mankind.

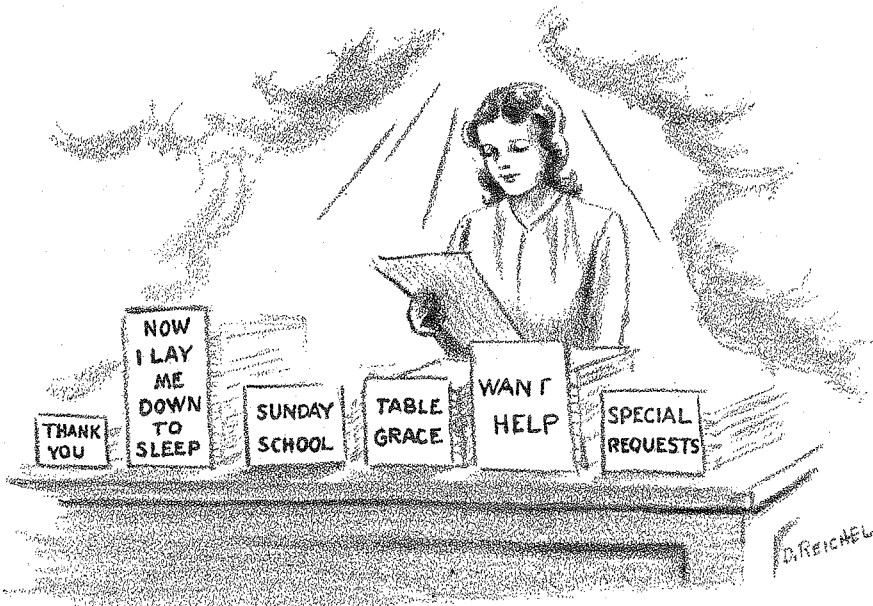
"You know what this special gift will be?" God looked at her closely, perceiving the things that were in her heart.

"I know that whatever it is, and however you choose to bestow it, Lord, it will be wisely given," she said humbly.

"This child," God said prophetically, "will grow to womanhood in her native land. A great love of knowledge will burn within her. She will give up all other passions, joys, and desires to follow after this great love. As she grows older, she will become more and more determined to find a cure for the dreadful disease that took her father's life. She will do this because of love for her father—and I shall help her. One day this little child will come forth with the thing the whole world, despite its advancement, does not yet possess. She will discover the cure for cancer."

Pam cleared her desk. It was time for lunch.

"Are you going over to see how



the new planet is coming? The afternoon is yours, you know."

"Yes, I was thinking of it," Pam smiled.

BOOKS

IN THE LIGHT OF THE CROSS, by Harold Cooke Phillips, Abingdon Cokesbury Press, 1947, 204 pages, price \$1.75.

This series of lectures takes a definite viewpoint of the events surrounding the crucifixion of Christ. The author's interpretation brings out of each group and situation a principle of national or social conduct that can be applied to our own times. The author begins with a question, "What crucified Jesus?" In the succeeding chapters he gives the following significant answer: ecclesiasticism, privilege, nationalism, opportunism, secularism, militarism, and acquiescence. The concluding chapter is on the subject of salvation. The work is of an intellectual quality and addressed to the serious student and reader.

THE PREACHING MINISTRY OF TODAY, by Roland W. Schloerb, Harper, 1947, 113 pages, price \$1.25.

Another volume for the preachers' library, small but significant, is offered in this high quality literary work. In five stimulating chapters, the author deals with the following topics: ultimate goals and immediate hazards, preaching as the proclamation of news, preaching as the communication of insight, preaching as a summons to action, and preaching as a pastoral function.

WORSHIP GOD, a guide toward genuineness and worship, by Or-ene McIlwain, John Knox Press, Richmond, Virginia, 1947, 157 pages, price \$1.50.

For those who wish to build a

"And I must be going, too," God said, drawing his shining robe more closely about him. "My Son and I must sit in court this afternoon."

library in worship techniques and resources, this book will make a good contribution. It places the emphasis upon the spirit and reality of worship. The book contains many practical suggestions including songs, stories, illustrations, poems, and bibliography.

HIS WORD THROUGH PREACHING, by Gerald Kennedy, Harper, 1947, 243 pages, price \$2.50.

The best preachers are always anxious to enrich their resources, deepen their understanding, and improve their ability to serve the people of the church in their ministry. Only the very poorest of preachers feel that it is not necessary to do anything to improve. So the offering of a new book in the field of pulpit ministry is an event that should be of wide interest.

This book is to be recommended for its rich scholarship, its sincerity, and its seriousness. Among the books on preaching, this will be considered one of the best quality.

SKEPTIC'S SEARCH FOR GOD, by Barbara Spofford Morgan, Harper, 1947, 248 pages, price \$3.00.

This excellent book is for those people who find themselves in the upper intellectual circles, but living a somewhat empty and distressed existence for lack of some central meaning in their life. Anyone who has tried it realizes that there is no spiritual peace or happiness in such a condition. The author's purpose is to bring understanding and help to such people. Although the book is written on the university level, the style is not heavy and should be appreciated by all who are accustomed to serious reading and thinking.

PREACH THE WORD, by Roy L. Smith, Abingdon-Cokesbury Press, 1947, 128 pages, price \$1.00.

The author of this little book is one of the best liked and most brilliant religious writers in America for the lay reader. It consists of the Peyton Lectures given at Southern Methodist University. Dr. Smith is well known to American readers as editor of the *Christian Advocate*. Readers will find a good fund of information about the Bible and the people who produced it in these pages.

OBITUARY

of

"THE INVISIBLE KING"—God of H. G. Wells. (Written after reading "Mind at the End of Its Tether")

By The Truthseeker

God, the "invisible king," was not,
For H. G. Wells forsook him.
But, before being supplanted
By the "Implacable Antagonist,"
(Who is but another name for physics
and chemistry),

He had this testimony,
That he pleased many

Who would not believe that the destiny
of the Whole Visible Creation

Was shown forth in matchless power
In the resurrected body

Of the Lord Jesus Christ

Who came from God,

And who IS GOD.

Now, those who are left without their
invisible king

Must clothe themselves with another
name,

Showing that they are to themselves
THEIR OWN GOD.

And continue in their idolatry—their
religion.

Thriving on the death of their "king"
who was no God,

And worship their theories within
them.

Thus they desecrate the temple of the
Almighty,

Even the physical elements, which
clothe them.

Modern Antichrists!

"O the vainness and the frailties of the
children of man!"

"Yea, the very God of Heaven do they
trample under foot."

www.LatterDayTruth.org

Independence, Missouri

Eden Heights Congregation

Pastor, Fred A. Fry

The excavation for the foundation of the Eden Heights Church was begun in April, 1943, under the direction of Elder Emery Jennings, then pastor of Walnut Park congregation. At that time, Eden Heights was known as the Walnut Park Mission.

In December, 1944, the building was complete enough that meetings could be held in it, and Elder John Taylor was appointed pastor. Brother Taylor served in this capacity for twenty-nine months.

On March 16, 1947, the finished building was dedicated with Elder Fred A. Fry as pastor. The dedication address was given by President Israel A. Smith. Bishop G. L. DeLapp received the key and then returned it to Hiram Robinson, bishop's agent. Music on this occasion was furnished by the choir and Melba Troyer, soloist.

—Dorothy Keebler, reporter.

Vancouver, British Columbia

Pastor, N. W. Morrison

Early in April, Vancouver Saints held a social at which Allan and Selma Coats were honored guests. They were given a wedding gift at the close of the evening.

Tribute was paid to the late Samuel Pope, former pastor of Vancouver Branch, at the 11 o'clock service on April 20. Dorothy Fay Foss, a great-grandchild of J. J. Cornish, was blessed by Elders Edwin Spargo and Norman Morrison at the close of this service.

Leaguers throughout the district met at Vancouver Church for an early-morning prayer service on March 30, remaining for preaching and lunch in the lower auditorium. Pearl Phillips of the Royal Columbian Hospital in New Westminster and Marjorie Courtenay of St. Paul's Hospital in Vancouver are among the spring graduates. Each is the honor student of her class.

The Daughters of Zion recently held the first of a series of evening meetings at the home of Sister Wintermute. Annie Butterworth of New Westminster spoke on girl guide work at this meeting.

Visiting speakers have been District President Samuel Clark and Teacher J. Robbins of New Westminster.

The church is being painted and repaired in preparation for the spring convention to be held in June.

—Bert Embleton, reporter.

Springfield, Illinois

Pastor, J. A. Williams

Springfield mission was reorganized into a branch on March 23. Apostle Arthur Oakman was in charge of the all-day services held on this occasion. Many visiting Saints were in attendance.

Elder J. A. Williams was presented as president of the branch. He will be assisted by Priests F. L. McKane and Ralph France and

Teacher Alma Jones. Elizabeth McKane was elected branch clerk; F. W. Washburn, treasurer; and Ralph France, church school director.

The most urgent problem confronting the new branch is the lack of a suitable church home. At present, Sunday morning services are conducted at the Odd Fellows Hall; Sunday and Wednesday evening meetings are held in the homes of members.

The women's department, with twelve active members, has contributed \$900 to the building fund. Their goal is a minimum of twenty-five dollars a month. They meet regularly every Thursday morning, each woman bringing her own lunch, and sew until two o'clock when the weekly meeting is conducted.

O. C. Hansen of Decatur was the speaker on April 27; his inspiring sermon was greatly appreciated.

Although many Saints in Springfield are not active workers, it is the goal of the branch to reinterest them so that the church may grow stronger.

—Elizabeth McKane, reporter.

Bayou La Batre, Alabama

Pastor, O. O. Tillman

Recent guest speakers have been Elders A. O. Crownover, Franklin Steiner, and R. L. Booker, all of Mobile, Alabama.

Glenda Alma, infant daughter of Mr. and Mrs. Alma Tillman, was blessed by Elder O. O. Tillman at the morning service on February 16.

An Easter egg hunt was sponsored at the home of Irma Tillman on April 6 for the children.

Elder A. O. Crownover gave the Mother's Day sermon on the night of May 11.

Apostle M. L. Draper and High Priest W. J. Breshears visited Bayou La Batre on May 14. The annual spring picnic will be held May 18.

—Leona Tillman, reporter.

Lone Star, Alabama

A Bible class was held by the Lone Star League on April 29. At the close of the meeting, it was decided that the group should buy a blackboard for the church. On the following Thursday evening, Apostle M. L. Draper and High Priest W. J. Breshears visited Lone Star Branch. Brother Breshears gave the sermon and Apostle Draper, a short talk.

—Dorcilla McClamy, reporter.

Correction: Lone Star, Alabama, has been incorrectly listed as Lone Star, Texas, in previous reports.

Iron Mountain, Missouri

Pastor, J. N. Hopkins

In February, the Iron Mountain Saints were granted permission to rent the American Legion Hall at Flat River, Missouri. A service has been held there every Sunday since. Prior to that time, prayer meetings and study periods were held in the home of W. E. Haden; DeLapp's *Zionist Procedure* was used as a text.

On Sunday, April 27, District Church School Director Benjamin Clark was present to organize the Iron Mountain church school. The following officers were elected: Edward Yoder, director and book steward; Ruby Rigler, secretary; Carrie Hopkins, publicity agent; and Martha Hopkins, pianist. Teachers for the three classes were also appointed.

Paul Counts was the speaker on Sunday, May 18.

—Carrie Hopkins, reporter.

West Virginia District Youth Conference

The West Virginia District Youth Conference will be held in Moundsville, West Virginia, on June 29. Brother Merle Guthrie, the missionary for our district, will be the speaker, and there will be services all day. All services will be on daylight saving time.

MAY R. GRIFFIN,
Secretary, West Virginia District.

Information, Please

The First Presidency is sponsoring a program designed to bring college and university people of the church into a closer relationship with the objectives of the general church. One of the preliminary phases of this program is the taking of a census of church members now enrolled in all colleges, junior colleges, and universities in the state of Michigan. If you are acquainted with any such student, please send his name, home and school address to L. O. Brockway, Department of Chemistry, University of Michigan, Ann Arbor, Michigan.

Requests for Prayers

Clarence Counts of Kennett, Missouri, asks the continued prayers of the Saints that he may be healed of tuberculosis.

W. N. Bledsoe of Washington, Oklahoma, asks the prayers of the Saints for his wife and himself. Both are in ill health.

WEDDINGS

Ross-Carlson

Emma Jean Carlson and Kenneth H. Ross, both of DuBois, Pennsylvania, were married at the home of Elder and Mrs. Earl H. Brennan of Punxsutawney, Pennsylvania, on May 13, Elder Brennan officiating.

Births

Mr. and Mrs. Rodney E. Hammond of Seattle, Washington, announce the birth of a son, Mark Stephen, born January 13. Mrs. Hammond is the former Audrey Spear.

A daughter, Cheryl Elaine, was born to Mr. and Mrs. T. E. Gorden of Camdenton, Missouri, on October 20, 1946, at the Independence Sanitarium.

A son, Stephen Harold, was born November 25, 1946, to Mr. and Mrs. Herbert H. Clark at the Independence Sanitarium.

DEATHS

CHAMBERS.—Robert N., was born July 11, 1875, at Fall Brook, Pennsylvania, and died March 23, 1947, at Colorado Springs, Colorado. He was baptized into the Reorganized Church at Florence, Colorado, by Elder James Kemp on February 13, 1893.

He is survived by his wife, Lulu; a son, Earl of Victor, Colorado; a stepson; two brothers, and four sisters. Elder J. D. Curtis officiated at the funeral. Burial was in the Colorado Springs cemetery.

LARSEN.—Margaret, was born at Aalborg, Denmark, on March 1, 1865, and died at her home in Independence, Missouri, on April 24, 1947. She came to the United States at the age of seven and settled in Utah. In 1893, she was married to A. P. Larsen, who preceded her in death in December, 1943. In 1907, the family moved to Lee's Summit, Missouri, where they lived until 1942, when they made their home in Independence. Mrs. Larsen was baptized a member of the Reorganized Church by Elder C. DePuy in 1909.

She is survived by three daughters: Mrs. Bertha Beach, Ferron, Utah; Miss Cleo and Miss Anna Larsen of the home; a son, A. C. Larsen of Independence; one sister, Mrs. Karen Christensen, Salt Lake City, Utah; a brother, Hans Larsen of Castle Dale, Utah; and fourteen grandchildren. Services were held at the church in Lee's Summit. Dr. F. M. McDowell was in charge, assisted by Elders Roy Thrutchley and Christie Kearns. Interment was in Mound Grove Cemetery.

SMITH.—Daniel Fredrick, son of Daniel and Grace Smith, was born March 10, 1916, at Chariton, Iowa, and died May 1, 1947. In 1929, he moved to Des Moines with his parents. Here he was married to Viola Page on March 10, 1945; one daughter, Wanda Louise, was born to this union. Daniel was a faithful member of the Reorganized Church. He is survived by his wife and daughter, his parents, and many friends.

DICKEY.—Adeline A. Gamet, was born April 1, 1858, in Little Sioux, Iowa, and passed away April 4, 1947, at Sioux City, Iowa, after a brief illness. She was married to John F. Dickey in 1875 and was baptized into the Reorganized Church soon afterward. Mr. Dickey and five of the nine children preceded her in death.

Surviving are four daughters: Mrs. Cassie Jones, Mrs. C. J. Smith, and Mrs. G. L. Freeburger of Sioux City, Iowa, and Mrs. M. O. Hall of Chicago, Illinois.

WALTERS.—Elmer J., was born in Haskins, Ohio, on July 24, 1876, and died May 3, 1947, in Duluth, Minnesota. He moved from Flint, Michigan, to Carlton, Minnesota, in 1898, where he was a resident for the past forty-nine years. He served as a rural mail carrier out of Carlton for twenty-three years until his retirement in 1943. He was married to Mary McFarland on June 4, 1903; to this union five children were born. He was baptized into the Reorganized Church when he was nineteen and remained a devoted worker until his death. He was ordained a priest in 1929, and an elder in 1931. He served as pastor in Duluth, and as associate district president in the Minnesota District until 1936 when it became necessary for him to resign from active administrative work. He gave himself unreservedly to providing for his family and serving others in his ministerial duties.

He is survived by his wife, Mary; two sons: Russell M. of Duluth, and Howard J. of Carlton; two daughters: Mrs. Ruth Longmore, Moose Lake, Minnesota, and Miss Mildred Walters, Washington, D. C.; a brother, George of Flint; and three grandchildren. One son preceded him in death. J. H. Yager was in charge of the funeral service. Interment was in Carlton cemetery.

LIVELY.—Marietta G., was born November 28, 1887, in Algonac, Michigan, and died April 10, 1947, at Independence, Missouri. She was baptized into the Reorganized Church in the year 1908 and was an active member until her death. She was married to Herbert R. Lively in June, 1908; three children were born to this marriage.

She leaves her husband; two daughters: Mrs. Ilene Chisnell of St. Clair, Michigan, and Mrs. Elizabeth Masten of Independence; a son, Herbert C. of Lamoni, Iowa; a sister, Mrs. Mattie Poole of Algonac; two brothers: Andrew J. Rathbun of Cleveland, Ohio, and John L. Rathbun of Detroit, Michigan; and three grandchildren. Funeral services were conducted by Patriarch George Booth, assisted by Elder Robert Brown. Interment was in Hillside Cemetery in St. Clair.

MONTAGUE.—Joseph Eldridge, son of George and Frances Montague, was born July 11, 1862, at Gallands Grove, Iowa, and died April 21, 1947, at Warrensburg, Missouri. He united with the Reorganized Church at the age of eight, and was a faithful member for seventy-five years. On December 8, 1893, he was married to Effie Bartholomew; seven children were born to this union, five of whom survive. Brother Montague held the office of elder; most of his active ministry was in Oklahoma.

He is survived by his wife; three daughters: Mrs. Marjorie Mullins, Warrensburg; Mrs. H. C. Williams, Milo, Missouri; and Mrs. Alice Waller, Stillwater, Oklahoma; two sons: James B. of Stillwater, and Mark of Odessa, Texas; four sisters: Mrs. Hubert Case, Independence, Missouri; Mrs. Mary Wilson, Woodbine, Iowa; Mrs. Nancy Koestner, Berkeley, California; and Mrs. Grace Vredenburg, fifteen grandchildren, and eight great-grandchildren. Elder E. P. Darnell officiated at the funeral. Burial was in the Warrensburg cemetery.

MARKEN.—Helen Lucile, daughter of Edward and Nora Lister, was born April 6, 1905, and died April 29, 1947, at her home in Savanna, Illinois, following a lingering illness. On July 16, 1923, she was married to James Marken; five children were born to this union.

Reunion Schedule

The following is a tentative reunion schedule for the coming summer. Where errors are noted by reunion officials, we shall appreciate receiving corrections.

THE FIRST PRESIDENCY,
By F. Henry Edwards

Reunion	Date	Place
Texas	June 20-29	Camp Ben McCulloch, Texas
E. Montana	June 21-29	Fairview, Montana
Nauvoo	June 22-29	Nauvoo, Illinois
Owen Sound and Toronto	June 28-July 6	Port Elgin, Ontario
New York and Philadelphia	July 5-13	Deer Park, Pennsylvania
Alberta	July 6-13	Ribstone, Alberta
Zion	July 6-13	Gardner Lake, Missouri
Gulf States	July 11-20	Brewton, Alabama
Western Colorado	July 12-13	Grand Junction, Colorado
Northern Saskatchewan	July 23-27	Saskatoon, Saskatchewan
Central Missouri	July 12-20	Odessa, Missouri
Des Moines	July 13-20	Des Moines, Iowa
Kentucky and Tennessee	July 19-27	Paris, Tennessee
So. New England	July 19-27	Onset, Massachusetts
Northwest	July 25-August 3	Silver Lake, Washington
Arkansas and Louisiana	July 28-August 3	Bald Knob, Arkansas
Ozarks: Spring River-Rich Hill	July 26-August 3	Racine, Missouri (near Joplin)
Detroit-Windsor, Flint-Pt. Huron	July 26-August 3	Blue Water, Michigan
Southern Saskatchewan	July 28-29	Regina, Saskatchewan
Southern Saskatchewan	July 30-31	Weyburn, Saskatchewan
Central Michigan	August 1-10	Sanford, Michigan
Chatham-London	August 1-10	Erie Beach, Ontario
Oklahoma	August 1-10	Pawnee, Oklahoma
Southeastern Illinois	August 1-10	Brush Creek, Illinois
Northwest Iowa	August 1-10	Woodbine, Iowa
Manitoba	August 2-3	Winnipeg, Manitoba
Maine	August 2-10	Brooksville, Maine
Southern California	August 2-10	Pacific Palisades, Santa Monica, California
Montana, Western	August 8-17	Deer Lodge, Montana
Rock Island	August 8-17	Aledo, Illinois
N. and Western Michigan	August 8-17	Park of the Pines, Michigan
Eastern Michigan	August 8-17	Cash, Michigan
Far West	August 14-24	Stewartsville, Missouri
So. Indiana	August 17-24	Riverdale Park, Mitchell, Indiana
Idaho	August 17-24	Hagerman, Idaho
Eastern Colorado	August 15-24	Colorado Springs, Colorado
Northern California	August 16-24	Asilomar Grounds, Pacific Grove, California
Lamoni	August 17-24	Lamoni, Iowa
Wisconsin and Minnesota	August 18-25	Chetek, Wisconsin

She was a member of the Reorganized Church and the Milwaukee Woman's Club.

Surviving are her husband; a daughter, Mrs. John Paasch of Savanna; four sons: Jack, Gene, Donnie, and Jimmy, all of the home; her mother and a sister, Mrs. Floyd Welch, both of Savanna; and four brothers: Allen, Irwin, and Edward Lister of Savanna, and Howard Lister of Brewster, Nebraska. Funeral services were held at the Fuller Chapel with Elder V. J. Witte officiating. Burial was in Savanna cemetery.

McMILLAN.—John, died April 29 at his home in Newport Beach, California, at the age of eighty-five. He was a native of Campbelltown, Argyllshire, Scotland, from which port he sailed around the world, many times by way of the Horn. He settled in Newport Beach in 1880 when it was little more than sand dunes and mud flats. He was a pioneer, serving as harbor master and water superintendent, a position from which he resigned several years ago. He was also postmaster for a while. His wife was the daughter of D. S. Mills, well-known west coast missionary. Although he never joined the church, Mr. McMillan was devoted to its interest and his hospitality to the Saints was widely recognized.

He is survived by two sons: John and Neil of Newport Beach; two daughters: Sadie Irwin of Newport Beach, and Agnes Ellsworth of Inglewood, California; eleven grandchildren, and eight great-grandchildren. Funeral services were held at the Smith and Tutthill Mortuary in Santa Ana, Elders John Rushton and Albert Carmichael officiating.

RODGER.—Anna, daughter of Isaac and Sarah E. Wiltse Bogue, was born August 22, 1862, near Saginaw, Michigan, at Thomastown, and died May 3, 1947, in Independence, Missouri. She united with the Reorganized Church on June 24, 1877, and was a consistent attendant and worker until the time of her death. She was married to Joseph B. Rodger on December 17, 1883; three children were born to this union. Mr. Rodger died six years ago.

Surviving are two daughters: Mrs. Zaide M. Hartshorn, Independence, Missouri; and Mrs. Hazel Rahm, Sedalia, Missouri; a son, Dr. Glaude W. Rodger, also of Sedalia; a sister, Mrs. Emma Thomas, Lamoni, Iowa; and one grandchild. Services were held at the Stahl Funeral Home. Elder Don Lents officiated, assisted by Patriarch Elbert A. Smith. Burial was in Mound Grove Cemetery.

BROWN.—Sarah A., was born June 6, 1861, and passed away on April 15, 1947, at the home of her son in Flint, Michigan, following five years of illness. Her husband, Thomas Brown, preceded her in death several years ago. She was well known and loved by many people in the Flint-Port Huron and Eastern Michigan Districts. She had been a member of the Reorganized Church since October 20, 1902.

She is survived by a son, James, of Flint; three stepdaughters: Mrs. Agnes Cook, Decker-ville, Michigan; Mrs. Arthur Merideth, Snover, Michigan; and Mrs. Paul Genhart, Detroit, Michigan; seven grandchildren, and sixteen great-grandchildren. Funeral services were conducted by Elders Theodore Bush and Harry Simons. Burial was in Flint Memorial Park.



Photo by H. E. Dixon

Children and the Surf

Missions Abroad

By George G. Lewis



VOLUME 94

JUNE 7, 1947

NUMBER 23

www.LatterDayTruth.org

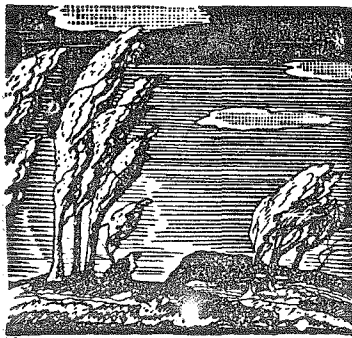
The Soul's Journey

HERE comes a time when day is done
 And all the earth is still,
 My soul goes forth upon his quest
 To reach some wooded hill.

Some place of quietude and rest,
 Some place of distant height
 Where lives the warmth of dying sun,
 Where stars are born at night.

The noise and busy streets I leave
 To climb the rooted way,
 And in the hush that twilight brings
 I pause, and kneel to pray.

A hunger for the good and true,
 A thirst to know God's plan
 Were placed within the soul he gave
 When first my life began.



The path is narrow, often
 steep,
 But ever on I wend—
 A seasoned hope, a nur-
 tured faith
 Must find the journey's
 end!

FRANCES HARTMAN

*** Cover Picture**

The artistic picture caught by the photographer presents two forces of nature—the endless movement of the sea and the inexhaustible energy of youth. Master Sergeant H. E. Dixon is stationed with U. S. Government forces at San Francisco, and took this picture on the beach there. Roaming about, camera in hand, he looks for interesting subjects. "Children and dogs make the best shots," he says. So, just waiting his chance and watching two unidentified little girls, he obtained this perfect composition of movement, rhythm, and light. He is from Knoxville, Iowa, and is attached to Letterman General Hospital.

*** Public Relations**

Everything goes better if you make up your mind to like the people with whom you are to deal. It must be sincere and from the heart. No amount of manners can long cover up a sham. Counterfeit feeling, like lead covered with gilt, will soon show through at one or more spots. If you really like people, you have nothing to hide, nothing to pretend.

The world is becoming conscious of public relations. Great corporations hire expensive staffs to manage this for them, since something must be done to overcome the frequent misunderstandings and consequent ill-will that develop. Corporations know that if the public does not like them, laws against them will find their way into the statute books. They must work continuously to lead the public to like them. Railroads still suffer from a president who is reported to have said, a generation ago, "The public be damned!" True or not, it has cost the railroads a lot of good will and money. The fine attitudes and public service of many other railroad officials have been required to overcome it.

Persons also have public relations. Are you aware of that? Have you sometimes felt sorry that you could not get people to like you? Each of us has a complicated problem in public relations. It is not easy to solve. But you can always begin by liking people. Be genuine about it. Be patient—a chance for you to show your liking will come. You may fail with a few individuals, but you will win with the majority. And the benefits are reciprocal, for you will soon discover that you are leading a happier life.

* As you go higher, the company becomes smaller. Nobody counts the number of children who will finish the grades this year. The number of high school classes graduating runs into many thousands. There is an army of bachelor's degrees granted by the universities, and a small handful of doctor's degrees. If you don't like being crowded, if you want elbow room, go up higher.

* Indecision can kill you. Make up your mind, and let the decision stand until you have some new evidence to indicate a change is necessary. This is the only way to obtain peace. To make no decision is in itself a decision—and it is the only kind that will do you no good whatever.

* A temper is like a powerful engine. Never let it run wide open or it will destroy itself. The throttle must be kept under control.

* No matter how good the car, if you see a fellow slamming it around corners, it will not be good long. Good cars need good drivers.

* Stand on both feet. You can lose your convictions while standing on one foot, wondering whether to put the other down.

Saints Herald

Volume 94 June 7, 1947 Number 23

EDITORS:

The First Presidency
 Israel A. Smith
 John F. Garver
 F. Henry Edwards

ASSISTANTS:

Leonard J. Lea, Managing Editor
 Kenneth L. Graham, Business Manager

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$2.50 per year and \$1.25 for six months in advance in the U. S. A., its territories and possessions; Canada, \$2.75 per year and \$1.40 for six months; other countries, \$3.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

Contents

EDITORIAL:

Reunions Are Here..... 3

OFFICIAL:

Correction in District Boundaries..... 4

ARTICLES:

Is It True? by James F. Keir..... 4

Missions Abroad, by George G. Lewis..... 5

We Must Repent,
 by Norma Anne Kirkendall..... 6

The Dominion of Man,
 by J. A. Koehler..... 7

The Greatest Responsibility,
 by Ramona Grace Seeley..... 8

To the Manner Born,
 by Florence W. Simmons..... 9

High Lights of the Women's Class..... 12

General Women's Department
 Announcement 15

Worship Suggestions for July,
 by Minerva Yerrington..... 16

Letters 18

Can You Afford It? by Ione Sartwell..... 20

Laboratories of Abundant Living,
 by Foch Woribington..... 20

Why Draw the Line?
 by Joseph R. Piedimonte..... 21

Reunion Schedule 24

News Briefs 19

Bulletin Board 23

Reunions Are Here!

Fellowship

We shall probably never understand all the reasons why it is good for church people to meet, visit, work together, and enjoy themselves in pleasant occupations and experiences. Understanding is good if we can attain it; but there is no harm if we can't. We profit by many blessings that we do not understand. The church has been admonished to meet together often to partake of the Lord's Supper, and it is considered wise that we should meet often for many other activities, such as prayer meetings, worship and preaching services, classes, institutes, retreats, and reunions. The social aspect of the gospel is indicated in the promise of the Saviour who told his disciples that "Where two or three are met together in my name, there am I in the midst of them." Even a small group, he wanted them to know, could claim his attention and presence. He blesses them, and they help each other.

Reunions

Large investments of money, work, planning, time, and effort have gone into the development of our reunion grounds, and from all indications church people consider these investments worth-while. New uses for these grounds have been discovered, especially in connection with youth programs, priesthood training programs, and other special church interests, in addition to the basic reunion purposes. Our view is that, once we acquire a piece of property for church use, we should take the fullest possible advantage of its capacities for service. This also gives us more occasions for getting together.

Now that the investments have been made, and more of them will be made, it seems important that many church families and individ-

uals should plan to enjoy and profit by the opportunities afforded us. We would be unwise indeed to invest all this work and money, and not use it. The reunion grounds are intended for us. A little planning, a very modest expense, and we can have a very happy time with other members of the church. Fine new friendships and associations, educational and spiritual experiences, growth of character and understanding—all the splendid fruits of fellowship—can be ours for a little effort and planning.

You can enjoy some good reunion or other camping experience this summer if you will plan and take the trouble.

Your Family Vacation

During the coming summer, millions of Americans and thousands of church members will take their vacations in traveling or in camp. They will inhale incalculable quantities of dust and gasoline fumes, pay high prices for food and sight-seeing, and spend their time next to people they will not see again, and with whom they have little in common. Many such vacations are nightmares of fatigue and inconvenience from which people gladly escape, thankful for the peace and quiet of their own homes.

Why not have a pleasant, happy, profitable vacation that will increase your friendships among church people, give you something good to remember, and a fresh interest in the church and its plans? In most parts of our country—and generally somewhere within easy traveling or driving distance of your home—there is a good reunion ground where our people will meet, glad to welcome you and anxious to do what they can to make your stay pleasant, friendly, and a happy experience. Why not budget the necessary money now, make your plans

and reservations, and assure yourself of a good time?

Church Associations

One of the great complaints of our people is that "Our young people marry outside of the church and are lost to it." That is because in many a small branch there is no suitable companion for some of the young folk. This lack can be remedied at reunion. It is an opportunity to meet other young people and form new friendships that may result in the establishment of happy homes. Americans are so much inclined to let this important part of the lives of young people be managed by accident. It often leads to poor results. Young people enjoy meeting others of their own age, forming new friendships and companionships. The best service we can do for them is to make it possible for them to meet many young persons of superior quality.

Your Family and the Church

In general, your family life will be what you make it. Provide educational and cultural influences, and you can expect a development of refined personality. Neglect to do anything about the social and intellectual needs of your children, and in a few years you will be mourning about the results.

One thing is sure: If you keep your family away from the church and its activities and influences, you oppose the world alone in trying to direct the formation of their characters. But if you bring them to church—even if you can do nothing more for them—you will find an organization enlisted to help you toward all the better things you desire for them. The church, the reunion, the church schools, and all other parts of our great work, all stand ready to help you, extending an invitation. Will you accept?

L. J. L.

Editorial

Is It True?

By James F. Keir

A friend of mine recently said to me, "When my husband gets well, he is going to join the church. Of course, it does not make any difference what church you join."

It is doubtful that people who make this statement have ever given the matter of actively identifying themselves with the cause of Christ much serious thought.

The counsel of God through the Prophet Jeremiah (6:16) reads, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, wherein is the good way, and walk therein, and ye shall find rest unto your souls."

No one can question the good that all churches do, and the salutary influence they exert in the world. And for those who have not yet found the more excellent way which God in these last days has restored to earth, they may, with profit and with a degree of joy, join forces with all who acknowledge that Jesus is the Christ, for as Jesus once said, "They that are not against us are for us."

To the extent that any church preaches truth, God will bless. To the extent that their pronouncements are error, God will withhold his blessing. That statement will apply to the Reorganized Church of Jesus Christ of Latter Day Saints as well as to every other church.

Churches, like individuals, make mistakes and may have false beliefs. I can think of no more fertile field in which Satan could sow his tares than in the field of religion. Keep in mind that Satan is a liar. It has always been his purpose to deceive. One of his most skillful ways of deception is to sandwich the untrue and ungodly thing in with a goodly portion of very enjoyable and easily recognizable truth, and then saying to his innocent, uninformed and gul-

lible subject, as he did to Eve, "Ye shall not surely die."

Why would God counsel men to "Stand in the ways and see and ask for the old paths" if it makes no difference in which path we travel? Christ surely did not share this common error. He did not enroll with any of the established religious sects of his time. In each of them he could have found those who shared some of his views.

First, they believed in God.

Second, they exercised faith.

Third, some believed in the resurrection.

Fourth, they held that life was eternal.

Fifth, they looked for a Messiah.

But, in spite of their common ground, he declares, "I will build my church."

Churches might be likened to light bulbs. Some emit greater light than others: some ten watts, twenty-five watts, sixty watts, one-hundred watts. Churches are like that. The more any church conforms to the divine pattern in organization, teaching, and practices, the more evidences of Divinity should be manifest in its membership.

The call of God is unto repentance. Repentance leads to obedience. Obedience develops righteousness. Righteousness brings to God's people a testimony that Jesus is the Christ. Our safeguard against error while we are searching for the way of life and salvation is a prayerful life, supplemented by "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me."—John 5:39. You judge. Is it true?

A Wednesday Evening Prayer Meeting in the Center Place

In a semi-circle of light, on the west lawn of the Stone Church a prayer meeting was being held. It was mid-summer and a beautiful Wednesday evening. The busy thoroughfare of Lexington Street, and the street bordering on the west, were overloaded with the early evening traffic. The noise of passing

OFFICIAL

Correction

Changes in District Boundaries

The *Herald* for May 31, in announcing the readjustment of district boundaries in Wisconsin indicated that part of the state has been declared unorganized territory. This is an error. The work in Wisconsin, except for the counties assigned to the Minnesota District, will all be part of a new district to be known as the Wisconsin District. There will be no unorganized territory in the state.

THE FIRST PRESIDENCY,
By F. Henry Edwards

cars and busses and the honking of horns was loud and incessant. A deep-throated train whistled and puffed its way through the beauty of the evening. Then the drone and roar of a heavy plane at this moment passed overhead. The voices that were lifted in prayer were scarcely audible above the turmoil of man's transportation and travel.

I wondered if God could hear the prayers of this people so earnest in heart and full of faith. I wondered if our faith and our lives could merit his straining his ear to catch our faint supplications here on this earth. How many of us are strong enough spiritually to make our prayers heard in this world of strife and noise and speed and wickedness?

Soon, the noise and confusion seemed quieter, was stilled, except for an occasional roar or rattle of a motor or honk of a horn; the voices of God's people became louder and clearer on the night air, first in song and then in testimony. God's Spirit seemed to hover down over this small group of sincere people. His Spirit could be felt greater than all the noises of man, greater than all his wickedness and strife, too. It seemed to enter the heart of everyone there. It was as if one could reach out and almost touch his presence.

I was glad that I had come, so I bring my testimony from the Center Place, God does hear our prayers. His power is great and his presence is sweet to feel.

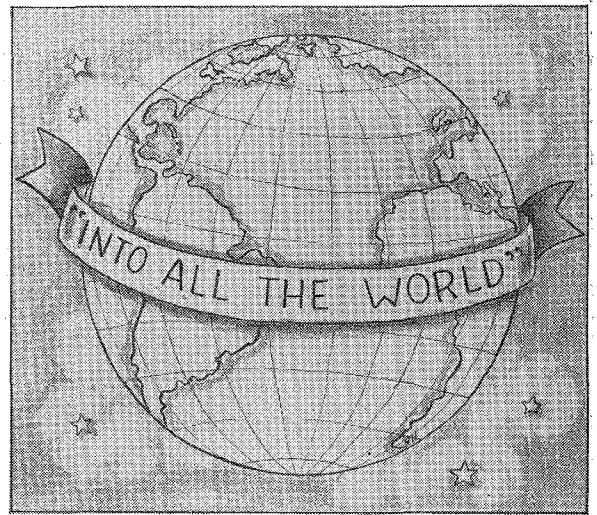
—Mrs. Iva Myers.

Missions Abroad

By George G. Lewis

Of the Quorum of Twelve

This is one of a series of articles relating to the theme of the Zion's League organization for the period leading up to the General Conference of 1948, "We've a Story to Tell to the Nations." This is related to the Zion's League project presented in our issue of May 31, for raising a \$25,000 fund to promote "Missions Abroad."



SUPPOSE you were sitting in a General Conference hearing the appointments read. You would be interested, of course, for there is always an element of surprise and anticipation. But suppose your appointment read "To Norway—or to Denmark—or to Holland—or to China"—a mission abroad, how would you feel? How would you react? Would you be able to sing, "I'll go where you want me to go,

dear Lord" and mean it? Wouldn't you want to feel that the whole church—adults, youth, and children—was behind you, supporting you in faith, prayers, and good works? Of course, you would.

Well, some of our young men and their companions at this last General Conference heard their names read and their assignments made to Great Britain, Holland, Germany, Hawaii, and Society Islands. Were you not thrilled to hear the reading of the appointments and to know at last we are attempting to send help to our brothers and sisters abroad? The long war years—years of terror, suffering, and spiritual isolation from the church are ending, and now succor and help are near. Yes, the whole church is behind the Missions Abroad.

Historically, the church has always been interested in missions abroad—one time called "foreign missions." But there are no foreigners in the church or body of Christ. We are all brothers and sisters in Christ. Remember the first mission to England and Wales in 1837! Think of the sacrifices made by those early Saints! Without much money they started from Kirtland. They were rich, though, in faith and

faith paid dividends. Read the story of that missionary effort in *The Story of the Church*. Doesn't it make you want to do something to count yourself as one with such good people?

Remember the story of Charles Wandell and Glauod Rodger who in 1873 left for Australia and there planted the seed of the gospel. These men and their families sacrificed years in service—and Charles Wandell died in Australia. How can we help the church which had such pioneers? Don't you want to help such a movement?

"Missions Abroad" are by no means easy. It is not a picnic or vacation for the missionary and his family. There will be hardships, there will be sacrifices, and perhaps some real suffering. But there are compensations money cannot buy—the thrill of service to needy people, the inspiration and direction of God, and the smile and appreciation of people who hear the message and receive help of a better world.

The Quorum of Twelve, as the chief missionary quorum of the church, is looking towards extending the work of God at home and abroad. We must have a strong,

stabilized, growing church in the homeland—a church that is busy telling the story at home; a church that is building Zionically; a church that is supporting financially according to God's laws. The people abroad expect the church at home to be examples to which they may point and say, "It works." So *you* who remain at home must carry on the work of witnessing and bearing testimony and winning others. Join the crusade of witnesses this year. *You* will also have opportunity to support the work abroad through your tithes and offerings. The offerings will be very acceptable if they come as real sacrifices. Let it really cost *you* something. You will then enjoy more of the spirit of Missions Abroad and share in the total project.

Apostle McConley and companions are abroad in Europe at this present moment. Our hearts and minds and prayers are with him as he seeks to proclaim the acceptable year of our Lord to the war-weary people. Soon Seventy Albert Scherer and wife and son will go to Holland. Think of it! They must learn Dutch. Then Seventy Eugene Theys and family must learn German, for they will seek to minister to the people of Germany. Seventy Glen Johnson and family and High Priest Frank Fry and family will sail for Great Britain to minister to our people in that land.

You are for them and with them in spirit. They are young people eager to do the Lord's will. Let's all support them.

We appeal to the youth of the church to enter realistically into the program of the church. Let your Zion's Leagues be real leagues for Zion-builders. You can have your fun—and will. But in your Leagues learn about the church, its message, its history. Plan to do your part in your locality. And then as a church-wide League get behind the effort to raise the sum set by the Zion's League to promote missions abroad. \$25,000! It can be done! It will be

done! if the spirit of evangelism touches the hearts of all.

What shall our missionaries and emissaries tell the people abroad about our youth? That they are interested in them and are working for the promotion of the kingdom of God among all peoples.

For Missions Abroad we will need chapels, equipment for chapels, literature—books, tracts, hymnbooks, —mission headquarters, social service supplies.

We, therefore, commend to the youth of the church the effort of Zion's League to raise \$25,000 for the promotion of missions abroad and invite YOU to co-operate.

We Must Repent

By Norma Anne Kirkendall

"Who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance."—Luke 3: 7, 8.

A MAN STOOD to speak, and his words were good for they were the words of the gospel—yet I could not hear them because what he was shouted, and the clamor of his conduct drowned out the sound of his speaking. I looked at his face, and it showed the signs of a warped attitude, belying the words of his mouth. I could not see his heart for his former actions hid it. How then can I know he is sincere, this time?

Yesterday he fought against good; now he's defending it. How can I know that his "about face" is not just a means to the end he avowed before—a cause against God's church?

Now comes the need for forgiveness and asking for it. I can forgive him for his former attitude and actual transgressions against God's church, but he has not asked for this forgiveness and has never admitted or formally disavowed his guilt. It was guilt—a fight against right.

What is to be my attitude? Yes, I can forgive him, for his pettiness—although it caused grief and heart-

aches among God's children—did nothing to *harm* the church, rather to belittle the soul of the transgressor. It is good that he has changed, but the bile of his unhealthy attitude still galls him and those whom he hurt. This must be expelled through the process of confession and a real desire for forgiveness.

Without confession he has never truly repented. Without full repentance, I cannot give full forgiveness. Therefore, that man is still depriving himself and me of the full portion of God's law and love.

Yes, his words are true but they are only mere echoes of what he *could* be saying if he obeyed the law *in full*, and both he and I are deprived of the fullness of God's mercy.

I understand his case and give him my prayers and support for his desire to return, but I also think, have I wounded another thus?

About 100 Years Ago

There was not a public library in the United States.

Almost all furniture was imported from England.

An old copper mine in Connecticut was used as a prison.

There was only one hat factory and it made cocked hats.

Every gentleman wore a queue and powdered his hair.

Crockery plates were objected to because they dulled the knives.

Virginia contained a fifth of the whole population of the country.

A man who jeered at the preacher or criticized a sermon was fined.

Two stagecoaches bore all the travel between New York and Boston.

A day laborer considered himself well paid with two shillings a day.

The whipping post and pillory were still standing in Boston and New York.

Buttons were scarce and expensive, and the trousers were fastened with pegs or lace.

Leather breeches, a checked shirt, a red flannel jacket, and a cocked hat formed the dress of the real artisan.

Beef, pork, salt fish, potatoes, and hominy were the staple diet all the year around.

The Dominion of Man

By J. A. Koehler

Number 29 in a series of radio addresses on the subject:

"The Social Philosophy of the Modern Prophet"

"In the beginning God created . . . the earth." "And God created man . . . and said . . . *have dominion*"—have dominion over everything upon the face of the earth; have right of possession and use of a place to live and of the means of satisfying human wants; not the right or power to change the course of nature; but the right to exploit the earth so as to sustain and promote life; have a kind of physical-world dominion. So reads the story of creation.

I have stated that the physical universe is the dominion of *God*. I said that in that universe the will of God is supreme; that the seasons come and go; that everything in nature goes on as the Almighty ordained that it should go on; and that no one can change that course of events in any way or in any degree. I said that the physical world is God's absolute dominion.

But when, as the Bible story reads, God said to man "have dominion" over everything on the face of the whole earth, he said that man, too, is a kind of physical-world ruler; he has an incidental or subordinate dominion; a dominion under God.

What is the nature or essence of man's physical-world dominion? How does it differ from God's dominion? The answer to these questions is to be found through contemplating man. Man has a soul which only he has power to possess. In other words, man has personality. He has a will which is his own. He does not have power to abolish the law of gravitation, nor can he do anything else to change the course of nature.

But man can uproot one tree and plant another. He may eradicate the cockleburs in his cornfield. He can control the actions of pigs so that they will become larger on smaller quantities of grain. And, what is much more to the point, he may regulate his own uses of the hogs he has fattened. He may ordain the manner in which he himself shall use the things of this world. He may decree that all men shall have equal claim on the things which come of the earth for use in satisfying their wants. In other words, man has power to order his own relations to the physical world. He may exercise *moral* authority in earthly affairs. And that is the nature and essence of man's distinctive physical-world dominion. That is the difference between man's and God's earthly dominion.

As I intimated a moment since, the proof of that truth is man himself—his nature and his history. Man has looked into himself, and he has found there the indisputable testimony that he has a will which is in itself a right of physical-world dominion for moral ends. He has sovereign power to use or not to use "the things of this world in the manner designed of God." The whole history of man is a record of the ways in which he has related himself to God's creations of his own free moral will.

There can be no moral willing where there is nothing for the moral will to act upon. You could not actually will to make bread for hungry people to eat if there were nothing of which to make bread. If there were no earth, no place of abode for man, no anything which gives rise to

moral considerations or which calls forth the action of the moral will, there would be no real agency of man. So, when God placed man "in the garden of Eden," in a sense, he "gave" man his agency, as the Scripture says. That is to say, that in putting man in possession of the earth God gave man power to exercise agency. I think that is what the modern prophet meant when he said, "in the garden of Eden 'gave' I unto man his agency."

I said that there could be no moral willing if there were no life situations which did not give rise to moral considerations. If God had created only Adam; if there were no Eve; no anyone whose well-being and happiness would be affected by the things Adam elected to do with "the things of this world"; if there were no questions of rights of other persons, there would still be no agency. In other words, it is not simply possession of the earth that conditions moral willing; it is the presence of other men on earth who also have rights in God's creations and in the products of labor. That means that when God said "have dominion," he meant to have *social*-world dominion. He meant that man's sovereignty is a social or moral world sovereignty.

That moral or social-world dominion of man is absolute. Not even God can do much about it except to decree the manner in which it should be exercised and to hold man to account for the manner in which he exercises it—unless, indeed, God could exterminate man, so that there would be no free moral will or agency.

That is what I see in the proclamation of the modern prophet, that "all truth is independent . . . to act for itself, as all intelligence also (is independent to act for itself), otherwise there is no existence." No truly "human" existence. As a human being, man would have no existence at all, if he did not have a mind of his own; a moral

will of his own; a soul of his own.

So, said the modern prophet, "Behold *here* is the agency of man," or herein is the essence of man's agency, that he has intelligence, moral will, power to act independently for himself. That is the meaning of agency: that in the conduct of human affairs—which are the affairs of human society—man's own will is supreme. Man is the sovereign power. Man only has dominion.

That, said the prophet, is the way God wants it to be. "It pleased God," said the prophet, "that he hath given these [physical world] things unto man." "For unto this end were they made, to be used [by man] with judgment, not to excess, neither by extortion." In other words, it pleased God to set the stage so that man might be really free to make his own moral choices. God so loved man, that he made it possible for him really to become a real man, through the exercise of dominion.

Now these convictions: (1) That man is an absolutely free moral agent, (2) that he must use the things of this world to exercise that agency, (3) that there is a moral order of the universe, or a "right" way in which social world dominion is designed to be exercised, and (4) that man is accountable to God for the conduct of the affairs of human society—these four convictions are the foundation on which rests the social philosophy of the modern prophet.

"The spirit and the body are the soul of man." The social philosophy of the modern prophet is adapted to the quickening of that spirit, not merely to the feeding of that body. Surely you must know through actual experience, you must know positively, that you cannot gladden your heart and enliven your soul unless you give some thought to the care of your body.

All the efforts of man to enrich "human" life—which is the life of

the soul—have failed, except when peoples were concerned about social-world relations as certainly as natural world relations. The history of man is proof, positive proof, that "man shall not live by bread alone"; that industry cannot make "human" life abundant, unless peoples have a care about the orderliness, the efficiency, and above all the *justice* of their governments.

You know the story of "the loaves and fishes," and other stories too, which testify that God's sovereign power in the physical world, on occasion, makes up somewhat, temporarily, for man's impotency. But you know of no evidence whatever, that God ever made human society just. Human society never was made happy and prosperous and peaceful through any sovereignty except the sovereignty of man. Only as man, through the exercise of social-world dominion, has related himself to the

physical world aright, only as he has ordered government with judgment and established it with justice, has the prophecy been fulfilled in any degree, that "Violence shall no more be heard in thy land, wasting and destruction within thy borders."

I do not know how anyone who believes that "God is love," who knows the causes of warfare and human misery, can believe that social-world dominion belongs to God. I do not know how anyone who believes that whatsoever man sows *that* also shall he reap, can believe that the social world is not the dominion of man. I do not know how anyone who knows the nature and the experience of man can fail of the conviction that to conduct the business of human living together aright is his responsibility; that in the social world the will of man is sovereign, or that the social world is the dominion of man.

The Greatest Responsibility

By Ramona Grace Seeley

I am only one of the many young mothers in the church today, and as I realize the challenge that motherhood brings, I sometimes tremble at the responsibility that is mine.

In studying psychology or human behavior patterns, we find more and more that a man is what he learned to be as a child. The attitudes and behavior patterns, acquired from babyhood onward, determine how he will act as an adult.

This child that I have brought into the world is my responsibility. The ways in which I teach him now will determine what he will be as a man. What kind of a man will he be?

I hold within my arms either a potential backslider and slacker or a potential builder and worker in God's kingdom, according to the way in which I teach and live my religion. Which is it going to be?

I hold within my hands the power to mold a character strong in faith and in

the Spirit of the Lord, diligent in the teachings of Christ—a character full of love and brotherly kindness, of long-suffering and patience—of many other Christlike attributes, or I can fail miserably in my task and raise a weakling in the church—one who would soon stray from the teachings of Christ—one who could not withstand the bright temptations of a sinful world.

I must not fail; for as the man is, so is the home—as the home is, so is the community—as the community is, so is the country—as the country is, so is the world.

What a responsibility we mothers have!

What a service we can render to mankind—to the church—to the world, if we raise up a generation of young adults full of strength and determination to do God's will, having humble hearts and being full of wisdom and love.

To the Manner Born

By FLORENCE W. SIMMONS

THREE COUSINS, each about nine years of age, were having a day together. "No, you first," said the girl with the braids. And Miss Braids took her turn last. Auntie dropped a paper, and before the other two girls had made up their minds who should pick it up, Miss Braids, without flourish, had handed it to her. Later, when the small hostess put her hands into dishpan suds, it was Miss Braids who reached up to the rack and asked as she took it, "Is this the dish towel?"

As the day swiftly passed, another of the girls said, "Here, you first. You've been last all day!" "I really don't mind," Miss Braids pleasantly assured her. But the gentle crowding, the spurts ahead to be first, diminished for the other two cousins.

Another day, Big Sister had carried away the picnic dishes, and it was not till Miss Braids appeared that the other two children resting in the shade seemed to know she had been gone also. "Where were you?" said one. "Inside," Miss Braids replied. "What were you doing?" "Oh, drying dishes," was the casual answer.

Three little girls, each being taught in her home to be considerate of others, was responding in varied measure; but with the one the measure sprang from a heart more nearly won to this highroad of "In honour preferring one another." Grace is gathering about the personality of Miss Braids as one is reminded that inherent with her home teaching she is "to the manner born," the saintly manner. This consideration-for-others manner has its embryo in the major principle of the celestial Law of Love. And since revelation informs us that our project, "Zion cannot be built up unless it is by the principles of the law of the celestial kingdom," a mode of living expressing it is required, the saintly manner of dealing with others. The city of beauty requires for its builders those whose superiority lies in the most perfect expression of this celestial principle so that the hand they put forth to serve creates from the perfection of beauty within.

THE ZIONIC PATTERN for the world, the "ensign," must be an adequate one, made so by a people won to the celestial principle for creating social and economic adequacy. The purveyor is love of God and those whom he has created. The adherence calls for the

complete acceptance of the principle as a life-time working basis. It asks for the full measure rather than a partial one.

The beauty of this principle, love, drew the three little girls into a happy unity, entirely free of discord. When this principle is disregarded, instead of beauty there follows its antithesis, distortion.

A returned vacationer was trick-riding her bicycle before a group of playmates whose usual holiday at the seashore had been curtailed that summer. Keeping herself quite aloof, she rode with enormous care before the group who became increasingly engrossed in their play. She was doing what children who have "been away" sometimes do to impress those who have stayed home. Irrked by the lack of response to herself, the little rider tried a bit of pressure. "Why don't some of you go and take care of that baby!" she demanded loftily. The group became wrapped in a sheath of silence. The fussing baby in the playpen was the charge of elders who at the moment were not on the scene. From the security of having been away she commanded imperiously, "Someone go and take care of that baby!"

From the group came the faint, weary voice of a diabetic, the rider's contemporary. As though the whole situation of superiority assumption and its infliction, plus the baby disturbance, were either too trifling or burdensome as an issue, the child quietly, casually resentful, dismissed the matter with: "Well, why don't you go and take care of him then, if you think he needs to be taken care of?" Was her detachment the devitalizing illness or an expedient to parry a blow? At any rate she had not become perturbed. Aware of both logic and unconcern, the rider acted quite like her pre-vacation self at once; the tension lifted, and the group began playing as though another day had dawn.

IN THIS TRIVIAL child-incident we see the beginnings of the conflict with the celestial principle for unity, love. The conflict caused by the effort to manifest superiority by assertion of power over others. And as this effort for mastery over others assumes dominance, we witness the corruption of the normal desire born in every child to be a superior being. In thus gaining domination, he is inflated with a sense of superiority quite

false when based on quality of personality. A disintegration of personality occurs for those who seek elevation by force. One reaches out to aggrandize self and the inherent beauty in personality dims. On the part of lawful effort, the man who reaches forth to create beauty for those about him radiates with the power he seeks only to bestow. People rise above the common level of personality on a superiority created out of benefits—for others. Through such selfless motivation to create we come to earnestly search for and know God and assist in the establishment of his kingdom of beauty.

We have forgotten the duelists who sought to prove the best man. But we can never forget the name of the poor young man who muddied his new suit pulling a pig out of a midwest mire, and who later mortally risked his life for "a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal."

Our manner with others varies to three general levels: the untaught, unobserving level, the ethical, and the Zion or purified. With our project, "Zion the Beautiful," we are crowded by the urgency of the times to the door of decision. Will we take part in the demonstration of such a kingdom's adequacy for creating and holding the confidence of a people disciplined in its Zion manner as the way of life, "In honour preferring one another"? Do we believe in the Zion manner as the way of love, that it bears the harvest of the only lasting abundance? This is a matter that will gradually be settled in the hearts and minds of many people whose desire is for that sort of abundance—an abundance they are hungry for and know not how to create. After becoming certain of our belief, we are willing to help form the pattern, make at least a sales effort to live on the level of the saintly manner that the world may have its guide for living peace and abundance. The world has witnessed this manner of living in but rare instances, and is not convinced that it is practical, either socially or in business. It has been the question of the ages. Only a satisfactory demonstration in daily living to this principle of unity will convince those who seek from out of the world.

However, revelation informs us that this way of life is to be exalted by its own quality as the standard of living not simply for one nation, but that all kingdoms shall become the kingdom of our God and of his Christ. The demonstration of the way of love, or the major principle of the celestial law, must be a message of peace written in the very lives of the kingdom builders if it is to be read with conviction. In the light of such a project as Zion the Beautiful, we feel the need for personal reconditioning in the saintly manner so that that which is unlovely and ineffective may be replaced by that which is beautiful and effectual.

Such a decision for participation in preparing this city beautiful requires that we look in on the circle of thoughts, and outward to the manners habituated by us through the years to note if we have become grooved to the restlessness and boredom of self-seeking. And if so, rise to that standard ranking high with the best adventure; the adventure of "in honour preferring one another," or the saintly manner. It is a manner splendid with kindness and understanding of the good in others. When one steps from the lower level to the higher one, however, there is a price to be paid for the better manner, and courage is required to meet the price in full. It is in the nature of growth that we should earn and pay for what we receive, and since this higher level opens to eternal life, nothing that we might pay would be too much. The price is peculiar in its effect upon others, rising from the merely ethical or policy level to peaks of sacrifice for others, of generosity to an enemy, of forgiving and forgetting injury, of a fraternizing mind with those less privileged. There are times when we forget that from the backwoods have sprung many of the giants of the forest, that leaders of civilization have been begotten from the ranks of the lowly in such men as Lincoln, Edison, Einstein, Carver, and the very poor boy who opened a veritable mart where the poorest could buy—Woolworth, a leader in merchandising.

We have a long way to go in the evaluation of personality and its highest potential for building material in "Zion the Beautiful." The price of the saintly manner includes time, attention, and love given to the unfoldment of personality where it often has least encouragement. Looking back to Rome's fall and her majority slave class, we realize that the triumph of the kingdom lies in raising those about its nucleus to a similar appreciative or spiritual level. In describing the components of the saintly man-

ner, Christ was simply depicting man's best procedure for abundant living or the creation of the kingdom beautiful.

Pricing may be tiresome, but it is well for the success of our attempt that we be informed and have an idea of the way ahead on the highroad. There is the charge in possible criticism from those who either do not understand the values of the Zioniac manner or else are not ready to incorporate it into their own way of life. To pay this price in full is to turn with serenity from self-pride to praise of the beauty in others, and to a devotion to all that reverts glory to the Creator of beauty. While the price may seem heavy at times for thus "In honour preferring one another," one's capacity to do so becomes increased. One becomes a deeper spring and the waters more refreshing. Is there anything richer in reward than the ability to create beauty, and to do so in growing skill and excellence? An example is furnished us in God's generous gift of this earth upon which we tenant. With any price we may pay for the Zioniac manner, it can never truthfully be said that we have been robbed since eternal life is the ultimate earning. We are reminded of Paul's explanation of proportion: "He who hath builded the house hath more honour than the house."—Hebrews 3: 3.

All over our country, people who see beauty where it often does not remotely exist for others, are buying up wretched, misshapen, sometimes moldering houses with sagging porches, and almost everything else wrong with them. They build new foundations, open cramped partitions to the sweep of air and sun and emerge finally with abodes singing of activated dreams; and surely, nothing less than dignity meeting a landscaped lawn that used to be ragweed and briar bushes. There is the human parallel here, too obvious to put aside. There is the price of snobbery for the saintly manner, but consider the unfortunate who are lifted up by this manner of living to beauty in their own personality. All of us have had a shock in learning that some gracious woman, who now has two well-behaved children and splendid husband, was one barefoot child out of eight that used to live in a dilapidated house at the edge of town. She came from a family dubbed carelessly, "no-account." Someone with the saintly manner, a teacher, minister, a kindly mother in Israel, had stepped to the Zioniac level and given the child a "lift." Isn't one more than paid for a few criticisms when one can achieve splendor in a life that seemed staked down to mediocrity or worse? And if the lifted one should make greater achievement in the world than he who helped her to rise, is there

anything that can surpass love? the love which sent her up and on the highroad.

In hoping to achieve beauty, however, we need to be aware that the Zioniac manner is a quality of character rather than simply a surfacing. There is a halfway place on the upper road for seekers after beauty. It is the niche where one appears beautiful but the warmth of love is absent. Here beauty is more marble than human. Here all of the kindly, generous, loving impulses are tempered to preserve the merciless attitude of appearance. Here people think that to give hospitality to some pitiful persons would harm their social standing, that only beautiful appearing people should come to them. The merely ethical level of manner tends to crystallize to decorative functioning, but at best it falls short of the full measure of the Zioniac. Grace characterizes the Zioniac manner. Yet, I believe it must be lived to be grasped. It is the overflow of inner beauty. Authority renders this meaning: full of kindness; possessing or exhibiting divine grace. There is a worldly tendency to interpret this word in the spirit of poesy rather than from a regard for personality. We are again reminded of the revelation that this is the level of the "honorable men of the earth, who were blinded by the craftiness of men; these are they who receive of his glory but not of his fullness; these are they who receive of the presence of the Son, but not of the fullness of the Father; wherefore they are bodies terrestrial, and not bodies celestial." The ethical is the secondary level of manners because there is the better quality, the Zioniac. These receive the terrestrial reward because they refuse the fullness of the celestial law and its reward.

Why is it so often the case that we rise in our own esteem when we are materially prospered? When our surroundings are superior, why do we feel that we are better people? Is it the sense of achievement? Perhaps circumstance was kind to us. We are indeed on a superior level in the sense that we are better equipped to help others higher. But what is superior to personality regardless of the garb? What sort of people would we consider ourselves if accident robbed us of a right arm and leg, and no one would employ us so that we became lacking in the material things of life and people gradually shunned us as our surroundings became less beautiful? It would give us opportunity to sound our character, find out just how much courage, patience, and understanding we possessed. It would be a vast opportunity to be magnanimous to those who scorned us because we were without the appearance of beauty, disregarding the reason for our plight. We can be grateful for the scourgings of life when through

them we find our strength, and rise to beauty of personality. Pride heads the list of the seven deadly sins, and it is permitted to rank without censure on the merely ethical level. An ancient singer mourned: "They speak vanity everyone with his neighbor: with flattering lips and with a double heart, do they speak." James, obviously referring to mere mannerisms, is stern: "Purify your hearts, ye double-minded." Our country is gradually coming to acceptance of the one standard of manners, the ethical. While we have risen from the hollow etiquette era of polite gush and extemporaneous flimflam, too much of it remains in a time when the cry is for the solid verities which are to distinguish the "kingdom of our God and of his Christ." The Zionite manner is distinguished by grace rather than rococo mannerisms. When we kneel to bare the intent of our hearts to God, we realize well that he is not the father of sophistication.

We ask ourselves what Christ meant when he said that he was giving something in a different manner than the world. "Not as the world giveth, give I unto you." We know how the world gives. He gave the manner for achieving abundant living, the way of love, the saintly manner. To awaken us to this abundance he said, "Be ye alive!" Envision a community which decided to become not simply daytime awake, but spiritually awake. The differing talents of every person would be enhanced and released in a virtual harvest of creative abundance. Humdrum copying would be left behind in an originality bearing the refinement of the Zionite manner. What if the divine designer had created all of us with the same face so that we were all duplicates of each other in appearance? It is no less shocking than herd talent output. The Zionite manner would cheapen itself if it should resort to string-pulling. The Psalmist guides us from the path of policy to the open Zionite path with his statement: "The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times." Seven times, since it is the symbolism connoting the complete, the whole. Would such words circumvent and flatter?

Christ must have been well known for the saintly manner because he said, "By this shall all men know that ye are my disciples: that ye have love one for another." We have no record that he encouraged his disciples to prove their superiority by condescension. That, indeed, was his criticism of the manner of the Pharisees. His one effort was the preservation in all people of that light which was given to "every man that cometh into the world"—enough light

for man to discern between the good manner and the quasi-good. Good taste is described as a sense of fitness. In our quest for beauty, we do well to remember that the milk of human kindness is more restoring to the hungry heart than a Beethoven symphony. Humanity, in all of its ranks, is still first. Love expressed in personality is the highest form of beauty. Good art holds place in the realm of beauty, but it does not rescue a child from the wheels of a train. Those who have love one for another are the disciples of Christ. They are identified by kindness, justice, mercy—the saintly manner.

One of our British missionaries said that if we really believed Christ's teachings we would live them; that if we really believed modern revelation we would become the revelation itself. We are inclined to think that love will only work part way, not as Christ gave it in the first commandment, and the second which he said was like unto it. We therefore accept Christ in portions but not in his fullness of teaching. We hear much about his background of material sparseness in prestigeless Nazareth. But the story of Jesus is that of a person who went about restoring true values and seeking to open the eyes of the people to these values. His distinction lay in his regard for human life and personality rather than in things. His polish was as the clearly defined luster on fine jewels. He was a man of poise and resourcefulness, saving the social standing of the host of a wedding feast in Cana. He was a person of good taste admonishing his followers that one should wait for recognition rather than try to force it, describing the upper and lower chamber tradition. He advised suitable clothes for weddings. He was a man of grace, going out of his way to restore the ruler's daughter, and we have no record that they were old friends. He was a man of hospitality and this with superlative grace. When his disciples suggested sending the self-invited multitude away hungry, Christ was the embodiment of grace. He did not lose poise nor make excuses about the absence of a bakery and a fish market. He permitted his disciples to rise to the occasion with him, enlisting them as waiters. And out of his faith and love, he created food for 5,000 people.

Not in any way approximating such hospitality in its magnitude but with something of the same regard for personality, a hostess rose to the occasion in a humble cottage on Cape Cod. The good church member asked an unexpected guest to sit at table with them to supper, but wondered how she would provide, since there was just enough for one small fish piece for the family. As

a blessing was asked upon the food, daughter Lucy was impelled to open her eyes and there above the covered platter was a beautiful hand. When the cover was removed to serve the fish there lay an extra one provided for the caller. This woman's saintly manner was not found wanting when put to the test, and that manner was openly rewarded.

Have you ever marveled at some person who was grace itself, but who, you knew, had lived without privilege or social standing? Trace the heritage of these people and there is always the one surprise: the teachings of Christ are in their background. Such are "to the manner born." They are considerate of others, kind, courteous, and with that radiance of personality we term charm, delicacy of feeling, openness rather than guile of nature. In terms of flowers, these folk bring to mind brook violets that spring up in grace away from the garden. They were always violets, thoroughbred from the first, and are as lovely in the garden as in the leafmold of the meadow. Mrs. Post in her book, *Children Are People*, says: "When we hear someone described as being 'to the manner born,' we naturally take this phrase as meaning one whose parents and grandparents, and perhaps a few generations before these, were 'gentle' people, whose example, followed by their children, assured their growing up as gentle people, too. There is, however, one aspect of this yesterday world of charm and distinction which we of today are apt to overlook: perfect behavior that is seemingly gentle and charming and simple, was always disciplined behavior. Perfect behavior today is also and must ever be the result of discipline. This, however, may be acquired with little if any conscientious effort by the child whose training begins literally on the day he is born."

The certitudes on good manners of the young man who taught in Galilee ring on through the ages to us. And we hear their echo in Mrs. Post's "True Meaning of Etiquette." As we listen to her in our modern setting of conflict and atomic potentials, the luminescence of his words shows us the mountaintop she tries to describe ethically: "the code of a thoroughbred, whether it be applied to a man or a woman, or to a half-grown child, is the code of instinctive decency, . . . I give unto you to be the salt of the earth . . . ethical integrity, . . . blessed are the pure in heart . . . self-respect and loyalty . . . Except your righteousness exceed that of the scribes and Pharisees . . . Let your light so shine before this world, that they may

(Continued on page 15.)

HOME COLUMN

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

High Lights of the Women's Class

(Second Period)

Mrs. George Mesley, Speaker
"Adventures in Courage"

Reported by Katherine H. Wilson, assisted by Mary M. Rauh
and Alice Kelsey

Monday, April 7

"No Ivory Towers"

Mrs. Mesley spoke of her great pleasure in meeting the women of the church again after being in the Australasian Mission for several years. "One has to be away to appreciate what it means to get back," she said. She spoke of bringing the love and reverence of the women of Australia—they expect us here to be perfection plus—their faces are steadfastly set toward Zion, and their deep love and well wishes are for the women of Zion.

Why did you come to Conference? It makes a world of difference in answering it. Just for the trip? That has its value—the value of relaxation. Because it gave you an opportunity to get a new outfit? That also has value; there's a moral uplift in having one. Did you come out of curiosity? The value of a fine healthy, wisely-directed curiosity has remade the world. Did you come for practical information, for facts and figures? Knowledge of what the church is doing in this day and age is good. Did you come for fellowship? To see people you haven't seen for years? Fellowship has a distinctive place in our lives. Sometimes we are not in the spirit of friendship and fellowship, and we have need to build up reserves of spiritual grace. Through the months and years, the graces of patience, sympathy, and understanding run low.

We hope you came to revise some of your attitudes, to renew your powers, to drink deeply of spiritual forces.

Mrs. Mesley used the 24th verse of the 31st Psalm as a basis for the week's discussion. "Be of good courage and he shall strengthen your heart, all ye that hope in the Lord."

We cannot claim courage as a Christian grace—so many people who are not Christians have had courage. Courage is a quality of mind, a quality of heart and

spirit in addition to mind. Courage helps people "encounter danger and difficulty with firmness."—Webster.

Be firm in face of danger. Courage has a large element of faith in it. Courage has a large element of self-discipline in it. Courage has strength in it. There are at least two types of courage. Some experiences call for slow patience and endurance, the principle of "going the second mile."

The spirit of adventurous courage used in a righteous cause can do untold things for the building of Zion. Think of Paul's amazing courage in carrying the message of Christ to the Gentiles. Think of the quiet, winsome courage of our Lord. We cannot hope to build the kingdom of God on earth without courage. We must be a courageous people, have the will to do a thing or the will to quietly endure. The lack of the spirit of adventurous courage is holding back the work of the church. The lack of the spirit of adventurous courage is holding back the work of the women. An example of the lack of adventurous courage is that of the rich young ruler who came to Jesus and had everything—everything but courage to follow Him. As Christian women we should not have the attitude of fear—afraid we won't measure up, afraid we can't do the job. You will grow if you only take hold with adventurous courage.

Tuesday, April 8

"1947 B. C.—A. D. 1947"

The first mission to England sounds like a chapter from the Acts of the Apostles. We thank God for devoted, brilliant Christian women.

Life is an adventure in courage. It is quite commonplace for all people to think they are living in a period of climaxes. We share the thought that these are critical times. God, himself, said in 1938 that these are portentous times. Undoubtedly we are living in a time of crisis. A

crisis is good if we recognize it as such and go in on a high level and come out on a higher level.

As women in the church, we should be alert to the world-wide hunger for Christ. Bishop Blair prayed for courage when his child was born. To give birth to anything demands courage. Marriage takes courage. It takes courage to live according to our convictions. In the East, in the midst of home, there was an "ivory tower," a place of peace and seclusion. No such thing today. The tendency is to retreat to our ivory towers to indulge in daydreams with wishful thinking. Worthy people do not want, nor did Jesus want, an ivory tower. He could have called down ten legions to his help. Neither you nor I can retire to ivory towers and redeem our families. God gave us the desire to help others. To turn our backs on ivory towers takes courage. The command to Joshua was, "Be . . . of a good courage." Israel was not yet welded into a nation. Example from New Testament. Woman ill of disease was despised and ostracized. Jesus' first word to her was, "Daughter, be of good comfort." Jesus walking on the Sea of Galilee said, "Be not afraid." Don't be afraid of the unknown. Paul in prison, lonely and discouraged, "Be of good courage."

The Lord says to us today, "Be of good courage." Wherever you are, live your life with courage. This is a grand age in which to live but not an easy one. The world is full of courage today—think of England during the "blitz." English women are here today. They have spent their money to come here instead of rebuilding. Our missionaries to Tahiti are cultured, highly educated. Sister Sorenson serves and helps the native people. Sister Mesley, tempted to stay with her, said, "God bless you." A girl born without hands or feet learned to play the sliding trombone.

Seeing that we are surrounded by such a "cloud of witnesses," of courage, we should say, "I am determined to dare big things for this work." There is no ivory tower, physically, mentally, or spiritually. Our place is on the front line to demonstrate the gospel of Christ!

Wednesday, April 9

"Peter—Paul—You"

The paramount need of every group, nation, and person is for God and to know his purposes. This is the great need of the world today. Our concept of God must not be the concept of yesterday; our conception of God must grow. The Israelites limited Jehovah to the Hebrew God—the New Testament concept was in advance of theirs. Various concepts through the ages were inadequate.

What is our concept? Peter's lesson was hard—to learn that the Gentiles were

to know the gospel. Do we have the courage to live that belief?

Marian Anderson was denied the privilege of singing in Constitution Hall in Washington because the pigmentation of her skin happened to be dark. A Christian should carry the map of the world in his heart. "God has made of one blood all nations on the earth."—Paul. "God so loved the world that he gave . . ." There is no room in the heart of God for racial prejudices. Until we rid ourselves of racial prejudices, our concept of God is very limited.

Marian Anderson was born dark through no fault of her own. We are born white through no fault of ours.

"In the beginning God created" the world. In our endeavor to widen and enlarge our concept of God, suppose we think of him as the Creator and trace him through the world through all the ages. Man is the most glorious creation of God, and the greatest testimony of the gospel is its power to transform lives.

"Our Father"—superlative qualities of God at his best. As Christian people, we know that God provides for our needs. "I like to think of God as a God of fellowship."

We must understand the forgiveness of God. Jesus tells us the story of the man who was forgiven his debts and failed to forgive another the debt owed him. Are we not much this way? As a group do we rejoice at any other's happiness? We are not nearly as loving and sympathetic as we should be. God as a father is "human" enough to take pride in workmanship. His forgiveness is always reaching out toward us. One of the sweetest phrases we meet in modern revelation is, "This is my beloved Son."

The Lord, who loves us, disciplines us. You and I know that whom the Lord loves, he chastens. We are full of unsightly bumps and dents that should be smoothed out. We need to stretch our spiritual muscles, strengthen our spiritual backbone, and learn to stand on our own feet.

As Christian women and as Latter Day Saints, it is imperative that we develop a growing understanding of God. It is vital to our growth and vital to the establishment of Zion.

Peter and Paul had much in common, but they were very different. Peter was fishing and the Lord said so simply and quietly, "Come, follow me." Peter was a skillful fisherman, a married man, and here he was asked to leave his fishing and preach for Christ. It must have seemed foolish to some people, this call to Peter. Peter probably felt inadequate to do the job.

The call to Paul was so dramatic! Paul was shaken awake by the shock of his blinding vision. Christ's commission to

Paul was given through Ananias. "The God of our fathers has chosen that ye shall know his will." We are called with the same calling, baptized with the same baptism, working for the same kingdom. The mantle of Peter and Paul falls squarely on our shoulders, and so that call comes to us today, awe inspiring, uplifting, and challenging!

What are some of the ways the Lord calls us to follow him in service? "Come, follow me" into the ways of humble service. "Come follow me" into ways of winsome goodness—attractive, approachable goodness. "Come follow me" into the ways of prayer. If our Lord and Redeemer had need to pray—don't you think we have a need to practice it?

Be brave enough to face facts in the presence of God. Intercede for people—pray for our husbands, pray for our children that they may have wisdom and courage to live as they should. Do you pray for your relatives at home and abroad? Do you pray daily for the church officers? For the foreign missionaries, for your enemies? We are told to "Pray for them who despitefully use us." Have we come to that exalted position where we can pray for them—pray that our attitude will change toward them—their attitude change toward us. There can be no peace in your souls until you do.

Latter Day Saints should be the happiest people in the world. (Here the speaker told the story of Stephen, first martyr of the Church—Acts 7—stating that his face was seen as the face of an angel.)

Roman floggings were classed light and heavy. A light flogging was given by a rope knotted at the ends which tore flesh. Rope thongs covered with metal were used in heavy floggings, and broke the bones. Peter was flogged on several occasions and rejoiced that he was counted worthy. Paul had more than 198 lashings in his life, and yet he and Silas sang praises to the Lord.

Jesus said, "Come follow me" into the realm of discipline. Can we day by day give up the things that are dear to us if they stand between us and the Master? We must be brave enough to discipline ourselves for the good of others. Follow him away from littleness and trivialities, but follow him into big and worthy issues. Jesus calls us to a recognition of his Messiahship. What is Jesus to you?

Thursday, April 10

"Our Increasing Purpose"

"I doubt not through the ages one increasing purpose runs."—Tennyson.

Mrs. Mesley stated that she wanted to direct our thoughts toward an adequate understanding of and appreciation for the Restoration Movement. Those born in the church often lose the concept that it is

unique, startling, and awe inspiring.

1. The Restoration puts God in the present tense again. Moses was told that he was to tell Israel that the God of their fathers said, "I am his who sent me." The sense of active direction is lost to a marked degree, and we ought to preserve the sense of uniqueness. Attention was called to Doctrine and Covenants 1. We so often seek not to establish his righteousness but walk after the image of our own ways—death. Every man may choose the way of life or the way of death. Seeing this calamity, God provided a way by restoring his church. "This is my beloved Son, hear him."

2. There is nothing trivial about this Restoration. Carry the sense of the greatness and the enthusiasm of the Restoration Movement. Carry the thought of the universality of the message of Christ to all men, for all the world. There is nothing vacillating or apologetic about the Restoration Movement. There is a sense of majesty and dignity in it. "This is my work and my glory, to bring to pass the immortality and eternal life of man." Nothing selfish, nothing personal, no personal aggrandizement is expressed there—God's primary desire was to give all.

3. We are to remember that we believe in continuing revelation. We are thereby challenged to mental and spiritual growth. The amount we receive is restricted only by our capacity to receive. The revelations God has given are still challenging us. When mental and spiritual growth is made, more is given. Through the years God leads us steadily upward in understanding and in appreciation of his mind and will, as we fulfill the laws of growth and development. Don't be disappointed if nothing spectacular occurs, but quietly and consistently God leads you forward. Courageous, sweet, tender, and winsome as he is, and small as we are, we increase our capacity as we take and use revelation.

What is the Restoration?

It was so different from what was expected. Jesus came with his message, "He who would be great among you . . ." "The kingdom of God is like a seed . . . a goodly pearl," etc. No one definition is enough; not even combined do they give all. God's definition for the Restoration was, "A great and marvelous work"—something to be accomplished, a vision and an ideal but an achievement and an accomplishment.

If you want to minister to people, you must get down and suffer; no one can lead without pain. Like every work, it fluctuates—a plateau of gathering strength or a low valley.

The Restoration Movement means something is done. Bishop J. A. Koehler says, "It is the genius of the kingdom

seeking to win all nations to the ways of peace, prosperity, and happiness." What that could mean to all countries!—China, Russia, England. The genius of prophecy striving to impress its character upon the governments of the world! It is the elect in the process of mobilizing for an outright adventure.

It is a religiously motivated people endeavoring to lead the world out of the greatest crisis of all time. The church has yet to make the supreme contribution of its time. Christianity has not failed, but has failed to "put into practice."

What about the cost of living this Restoration Movement? It's big, it's grand, it's glorious! To establish his church, it cost Jesus, Calvary. To restore his church in these latter days cost Joseph Smith his life.

We are called to build the kingdom!

We are called to this adventure of courage.

We are called to the army of the great who battle through to victory!

Friday, April 11

"Reaching for the Stars"

Is an ideal home life possible today, 1947? In trying to establish the ideal Zionite home today, we are reaching for the stars. Does it help to have an uplifting place in doing our humdrum jobs? These exalted phrases are helpful. Mrs. Mesley thinks of mending as "angel's work."

The war has left its mark upon our homes—responsibilities that formerly belonged to husbands and sons fell upon the shoulders of women in the home. Families doubled up for the war's duration. Wartime living and shift work made for tension. Moral breakdown particularly in the area of sex life, more money than ever before, and appetites ran rampant. Returned veterans not the same people they were before, wives had lived their own lives, and all these changes caused tension in our homes. The old pattern of family life has been broken and may never return, but there is no reason the new pattern cannot be even more beautiful than the old. The challenge to us at this period of transition is to create and maintain, setting ourselves to the task of making Zionite homes. "Not by might nor by power, but by my spirit, saith the Lord of Hosts"—this we must remember. There is only one name under heaven by which man can be saved. Only one name under heaven to help us in the development of desirable attitudes. Attitude is more than knowledge or a collection of facts—it is a turning of heart, mind, and will in a certain direction to accomplish a desired result. This attitude, this turning has always been necessary for people who work for God. The

angel said to Daniel, "Daniel, thou didst set thy heart to understanding and chasten thyself before the Lord." We should set our hearts to understanding.

What would you say to a two-year-old who asked you where the Heavenly Mother is? Or how does God stay in the sky? Or where does God keep the wind?

Youth is a perpetual question mark—always something to know. Are we always prepared to answer them? When we come to the older child in our homes, we face even more perplexing questions. Preserve the attitude of intelligent honesty. "Let's face facts together." Not always easy to admit we don't know, but don't feel afraid to say so. If you know how or where to find out, find out together.

When these questions and problems come up, the personal element always enters in as a vital factor. Adolescent children are not always convinced in their minds as to divinity of the Latter Day Saint gospel, they are not yet ready to take the full responsibility of discipleship. We must pledge ourselves to take the family for which we are responsible, and develop each person individually for the purpose of kingdom-building. Use meaningful words in our instruction. Our vocabulary that we used twenty years ago may not be the best language to use—words are often used with totally different meanings. "Homely" in England means lovable and approachable, while we in America think of it as meaning plain or ugly. Do our words mean the same thing to our children that they mean to us? Watch your attitude as well as your vocabulary when you talk to young people. Say with conviction the things that you know. A family is a unique organization because of the varied ages and is enriched by the different age groups. Physical health is much more than the absence of illness. Abounding energy is needed to be equal to the heavy demands of home life in these days. Physical health means more than bodily vigor, it reaches over into our mental area. Work for mental contentment—some women are born worriers. Some of us enjoy worry, but worry is a vicious thing, a poison that saps our mental powers. Be on your guard that you do not let it creep upon you. We can't dodge, but we can control the way we meet problems. We can so build up our mental and spiritual attitudes until they can meet these hard blows—worry, doubts, and fears. Take everything that science can give us to wipe out doubt and fear. Make our mental outlook modern. Discard mental quirks twenty years old. We hate to be seen in a three-year-old outfit, yet we trudge around with mental attitudes that are twenty years old. Discard them. Do not take burdens from our children, but

help them to carry them with courage—seek to help them to meet them wisely and well. We owe it to ourselves and families to enjoy our work. Train yourself in developing joy in doing the things which must be done even though we may have distaste for it. How foolish we are that we are not more childlike to take our joy and beauty as we live along. Are you wise enough to forget all grudges? Paul tells us to think upon those things that are beautiful, fine, and of good report. Don't carry old grudges—they sour our area of mental contentment. Contentment has to do with wise forgetting as well as wise remembering.

Forget the ugly, sordid, and sour things.

Saturday, April 12

"This Is the Victory"

The most important factor in any undertaking is the personal element. You set the tone again and again—provide vision, stimulation, and encouragement. Let us think of some pitfalls that face us in building the kingdom. Weddings have a deep remembrance. We feel the hope, ambition, doubts and fears—two young people facing what? Somehow the exalted vision loses its brilliance. It is good for us to go to a wedding to renew our vision and catch back the romance and glamour of our own! We want to be perfectionists—expert cook, laundress, seamstress, tailoress, psychologist, psychiatrist, nurse, and doctor. We all try to be experts in all these lines almost over night.

1. Don't attempt too much! "Don't run faster than thy strength will allow," the Lord said to Joseph Smith. You can't achieve all the technique at once. "Here a little and there a little."

2. Beware of discouragement. It's a mean thing, it never strikes us when we are on top of the world; it waits until we are ill, tired, feeling low, or bereaved, then this arch enemy gives the final slap! Insidiously in ways that are trivial, discouragement comes upon us. What part can you hope to accomplish? Too small to amount to anything. In Emerson's story, "The Mountain and the Squirrel," they had a quarrel. "If I cannot carry forests on my back, neither can you crack a nut!" Discouragement means cutting asunder. It makes you feel small and insignificant, unable to do the job. Who cares? Who cares whether you do excellent work or not? Don't let yourself be ousted by discouragement! Don't let it put you off your stroke by the thought that it doesn't matter how you do your work. Mrs. Mesley told the story of two young men who were carving a spray of leaves requiring skill and patience. It would be in a high place and one said, "Why bother? No one will know whether you do it well or not." The other

www.LatterDayTruth.org

replied, "God and I will know." There is some satisfaction and self-respect in doing your best. God can't do for your family what your family needs without your help. God can't do for this church what he is longing to do without your help. God can't do for your women's department what he wants to do without your help. Don't let discouragement keep you from doing the things you know you ought to do.

Things Mrs. Mesley does when she is feeling "low."

1. Sings (joyful noise) hymns of sweet and strong affirmation. "His Saints Are Lovely in His Sight" (she longed to be beautiful and so she thinks of being lovely in "His sight"), "Father, in Thy Mysterious Presence Kneeling," "Peace, Perfect Peace." Nothing matters as long as God reigns in our hearts! Hymn No. 261 she found particularly helpful to her in the trying times during the war when she was far away in Australia. Try singing the songs of Zion, and sing peace and strength and comfort into your heart.

2. How many times have you repeated familiar passages of Scripture when you were discouraged? "The Lord is my shepherd."

3. Most people pray when they are discouraged. But do you sometimes reach the place where you feel your prayers are going no higher than your head? Pray harder than ever, that is the time you need to most. There is a saving grace in prayer.

Remember you chose to be a homemaker. Be a good sport, quit complaining. Remind yourself that you chose the job. Say, "this is my blessing, not my doom." Ask yourself if you would change places with anyone else. Enjoy it, don't let it get you down no matter how hard the going may be.

Don't allow yourself to be stuffy! Cultivate a wind-swept soul. Air our souls with the reviving Spirit of the Lord. Wash away our doubts and fears, pettiness and smallness and narrow vision.

Don't be unmindful of the rewards that come from being submissive. Power comes to us through submission. A dynamic sentence: "Thy will be done." My way is the way of ignorance, arrogance, of selfishness, quick temper. Jesus said, "Thy will be done, not mine."

I exchange my quick temper for his patience.

I exchange my covetousness for his altruism.

I exchange my arrogance for his wonderful humility, and power flows into my soul. Moses was happy and contented in the land of Media, and God asked him to exchange his will for God's will—the way of danger, hardship, and misunderstanding. But with courage in both hands, Moses went down to Egypt, and tremendous power flowed into his life for

the help of the Israelites. At Pentecost, the power of God flowed through the heart and mind and soul of Peter and 3,000 responded.

Don't be afraid of the rewards of submission.

Because we are conscious of our responsibilities, remember the Lord said, "Practice holiness and virtue before me continuously."

Our challenge to continue in steadfastness and faith and "let nothing separate you from each other and from the work whereunto you have been called. And I will be with you by my spirit and my presence and my power to the end."

General Women's Department Announcement

We are pleased to announce that the play, "HENCEFORTH-FRIENDS" written by Mrs. S. A. Burgess and Miss Evaline Burgess, which was presented to the Women's class at the last General Conference is now mimeographed and ready to be sent out on order. Price is 15c per copy. Address your order to the General Women's Department, The Auditorium, Independence, Mo. The theme of the play is Friendly Visiting and has three scenes and eight characters. It is entertaining as well as instructive.

A New Pamphlet

At the request of the General Department of Women, a new pamphlet "Leadership in Women's Department" has been written by Mrs. T. W. Bath, Pittsburg, Kansas and is now for sale. The price is 25c per copy. Address your order to the General Women's Department, The Auditorium, Independence, Missouri.

"This pamphlet has been developed because of the need expressed by those who have been selected as leaders of the women's department groups and have felt themselves unqualified for their responsibility. This pamphlet is offered as a primer to the inexperienced leader and as an inspirational aid to all leaders endeavoring to push forward."

I saw God wash the world last night,
Ah, would he had washed me
As clean of all my dust and dirt
As that old white birch tree.

—William Leroy Stidger.

To the Manner Born

(Continued from page 11.)

see your good works, and glorify your Father who is in heaven. . . . Decency means not merely propriety of speech and conduct but honesty and trustworthiness in every obligation. Integrity includes not only honesty but a delicacy of motive and of fairness in judging the motives of others But I say unto you, love your enemies. . . . Self-respect, among many other things, means refusal to accept obligations that one is unwilling to return. This word "unwilling" is of utmost importance, since we can imagine no more contemptible person than one who takes all he can get and gives as little as he can Give to him that asketh of thee; and from him who would borrow of thee, turn not thou away. But love ye your enemies, and do good, and lend, hoping for nothing again; And ye shall be the children of the HIGHEST: For he is kind unto the unthankful, and to the evil! Loyalty means faithfulness not only to friends but to principles. . . . Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake what one is, is of far greater importance than what one appears to be" Thou shalt not be as the hypocrites. By this shall all men know that ye are my disciples that ye have love one for another.

Do we believe in the effectiveness for personality of this manner of living prescribed by Christ? Do we believe it will create a pattern of harmony and grace in social as well as business life for an ensign for the world? If so, let us demonstrate this saintly manner, and then the seekers after beauty will be able to say: "Out of Zion, the perfection of beauty, God hath shined." Come, let us create this beauty.

A Prayer to Remember

She knelt beside her little bed

To say her evening prayer,
"Our Father," she began, then looked
At me and said,

"Mother, I know that prayer so well,
I'll say another one,
I'll tell him all about myself,
The things that I have done."

My eyes then slowly filled with tears.
She bowed her little head.
These words I'll treasure in my heart—
The prayer my baby said.

—SYVELLA NEECE.

Worship Suggestions for July

By Minerva Yerrington

thrown aside."—Cadman's *Parables of Jesus*.
Prelude: "O Galilee, Sweet Galilee," *Zion's Praises*, No. 46.

Call to Worship:

"And now as he walked by the Sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men."
—Mark 1: 16, 17.

Introductory Thought:

From our overview today of the great diversity of creeds with a mere semblance of righteousness of the kingdom therein, we can appreciate the fact that in Christ's day the creeds "from which every vestige of virtue seemed to have vanished away" may have satisfied the schools of learning of that day—the scribes and the Pharisees—but Jesus knew that his gospel, his plan of salvation, must be for all mankind. As in the parable of the sower, so in the story of the drag-net, the diversity of material which makes up the kingdom is made a bit of profound wisdom.

Hymns: "Just As I Am," *Saints' Hymnal*, No. 297; "Blessed Are the Souls," *Saints' Hymnal*, No. 87.

Prayer

Scripture Reading:

The Parable. Matthew 13: 48-52 (Inspired Version preferred).

Theme Talk:

The vividness, yet simplicity of the picture of this parable is a piece of art in itself. The Sea of Galilee. The fishing boats dotting its blue surface. The strain of the fishermen as they drag the seine up to the boat. The great catch of fish of all kinds. The sorting when finally pulled to shore, according to their profitableness to the fishermen. And Jesus said, "So is the kingdom of heaven." As with the dragnet, so there are bound to be all kinds of queer fish in the Master's net. There is no selectivity of material for the kingdom. "All are called." This was the unusual democracy of Christ's message—the whole human race was included in his redeeming love. As in the parable of the feast, the invitation goes out to all. There is no discrimination, no scrutiny of credentials. *But* the day of reckoning comes later, and then their conduct is under scrutiny. There comes the sifting time when it is made quite evident that "all are called, but few are chosen."

This fact is self-evident, there is bound to be good and evil in the church—the kingdom of God. No one has a right to point the finger of scorn, crying "Hypocrite," or even to judge those who would be "the children of God." It remains for the Great Judge to decide that which is unprofitable and to the profitable to say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matthew 25: 34.

Then, there will be that certain triumph—perfection—in the kingdom of heaven.

Poem:

Fisher of mortal men,
Even of those that are being saved,
Ever the holy fish,
From the wild ocean
Of the world's sea of sin
By thy sweet life thou enticest away.

Fisher of men, the blest,
Out of the world's unrest,
Out of sin's troubled sea,
Taking us, Lord, to Thee;
Out of the waves of strife,
With bait of blissful life,
With choicest fish good store,
Drawing Thy nets to shore.

—Clement of Alexandria, A.D. 200.

www.LatterDayTruth.org

Theme for the Month: PARABLES OF JESUS

JULY 6, 1947

Theme: A PARABLE OF THE KINGDOM—
THE SOWER

Prelude: Instrumental Music.

Call to Worship:

"And it came to pass when Jesus had ended these sayings with his disciples, the people were astonished at his doctrine: For he taught them as one having authority from God, and not as having authority from the scribes."—Matthew 7: 36, 37, Inspired Version.

Introductory Thoughts:

We accept Jesus as the "Great Teacher." We also recognize that he delighted to teach in parables—gems of truth and of wisdom. Jesus is the Light of the World, and it has been observed that "nowhere does his light shine with more luster than through the prismatic rays of these sayings."

The parables of Jesus have been classified in a number of ways, but according to S. Parkes Cadman in *The Parables of Jesus*, they easily fall into three groups: Parables of the Kingdom, Parables Showing the Grace of God, and Parables of Moral Instruction and Warning.

In the parables of the kingdom, Jesus used the two settings that were most intimately a part of the lives of his people—the soil and the sea. In the story of the sower, the theme of the morning, the Master Teacher reveals his appreciation for God's good earth and God's care for his every creation.

Hymn: "We'll Scatter Good Seed," *Saints' Hymnal*, No. 220, or "Sowing the Seed," *Zion's Praises*, No. 171.

Scripture Reading:

First Reader: The Parable: Matthew 13: 1-11 (verses 1-9, Inspired Version).

Second Reader: The Exposition: Matthew 13: 18-23 (17-21, Inspired Version).

Prayer

Theme Talk:

Early in his ministry, Jesus made it clear that his chief concern was for the kingdom of God.

"Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God; And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."—Mark 1: 13, 14.

In the work of the sower, the Great Teacher found a likeness to his own mission, for he had seed to be sown, the word of God. And the soil it would find encompassed every condition of the human heart, from the hard and stony with prejudice and hate to the fertile and responsive with loyalty and obedience. Like the creative seed of the farmer, his words of "spirit and life" had the dynamic force to create this new world which he proclaimed, the kingdom of God, conditioned, however, by the nature of the soil which received it. Classed as the wayside soil are those who are lacking in understanding and so are limited in their evaluation of life. The rocky soil may be those entirely superficial in nature, never below the surface in thinking and living. And those of the thorny soil are so much encumbered with the cares and conflicts of the world that

their powers are dissipated. Even those of the good soil are admonished that there are degrees of fruitfulness—some thirty, some sixty, and some an hundred fold. The challenge is for our best.

Challenge:

O Christ who holds the open gate,
O Christ who drives the furrow straight,
O Christ, the plough, O Christ, the laughter
Of holy white birds flying after;
Lo, all my heart's field red and torn,
And Thou wilt bring the young green corn,
The young green corn divinely springing,
And when the field is fresh and fair,
Thy blessed feet shall glitter there,
And we shall walk the weeded field,
And tell the golden harvest's yield.
—John Masefield in *The Everlasting Mercy*.

Poem:

Scattering precious seed by the wayside,
Scattering precious seed by the hillside,
Scattering precious seed o'er the field, wide,
Scattering precious seed by the way.

Scattering precious seed, doubting never,
Scattering precious seed, trusting ever,
Sowing the word with pray'r and endeavor,
Trusting the Lord for growth and for yield.
—*Zion's Praises*, No. 22.

Closing Hymn: "Send Forth the Sowers,
Lord," *Saints' Hymnal*, No. 390.

Picture Suggestions: "The Sower," Morgan.
"Christ Teaching from a Boat," Johann
Heinrich Hofmann.

Games of Wisdom:

Who soweth good seed shall surely reap,
The year grows rich as it groweth old;
And life's latest sand are its sands of gold!
—Julia C. R. Dorr.

Men must reap the things they sow,
Force from force must ever flow,
Or worse; But 'tis a bitter woe
That love or reason cannot change.
—Shelley.

JULY 13, 1947

Theme: A PARABLE OF THE KINGDOM
—THE DRAG-NET

Pictures: "The Drag-net," N. C. Wyeth.

"Miraculous Draught of Fishes," Raphael
(or Vogel).

Picture Appreciation:

The western shore of the Sea of Galilee was Palestine's fishing ground, the source of one of their chief foods. The variety of fish in this sea is unusual, since there are above 40 species and of these 20 are said to be edible. Also, "the thickness of the shoals of fish in the Lake of Genesaret is almost incredible to anyone who has not witnessed them. They often cover an acre or more than an acre; and when the fish move slowly forward in a mass, . . . they are packed so closely together that it appears as if a heavy rain was beating down on the surface of the water."—Tristram.

"Few sights are more exciting than the pulling of the dragnet. The floats on its shallows begin to bob, the cords attached to each end of the net tighten, the waters boil as the seething masses of entangled fish leap and struggle, the eager spectators crowd around until the haul is completed; after which the edible fish are put into vessels and the worthless ones are

Challenge:

"These parables touch our own lives, holding before us the great incentive of attaining the supremely good, and warning us that, though the church may have in it now both the worthy and the unworthy, the time will come when it will be cleansed of every impurity."—Christiana Salyards, *Jesus and His Message*, page 120.

Closing Hymn: "The Church's One Foundation," *Saints' Hymnal*, No. 359.

Other quotable poems:

"Fishermen," by Mary Dillingham Frear, *Christ and the Fine Arts*, page 186.

"Bartimeus," by Laura Simmons, *Ibid.*, page 715.

Blue sea of the hills! in my spirit I hear
Thy waters, Gennesaret, chime in my ear;
Where the Lowly and Just with the people sat
down,
And thy spray on the dust of His sandals was
thrown. —Whittier.

JULY 20, 1947

Theme: PARABLE OF THE GRACE OF GOD—THE LOST SHEEP

Prelude: "The Lord Is My Shepherd" (Preferably the melody of Thomas Koschat).

Call to Worship:

There were ninety and nine that safely lay
In the shelter of the fold,
But one was out on the hills away,
Far off from the gates of gold;
Away on the mountains wild and bare,
Away from the tender Shepherd's care,
Away from the tender Shepherd's care.
—Clephane.

Introductory Thought:

The parable for the thought of the morning has a peculiarly universal appeal. Without doubt or exception at some time in life's experience, all have felt lost, whether it be a physical, mental, social, or spiritual emergency. And to each of us has come the joy and soul-satisfaction of being found again by the grace of God, by the soul-searching spirit of the Good Shepherd. We can sing sincerely and joyously the words of the poet:

Hymn: "The King of Love My Shepherd Is," *Saints' Hymnal*, No. 288.

Preparation for Prayer: The 23rd Psalm, in unison, or

The Lord is my Shepherd, no want shall I know,
I feed in green pastures, safe folded I rest;
He leadeth my soul where the still waters flow,
Restores me when wandering, Redeems when
oppressed.

Through the valley of shadow of death though
I stray,
Since thou art my guardian no evil I fear;
Thy rod shall defend me, thy staff be my stay;
No harm can befall with my Comforter near.

In the midst of affliction my table be spread;
With blessings unmeasured my cup runneth
o'er;
With perfume and oil thou anointest my head;
Oh, what shall I ask of thy providence more?

Let goodness and mercy, my bountiful God,
Still follow my steps till I meet thee above;
I seek by the path which my forefathers trod,
Through the land of their sojourn, thy King-
dom of love.

—James Montgomery.

Prayer Thought: (which may be included in the prayer)
Directed of thee, O God, may we ever be

inclined to choose the green pastures that our usefulness may not be dissipated or lost to thee, but when we inadvertently or willfully go astray, feel after us, draw us, and rescue us that our mended lives may be rededicated to thee.

Scripture Reading:

The Parable. Luke 15: 1-7.

Picture Appreciation: "The Lost Sheep," by Alfred Soord.

Alfred Soord has given one of the most vivid and satisfying presentations of modern art in his interpretation of the parable of the lost sheep. His is not the "Good Shepherd" who leads beside the still waters, but rather the real shepherd of the Palestinian hills, rugged with virile and versatile strength to meet the vicissitudes of a rough country. His sheep is unmistakably lost and an easy prey for anyone of his several enemies—the night, the storm, hunger, the precipice, the eagle. His Christ is the One who eagerly left his Father in heaven to seek and to save, although it cost him great discomfort and even peril of life.

Special Music: "The Ninety and Nine," Elizabeth C. Clephane.

"Dear to the Heart of the Shepherd," *Zion's Praises*, No. 88.

Theme Talk:

The parable of the lost sheep has been a favorite of poet, artist, musician, and philosopher. It lends itself so easily to their picturesque and pathetic embellishments. Its appeal is as piquant today as it was to the multitudes who sat at his feet and listened to Jesus make his appeal to the lost sheep of the House of Israel. There was no mistaking the Good Shepherd's concern for the soul's welfare of every single individual: "There cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all."—Colossians 3: 11. The artificial social barriers prevalent in his day were as detestable in his sight as they are today, a continued, pestiferous hindrance to our modern democracy and fraternity. We are still "lost sheep" in our wandering attempts to understand the great brotherhood of him who so earnestly expressed "his passion for the inward and outward freedom of every human personality."

"The parable also admonishes us concerning the fatal proclivity to wander." It is understandable that we do not with deliberation seek to be lost. It comes upon us all unawares, starting innocently enough from a little adventurousness of spirit, too much self-confidence, a slight deviation to this side or that, missing a designated trail-mark, or seeing a shortcut to catch up with those who have gone steadily onward. Then, suddenly we find ourselves, as the Lost Sheep, "clinging helplessly and hopelessly to nothing." But, not hopelessly, for the Word assures that the Good Shepherd "seeks those who are lost in the bleak wilderness of a blighted life far more eagerly than they seek him," because he loves them.

Hymn Selections:

"The Lord Is My Shepherd," No. 124.
Saviour, Like a Shepherd Lead Us," No. 263.

"The Ninety and Nine," No. 288.
"Jesus My Shepherd, Lead," No. 272.

Poem:

SHEPHERD OF TENDER YOUTH

Shepherd of tender youth,
Guiding in love and truth,
Through devious ways;
We come thy name to sing,
Hither our children bring
To sound thy praise.

Thou art our Holy Lord,
The all-subduing Word,
Healer of Strife;
Thou didst thyself abase,
That from sin's deep disgrace
Thou mightest save our race,
And give us life.

Ever be thou our guide,
Our shepherd and our pride,
Our staff and song;
Jesus, thou Christ of God,
By thy perennial word,
Lead us where thou hast trod,
Making our faith strong.

So now, and till we die,
Sound we thy praises high,
And joyful sing;
Let all the holy throng,
Who to thy church belong,
Unite and swell the song,
To Christ, our King.
—Clement of Alexandria, A.D. 220.

JULY 27, 1947

Theme: PARABLE OF THE GRACE OF GOD—THE UNFORGIVING DEBTOR

Prelude

Call to Worship:

"And forgive us our debts, as we forgive our debtors. . . . For if ye forgive men their trespasses, your heavenly Father will also forgive you; But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."—Matthew 6: 12, 14, 15.

Introductory Thought:

"Infinite love and unlimited forgiveness are most certainly twin graces of God. Identical twins, because of their inter-dependence, for we cannot conceive of one without the other. Both are essential qualifications for children of God.

Hymn: "Come, Thou Fount of Every Blessing," *Saints' Hymnal*, No. 4.

Prayer: The Lord's Prayer, in unison, or

Prayer Thought:

Lord, make me strong, to work, to live,
Lord, teach my heart all others to forgive,
As in Thy Name forgiven I may be;
Lord, make me strong to live and love but Thee.

Lord, make me strong to live and love but Thee.
Lord, hear my plea I do implore,
Teach me thy will to do for evermore;
Hide thou my bitter tears when things go
wrong,
Guide and protect me, Lord, and make me
strong;
Be this my prayer of life: "Lord, make me
strong."

—Words, Daniel Twohig.
—Music, Vernon Eville.

Scripture: The Parable. Matthew 18: 23-34
(Inspired Version preferred).

Special Music:

"The Stranger of Galilee," Morris
"The Lord's Prayer," Music by Malotte
"Lord, Make Me Strong," Twohig and
Eville

Theme Talk:

A story is told that once Robert G. Ingersoll, reaffirming his disbelief in an all-wise and all-loving Heavenly Father, pulled his watch from his pocket and declared he would give God three minutes to strike him dead. Nothing happened, but a venerable minister of the gos-

pel was heard to soliloquize, "Did the little man think that he could exhaust the patience of the eternal God in three minutes?"

It is significant that the parable of the unforgiving debtor follows a discussion among the disciples which gave the Master some concern that the authority which was to be increasingly theirs should be ever tempered with the right spirit, the spirit of brotherhood, of conciliation, of forgiveness, and of mutual forbearance. Peter, desiring to be helpful, suggested that to forgive seven times might be sufficient, but Jesus said it should be seventy times seven, if need be. In other words, "when could a loving heart refuse to forgive?"

In the parable that follows, the willingness of the King to cancel the debt of his servant and release him and his family from enslavement exemplifies the great heart of our Heavenly Master and his readiness to forgive anything—his grace and his goodness.

Then, even while rejoicing in his own freedom with words of gratitude fresh on his lips, the forgiven man turns on a fellow-servant who owes him and, without mercy, casts him into prison for a trifling debt. This vividly portrays the weakness of humanity. How often we are forgiven, but not forgiving! Jesus was well aware that no law of the kingdom was more difficult for man to obey. Readiness to forgive becomes one of the essential characteristics of the children of God. In fact, our own forgiveness is dependent upon it. "If ye do not forgive, neither will your Father which is in heaven forgive your trespasses" (Mark 11: 26). The obligation of a canceled debt is a serious thing. Jesus said, "I forgave thee all that debt . . . shouldst not thou also . . ." And so, giving forgiveness for forgiveness, service for service, joy for joy, light for light, love for love, we go on toward perfection.

Gems of Wisdom:

Good nature and good sense must ever join,
To err is human, to forgive divine.

—Pope.

The more we know the better we forgive,
Who'er feels deeply, feels for all who live.

—Madame de Staël.

Thou whom avenging powers pass by,
Cancel my debt (too great to pay)
Before the sad Accounting Day.

—Wentworth Dillon.

Meanest creatures,
Who love God, God accepts while loving so.

—Browning.

Hymn Selections:

- "Lord, Thy Mercy Now Entreating," No. 312.
- "O For a Closer Walk With God," No. 313.
- "Dear Lord and Father of Mankind," No. 243.
- "When All Thy Mercies, O My God," No. 289.

Hymn Appreciation:

"The Stranger of Galilee," *Christ and the Fine Arts*, page 744.

I would say to a young man thinking of marriage, "Choose a girl who has nice women for her friends and pay no attention to what other men think or say of her." And to a girl, "Have nothing to say to a man who is not liked and trusted by other men."—Dean Inge.

LETTERS

A Conversion

I am thankful to receive the *Herald* each week and be able to read the news of our people in all parts of the world. I enjoy reading the letters, too, especially those from members I have met.

I was baptized into the Reorganized Church on February 17, 1898, at Simms, Texas. I first heard of the Restored Gospel at the Gum Springs school in which Elders John Kent and Sam Reed were conducting a series of missionary services. Prejudice ran high, and there were always tormenters in the crowd. Several times mobs formed and fired guns in an attempt to scare the ministers out of town. Protected by the power of God, Brother Kent would deliver his sermon, pass through the crowd unnoticed, and be at home before his persecutors knew that he had left.

Although I knew the church was unpopular and my friends would disown me, I asked for baptism. My mother and father also joined. Today, I am still convinced this is the true church of God. I want to live so that all who know me will recognize me as a follower of Christ, for I have been greatly blessed and owe my best to the Master.

JAMES A. S. HERVEY.

1529 East Marshall
Tulsa 6, Oklahoma

Comforted in Hour of Sorrow

Last week I read Sister Clyde Moore's letter of how she was helped by a vision. I received a similar blessing several years ago when our six children were ill with influenza. Jack, our oldest son, was very ill and the doctor, upon seeing him, said that he should be taken to the hospital immediately. That evening, after caring for the other children all day, I lay on the bed too worried to sleep. Finally, a peaceful feeling came over me, and I slept soundly for several hours until I was awakened by one of the children. After waiting on him, I returned to bed and again went to sleep. It was then that I saw, in vision, a river, misty and gray, and a tall figure standing in a row boat. Looking more closely, I saw another person sitting in the boat, holding a child in his arms. Suddenly, I awoke and looked at the clock; it was a few minutes past two. I began weeping because I knew that my son had died.

At nine o'clock, the word came. My husband had asked that I not be disturbed before morning. Although I was grieved, I thanked God for having blessed me with the physical rest I needed before

the shock came, and for having prepared me for it by sending the vision.

MRS. BERNIE W. FINNICUM.
Culbertson, Montana

Report on Wilburton Mission

Although our group is small, I should like to tell something of our work. We have leased the church formerly used by the Methodists, and have approximately twenty-five regular attendants. Elder Clarence Owen is our leader. On May 11, Linda Lou, infant daughter of Floyd and Maxine Coen, was blessed following the Mother's Day program. At the last Communion service, the Spirit of God was present and we were given divine counsel and encouragement.

I am the mother of seven sons, four of whom were in service during the war. I also have seven grandchildren. I am soon to undergo an operation and ask the prayers of the Saints that my health will be restored so that I can resume my duties.

I shall be glad to hear from any of the Saints who care to write.

RENA B. COEN.

Elkhart, Kansas

Sixty-Seventh Wedding Anniversary

A celebration was held in honor of the sixty-seventh wedding anniversary of Mr. and Mrs. Abraham Wright on the evening of February 26, at the American Legion Hall in St. Francois, Missouri. The party was arranged by the members of St. Ironton Mission of which J. N. Hopkins is pastor.

Mr. and Mrs. Wright were married in Forsythe, North Carolina, in 1880; four years later they moved to Missouri where they have lived ever since. Both were born in 1857. They have seven living children, twenty-six grandchildren, and forty great-grandchildren.

Realization

Morning is fresh life—
Like a clear and joyous song,
It rises in a crescent swell
Above the reach of wrong.

Noontime is great faith—
Like a mighty, burning sword,
It guards the living souls of men
Where wondrous things are stored.

Evening is deep trust—
Like a river, strong and swift,
It knows its purpose, finds its goal;
Our Lord's eternal gift.

—FRANCES HARTMAN

News Briefs

Lamoni Stake

Oland Congregation

Pastor, Roy Kopp

One evening each week the members of Oland congregation meet at the church with their lawnmowers. After the church yard has been mowed, they have a picnic supper and social hour.

On Sunday, May 11, at the close of church school, a tribute to mothers was read by Ruth Hoffman. Roy Kopp and Ray Blair sang a duet. Harold Tabor was the 11 o'clock speaker.

At the May 18 worship service, Melve Haskings talked on the Aaronic priesthood and Mrs. A. L. Keen sang a solo. William Shakespeare gave the morning sermon. Mildred and Ray Blair sang at the worship service the following Sunday.

Newcomers to the group are Mr. and Mrs. Roy Beaty and family formerly of Colorado. —Vera Blair, reporter.

Southern Michigan District

The third annual women's institute of Southern Michigan District was held at Lansing on Sunday, May 18. The opening activity was a fellowship service conducted by members of the district presidency. Mrs. T. Carlson, district music director, led the singing. Theme song of the institute was, "We Would Be Building."

Mrs. C. Mottashed, leader, recognized the services of past leaders, Louise Evans, Mrs. E. Blett, Mrs. A. Dexter, and Mrs. Harry Simons; each was presented a corsage. Members of the district council of women were then introduced and given their badges.

Following lunch served by the Lansing group, Mrs. J. E. Lancaster reviewed *The Herdsman* and Mrs. H. Simons talked on the ideal Zionite home. An unusual benediction, "Women at the Well," was portrayed by the Grand Rapids group.

The final meeting was a Communion service held at the Lansing Church under the direction of the district presidency.

—Anna May Nesbitt, reporter.

Bloomsburg, Pennsylvania

Pastor, Walter H. Lewis

Bishop and Mrs. D. O. Chesworth stopped at Bloomsburg on their way to General Conference. An all-day meeting was held at the church, with the women serving lunch at noon. On May 11, Bishop Chesworth returned to give an account of conference activities.

The children were in charge of the church school hour on Easter Sunday morning. Robert, son of Mr. and Mrs. David Vanhorn, and the infant daughter of Mr. and Mrs. Robert Kisner were blessed during the Communion service. The drama, "The Way of Life," was presented at 7:30 in the evening under the direction of Mrs. Harold Fritz.

The women have discontinued their activities for the summer. They sponsored a mother-daughter banquet on May 8 and gave a play, "Our Heritage of Faith," on the evening of May 11. During the winter, they conducted penny suppers, an all-year birthday party, radio party, paper party, and other social activities. They also sold memorandum pads, birthday calendars, and prepared a church directory.

They are now making articles for the bazaar at Deer Park Reunion. In their study periods, they have been reading the Doctrine and Covenants.

The church school has grown under the leadership of John Shaffer. A contest is being held, the prize of which is a trip to Hill Cumorah.

A new furnace has been installed in the church.

—Clara Fritz, reporter.

Spokane, Washington

Pastor, Phillip Moore

Elder James N. Kemp delivered his farewell sermon in Spokane Branch on April 27. Seventy Phillip Moore and family arrived May 3 to assume the pastorate.

Arthur E. Pomeroy and Carl Schmidt-kuntz were baptized May 18 at the church school hour by James Kemp. They were confirmed by Elders Kemp and D. E. Coleman. Brother and Sister Kemp left Spokane on May 18 for the Hawaiian Islands.

Members of the priesthood and women's department were in charge of the Easter service. At the close of the service, a sacrificial offering was taken which totaled over \$150.

William David Worthington was blessed on March 30 by Elders James Kemp and L. A. Whiting. Mardell Lea Traum was blessed by Elders D. A. Coleman and P. F. Klaus on April 30. Other recent blessings include Harvey Theodore Riley, Keith Loren Goddard, Gary Duane Hill, and Helen Louise Tidd.

The Marietta Circle held its annual bazaar and dinner on April 25.

Apostle Roscoe Davey is expected to be in Spokane on May 28 and 29.

—Millicent E. Kinney, reporter.

Clio, Michigan

The Mother's Day program on May 11 consisted of a trumpet solo by Marion West, a vocal solo by Faith McGeachy, a poem by Ora McGeachy, and a sermon by Deacon Nelson Cheney. Elder S. E. Horton gave the prayer. The oldest mother present, Sister Marshal, was seated on the rostrum during the service. Mrs. Cora Brown, gold star mother, was escorted to the front of the church by two returned servicemen and given a corsage while taps were played. A corsage was then presented the youngest mother, Mrs. Faith McGeachy. All mothers present were given corsages by Pastor James McBride and Ida Ross at the close of the service. Ribbons were pinned on the fathers and sons as they left the church. The corsages and ribbons were prepared by the Leaguers.

—Mrs. Lucille Reed, reporter.

San Jose, California

Pastor, Elbert Guilbert

Seventy George Njeim recently conducted a series of missionary services at the church. Seven new members were baptized at the close of this series; they are Bertha Mae Chandler, Rosinda Maupin, Myrna Gail Allard, Eugene Allard, Elmer Gilbert, Eugene Robinson, and Eugene Chandler. Pastor Elbert Guilbert and Elder Lloyd Cline officiated. Brother Njeim also gave the Mother's Day sermon on May 11.

John Gamet, infant son of Mr. and Mrs. Gerald Giles of Stanford University, was blessed in San Jose church on Sunday, May 4.

—Mrs. Bill Hays, reporter.

Saskatoon, Saskatchewan

A worship service centered around Sallman's "Head of Christ" was presented on Easter morning; music for the service was provided by the junior choir. In the evening, the Zion's League gave a pageant, "The Risen Lord," with anthems by the choir and a sermon by Frank Ward.

The League also sponsored an evening of entertainment recently which featured two moving pictures. Miss Lyle Fewster, a graduate in scientific temperance teaching, gave a demonstration, after which refreshments were served in the lower auditorium by the young people. The collection taken was applied to the radio fund.

Three children, Barbara Phillips, Thomas Gore, and Gary McCamon, were blessed on Mother's Day. Elder J. A. Jordan of Prince Albert was the evening speaker. Following the sermon, Vivian and Dan Laverty presented a tableau, while Alex Mackie sang "My Mother's Prayer."

—Charlotte Diggle, reporter.

Miami, Florida

Pastor, Harold L. Kelley

Evangelist Ray Whiting conducted a series of services the week of January 19 to 25. He also gave a number of patriarchal blessings during his stay in Miami.

On February 2, Mrs. Helen Brown and Jerry Tankersley were baptized by Seventy N. L. Booker. They were confirmed the same day by Elders R. J. Hawkins and H. P. Kelley.

The women meet the first Thursday of each month. Mrs. Francis Booker and Mrs. Lester Tankersley have been elected friendly visitors for the next three months.

On March 22, Elder H. P. Kelley resigned as pastor because of ill health. Harold L. Kelley was elected to succeed him. Edward Fisher, former League leader, who also resigned, has been replaced by Lawrence Bates.

—Mrs. Lester Tankersley, reporter.

Dow City, Iowa

Pastor, Elvin Baughman

Rebecca Annette, daughter of Mr. and Mrs. Martin Smith, was blessed by Elders Elvin Baughman and Paul Argotsinger on May 25.

Mr. and Mrs. Max Gorham were given a shower in the lower auditorium of the church on April 29. Later, members of the Zion's League sponsored a house-warming at their home near Dunlap.

E. R. Butterworth of Ainsworth, Iowa, has been chosen by the board of education to be superintendent of schools for the current year. The Butterworths are former members of the Dow City congregation.

A commemorative service was held on May 18 in observance of the 116th anniversary of the restoration of the Aaronic priesthood. Brief talks were given by four of the priesthood members.

A new oil furnace was installed in the church last winter. Recent fund-raising projects have been a public supper, which netted \$77, and the serving of the high school alumni banquet on May 16, which cleared \$135.

Alma Baughman and Dale Argotsinger are in charge of junior church.

Bryce Argotsinger has received his discharge from the Army and is again making his home in Dow City. Lyman Gress is stationed with the Army of Occupation in Italy.

(Continued on page 22.)

Can You Afford It?

By IONE SARTWELL

MUCH HAS BEEN said and written about how we can use our time and our talents to best serve the purpose of the kingdom. But if anyone dares to suggest how we could use our money for the same cause, we raise our chin a trifle, and over one slightly-twisted shoulder, reply coldly, "That's *my* business."

This is *not* an article about tithing, so *don't* turn the page. I am speaking of that other nine tenths.

The counsel to spend wisely does not necessarily mean to save. The wisest spender of money may not have a penny in the bank, but he

may have a home instead of an eviction notice, a diploma instead of an unemployment check, a handful of receipts instead of a handful of bills. Save, yes, but be careful what you put on your "can't afford" list.

There is no set rule for the spending of money, for this varies with circumstances and desires. You know families who always have a luxurious car, although the children squint for lack of glasses, or do all their chewing on one side of their mouths because their teeth need fixing. On the other hand, there are some who could afford a car and

Here Is the Writer . . .



Ione Sartwell describes herself as "one of Uncle Sam's working girls, with a lot of dreams and ambitions on the side." She attends church in Savanna, Illinois, and is active in the Rock Island District Zion's League. She says she has no particular hobbies, but two of her special "likes"

are hiking and gardening.

thereby get to church on time and maybe take their less fortunate neighbors, too, but they would rather fry their potatoes in butter, indulge in cokes and malted milks, avoid all basement-floor shopping, and go on complaining about the taxi service.

One reason why people fail to afford something worth-while is that they can't see the finished product.

Laboratories of Abundant Living

By Foch Worthington

Out of the laboratories of science have come great discoveries. One of the most amazing of these is that little things can prove to be tremendously powerful. Today, we are well aware of the awful qualities of the atom, which, in itself, is inconceivably small.

It is fortunate that God instilled in man the initiative to search for truth. The same curiosity which led Edison to discover electricity, and Louis Pasteur, the processes of pasteurization and inoculation, has inspired other men to search out the social and psychiatric laws underlying human relations. Still, we have a long way to go, and there are many little things we yet must recognize if we are to make any real progress toward building the perfect society.

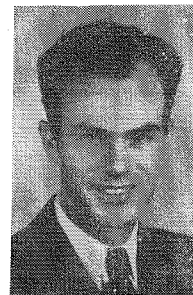
There is a reason back of every action. Frequently, we are not aware of these hidden forces which make us act either wisely or unwisely. Unfortunately, they are not discernible with a microscope; they must be discovered through the intricate process of life study. Christ gave

us the fundamental principles by which to live, but he didn't reveal all. It is our business to find out for ourselves the undiscovered facts controlling human nature.

We are not evil, although various schools of thought would brand man as such. God created in us the ability to become divine creatures. We do not achieve this goal merely by being born, for life is not a hocus-pocus affair. It is a bundle of potentialities which must be molded into the perfect pattern.

At birth, we are mere physical beings and have no realization of selfhood. This is not belittling God's highest creation, because within us is the hope of all that he meant us to be. We must be born socially as well as physically. This acquisition of personality is the result of social interaction. Each person is the composite of all other persons with whom he has been or is associated. Finally, we must be born spiritually. This comes through accepting God's way of life. Only when we have realized these

Here Is the Writer . . .



Foch Worthington is a veteran of World War II. He saw overseas service in England, France, and Germany as a member of the Air Corps ground crew. A native of Washington, he is now making his home at Butler, Missouri, during the summer, with Graceland College as winter headquarters. After Graceland, he plans to continue his

education as a social science major.

three "births" can we fulfill the true purpose of our creation.

No man is too insignificant to attain this level of existence. It is for all who are willing to work for it. Each day the steppingstones to the perfect life and social order are more clearly defined, and each day God waits for us to follow them.

Our possibilities are unlimited. The power within us to do good is greater than the atom's power to destroy. The least we can do is to devote as much attention to the development of mankind as we devote to the development of implements of war. It is up to us to take the initiative. Until we give our energy, our talents, and our money to the cause, God's hands are tied.

We can see the bird in the hand, but sometimes it takes a little faith and a little patience to see the two in the bush. The children may have their glasses, their dental attention, their warm clothing, their vitamin-rich food, etc., but how do we know Johnny has any musical talent? We can't afford the price of a piano and piano lessons because he may not "take to it" at all. So Johnny grows up, not only without the ability to play the piano, but also without appreciation for good music. Then who's to blame if he prefers jukebox music in the corner drugstore to the beautiful anthems of the church choir?

Sometimes we put too much stress on the value-received angle. I once heard a person complain of the price of a book before he had even read it. Since when do we judge the value of a book by the number of pages, the size of the print, or the magnificence of the cover? A four-color, full-page advertisement is a big expense to the advertiser, but would you trade it for a page of wisdom and light in just plain black-and-white?

Does our fellow man share in our money, too? Or does he have to be content with sharing a little of our time when he's sick in the hospital, or with sharing some of our talent when he attends that program in which we're participating? One time a local organization sponsored a show, the proceeds of which were to go to a well-known relief society. It was just an ordinary movie that usually costs \$.43 in the local theater, but this time it cost \$2.20. To some, this was an outrageous extravagance. Why, who would pay five times the usual price for this particular show? They forgot that the other \$1.77 was going where it would help to relieve misery and suffering, so they saved their \$1.77 and spent it where they themselves would profit therefrom.

It is the *love* of money that is the root of all evil. Money itself can be the root of as much good as it is of evil. Let's just be careful where we plant it.

Why Draw the Line?

By JOSEPH R. PIEDIMONTE

Upon my return from service a little more than a year ago, I was happy to find that a youth conference was being planned in my home branch. I had missed the three previous conferences while on foreign duty. I joined the pace set by the planning committee and began extending invitations to everyone with whom I came in contact. I was disappointed to learn, however, that members in their late twenties or older were not attending. They had not attended the past few years, because the youth of the branch had set an age limit that excluded these people. It wasn't that there were inadequate facilities necessitating limited attendance, it was just that they were too old—they were over twenty-six.

The line had been drawn between the young and the "old people"; we were old enough to walk alone. At the end of the conference, we found that we had walked alone, but we had stumbled. We traveled, but we went nowhere. Looking back over our efforts, we agreed that we had cut off the source of our inspiration. I wondered, then, how the "old people" felt.

I have found that I am dependent upon my elders for most of my learning and inspiration. All children identify themselves as adults when they play. Frequently, they pattern their lives after some hero or heroine, with the hope that they may be the same kind of person when they grow up. Actually, no one ever

really "grows up." He is always looking to somebody for inspiration, direction, and guidance. As surely as a person loses the ability to draw inspiration from others, whether they be older or younger, he himself becomes old in attitude and thinking. He draws his own line.

I was thinking of this a few weeks ago at fellowship when one of the students rose to speak. She had not frequently participated in the services, but she had had an experience that she felt she should share with us. She told of having attended a prayer and testimony service at the Old Folks' Home. Here she heard elderly people tell of their many years of working in the church and of their hopes for the future.

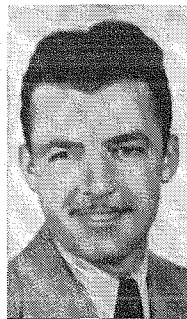
At the close of fellowship, I asked her more about her visit, and she told me of an eighty-three year old brother who had been a member of the church for seventy years. She said he had testified that he knew the church would go on to its goal and that the kingdom would be built. His assurance was born of his confidence in the youth of the church.

Had she drawn herself to one side of the line, this girl would never have experienced the inspiration of associating with these older people. She had gained insight into the peace that comes from years of service to God. She had given them something, too. "You should have seen their faces brighten when a young person spoke," she said as we walked away.

Here is an example of the mutual inspiration that can come of the association of people of all ages in a service. These folk were old, but only in years. For them age was a measurement of time, not spirit.

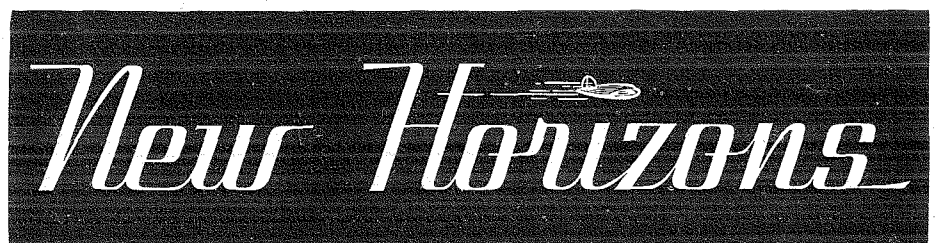
Someone has defined youth as the mental dominance of courage over timidity, the zest for adventure over love of ease. There is no line to separate youth from age. An unknown writer has said, "Fortunate are we mortals in discovering that each individual has a fountain of youth within himself—that to keep it ever flowing, he need only be confident of the future and strong in the courage of his convictions."

Here Is the Writer . . .



studies in this field after graduation from Graceland.

Joseph Piedimonte, a student at Graceland, is twenty-three years old. He is president of the freshman class and a member of the student council. Before coming to Graceland, he worked in an office in his hometown, Philadelphia, Pennsylvania, and spent three years in the Army. He saw foreign service in the European Theater. His major is economics, and he will continue his



News Briefs

(Continued from page 19.)

L. D. Weldon of Moorhead was the speaker at the baccalaureate service on May 11. Alma Baughman and Barbara Quick were among the graduates.

A number of the young people attended the district meeting held in Moorhead on May 25.
—Mrs. M. A. Pearsall, reporter.

Kalispell, Montana

Pastor, Joseph Minthorn

Zion's League meetings are held every two weeks and prayer service every Wednesday evening in the homes of the members. A Doctrine and Covenants study class is also conducted every other week.

The women are working to increase the building fund. Elsie Minthorn recently gave a pancake supper at her home. Another supper was given by Violet Rasmussen of Whitefish on Saturday, May 24. A Joseph's coat contest, in which money is sewed under patches, is being sponsored by the women. Anna Havey is in charge of a white elephant table to which members bring articles they cannot use; there are sold to others who can make use of them.

Seventy Joseph Yager is expected to visit Kalispell soon.

—Violet Rasmussen, reporter.

Marlette, Michigan

District President James Phillips was present from May 4 to 6, during which time he gave several sermons and conducted a round-table discussion.

The young people were in charge of the Mother's Day program. Corsages were given to the oldest mother, Margaret Cargill, and youngest mother, Mrs. Eugene Goodfellow. Potted plants were presented to the mothers who lost sons in the war. Elder Audrey Murry of Valley Center was the speaker both morning and evening. At the 11 o'clock service, the infant son of Mr. and Mrs. Alvin Wood was blessed by Elder Jesse Shelly.

Recent visiting speakers have been Richard Weaver of Independence, Missouri; Walter Cargill of Detroit, Michigan; and Edward Weaver of Brown City, Michigan.

—Esther Lambert, reporter.

Poplar Bluff, Missouri

A series of missionary cottage meetings held recently culminated in a baptismal and confirmation service on Sunday, May 18. The new members are Mrs. Gladys Miller and Phillip F. Goetz. Officiating ministers at the baptismal service were Priests Gomer Malone and Edward Goetz. Elder Clarence Germon of Fairdealing gave the confirmations.

Speakers in the series were Elder Germon, Elder J. A. Phillips of Kennett, Missouri, and Priests Gomer Malone and Edward Goetz. Most of the meetings were held at the home of Mr. and Mrs. W. C. Stone.

Plans are being made to establish a mission in Poplar Bluff.

—William Stone, reporter.

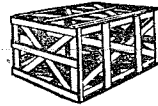
Pleasanton, Kansas

Potosi Mission

The newly-organized church school is growing in attendance and interest. Six nonmembers have given their names for baptism. The baptismal service will be held on June 8 with confirmation being given the following Sunday.

—S. S. Armstrong, reporter.

It's All Boxed Up



For You

A Story Book Week--

NAUVOO CAMP

TWO CAMPS THIS YEAR:

July 6-13

July 13-20

Director - John Darling

Assistant - Edna Easter

Business Manager - Lewis Landsberg



IF YOU'RE BETWEEN
15 AND 18, IT'S FOR YOU

Hurry

Make Your
Reservation NOW.

Don't Miss That High Mark This Summer

WRITE-- Department of Religious Education at the Auditorium
for registration blanks and information.

BULLETIN BOARD

Information, Please

The First Presidency is sponsoring a program designed to bring college and university people of the church into a closer relationship with the objectives of the general church. One of the preliminary phases of this program is the taking of a census of church members now enrolled in all colleges, junior colleges, and universities in the state of Michigan. If you are acquainted with any such student, please send his name, home and school address to L. O. Brockway, Department of Chemistry, University of Michigan, Ann Arbor, Michigan.

Northwestern Iowa District Conference

The semi-annual conference of the Northwestern Iowa District will convene at Missouri Valley, Iowa, on June 15. Theme of the conference is "Forward the Missionary Spirit." Activities will include a prayer service at 9:30 a.m.; sermon by Apostle D. T. Williams at 11; classes for priesthood, women, and young people at 1:30 p.m.; business session at 2:30; and a sermon by Seventy E. Y. Hunker.

RUBY ADAMS,
District Secretary.

Kentucky-Tennessee Reunion

The Kentucky-Tennessee District Reunion will be held in Paris, Tennessee, July 19 to 27. Apostle M. L. Draper and Seventies Z. Z. Renfroe and Allen Breckenridge are to be in attendance.

There will not be space on the reunion grounds for camping, but a place near by will be provided for those with camp equipment. Rooms in private homes, tourist cabins, and hotel rooms are available. For reservations or further information, write to E. Y. Bumpas, 1202 S. Dunlap Street, or C. B. Gallimore, Box 264, Paris, Tennessee.

MYRTLE SUTTON,
District Reporter.

Blue Water Reunion

The reunion for the Detroit-Windsor and Flint-Port Huron Districts will be held at the reunion grounds located on Lakeshore Highway 25, three miles north of Lexington, Michigan, on the shore of Lake Huron from July 26 through August 3. Meals will be served in the dining hall at reasonable prices. All reservations for tents and cots should be addressed to S. C. Sharer, 16749 St. Marys, Detroit 27, Michigan. Rental fees are as follows: tents, \$15; metal beds, \$3; double cots, \$1.50; single cots, \$1.00. Reservations for cabins, tourist rooms, and cottages on the lake may be made with E. E. Smith, 1227 Vorney Street, Port Huron, Michigan.

The staff of official personnel will be announced at a later date.

W. BLAIR MCCLAIN,
for the Reunion Committee.

Southern Indiana Reunion

The Southern Indiana District Reunion will be held August 17 to 24 at Riverdale Park in Mitchell, Indiana.

CHESTER METCALF,
District President.

Eastern Montana Reunion

The Eastern Montana District Reunion will be held at Fairview, Montana, June 21 to 29. This includes Dunn, McKinzie, and Williams Counties in North Dakota which have been added to the Eastern Montana District. Seventy Joseph Yager will be present.

Reports from all priesthood members in the district are to be submitted at the reunion. Meals will be served in the church basement. Those wanting rooms should contact District

President V. W. Ditton, Fairview, Montana.
LAWRENCE C. BROWN,
District Secretary.

New York-Philadelphia District Reunion

The New York-Philadelphia District Reunion will be held in Deer Park, New Hope, Pennsylvania, July 5 to 13. Apostle George Lewis, Evangelist Ray Whiting, Bishop D. O. Chesworth, and High Priest Carl Muir are to be in charge. Rates are as follows: dormitory, \$3; tent, \$2; meals, \$1.50 daily. Housing applications may be sent to Charles Harris, Jr., 2055 East 19th Street, Brooklyn, New York.

Niagara Visitors

Saints visiting Niagara Falls are invited to attend services at Buffalo Branch. Priesthood members are especially urged to come.

J. R. KENNEDY, Pastor.

Wants Church History

Harley Nagel, 809 North Spring, Independence, Missouri, is anxious to purchase all four volumes of the *Church History*.

Book Wanted

Lester Tankersley, Rural Route 1, Box 2635, Miami 35, Florida, wants to purchase a copy of *A Marvelous Work and a Wonder*.

Requests for Prayers

Prayers are requested for Mrs. Bud Greenrod of Syracuse, Nebraska, that she may be healed if it is God's will.

Mrs. Ida Millen, 2709 Dakota Avenue, Flint 6, Michigan, asks the prayers of the Saints for her sister, who is suffering from high blood pressure, and herself, that she may gain sufficient strength to do her work.

Mrs. Nita Burwell requests prayers for her parents, Mr. and Mrs. George H. Ferguson, 4619 Cliff Avenue, Louisville, Kentucky, that they may be healed of their afflictions.

Mrs. Donie Pigh, Route 4, Brewton, Alabama, asks the Saints to remember her in their prayers. She has a severe pain in her shoulder which medical doctors have been unable to relieve.

ENGAGEMENT

Hardie-Johnson

Mr. and Mrs. Ward B. Johnson of Boone, Iowa, announce the engagement of their daughter, Ila Mae, to Richard Hardie, son of Mrs. Edith Hardie. The wedding will take place in early fall.

WEDDINGS

Wegner-Klaus

Doris May Klaus, daughter of Mr. and Mrs. Peter F. Klaus, became the bride of Harold Wegner on April 5 at the United Brethren Church in Deep Creek, Washington. Elder L. A. Whiting read the double-ring ceremony.

Anderson-Sears

Betty Sears, daughter of Mr. and Mrs. Arthur Sears, and Robert Anderson were married April 19 at the Newell Street Church in Flint, Michigan. Elder Arthur DeRose officiated at the double-ring ceremony. Mr. and Mrs. Anderson will make their home in Iowa City.

Beckwith-Thatcher

Doris Lee Thatcher of Independence, Missouri, and George Ellis Beckwith of Murdo, South Dakota, were married May 11 at the East Independence Church, Elder Thomas W. Thatcher, Sr., officiating. They are making their home in Murdo.

Gorham-Miller

Ruth Miller and Max Gorham were married at the First Baptist Church in Denison, Iowa, on Easter Sunday, April 6. The bridegroom is the son of Mr. and Mrs. Keith Gorham of Dow City, Iowa.

Campbell-Steeves

Vera Mae Steeves and Frederick Campbell were united in marriage by Elder J. A. Gendron in the Reorganized Church in Saskatoon, Saskatchewan. They will make their home at Zealandia, Saskatchewan.

Deal-Hulmes

Eugenia A. Hulmes, daughter of Mr. and Mrs. George H. Hulmes, and Thomas W. Deal, son of Mr. and Mrs. Floyd Deal, Sr., both of Independence, Missouri, were married April 25 at Englewood Church. Evangelist Ray Whiting performed the double-ring ceremony, assisted by Evangelist R. V. Hopkins. Mr. and Mrs. Deal are making their home in Independence.

Births

A daughter, Jane Carolyn, was born May 19 to Mr. and Mrs. Lester Tankersley of Miami, Florida.

Mr. and Mrs. Edward G. Fisher of Miami, Florida, announce the birth of a son, John Edward, born April 13.

A son, Harold Lewis, was born May 7 to Mr. and Mrs. Everett T. Adams of Miami, Florida.

Mr. and Mrs. E. Paul Crinzi of River Rouge, Michigan, announce the birth of a son, Richard Alex, born May 5 at the Independence Sanitarium. Mrs. Crinzi was formerly Roberta Thrutchley. Both parents are graduates of Graceland College.

Mr. and Mrs. Richard H. Thrutchley of Independence, Missouri, announce the birth of a daughter, Sandra Ann, born April 2. Mrs. Thrutchley is the former Loisanne Keck.

Dr. and Mrs. Vance Link of Independence, Missouri, announce the birth of a son, Richard Dennis, born May 25 at Research Hospital. Mrs. Link is the former Catherine Weller.

A daughter, Kathleen Marie, was born on March 7 to Mr. and Mrs. Lloyd A. Whiting of Spokane, Washington.

Mr. and Mrs. John Hiles, Jr., of Jordan, Iowa, announce the birth of a son, John III, born December 13, 1946.

A daughter, Bonnie Kay, was born to Mr. and Mrs. Nels Gustafson of Boone, Iowa, on December 31, 1946.

A son, Gary Douglas, was born to Mr. and Mrs. Bill Shaw of Ithaca, New York, on May 13. Mrs. Shaw is the former Joanne Wilson.

Mr. and Mrs. Matt Esposito of Honolulu, Hawaii, announce the birth of a daughter, Linda Lucille, born May 1. Both Mr. and Mrs. Esposito are Graceland graduates.

A daughter, Donna Heien, was born April 4 to Mr. and Mrs. Matt Stevens of Chicago, Illinois.

Mr. and Mrs. Earl Wiggins of Chicago, Illinois, announce the birth of a son, Wesley James, born April 28.

A daughter, Vicki Kaye, was born to Mr. and Mrs. Victor Henry of Flint, Michigan, on April 27. Mrs. Henry was formerly Louise Hawkins of Kennett, Missouri.

Mr. and Mrs. Alfred N. Shearer of Flint, Michigan, announce the birth of a daughter, Linda Lou, born May 3. Mrs. Shearer is the former Lucille Denman. Both parents attended Graceland College.

A daughter, Virginia Anne, was born on May 12 to Mr. and Mrs. Don Armstrong at the Foderberg Nursing Home in Manila. Mrs. Armstrong is the former Verdine Pearsall.

Mr. and Mrs. Ralph E. Whiting of Chicago, Illinois, announce the birth of a daughter, Patricia Ann, born March 31. Mrs. Whiting is the former Eleanor Gleazer, daughter of Apostle and Mrs. E. J. Gleazer.

DEATHS

McMAHON.—John Wesley, was born in Lindsay, Ontario, in 1886, and died April 8, 1947, in Saskatoon, Saskatchewan. He leaves his wife, Pearl, and four small children: Dennis, Claire, Lynda, and Jordan.

VOTAW.—Mabel M., was born June 20, 1873, in Great Village, Nova Scotia, and died at her home in Sacramento, California, on May 12, 1947. She had been a resident of the United States for fifty-five years and had made her home in California for the past fifty years. She was married to Albert Votaw on September 7, 1915, and helped him in his work as pastor of Fresno Branch for a number of years. She had been a member of the Reorganized Church since February 25, 1894.

Brother Votaw preceded her in death a year ago.

She is survived by a son, Lawrence MacDonald, who is president of Northern California District; two daughters: Mrs. Edna Burdick and Mrs. Clorah Roberts of Sacramento; three sisters: Mrs. Zilla Walsh of Massachusetts; Mrs. Marion Stevens of Nova Scotia; and Gladys McLaughlin of Los Angeles, California; a brother, Merton McLaughlin, also of Los Angeles; and six grandchildren. Funeral services were held at the Citizens' Mortuary in Sacramento, John W. Rushton and John B. Carmichael officiating. Interment was in the family lot in Mountain View Cemetery, Fresno.

JONES.—Thomas, was born in Nantyglo, Wales, and died at the home of his daughter, Mrs. Roy LeVan, in Berwick, Pennsylvania, at the age of seventy years. He came to Bloomsburg, Pennsylvania, in 1922 after serving as a missionary for the Reorganized Church in Wales and England for twelve years.

He leaves his wife, Mary; two daughters: Mrs. George Hancock of England, and Mrs. Roy LeVan of Berwick; one son, Isaac of Franklin, Maine; five sisters: Mrs. Elizabeth Jones, Lindhurst, New Jersey; Mrs. Sara Bards, Blaina, England; Mrs. Alice Clugston, Bloomsburg; Mrs. Thomas Thomas and Mrs. George Vaughn of Nanticoke, Pennsylvania; three brothers: Alfred, Scranton, Pennsylvania; Elwyn, Fort Wayne, Indiana; and George, Nantyglo; and seven grandchildren. Funeral services were held in the church at Bloomsburg with Pastor W. H. Lewis and Elder H. A. Cunningham in charge. Interment was in Creveling Cemetery.

BISHOP.—Lily Agnes, was born August 25, 1881, at Llanelley, Carmarthenshire, Wales, and died at the Sanitarium in Independence, Missouri, on April 23, 1947. She was married to James E. Bishop on May 19, 1907, at Cladyfodwg, Wales. In 1909, they came to the United States and made their home in Steubenville, Ohio, where they remained for thirty years. Subsequently, they lived in California, Missouri, Ohio, and Nauvoo, Illinois.

Surviving are her husband, two brothers, and one sister. Funeral services were held at Speaks Chapel in Independence on May 25, President John Garver officiating, assisted by Elder L. F. P. Curry. Burial was at Steubenville.

McKAY.—George Austin, was born at Walkerton, Ontario, on February 1, 1874, and died at Toronto, Ontario, on May 17, 1947. On January 1, 1907, he was married to Lulu Embrey, who preceded him in death on January 25, 1944. Mr. McKay was baptized into the Reorganized Church in 1918 and was a faithful member until his death.

He is survived by two sons: Harold and Easton; one daughter, Catherine; a brother, John; and four grandchildren. Funeral services were held in Toronto with Elders John Sheehy and James Wilson officiating. Interment was at Napanee, Ontario.

MOORE.—Karl Churchill, was born May 7, 1923, at Rushville, Illinois, and died April 21, 1947, at Beardstown, Illinois, of polio. He served two years in the armed forces, one year of which he spent in the European theater. He was baptized a member of the Reorganized Church at Beardstown on November 5, 1944.

He is survived by his wife and two small sons. Funeral services were conducted by Elder E. E. Thomas at the church in Beardstown.

NASH.—Jacob, son of Stephen and Annie Blackman Nash, was born April 26, 1872, in Scranton, Pennsylvania, and died at his home in Taylor, Pennsylvania, on April 5, 1947. He had been a member of the Reorganized Church for twenty-three years. On December 23, 1903, he was married to Esther Evans, who, with a daughter, Mrs. Edith White, also of Taylor, survive him. Funeral services were conducted by Elder Ernest Davies. Interment was in Abington Hills Cemetery.

WINDER.—Ida, daughter of Leroy and Flora Balsover, was born July 27, 1894, in Springerton, Illinois, and died at her home in Springerton on August 29, 1946. She was baptized into the Reorganized Church in 1908;

Reunion Schedule

The following is a tentative reunion schedule for the coming summer. Where errors are noted by reunion officials, we shall appreciate receiving corrections.

THE FIRST PRESIDENCY,
By F. Henry Edwards

Reunion	Date	Place
Texas	June 20-29	Camp Ben McCulloch, Texas
E. Montana	June 21-29	Fairview, Montana
Nauvoo	June 22-29	Nauvoo, Illinois
Owen Sound and Toronto	June 28-July 6	Port Elgin, Ontario
New York and Philadelphia	July 5-13	Deer Park, Pennsylvania
Alberta	July 6-13	Ribstone, Alberta
Zion	July 5-13	Gardner Lake, Missouri
Gulf States	July 11-20	Brewton, Alabama
Western Colorado	July 12-13	Grand Junction, Colorado
Northern Saskatchewan	July 23-27	Saskatoon, Saskatchewan
Central Missouri	July 12-20	Odessa, Missouri
Des Moines	July 13-20	Des Moines, Iowa
Kentucky and Tennessee	July 19-27	Paris, Tennessee
So. New England	July 19-27	Onset, Massachusetts
Northwest	July 25-August 3	Silver Lake, Washington
Arkansas and Louisiana	July 28-August 3	Bald Knob, Arkansas
Ozarks: Spring River-Rich Hill	July 26-August 3	Racine, Missouri (near Joplin)
Detroit-Windsor, Flint-Pt. Huron	July 26-August 3	Blue Water, Michigan
Southern Saskatchewan	July 28-29	Regina, Saskatchewan
Southern Saskatchewan	July 30-31	Weyburn, Saskatchewan
Central Michigan	August 1-10	Sanford, Michigan
Chatham-London	August 1-10	Erie Beach, Ontario
Oklahoma	August 1-10	Pawnee, Oklahoma
Southeastern Illinois	August 1-10	Brush Creek, Illinois
Northwest Iowa	August 1-10	Woodbine, Iowa
Manitoba	August 2-3	Winnipeg, Manitoba
Maine	August 2-10	Brooksville, Maine
Southern California	August 2-10	Pacific Palisades, Santa Monica, California
Montana, Western	August 8-17	Deer Lodge, Montana
Rock Island	August 8-17	Aledo, Illinois
N. and Western Michigan	August 8-17	Park of the Pines, Michigan
Eastern Michigan	August 8-17	Cash, Michigan
Far West	August 14-24	Stewartville, Missouri
So. Indiana	August 17-24	Rivendale Park, Mitchell, Indiana
Idaho	August 17-24	Hagerman, Idaho
Eastern Colorado	August 15-24	Colorado Springs, Colorado
Northern California	August 16-24	Asilomar Grounds, Pacific Grove, California
Lamoni	August 17-24	Lamoni, Iowa
Wisconsin and Minnesota	August 18-25	Chetek, Wisconsin

her special talent was teaching and until her health began to fail, she was a faithful worker in the church school. The door of her home was always open to missionaries who came to minister to the Saints in Springerton. She was married on October 3, 1913, to Ben Winder; the one child born to this union died in infancy.

She is survived by her husband and aged mother; three brothers: Granville and Clayton of Springerton, and Will of Mt. Vernon, Illinois; and two sisters: Zadie of Springerton and Mrs. Corean Lynch of St. Louis.

CAMPBELL.—Albert E., was born May 7, 1874, in Holland township, Grey County, Ontario, and died March 10, 1947, in the Stratford General Hospital. He was baptized a member of the Reorganized Church on December 2, 1900. He is survived by his wife, family, and one brother.

POPE.—Samuel, son of Anne and William Pope, was born at Morend, Brushford, near Wembworthy, Devonshire, England, on March 31, 1862, and died at his home in New Westminster, British Columbia, on April 18, 1947. In 1885, he came with his family to Canada, settling in the city of London, Ontario. Following his baptism into the Reorganized Church, he was called to serve as a priest and then an elder. On September 17, 1894, he was

married to Editha Louisa Mortimer, organist at the London Church; two daughters were born to this union, and a son who died in infancy. In 1909, Brother Pope and his family moved to New Westminster, where he became pastor of the branch, a position he held for twenty years. Although he resigned in 1933, he continued to work as much as his strength would permit. In 1943, he made his home with his daughter in Independence, Missouri, returning to New Westminster only a short while before his death. Mrs. Pope died on May 24, 1931.

He is survived by his daughters: Mrs. Lewis W. Cross of New Westminster, and Mrs. Paul R. Rannie of Independence; one grandchild; and a host of friends.

WHITE.—Anderson M., was born in Xenia, Ohio, on August 31, 1869, and passed away May 3, 1947. He made his home in Des Moines in 1908 and was married to Florence Gater on April 26, 1910. He was baptized into the Reorganized Church in 1918. He had a keen interest in young people and worked with various of their groups. He was the founder of the first Boy Scout troop for colored boys in Des Moines and was instrumental in establishing the first Des Moines Y. M. C. A., an organization in which he was awarded a life membership. He is survived by his wife and a host of friends.



Rennie

*Ronald Henson,
son of Mr. and Mrs.
Arthur Henson,
Taylorville, Illinois*

"THY FAITH HATH
MADE THEE WHOLE"

By Apostle E. J. Gleazer



VOLUME 94

JUNE 14, 1947

NUMBER 24

www.LatterDayTruth.org

Thank You, God!



P. S.

*** Ronnie**

It wasn't love at first sight when I met Ronnie. But by the time I took the third look at him, I was far gone. Down on the floor, we soon established an "entente cordiale" and after a half hour with his toys and books we were in an alliance of perpetual friendship. Next day, while I was at a meeting, he came to his mother and said, "Couldn't Brother L. stay with us a while?" "No, dear," she replied, "he has to go back to Independence to his work." A long pause for a thought. Then, "But couldn't he be my uncle, or something?" That, my friends, is a precious memory of how I became an Adopted Uncle.

Ronnie was five last year when this photo was taken. The picture rests on the mantel of the fireplace at his home, where he lives with his parents, Brother and Sister Arthur Henson, of Taylorville, Illinois. Brother Henson is District President. Sister Henson is the organization and personnel that makes it possible to run a business, do church work, entertain visiting ministers, and a lot of other duties. Ronnie is Chairman of the Hospitality Committee, Director of Entertainment, Demonstrator of Toys, Explainer of Puzzles, Investigator of Mysteries, to give a few of his duties.

So, you have fallen in love with Ronnie, too? I thought you would!

*** Nauvoo**

Brother R. H. Atkinson is pastor of our Nauvoo, Illinois, congregation. Many visitors converge upon this crossroads of church history. One little group did something very lovely and different.

Sister Atkinson writes: "When Brother Atkinson went to the church on Saturday to prepare the Communion for the following day, he found the enclosed note, which touched him deeply. . . ."

And the note read: "We five Gracelanders visited your beautiful little church, Saturday, May 24, and had an experience we shan't forget. In Nauvoo we visited the historic and sentimental sights. We stopped here in passing, and finding the church open, held our little service. We sang some hymns and then all prayed. We thank you for the opportunity." It was signed by Lillian Henderson, Washington, D. C.; Danny Waite, Vancouver, B. C.; Vern Webb, Inglewood, California; Roberta Carr, Elkton, Maryland; and Doris F. Miller, Montrose, Iowa. An article by Sister Miller appeared in our "New Horizons" department for May 10.

Life means more to people who do things like that.

*** How to Be Happy**

A very few experiences in life lift you to the heights of ecstasy and delight. It isn't necessary for you to do anything about them. A very few plunge you into the depths of despondency or sorrow. There isn't much you can do about them. But the majority of life's experiences are in-between. You can let them get you down or make them build you up. You can be happy in spite of them, or sad because of them, or vice versa. It all depends on you. Do you want a happy life? You can make it with your mind!

* The roots of the mightiest trees are not laid, complete in size, like a water pipe. They begin small, gradually pushing out and enlarging themselves, growing stronger, reaching sources of nourishment for the tree farther and farther away. Our cultural development takes place in much the same way. Culture cannot be installed all at once, ready and complete; it is to be absorbed a little at a time, assimilated, and used, as all the while the channels of our development are enlarged and extended.

www.LatterDayTruth.org

THANK YOU, God, for giving me a tiny soul over which I shall be guardian. I know she isn't really mine; for she was made in heaven. . . . I know You sent her to me. . . . Sometimes when she is sleeping, and I gaze upon her lovely little face, I feel your breath upon me; and when she awakes, she lifts her bright baby eyes to mine and smiles, I feel that heaven has smiled, too. Hers is the laughter of perfect love and trust; hers the embodiment of earth-forgotten purity; hers, the wonderment of new discoveries each day. And as she grows, I humbly vow that she shall know the fullness of your love which brought her to me—that she shall walk in godliness and virtue all her life because of her love for You, that she may one day receive from your hands this marvelous gift of your creation; that she may herself experience the unforgettable wonder of motherhood.

LUCILLE OLIVER

The author, a member of the Louisville, Kentucky, congregation, wrote this sketch for the local monthly church paper, "Leaguers' Lantern." It was dedicated to her five-month-old daughter.

Saints Herald

Volume 94 June 14, 1947 Number 24

EDITORS:

The First Presidency
Israel A. Smith
John F. Garver
F. Henry Edwards

ASSISTANTS:

Leonard J. Lea, Managing Editor
Kenneth L. Graham, Business Manager

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$2.50 per year and \$1.25 for six months in advance in the U. S. A., its territories and possessions; Canada, \$2.75 per year and \$1.40 for six months; other countries, \$3.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

Contents

EDITORIAL:

"Blest Be the Tie"..... 3
Across the Desk..... 4

ARTICLES:

"Thy Faith Hath Made Thee Whole,"
by E. J. Gleazer..... 5
Why a Philosophy of Education Now?
by A. R. Gilbert..... 9
Man's Business Under God,
by J. A. Koehler..... 10
"God All Nations,"
by Ruby LeNeve Motta..... 11
Missionary Methods,
by Eugene A. Theys..... 12
For Young People Making Decisions,
by Eva Cook..... 15
Temperance Tales, by Vida M. Fletcher.. 16
The Lord's Prayer, by Robert S. Farnham 17
Check List for Educators,
Robert Brackenbury summarizes..... 20
Address of Welcome,
by William Patterson..... 22
Reunion Schedule 24
News Briefs 18
Bulletin Board 23

"Blest Be the Tie"

WEDNESDAY evening. In many an Independence home, groups of church people were gathering for the prayer meetings. It has been going on for years, and will probably continue for years to come, giving comfort, spiritual strength, and neighborliness to many. If you have moved here and find you have not made contacts or friends, go to prayer meeting and take part—you will soon have friends.

As our small group gathered into one of the homes, we felt exceptionally fortunate: two of our visiting British members, Bishop A. T. Trapp and Brother James Barrington, were present. Their splendid contributions to the meeting cheered and encouraged us all. Certainly they gave us something to remember, and under the good spirit that was present, our local people responded actively. One could feel bonds of fraternity between Britain and America rapidly growing and strengthening. It was an experience not soon to be forgotten.

IN THE MIDDLE of the meeting, it was remembered that there were also some German members in the group, and so far the remarks had contained no special comfort for them. Here was a situation that could have been rather one-sided, and it seemed something should be done about it. A brief comment on the wide international character of our "Missions Abroad" movement, and an invitation brought one of the German sisters to her feet, to bear a humble and beautiful testimony, and tell about some of the conditions among her people in the "Old Country."

This account of suffering and need was one that truly touched all hearts sympathetically, and Brother Barrington arose to offer a special prayer for the German Saints and their families.

Here we were in a situation with

people who had suffered on both sides in the war. In a meeting of another kind, tensions could easily have developed. But the people were wise, and the spirit of Christian love was strong, so that the meeting was immediately expanded from an atmosphere of British-American amity to include "the whole, wide world" and all its people. In this mood nearly all members present participated in one way or another. There was a fine blessing, an outpouring of spiritual power.

The love of Christ is great enough to bring all people, of all nations, together in harmony and peace.

How grateful one felt for the words of the song:

*Blest be the tie that binds
Our hearts in Christian love.*

THE GREAT TIE is the Law of Love—the love of God, and the love of his people. Truly it is a blessed tie. It is a tie that can bind all the various factions and dissident parties of the world together, and help them to forget their differences. It is a balm that can heal all wounds, comfort all sorrows, give fellowship to the lonely, faith to the bereaved.

Have you ever doubted and wondered if the gospel can work? It worked for this group. Have you ever felt that the ideals of Zion are beautiful but impractical? They were beautiful, but not impractical in this situation.

Experiences like this are foundation stones. One can stand upon them and not be shaken. He can say, "This much I witnessed. This I know. Now I am sure."

The mind becomes radiant with light. The heart sings "Blest be the tie Blest be the tie that binds" And one can see the beginning realization of the promise when "perfect love and friendship reign, through all eternity."

THERE ARE many ties that bind us together. But they all begin with Christian love.

There is the religious tie: the belief in restored revelation, in the Book of Mormon, the restoration of the gifts and blessings of the New Testament church, the works and powers of Jesus.

There is the friendship tie: people we have grown up with, those we have met, some with whom we have shared in church work and sacrifices of many kinds.

There is the economic tie: the hope of a Zion which will give our people control over the conditions of their own life. It will be hard to achieve, but world conditions make it increasingly important, increasingly imperative.

There is the social tie: the hope of a growing Christian community life, in which we can have improved conditions, a better situation for our children to grow, to be educated, to find employment, to marry, and to make their homes.

There is the cultural tie: the love of good music, good literature, clean entertainment, innocent fun for youth, decent leisure occupations for the older ones. Education for people of all ages motivated by the purpose of making all life richer, happier, more beautiful.

All these ties go together to make one, in the church. One is very grateful for them. "Blest be the tie Blest be the tie that binds Blest be the tie that binds our hearts in Christian love!"

L. J. L.

He who would pass the declining years of his life with honor and comfort, should when young, consider that he may one day become old, and remember, when he is old, that he has once been young.—Addison.

Editorial

www.LatterDayTruth.org

Across the Desk

Sometime ago Elder Thomas Newton, of Independence, eighty-seven years of age, and a retired General Conference appointee, was the victim of an automobile accident. It happens that Brother Newton had written to Elder John W. Rushton shortly before this sad event, and the kindness of Brother Rushton permits us to quote the following from this last letter of Brother Newton's:

Do you know, my dear Brother, I think a lot of you. You were the one to start me out on my missionary career and the dear Lord has surely blessed me in my work, and I do love and adore him with all my heart, soul, and strength. It does me so much good in reading in the *Herald* the California news. I invariably find your name. Dear Brother John you are making a good record, and God is blessing you in your work. I pray for you that your effort may be crowned with abundant success.

My message to the Saints is that we should cultivate the acquaintance of our dear Heavenly Father, that we should get into the habit of talking to him, do nothing without consulting him. In so doing he will enter into our life and greatly enrich it. We should in all our ways acknowledge him, and he will direct our path. I find that this pays. His kindness to me is wonderful.

Elder Blair McClain, in charge of our work in Detroit, is an enthusiastic missionary, and in this work he is receiving some able assistance from Elder Warren Chelline. In a report to the Apostles in the field, Brother McClain says:

We advised you in a previous report that we were conducting a missionary series at the River Rouge congregation. Immediately following this series we did not receive any request for baptism and wondered just how successful the series might have been. Just this last week, however, we have received requests for baptism from five individuals who are attending River Rouge. Three of these are adults and two are children. Also, Brother Gleazer, the day we saw you off on the train, we left the station to make a missionary call, and we were successful in finding a person who was ready for baptism and she also submitted her name.

Warren (Chelline) just concluded a missionary series at Roseville which was very successful, and this is to be followed by a series at Mound Road which is to start Sunday morning and continue through next Friday evening. We hope to use this as a follow-through on the Roseville series and also to climax some visiting which has taken place at the Mound Road congregation. We have several good prospects in mind. You never know how to count on the number of baptisms exactly, but we will have approximately ten or twelve for the 30th of March.

F. H. E.

Sister Pauline Arnson, leader of the women, wrote us, on April 23, about their Conference activities:

The classwork for the women was outstanding. Sister Blanche Mesley did a wonderful job and was able to tell her classes what they should do in such a kindly way that I am sure they will remember her counsel and try to put it into effect. . . .

Greetings were sent us by Sister Arrow-smith from the women of England and I presented these along with the greetings from the German sisters which came by letter through the young soldier, Julian Latell. On Saturday, April 12, which by the way happened to be the 54th birthday anniversary of the women's work in the Reorganization, I presented a motion which was unanimously carried by rising vote that we send love and greetings to the women in the British Isles Mission, to the German sisters, those in Australia, New Zealand, and in the Islands of the sea, and to Sister Emma McConley.

The city-wide organization of women in Independence did a very fine job in making the preparations for the big reception which was held Monday evening at the Memorial Building. It went off nicely and all those who attended enjoyed the social period. . . .

I believe the women of the church have gone back to their branches with a deeper desire to give service than ever before, and I am sure that they, along with us, appreciate your fine and humble yet efficient leadership.

Elder Edward R. Carter, Lansing, Michigan:

We enjoyed the Conference very much and returned home safely but quite tired and will take a few days to get rested up. I want to congratulate you on your presiding ability, your kindness to the old timers and your give-and-take policy in the chair. I heard many kind remarks among the people in your behalf, and I am sure that all left the Conference with

a good uplifting feeling and satisfaction that our church is growing and going forward. I have a personal feeling that the years 1947 and '48 will be two outstanding years for our church.

Sister Lula F. Parks, Dinuba, California:

I had hoped to report the conversion of two young Mormon elders, but they are not willing to listen to anything not published by their church. . . . I was surprised how these Mormon elders stand up for polygamy; yet they say they *hope* it will never be practiced again.

Evidently polygamy does not satisfy them as having been regular or orthodox.

Graphic Arts Bureau Notice

On April 14, 1946, at conference, a brother ordered at the booth, and paid for a projector. The carbon paper had slipped, and we failed to obtain the brother's name and address. To date he has not claimed the projector. If he sees this please write me.

C. Ed. Miller,
916 W. Lexington St.,
Independence, Missouri

The Kemps in Hawaii

We are advised Brother and Sister James N. Kemp arrived at Honolulu on the 19th. They left San Francisco on the 18th by plane, arrived the next day, and we have air mail advices from them on the morning of the 22d. What a marvelous age we are witnessing!

ISRAEL A. SMITH.

God Walks With Me

BY HARRIETT C. MUIR

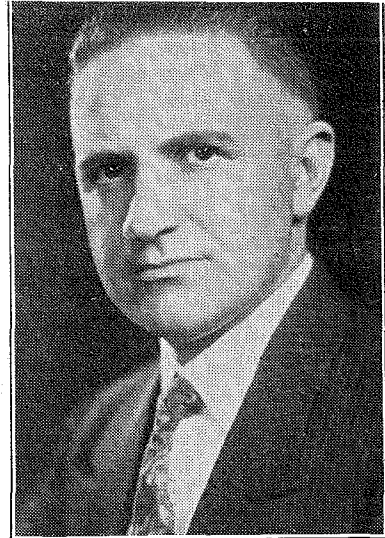
God takes my hand and walks with me,
He clears my path so I may see
The beauty, grandeur, peace divine,
Of all the things that can be mine
If I but walk with God each mile
And do my duties with a smile.

God is my strength all through the days
But I must listen to what he says,
With arms of love, he encircles us
If in only him we put our trust.
With my hand in God's I go forth and
on,
To keep my feet on higher ground.

www.LatterDayTruth.org

A sermon delivered Sunday, March 16,
at Stone Church, Independence

By E. J. Gleazer
Of the Quorum of Twelve



"Thy Faith Hath Made Thee Whole"

And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment:

For she said within herself, If I may but touch his garment, I shall be whole.

But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

—Matthew 9: 20-22.

A NUMBER OF experiences of healing like the one we have just read have been preserved or recorded that we might be able to learn a lesson which could be applied also in a spiritual way. In itself, this healing was not so important that it had to be placed in the written word. No doubt there were many people who were assisted by Jesus Christ that were never mentioned in the written record. But this one is important for the lesson it contains. Of course we are concerned for the welfare of the physical body, but we have a greater concern for that which pertains to the spirit. So let us examine this experience in order that we might emphasize one or two points in connection with the same, and then we would like to make an application.

Note the fact that this good woman not only was diseased for twelve years, but that she had also spent her living trying to obtain relief. Consequently, at this point

she was indeed desperate, and in her desperation she reached forth and touched the hem of his garment, and received the result mentioned—she was made whole. There was no other course open for her—all earthly help had failed—she had gone just as far as she could. It was fortunate indeed that Jesus Christ was available; and she was to be commended that she had faith sufficient to come in contact with the source of all light.

I like to make this application now to our church, the church that we have every reason to accept as the church of the living God. If you do not believe that you need to be converted. I believe with all my heart that this church came forth by the power of God, and that it has continued to this day by that same power. But we must also admit that inasmuch as you and I are permitted to hold membership in the church, it is not only a divine institution, but it is also human. It is a partnership—God with us. In order for this organization to accomplish the purpose that brought it into being, we, too, are in need of a power greater than that which is within us.

I will not affirm today that the church is sick in the sense in which this woman was, but I think you will agree with me that in many respects we are limited. Our limitations are such that there should be a growing concern upon the part of each and

everyone of us if we really are a part of this body. Frankly, if we are satisfied with the progress that we have made during the past one hundred seventeen years, in the light of the mission that has been assigned to us, we have neither discerned the purposes of God in the creation of this institution nor do we sense the need of our fellow men for that which the church has to offer. We may have spent a considerable portion of our living in seeking aid, but have we returned to the source of the power that made possible this organization and was also responsible for our conversion? For I am convinced that everyone of us that is really converted to this church was born of the Spirit.

I DOUBT THAT there has ever been an age in which man has had more need for a power greater than himself. Of course in every dispensation of time man has sensed the need of a power outside himself. He has designated that power by various names, but I am told that even among a people who are classed as heathen, they do sense this need for a supernatural power; and sensing that need, they bow down to altars of wood and stone. But life among such a people was indeed simple, to say the least. Life among us today is anything but simple; it is com-

plex as never before. We are more dependent one upon the other than at any other period of history, and by virtue of this growing inter-dependency upon our fellow men, in order to live, we are becoming more and more concerned as to whether or not we shall be permitted to tarry on the face of the earth. All you need to do is to read your current magazines, the editorials in your daily newspapers, to know something of the threat that hangs over all mankind.

I have been amazed that people not of our faith seem to be more concerned in what is happening to this world than we are. Surely, by virtue of the Scriptures as contained in the Bible and the Book of Mormon, and that which has been revealed to us in latter-day revelation, this people that I represent should be more concerned in what is happening in the world than any other people. We are living in the age of the fulfillment of prophecy. We also should realize more than any other people that man cannot save himself. That is the testimony of leading authorities today; that has been the testimony of the prophets; and those of us who profess to believe in the prophets should be glad that their message has been supplemented by the best brains of our age.

THAT DOES NOT present a very pleasant picture, and I don't want to present a pleasant picture; for unless we are aware of the great danger that surrounds us everywhere, we are not going to be concerned in the welfare of our fellow men, neither in the purposes of God concerning mankind. It is altogether possible that as members of the church we have lost something of the distinctiveness of this latter-day work, and while we might be aware of the dangers that are threatening our fellow men, we may be looking elsewhere for deliverance or help.

I trust I shall not be considered narrow minded if I voice the sentiment that little help can be expected outside the church of the living God. Honorable men and women everywhere are making an attempt to do something for their fellow men. We respect their efforts, but if the words of the prophets are true—if history can be relied upon, regardless of the good intentions of all these good people, little help can be expected outside of the church of the living God.

Then we might ask ourselves the question: Of what assistance is the church today in offering the warning voice and proclaiming against the iniquities of our time that are destroying man from the face of the earth? What has the church to offer today as a means of escape?

ONE OF OUR GREAT educators has just recently completed a trip around the world. An issue of *Life* magazine contained an article about it. This gentleman visited the religious capitals of the world; he did not confine his travels merely to Palestine or Jerusalem or to Rome, but availed himself of the opportunity of visiting all of the great religious bodies where they have their headquarters and analyzing that which they have to offer. He did not, according to this article, visit Independence. I wish he had. I wish we could have had more to offer him.

You may not consider it good news, but sometimes it takes bad news to stimulate a people to accomplish what can be called good news. Independence, whether we want to admit it or not, is a religious capital. Independence today is associated with President Truman, and I know many of you people are getting satisfaction from that thought. But Independence is also a religious capital; and had this scholar, this educator, visited Independence, I wonder if he could have discovered something here that he has not discovered elsewhere.

He reveals this startling fact —

that while men everywhere are turning to religion, they are not turning to the churches. I am not going to discuss the reasons with you; I think you know the reason.

What an opportunity is before this church, with men and women everywhere among all nations, recognizing their need of God, not finding that need in the modern churches or any church. Ancient churches, ancient faiths will not suffice. Yet these people nevertheless are searching after God for they have reached the conclusion that they are without help, that they are not sufficient within themselves to meet the need of this hour. I again repeat, what an opportunity such a situation brings to this church!

However, we have a problem, and that problem is simply this—that while we can explain the works of God in these last days, or in this last dispensation, and successfully maintain that this church came forth at the time and in the manner in which the prophets predicted, that this church possesses the faith (and I refer now to the Articles of Faith), the organization, and the doctrine, such as the church of Christ possessed in another dispensation of time—we have not yet demonstrated the relationship of the church to the need of man, confronted as he is by this, the greatest crisis of all time.

This same scholar and others are calling our attention to the fact that this world cannot go on divided, communism on one side, free enterprise or so-called democracy on the other. When I use the term "so-called democracy," I am not reflecting on the democratic system. I am simply saying in the language of Mrs. Roosevelt, who has used that term recently herself, that we have not yet achieved a democracy. As a democracy we are almost in the same situation as Latter Day Saints. In a democracy we have a theory, but the theory has not yet been translated into terms of human conduct. That is why I referred to a "so-called" democracy.

THE BROADCAST OF OUR President last week emphasized that same thought—that the world cannot exist in a divided state—communistic and democratic. Those of us who protest communism argue that we must have free enterprise, but the only way that free enterprise can succeed—first of all, the only way free enterprise can be given an opportunity to succeed—is by bringing to pass such a regeneration on the part of mankind that he will permit his fellows to live without being in bondage in any sense to their fellow men. The only way free enterprise can continue to exist if it shall be established (and it certainly has not been established as yet; we don't have free enterprise; don't let anyone tell you we have)—the only way it could successfully continue is to have men and women so converted to the cause of Jesus Christ that they will conduct themselves so that the interest of each and every person therein shall be preserved. What is going to bring this to pass? The free enterprise that so many people talk about is nothing more nor less than that which took place when Enoch and his people attained to perfection. The definition of Zion itself reveals this state. "The Lord called his people Zion because they were of one heart, they were of one mind, and they dwelt in righteousness; and there was no poor among them." Such a people would enjoy free enterprise, unity of the affections, unity of the intellect, with one accord living in right relationships. When we live righteously we are in right relationships to God, (and that is where we must begin this matter of adjustment) we are in right relationships to our fellow men, in right relationships to substance, to material possessions. Such a people could not have any poor among them.

BUT WHAT IS going to bring such a people into existence? We don't have such a people in our own church today. Oh, we do have some individuals scattered throughout this

church who have demonstrated in their own lives that the gospel is in deed and in truth the power of God unto salvation. I have met a sufficient number of such men and women in my travels during the past thirty-one years, and I know that where this gospel is applied, it works. But these people of whom I speak have yet to be brought together into such community where there is a sufficient number to give a social demonstration, and what our world needs today is a social demonstration of this way of life. I have already suggested, and I now affirm that suggestion that the only means of producing such a people and therefore producing such a way of life is through the gospel of Jesus Christ and through the church wherein you and I hold membership.

We have not as yet manifested that way of life to the extent that either men or nations are led to inquire after our way. The ensign of right-living has yet to be raised, that people in distress might be attracted thereto. I think there have been periods in our church when we have underestimated what must transpire before we as a people can become the people of God indeed.

A few years ago with enthusiasm and zeal and, thank God, with faith, I talked to Bishop McGuire in his office. I was a young missionary, and he had the patience to listen to me. I said, "Why don't we establish Zion?" We then had a membership of thirty or forty thousand. He listened to me patiently. We should listen to young men patiently today, too. Young men have ideas, though they may not be practicable. He said, "Brother Gleazer, evidently you do not understand human nature." I didn't like that answer at that time. I have long since understood he was right. I didn't understand human nature or myself. My concept of Zion in that day was certainly more limited than today. I, therefore, thought it would be easy. I had heard many people testify and say they were willing to die for this

church. I actually believed them. I heard people say they were willing to give all they had to the church, and I believed that, too. The bishops have a different story. It is difficult for a bishop, or bishop's agent, or branch treasurer to enjoy a prayer meeting. They hear some of us say we are willing to die for the church, willing to do something for it, and they know it has been a long time since we paid God the tithe we owe him. So I think I am reaching the place where I, too, can admit I haven't understood human nature. This human nature must be changed. I think it was C. Ed. Miller who used to claim there wasn't anything wrong with human nature, it was just perverted. If perverted, it must be changed. The only power I know of to change our perverted natures is revealed in and through the power of Jesus Christ. I don't think we have gone far enough with this gospel. As an institution we have been in business 117 years or thereabouts. How many people have we converted during that time? How many people have we converted during the year just past?

Brother Jensen and I had a little thrill because we increased—or we possibly helped increase the number of baptisms in the Great Lakes Mission over 10 per cent over the previous year, but don't ask me to tell you what the previous year was like.

SERIOUSLY, IF WE were to make out a balance sheet as people make them out in business, we would have every reason to be concerned, for our balance sheet would show beyond a shadow of a doubt that we are not adding to the faith those who should be saved. We can say this is because we have so few missionaries, but that answer will not suffice, for these few missionaries, if they could have touched the hem of His garment more in the past would have been much more effective than they have been. If no one else wants to admit that, I will admit it. I know it is possible for me to accomplish

much more than I have done, and with God's help I want to do that.

But what of our members? Many of the converts baptized into this church have come into contact with the gospel as a result of the testimony concerning this work as it fell from the lips of neighbors and friends. I myself am only one. I was not converted as a result of any sermon I heard in this church. Thank God some humble people took time out from their daily work to tell me the story of the restored gospel of Jesus Christ. These people had faith in this work, and their faith did something to me. Even with our 130,000 members, if we really believed that the power to save the work is manifest through the gospel of Jesus Christ and, believing it, would never rest until we shared that gospel with every honest hearted soul we met, you would be surprised at the number baptized into the church annually.

That same thing applies to our social and economic program. It is not an easy program. Men and women have to learn to live all over again, just as after being ill and being confined to bed, some of us have had to learn to walk again. Some of us have developed habits of life that have to be changed. It will require more of the power of God to bring about this change than we have had heretofore. No one will dare argue there is no need for a social demonstration of the power of God. This is the greatest need this world has. Such a demonstration of the power of God in community life would open doors for our missionaries that are now closed, and would attract the attention of governments who have never heard of this latter-day evangel. For wherever you have magistrates and rulers they are concerned in the future welfare of their people; or at least if they are not concerned, there are in every land and every clime individuals who are concerned in the preservation of the peace and the mani-

festation of good will toward all mankind.

IF WE GO THROUGH our Conference content with a few personnel changes, or many of them, as the case may be, singing a few songs, praying a few prayers, putting on a few plays or pageants; if we are going to sit with a crowd in the Auditorium and thrill a few people who have come from small branches and have never before seen so many Latter Day Saints, if we go into such activities, and such only, then we have met in vain.

I would to God, as we approach our tasks that we should do so in consideration of a world civilization that is helpless unless God is given opportunity to function; with the knowledge that this is the church of God, that he brought it out of the wilderness and out of obscurity and made possible all the preparations necessary to demonstrate his power in the lives of men individually and socially. It seems that alone we lack the power to make this effective but the divine source is still available. We must not be satisfied unless we can receive the same power that came to the woman who had this issue of blood for twelve years.

I am not so concerned for the moment in our limited numbers, for with our 130,000 or more members, if we could receive more of this power, there is a sufficient number of men and women in this fellowship that their way of life could be expressed, and nations seeing that expression would be led to "inquire after their way."

I have already told you God is in this work. You know that as well as I do. We have been too easily satisfied to get along in our own strength. We may have trusted in the arm of flesh, we may have had to see every step before we would take it.

The eleventh chapter of Hebrews is still there just as our brother read it. You go home and read about what faith accomplished in the lives of men who had it. That same God

still lives, and our need is even greater than the need of the men we read of. Shall we have to see every step of the way before we take a step?—What are we waiting for?

I read the other day of a certain person who invited a prominent man to go to church. He went. He was invited the second time to go to church. Before he went the second time he said, "I am not going to go unless you can assure me the speaker will so stimulate me that I will want to go out and do the impossible." This is what this church was designed of God Almighty to bring about. This people must not approach our task as the people of the world approach their task. Where would we have been today if that had been the attitude of Joseph Smith and the early missionaries? This people must be so stimulated that they will dare to do the impossible. The impossible becomes the possible when we move forward in the power of Israel's God.

The day of opportunity is at hand. This people must occupy where God intended them to occupy. This people must bring to this world what no other people can bring, what God intended them to bring. But this is not the hour of compromise. It is not the hour to depend on the flesh. The hour is here when sensing the world's desperation we move forward as God has outlined, when we trust him for the accomplishment of his work.

May God help us, therefore, today to manifest the same faith as this woman in my text, and who knows, it may be said of us as an institution by even God himself, "Thy faith hath made thee whole."

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the select threads of gold which, when woven together, gleam out so brightly in the pattern that God approves.—Canon Farrar.

Why a Philosophy of Education Now?

This article is a part of a symposium sponsored by Graceland College on the subject: "Educational Philosophy and Planning." It has been made available for our use, and we publish it in the hope that it will promote a more thorough understanding of the educational problems which confront the church and its people, particularly as they affect our young students. It is also a step toward the realization of our hopes in the field of adult education.—Editors.

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

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

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

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

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

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

WHAT COULD be more appropriate than to pause during the commemoration of Graceland's 50th anniversary in order to check her philosophy and make observations regarding characteristics which should be considered in its formulation? Such a course is especially appropriate in view of the rapid transition taking place now in our socio-economic life.

Through setting Graceland's philosophy, we set her course, mark her aspirations and concerns, set the spotlight and the shadows of her endeavors, and determine the settings in which she will find her joys and her sorrows.

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

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

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

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

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

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

By A. R. Gilbert

Dean of Graceland College

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

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

Gardeners

There are people who cannot be happy without memberships in country clubs, powerful yachts for cruising, many-cylindered cars for fast driving, big houses with as many servants as they need for hotels; and there are other people who find all the happiness they can possibly use in taking care of little gardens.

They exchange plants with other garden enthusiasts, work early and late making changes, compare notes with those who have had different garden adventures, and go to sleep at night to dream of gardens and flowers and fruits and the things that made the Garden of Eden.

It isn't the things we possess that count; it is what we think and feel about those things. There may be more happiness and contentment in a canoe on the Charles River than on a great yacht in Boston Harbor—or the reverse may be true.

It isn't the canoe or the yacht that is important. What matters is what is in the minds and hearts of those aboard them.—Thomas Dreier.

Man's Business Under God

By J. A. Koehler

Number 30 in a series of radio addresses on the subject:
"The Social Philosophy of the Modern Prophet"

WHEN MOSES said that "God said" to man, "Be fruitful and multiply, and replenish the earth, and subdue it: *and have dominion*" over everything on the face of the earth, he proclaimed man's business under God. He did not indicate every specific thing that must be done to make that business a success. He did not say, for instance, to take sleep in the hours appointed. In that proclamation he did not mention even the Sabbath. But he did indicate the foundation stones on which that business rests. He did mention the affairs which require to be attended to by all peoples. And, translated into the language of our day, those affairs are *matrimony, industry, and government.*

The first three chapters of Genesis merely mention matrimony and government. They say very little, specifically, even about industry. For, according to that story of the creation, in its first stages, industry was little more than a stretching out of the hand to take apples to eat. Soon, it involved the making of a pair of aprons out of fig leaves. But that was a mere incident.

WHAT IS NOTEWORTHY is that, in its infancy, industry was an individual or private affair. Two natural laws were of force: (1) "subdue the earth," and (2) do not eat the fruit that is "forbidden." Do some *self* disciplining. Cultivate the *soul*. But those laws were rules of *personal* conduct. At the outset not even "subdue the earth" was in practice a law of "peoples." It was not a rule by which to govern society,

the community, the state. In practice it was simply a rule of individual behavior.

For anything of which Adam and Eve wished to possess themselves, any animal or anything else, except the "forbidden fruit," was theirs by right simply because it was made for man's use in satisfying his wants. There were no moral questions involved in the taking of anything of which Adam and Eve wished to possess themselves, because there were no other men whose rights in the natural creations ought to have been taken into consideration. There was no "society" in the true sense of that word. Industry as yet had not become the business of "peoples."

That was true of matrimony, too. Adam and Eve's love affair was strictly their own business. At that stage in the life of man, matrimony did not need to be regulated by laws of Congress or what. It was an individual or private affair. It had not yet become the business of "peoples," the business of the community, the business of organized society.

But by the time Israel took possession of the land of Canaan, certain affairs of persons had become the affairs of peoples. Then *the whole body of persons* had interests in everything that grew naturally and in every foot of ground there was to cultivate or even to stand on. If Adam and Eve had been living in that day neither of them could have said, "That's for *me*." That is, they could not have "gotten away with it" as they did in the Garden of Eden. For by that time "the people," the community, the nation, had taken over.

AS CIVILIZATION marched on, it became necessary, it became imperative, that "the people" should say whether "Adam and Eve" might pick certain apples or not. It became necessary to have "my neighbor's landmark." Neither matrimony nor industry could be left to regulate itself. Both had to be regulated by law. As civilization marched on, matrimony and industry became more and more the business of peoples.

I do not say that every word of Moses' story of the creation is gospel truth. All I say is that the gospel truth is revealed in that story. And that truth is that to govern industry and matrimony aright is man's business under God.

GOVERNMENT IS direction and control of the affairs, not of persons, but of peoples. To keep your face and hands clean is not an affair of a people. It is your personal affair. There are many affairs which are purely personal. Pure government—not the kind of government that exists on every hand—is not direction and control of the affairs to which only persons have right to attend; it is direction and control of affairs to which only "peoples" have right as peoples to attend. *Government is the business of peoples.*

You probably have read the history of frontier life in America. You probably know how "six gun" law worked. If you have read that story in particular, and especially if you have read the history of civilization in general, you should know what happens when "persons" take over the business of "peoples"; or when peoples turn their business over to persons, as Israel did when she said, "Give us a king"; or when peoples are so indifferent to their responsibility under God that persons are obliged to try to carry it. It is an ugly story, isn't it? It is a dreadful story. It is hideous. It is terrifying. The biggest mistake man ever made, the most idiotic thing he ever did was to turn his business

under God over to other hands. When man did that, he sold his birthright under God for a mess of baneful pottage.

The whole story of the Bible proclaims that man's business under God is government; the government of matrimony and industry. The word "government" is not used often in that story, but the idea is put forward constantly. "Have dominion" means, Attend to the business of government. "Seek ye first the kingdom of God" means to seek to establish God's mode of government. "Cast ye up the highway" means to attend to the business of government. From Abram, to Moses, to Israel, to Jesus, to St. John the Divine, the story of Bible religion is a proclamation of man's business under God. That story proclaims that that business is government.

As I have intimated, government is man's business under God *in the very nature of things*. There is no means of reaching the end for which man exerts himself save government. Without government life in society could not be made orderly; it could not even be made efficient, as our wasteful bureaucracies witness; much less can it be made just. The closest man has ever come to achieving social justice was when he himself attended faithfully to his own business under God; which is the business of government.

It is impossible that there should be truly human society without pure government. I say "pure" government; not rule, however beneficent it may seem to be. In the very nature of things, human society is self-governance. And it is self-governance that is adapted to the attainment of moral objects.

FROM BEGINNING to end, the truly human instincts, as they are commonly called, have rebelled against the "rule" of persons, or against the exercise of private authority in public relations. When the Egyptian who had smitten a Hebrew said to Moses, "Who made thee a prince and a ruler over us?"

"God . . . Hath Made of One Blood

All Nations"

By Ruby LeNeve Motta

HE was a hero. The idol of all my high school friends. He was a strong football player and his rippling muscles were beautiful to watch when he circled the track. He was a modest and quiet boy in spite of all the adoration we gave him and the public acclaim he received—for his abilities were talked about outside the bounds of our athletic field. Yet, when the senior prom appeared on the school calendar, our hero was not allowed by the girls' dean to attend because he had asked permission to bring a girl friend of another high school.

SHE touched their clothes. She washed them clean and ironed them smooth. Yet, she collected their laundry and left it by the back door. If she ever forgot and went to the front door her employers would fire her.

THE seats were filled in the streetcar except for one beside a young girl. Yet, the smartly dressed middle-aged woman passed by the empty seat—to stand.

THE tall, slender young man was a poet-orator. His liquid voice quietly seethed with emotion whenever he spoke and he won many collegiate contests because of his sincerity and originality. Yet, when he and his elderly coach, who is nationally known in the literary field, entered a restaurant, they were insulted and asked to leave.

I NOTICED HER in my classes as a quiet, reserved student. Never before had I spoken beyond casual "hello's" to one of her kind. I wanted to know her: learned her name and tried to speak to her as if she were the same as my other friends. But I could not. I had to have a closer bond. Then I touched her arm and found her skin as warm and smooth as my own. Then I knew that black skin made her no different from me with my white one.

he displayed the temper of every real person, from the beginning of time to the end. He said in effect that if there is to be "*administration*" of justice, it shall be by *public* authority. It shall not be by persons, but by peoples. Even my own five-year-old grandson will not yield to the arbitrary demands of persons.

It is true that some peoples seem to want some persons to attend to the business of man. But did you ever know a real people that wanted to abolish that business? Why even Anarchism is a theory of government. Even the Anarchists know of no way of attaining their objects without government. And since the liberation of human thought and the moral awakening, or the enlightenment of the moral will, the demand is becoming increasingly insistent (not by the morally recreant; not by the customary moralist; but by the reflective moralists, or the moral elite) that government shall be the business of peoples.

I have used both the terms, the business of man and the business of peoples, because in some of its aspects government is the business of one and in other aspects it is the business of the other. The UNO is, in effect, an affirmation of that truth. What we have heard about the UNO means that the conviction has taken root that there are some things which the whole human family only, or which only "man," has right to govern. Even though the whole UNO business may turn out to be abortive, its inauguration is a declaration of man's intention to include in his business everything that involves the welfare of the whole human family. The UNO means that man believes government is his business under God. And it is because it throws so much light on that question that we bring to your attention the social philosophy of the modern prophet.

Missionary Methods:

A Psychological Study of Publicity Materials

BY EUGENE A. THEYS

MILLIONS OF PEOPLE are selecting their purchases through the medium of advertising. Newspapers and radios are making a telling effect on the mind of the public; it is time that we give some of these methods serious consideration and adapt some of them to our own needs.

We have a great message, and it becomes our duty to see that it is presented in the best possible way. As long as the public is publicity conscious, we have a job in this field. The greatness of God's truth must be felt in the life of men, or we will fail miserably in our task as a church.

There are only two kinds of publicity—good and bad. Good publicity when well done is economical, but poor publicity material is expensive regardless of how cheap the cost. We wish to discuss the psychological effects that publicity must have in order for us to influence the minds of people.

Successful publicity demands a psychological point of view. Publicity must accomplish what a missionary is expected to do when he goes out to preach the gospel. Therefore, when publicity is placed in the hands of the public, it must act as a missionary for us; it must be representative of our total program. There is an interaction which must be anticipated by the one writing the material; he must anticipate his reader's reaction and create certain desires. The author is expected to stimulate his reader and to do for him what he would hope to do if he were in his presence.

The human mind. William James describes the mind as a stream, consisting of the sum total of mental processes going on within the individual: such as, ideas, sensations, feelings, volitions, and actions. Kitson in his book, *The Mind of the Buyer* says, "some of the characteristics of the stream are:

1. The mind never stands still. It is in constant motion. The thought of the moment is quickly replaced by others. The mind of the buyer in a sale consists of a procession of sensations, feelings, and willings.
2. The mind is complex. It is not a simple thing that we are dealing with, but an organism of many qualities and powers.

From the very time the individual picks up a copy of our publicity material until he is baptized into the church, his thoughts have been constantly acting upon suggested impulses which turn that person to a new and better way of life.

Marks of good publicity. In order for our evangelistic materials to get results they must have these six underlying principles. They are:

1. Attention
2. Interest
3. Desire
4. Confidence
5. Decision
6. Satisfaction

These motivative impulses are not always in order named, but these impelling factors must be found in our materials and used to our best advantage. This may best be illustrated such as, interest may come simultaneous with attention; confidence may precede desire. However, the order named above will usually find its place in the reader's thinking. In order for us to improve our evangelistic efforts, we must cease the "rule of thumb method" and turn our attention to some well-proved scientific methods carried on

in the laboratories by the psychologist; rule of thumb psychology is unsystematic and unordered; while scientific psychology is systematic and orderly.

ATTENTION

One of the first tasks we have is to attract the attention of the public, not as a collected group but individually. The mind is an ever-running stream kept constantly on the move by the things going on about us. To catch the attention and to hold it there, we must not expect to stop the flow of the stream or to even slow it up but to thrust into the middle of it. Kitson says, "The ease with which we the seller may do this depends partly upon the rate of flow of the stream and partly upon the contents of it. Sometimes the current flows sluggishly, as when the reader sits without occupation in a streetcar and casts his eyes carelessly from one advertising card to another. On such occasions it is easy for us to enter the stream."

Yet on the other hand we may find it difficult to attract the attention of our public when the mind is working rapidly as at an exciting ball game. Another example can be used to illustrate this point: when the commodity or material we are using (and this can most certainly be our sermon topics), is foreign or in other words has no relationship to the person's present needs. Our sermon topics must be clothed with vital and living issues which will meet the present need.

Certain objects will attract attention, even as in olden days the town crier used a bell, the fishmonger, a horn. An attractive picture of Christ, soft colors, clever folders, and neatly printed materials will help to do this. Colors should be well selected since they play an important part in stimulating the emotions of the reader. Choose a stimulus stronger than the other objects about him. A missionary will refuse to use intensity in his personal contacting probably because of its frequent rudeness and vulgarity.

Extensivity. This second factor is extensivity, by which we mean size, bigness, magnitude. The mind is susceptible to the influence of bigness. The mind will quite often ignore the small objects and turn to the larger ones which hold the greatest attraction. Extensivity makes us read into the object so glaringly displayed qualities of superiority in quantity. We tend to associate superiority in size with superiority in quality. We regard it practically as a virtue in itself. Whenever we see a thing that is relatively large, we tend to judge it larger than it really is. Whatever be its explanation, it offers a real cue to the missionary, and suggests that he may increase his chances of success by operating on a large scale.

Change. The third proposition concerning our discussion of attention is that change has great value in arresting attention—change in any sense, in intensity, extensivity, or nature stimulus. We can test this point by the truth of everyday life by noting that we are aware that the clock has been ticking, only after it has stopped.

Color. Another factor which arises out of attention. Psychologists calculate that there are at least 30,000 varieties of color. When we talk about colors, we mean any visual stimuli that is neither black, white, or some intermediate degree of gray. All visual stimuli that affect the mental stream may be classified as either grayness (black, white, or one of seven hundred intermediate shades of gray) or color.

Several lines of proof point to the overpowering attractiveness of color. For one, we need go no further than everyday observation. When the early settlers of America wanted to make an attractive price to the Indians, did they offer black or gray beads? We are not told so. It is said that the mail-order houses have found colored catalogues to be very superior to those in black and white. More scientific proof from the laboratories is reported in the voluminous literature upon the subject.

We may inquire why color attracts the attention so much more easily than grayness, we may find a partial explanation in the fact that the light waves for colors travel farther than do those for grayness. Whatever the reason may be, we should use color whenever possible and with great care. Color not only attracts attention but holds it. It arouses pleasurable feelings, or it may give pleasure by reason of certain ideas it arouses within the reader.

Repetition. In order for a thing to affect the mind, it must enter the pathways to the brain. These pathways are somewhat resistant to new impressions, but after repeated assault, they open and permit access to the brain. Psychologists assert that man is innately credulous, that he is inclined to accept as true every statement he hears. In the course of experience, however, the adult person develops inhibitions, which make him sophisticated and resistant. To overcome this resistance requires considerable battering. To this factor is due the effectiveness of many appealing words like "Uneda." The public may resist this for a time; they eventually come to believe that they do need a biscuit, and make the purchase. As we keep the name of the church constantly before the public and especially reading materials such as tracts, radio sermons, newspaper items, and many forms of advertisements, it will wear its way not only into the minds of the people but into their way of life.

Our publicity cannot become so branded upon the public mind that any set form will work in any community. The public is unique and is composed of as many minds as there are cities in this country. Certain popular magazines today appeal to a different public.

It should be noted that a public is not a simple arithmetical summation of individual minds. Nor is it a new super-mind transcending its components. It can be regarded as one mind only in the sense that the individual minds composing it are almost identical in certain re-

spects. Then, because each member of the group knows that all the other members hold opinions identical with his, he feels more strongly than he would without such social support. It is in such a sense, then, that we speak of a collective mind as different from the individual minds composing it. To better illustrate this point, let me point out what we mean. The *Chicago American* public, for example, differs from that of the *Evening Post*. The readers of the *Country Gentleman* differ from the readers of the *Reader's Digest*.

Public measuring stick.

1. Geographical. We must know where the people live. Are they living in the southern, western, or eastern section of the country? The geographical location plays a definite part in preparing our materials for an approach to these people.

2. Economic. Something should be known about the economic conditions where we are going to work and alert ourselves to the conditions.

3. Psychological. Some of the greatest differences between publics are mental—ideas, feelings, motives, and the like.

4. Sociological. What is the social level of the public? What are the leading occupations represented; sports and relaxations?

If we are going into a new country or community for the first time, many of the national magazines and newspapers will be happy to furnish any information on your new public. They have already made this sort of study and are constantly revising their study from time to time.

INTEREST

In order for us to appreciate properly the value of this part of our discussion, perhaps it would be well for us to define interest: "Interest is the recognition of a thing which has been vitally connected with experience before—a

thing recognized as old." Interest naturally arouses tendencies to act.

The first law of interest is: "In order to create interest in a thing, give information about it." A publicity director works this principle overtime when he sells a new movie star to the public. He will give you all the history that he possibly can about this individual such as age, color of hair and eyes, place of birth, hobbies, etc. But the missionary must create an interest in other people by giving points of interest about his church, its people, and the teachings of his church. He cannot blast the faith already established by the public, but must build upon this faith a confidence which will be sufficient enough to pursue an affirmative interest in our work. We must follow the rule of the day by stating the new in terms of the old. For example, the living issues of the day as compared to the living issues of the past. People are primarily concerned with the present but interested in the past.

In choosing informational facts with which to evoke interest in our message, we might group them in four classes: (1) God speaks today. (2) History reveals the eternal vigilance of truth. (3) Priesthood and its function in perfecting lives of men. (4) Zion or chaos.

Empathy in decisions. Quite often we form mental images in trying to see ourselves in the thing we are most interested in; we call that mental empathy. Empathy may be defined as "the process of humanizing objects, of reading or feeling ourselves into them." We are so constituted that we are inclined to place ourselves imaginably into situations that may be presented before us. We put ourselves in Paul's place as we read his conversation before King Agrippa. We see ourselves playing the part of the hero in a good play or by reading a good book.

DESIRE

When interest persists long

enough, it will merge into desire. Desire is stimulated by the following steps:

1. Attention to something new—an unusual message of truth and hope.

2. Within this unusual message is found certain truths, stimuli, and dreams of the past.

3. The forward projection of the reader's past is quite likely to be determined in terms, images, or empathy which we have previously discussed.

4. The trains of images are pleasantly toned. Generally speaking, the greater the pleasantness, the greater the desire.

5. So vivid become some of the images and so alluring, that they lead the prospect into making decisive decisions to accept whatever the cost.

Desire is short lived unless action is taken by the missionary to climax the decision of the individual. Too many of our good prospects are lost to the church because we have often hesitated to press them for a decision. If desire is created by publicity material, then we must be able to follow up with cottage meetings, series of missionary services, and church school. Unless this is done, all our work and planning publicity is futile.

CONFIDENCE

It is much easier for one to impress confidence upon another if he is associated with an individual, or if he is preaching; one's own convictions as he speaks gives to another that confidence and assurance. The Spirit of God is another source from which one can receive confidence, but when we try to establish confidence in another by the means of publicity, then we are faced with a different problem.

In order for us to establish confidence in our message as others read our materials, we must make each statement agree with reality. One of the first reactions of the public

is to associate past experiences with the material at hand; these experiences are usually unfavorably compared with the statements found in the material. Therefore, we must constantly approach the public with our message from every conceivable approach, but always with truth and reality. The public must be challenged, but in the challenge there must be given the feeling that they can achieve the goal desired. Our material must never bear an antagonistic attitude; this destroys confidence in our message quicker than any other thing. We must start with what truth they have and build into their thinking what we have.

Devices for instilling confidence.

Two psychological aids to be remembered for instilling confidence are:

The first is repetition. If a statement is asserted often enough, it will go far toward creating belief in it. You have heard the statements used many times, "Ask the man who owns one," "Watch the Fords go by," and many other catch phrases. Many appropriate slogans which catch up the significance of our work can be used to good advantage not only in our publicity but in tract materials and sermons.

The second is to arouse and maintain a feeling of satisfaction within the public. Confidence is marked by something warm and pleasant—it is a true feeling as we have already said; feeling is ever an animus to action. A missionary may give ever so convincing arguments; he may bristle with reasons why the prospect should join the church, but if he fails to create confidence, he will not convert an individual. It would be well for us to remember the old adage: "A man convinced without the feeling of confidence is of the same opinion still." Therefore, confidence is inevitable in getting one interested in the church or getting a decision to join.

DECISION AND ACTION

By the time we have accomplished the previous stages in arranging our publicity materials, we are ready to

www.LatterDayTruth.org

consider the next step. The condition of the prospect's mind at this point is considered unique. It is called by such names as decision, resolution, will, volition, psychological moment.

Analysis of reasoning. Kitson states, "When a person reasons, he goes through four rather clearly marked stages. In the mental stream we may distinguish four divisions: (1) the awareness of difficulty; (2) the location of the difficulty; (3) the search for a solution; (4) the solution."

Recognition of a difficulty. Each individual faced with problems in life is prone to look at the difficult side first. These difficulties should be pointed out to avoid overemphasis on the part of the prospect. The more abundant way is not an easy role, but the gospel of Jesus Christ is the steadying influence which will help one to achieve this fuller way of life.

Location of difficulty. We must be able to point out in this step that unless the gospel of Christ becomes the stabilizing influence in the life of people, they cannot hope to see the "dawn of a new day." The way of salvation is the only solution to man's many problems. In this stage of our material, we must impress our public with the evidence of all our arguments and that is to say that when the principles of Jesus Christ have been adapted by an individual, he has found joy unspeakable, and life holds out before him a new way. "He that loseth his life willingly for my sake shall find it."

Solution of difficulty. Positive statements are the only method to establish a solution to the difficulty of reaching a decision. A man's convictions when asserted in preaching is the method employed by the missionary in moving his hearers to action. Sincerity is not enough, neither is a statement of truth unless it carries with it an affirmative feeling on the part of the one who reads it.

Reasoning alone will not induce a man to accept our theory. Illustrations

are found to be one of the greatest influences in aiding advertisers to sell their products. A speaker does not rely upon pure reasoning; he will color his remarks with sentences which describe and stimulate one's thinking. Apostle Hield's preaching is an excellent example of this. Whenever possible, pictures should be used that can be an aid in getting action.

SATISFACTION

As we view our material from time to time in preparing it, we can never consider it complete until it has created a feeling of satisfaction on the part of those who read it. This satisfaction must come to the extent that the individual concerned has either decided to look into the matter at hand or to unite himself with the movement. If we are striving to get a convert's decision, we must apply this same principle. Satisfaction is the only telling force that a missionary can rely on when he has made contact with the public.

One reaches the state of satisfaction when he comes to realize the personal benefits achieved and the results obtained by sharing with others. Satisfaction comes through feeling a sense of security, loyalty, peace, and understanding.

Therefore, if the psychological effects of publicity are of any value to us in our publicity program, we must give it our serious consideration as we outline our materials for use in missionary endeavors. God works through the spirit of intelligence, and it becomes the duty of every quorum in the church to exercise this gift to our greatest advantage. We must cease being amateurs in this field and perfect an intelligent understanding of what good publicity materials can do for us.

There is no unbelief;
Whoever plants a seed beneath the sod
And waits to see it push away the clod,
He trusts in God.

—Eliabeth York Case, *Unbelief*.

For Young People Making Decisions

By EVA COOK

I have been asked several times by young people who are full of life and vitality what I think about dancing, smoking, and drinking. My heart goes out to these young people, for I realize greatly the grave situation they face today. What is the answer?

Christ said that he came "that men might have life and that they might have it more abundantly." The desire of all people is to find peace of mind, contentment, and happiness. Will dancing, smoking, and drinking help to bring that more abundant life and lasting happiness? Think these things through and, as I have told these young people, let the inward spirit be their guide. Do you feel right within yourself when you go to that dance? Are you at ease when you light the cigarette or take the drink? A great many young people have this decision to make, and the majority who have talked to me admit they do not feel right or do not receive the enjoyment they thought they might in doing these things. If you have this feeling, these things are not for you. I sincerely hope that our young people who are tempted in these ways, who have that feeling of questioning within their hearts, will not continue in these acts until they fail to hear that warning voice and have the feeling of justification in doing these acts.

I would like to relate an experience here that may clarify these thoughts. A lovely young lady of high character and a great love for this church had the desire to dance. She had been reared in a Reorganized Latter Day Saint home and was taught these things were not for her to do. She could not see any harm in dancing. She felt it would not lower her character, and in some cases her reasoning seemed just. She prayed about this. One night she had a dream. She was in a large room. Half the room was light—the other half dark. There was music playing. She wanted to dance. Finally a partner reached for her, and she began dancing. She was laughing and having a good time, but her partner was in the dark part of the room. She tried to dance him into the light but was never able to do so. She made her decision. This young woman is working in the church today. She is and can be of great service to the young people. At first she thought dancing would not hold her back in God's work in any manner, but what about those

(Continued on page 23.)

Temperance Tales

By VIDA M. FLETCHER

WHEN CHILDREN come into a good home, conscientious parents are greatly concerned about rearing them to be healthy, well-developed individuals. They take great interest in proper diet, good health habits, exercise, clothing, housing, and education. They teach them to know danger and how to escape injury. There is no danger to homes and children that is more real and potent than the liquor evil. Many parents do not realize this and do not teach their children the effects of alcohol on the human body.

Children should be taught to avoid the use of alcohol and tobacco just as they are taught traffic rules. Narcotics can wreck children's lives just as completely as any traffic injury. Many parents leave this instruction for the public schools, but the scientific facts about the effects of alcohol and other narcotics on the human body should be taught in the home. Personalities can be kept out of this instruction, for the children can be taught about the harm of narcotics just the same as they can be taught to keep away from snakes or poison ivy.

Children can be taught that they are stewards over their bodies—that the houses God gives them for their souls are best kept clean and healthy. With this respect for God's gift and a thorough knowledge of what narcotics will do to those who use them, most young people will refrain from using them, just as they would refuse to take doses of any other poison.

WHAT WOULD WE think of a mother who takes her children for a walk and as they pass along the road, she tells them about the birds, the trees, the grass, the flowers, and the clouds but says never a word about a rattlesnake coiled up by the road all ready to strike?

That is much the way many parents, teachers, and ministers are avoiding the liquor question. They teach many good things to their youth but do little or no teaching about alcoholic beverages or tobacco. In comparing liquor to a rattlesnake, however, we must offer apologies to the snake. No rattlesnake dresses up in attractive garb to deceive anyone as to his real identity. No rattlesnake would sponsor a radio program recommending his brand of poison; nor would he invite, in smooth and cultured language, customers to try his wares. He would not show motion pictures of people being bitten and apparently suffer no harm. No, the rattlesnake is honest. He gives warning before he strikes; everyone knows his bite is poison and is almost sure to kill his victim.

While we church workers are so busy teaching youth about the fair and good things they should know, old John Barleycorn is also very busily and effectively teaching them to accept alcoholic beverages as a commonplace and a desirable part of their lives. Let us beware lest we suffer the reprimand of the scribes and Pharisees, "These things ye ought to have done and not to have left the other undone."

MR. X WAS much concerned about the alcohol and tobacco education the liquor and tobacco interests were giving the American public. He wanted everyone to know how deceptive was their attractive sales bait through radio, advertising, and motion pictures. His sphere of influence was limited and he felt there was not much he could do.

However, he loved children and there were rural schools near his farm home, so he visited several of them, giving educational talks to the children. He told the effects of al-

cohol and tobacco on the human body. Over a period of several years, especially in the school nearest him, he taught the children once or twice each year.

When the war came, many neighbor boys were called into the army. What was his surprise, when the war was over, and the boys came home, to learn that those boys he had been closest to had not become either liquor or tobacco addicts. He rejoiced that the truths he had taught them had fortified them against the evil influences they had encountered in the army. What if he had failed to do what he could!

LITTLE SHARON'S parents saw no harm in serving alcoholic beverages in their home, and very early in life she was taught to drink with them. When she was in the second grade at school, she was fortunate in having a teacher who had taken training in alcohol education so that she could present the truth about alcohol in just as effective a way as the liquor interests present untruths about their beverages.

Soon Sharon was refusing to drink beer and wine when her parents were serving them. Her mother was puzzled and asked her why she did not drink with them. The little girl explained that her teacher had showed the class that there was a poison called alcohol in those drinks, and she did not want to drink them any more.

"I never heard anything like that when I went to school," said her mother. "My teachers never taught anything about alcohol." "Well, mother," said Sharon, with all the wisdom of a seven-year-old, "your teacher did not tell you because she did not *know*. My teacher *knows*."

MRS. B IS one of those troubled mothers whose children are never as good as she thinks they should be. She scolds and grieves, and they answer her with impudence and ingratitude. When they were small, she took just anyone she

(Continued on page 22.)

The Lord's Prayer

3. Hallowed Be Thy Name

By Robert S. Farnham
President of Lamoni Stake

This is one of a series of meditations presented at the Appointee Institute, held at Independence, August 28 to September 14, 1946. The first in this series was presented in our January 18 issue, the second in that of January 25.

THE WORD "hallowed" is not often used in common speech, and is most popularly known for its use in the Lord's Prayer, and in Lincoln's Gettysburg Address. It is a devotional term that we would do well to understand better and use more frequently. To hallow is to consecrate or devote to a sacred purpose or to revere. It is a process through which a thing or person is regarded as holy.

The Lord blessed the sabbath day and hallowed it. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."—Exodus 20: 11. Here the action and purpose of God are revealed in the hallowing of a period of time.

The first thirty-six verses of Exodus 29 describe in detail the Lord's instructions to be followed that Aaron and his sons might be "hallowed," cleansed that they might be considered holy and consecrated to serve in the temple. The balance of the story deals with the process of hallowing the altar of the temple.

"Neither shall ye profane my holy name; but I will be hallowed among the children of Israel: I am the Lord which hallow you."—Leviticus 22: 32. The story of the hallowing of people and things and God himself, continues through the Old Testament and is emphasized anew by Christ in the Lord's Prayer.

We frequently engage in discus-

sions which deal with the purpose of life for men on this earth. Surely God would never hallow men nor require that we regard him with reverence as holy, without serious purpose.

President Lincoln read the Bible as a young man until he became well versed with its teachings, literature, and history. The fact that he absorbed so much of it is evidenced in his speech and writing, and in his reactions later in life. His use of the word "hallow" in his Gettysburg address is one example of his use of his knowledge of the Bible.

The story is told of a pious man who engaged President Lincoln in conversation while the Civil War was in progress and observed, "Mr. President, we should be thankful that God is on our side in this great conflict."

Lincoln unhesitatingly replied, "I am not so much concerned about God being on our side as I am about whether or not we are on his side."

As we pray, "Hallowed be thy name," this same question with all its implications should be our concern. Having been made aware of the social aspects of the worship of God by the opening phrase of this prayer, we know that God desires that all men shall hallow his name. As members of his priesthood, we are committed to a course of action that would direct every living individual on this earth to revere the Lord's name. What a task! Think of the multitudes who have no de-

sire to show any respect to God; and the many who show deliberate disrespect.

We teach the abiding presence of God. We believe that God hears our prayers wherever we may be. How should we give evidence of our respect for him? How can we transmit "Hallowed be thy name" into action and experience?

He does not expect us to stand at attention all day, rendering obedience and displaying respect and loyalty. God has made provision where our lives may reveal our innermost feelings about him in the things we do and the cause we serve.

Inasmuch as our soul speaks, "Hallowed be thy name," likewise our life will be devoted and consecrated to the purposes of Divinity, every minute of the day. What more worthy test of our ministry could we devise? May we be about our Father's business that all men, everywhere, will be led to follow Christ and with humility and sincerity pray, "Hallowed be thy name."

A Prayer Poem for Young Matrons

By Esther Wilson Heller

Our Father, now we come to thee
With thankful hearts, for we would be
Ever nearer. We would know
Thy will for us, for thus we grow.
For all thy blessings great and good,
We thank thee as we know we should;
But not alone for blessings great
Do we give thanks before thy gate,
But for the little things as well:
A cheery word, a friendly smile,
A song, a letter, or a book,
The time to read in a quiet nook.
We thank thee, Father, and we pray
That we may do some good each day;
That we may live so close to thee
That from our faults we may be free.
Help us to turn to thee again,
In Jesus' name, we pray. Amen.

News Briefs

Philadelphia, Pennsylvania

Pastor, Carl E. Muir

Pastor and Mrs. Carl Muir and fourteen other members of the branch attended General Conference. Pastor Muir spoke on conference activities on the morning of April 20. In the evening, he and Mrs. Muir and Elder A. Piedimonte each gave a report.

Elder Louis Kuhn was in charge of the April Communion service.

President Israel A. Smith spoke at the morning service on April 27. Priest Norman Preusch gave the evening sermon, after which the movie, "Good Samaritan," was shown.

Pastor Muir was in charge of the May Communion meeting; John Zimmermann, Jr., gave the talk. Following a talk by the pastor on "That Certain Nobleman" in the evening, pictures were shown to illustrate the story.

A minstrel show was given by the young adults on Saturday evening, May 10.

Mother's Day was observed with a fellowship service. The choir sang, "Memory," "Mother and Home," and "Little Mother of Mine." The oldest and youngest mothers were honored with corsages. In the evening, the children presented a program under the direction of Mabel Vanlinten.

Karen Jean, daughter of Mr. and Mrs. Kugel, was blessed by Elders Russel Bacon and Edward Lewis, and Janice Elaine, daughter of Mr. and Mrs. Henry Shaffer, was blessed by Elders Edward Lewis and Carl Muir.

Organ meditations are given each Sunday by Beryl Benson and Anna Thomas.

On May 18, District President Thomas Carr of Elkton, Maryland, spoke at the morning service, and Elder LeRoy Squire of Brooklyn, New York, gave the evening sermon. Mrs. Ethel Squire, district women's leader, addressed the women of the branch at 6 o'clock.

A prebaptismal class is being conducted each Sunday until Children's Day. Mrs. Margaret Jackson is in charge of the nursery department and is doing a splendid work in caring for the small children while their parents attend the morning service.

Speakers for May, in addition to those already mentioned, were Louis Kuhn, Adolph Edwards, and John Cuning.

—Dora Humes, reporter.

Southern Wisconsin District

The Southern Wisconsin District Women's Institute was held in Madison on May 17 and 18 with Cleo Kimball, district leader, in charge. Projects, problems, and programs were discussed Saturday morning. At 1 o'clock in the afternoon, Rachel Reistad sang "Trees," accompanied by Marabeth Ford, after which Evelyn Velt talked on home prayer life. At 2 p.m., James Doyle, assistant district attorney, gave a lecture on the work of the Department of Justice. Marabeth Ford played a piano solo at this service. Minnie Edwards gave a reading at the following meeting and Sister Velt again addressed the group on "The Missionary-Minded Home." Forty-five women attended the banquet held at 7 p.m. at Kennedy Manor. The program consisted of two vocal solos by Lois Carpenter; a humorous reading by Sylvia Dennis; group singing, games, and brief talks by Alma Davenport, Alice McGlasson, Ester Brigham, Dessa Hunt, Bririne Mussell, and Evelyn Velt.

Sunday services began at 8:15 with medita-

tion and prayer. District President Ormond Kimball and Seventy James Daugherty were in charge. Sister Velt spoke on the subject, "We Serve With Efficiency and Cheerfulness," the following hour. Seventy Daugherty was the 11 o'clock speaker. Lunch was served in the lower auditorium at noon.

The final meeting of the institute was held at 2 p.m. Music for this service was provided by Myrtle Dettman, Manor Kuenze and Marabeth Ford. Cleo Kimball led the discussion on projects for the coming Chetek Reunion. A summary of the institute was given by Vida Lafferty, after which Bririne Mussell presided over a dedicatory worship service.

In addition to representatives from each group in the southern district, visitors from La Crosse and Fond du Lac also attended the institute.

—Leda Colbert, reporter.

Byrneville, Indiana

Pastor, J. R. Byrn

Byrneville was represented at General Conference by Elder and Mrs. J. R. Byrn, Linda, and Mrs. Aldon Utz.

Elder E. L. Fouts, pastor of New Albany Branch, and George Maymon were present on April 27. Elder Fouts gave the sermon.

A community hymn song service is held the first Sunday evening in each month. Attendance and interest have been good.

The children presented a Mother's Day pageant entitled, "Mother's Pictures," on Sunday evening, May 11. Eighteen children attended the vacation Bible school held May 12 to 16. Alma Louise Utz and Seventy A. J. Breckenridge were in charge of the school. Mrs. Utz, who is district director of religious education, conducted classes in Evansville on March 15 and 16.

An achievement service for the children who attended Bible school was held on Sunday evening, May 18.

Seventy Allen Breckenridge will conduct a series of meetings from June 2 to 12.

—Mrs. Myrtle Maymon, reporter.

Los Angeles, California

East Los Angeles Congregation

Pastor, V. L. Lum

A turkey dinner and Christmas package sale netted \$250 for the building fund.

Sharon Ann, daughter of Boyd and Velma Engle, was blessed December 22 by Elders V. L. Lum and James Bunt.

Since December 1, the women's department has sent seventeen boxes of food and clothing to the Saints in England and Holland.

Six young people from East Los Angeles, Royce Foster, Lindal Mark, Dewitt Filer, Letha Van Valkenburg, Jean Pederson, and Gale Foreman, were students at Graceland this year.

Jack Jay, son of Barney and June Seagraves, was blessed January 26 by Elders Glen Holmes and James Bunt.

After a long and serious illness following his service in the war, High Priest L. L. Sutherland, former pastor of East Los Angeles congregation and director of religious education for Southern California District, is again participating in branch activities.

Easter Sunday began with an early morning prayer service conducted by the Zion's League. The choir sang at the 11 o'clock Communion service. Three blessings were given at this time: Jo Ann, daughter of Jack and Bessie Fewell; Trisha, daughter of Harold and Meredith Mock; and Patricia, daughter of Mr. and Mrs. Fred Bowers. Officiating at these blessings were Eders L. L. Sutherland, V. L. Lum, and James Bunt.

A potluck lunch was served at the groundbreaking ceremony at Concourse and Olympic. Ann Jasper and the charter members of East Los Angeles broke the ground, and Pastor V. L. Lum gave a talk. Music was provided by a quartet. The first load of lumber for the new church was delivered on May 5.

Until the church is finished, meetings will continue to be held at the Y. M. C. A. Building, 2834 Whittier Boulevard.

—Mrs. Edna Filer, reporter.

Nauvoo, Illinois

Pastor, R. H. Atkinson

Seventy-five Leaguers from the Tri-Cities visited Nauvoo on Sunday, May 11. At 11 o'clock, they presented a program with Victor Witte introducing the speakers, David Shippy, Bill Williams, and Ellen Blake. Edith Fusselman, president of the Nauvoo League, and Pastor R. H. Atkinson, welcomed the group. Lillian Williams was in charge of the music. A piano solo was given by Lucille Sheppard and a vocal solo by Rosella Sheppard. At noon, a basket lunch was served on the church grounds by the river.

Mother's Day was observed with a program presented by the mothers of the branch. A series of tableaux arranged by Roberta Garrett and Madilyn Hartman depicted various mothers. Florence Ourth portrayed the mother of the very young; she sang Brahm's "Lullaby" to her infant son, Alan Bruce. Shirley Tripp represented the mother of the older child; she read a story to her daughter, Joyce. Sophie Lee portrayed Emma Smith with Lynn Ourth, Lloyd Tripp, and Robert Garrett as her three sons. After admonishing them to carry on the work of their father, she sang, "Rise Up, O Men of God." Anne Lambert represented the grandmother; her daughter, Tot Stevenson, sang "That Wonderful Mother of Mine." Roberta Garrett introduced the scenes; Edith Fusselman, Mabel Atkinson, and Blanche Klingelmueller read appropriate poems between the tableaux. "Faith of Our Mothers" was sung by the congregation, and Madilyn Hartman told the story, "A Parable for Mothers." In the evening the League presented a service of songs and readings.

Twenty-five members of Nauvoo Branch attended General Conference and gave reports upon their return from Independence.

A memorial service was held at the church on May 18 for Lily A. Bishop who died the week after conference at the Independence Sanitarium. Elder J. E. Vanderwood, guide at the Mansion House for a number of years, died several weeks later.

Bishop C. A. Skinner, who spent a week in Nauvoo on business, gave a chalk talk on May 17. He and Harold Reed, caretaker of Kirtland Temple, were the speakers on Sunday evening. Bishop Skinner also addressed the group on Monday evening.

No services were held at the church on May 25 so that all might attend the district conference in Burlington.

—Mabel Atkinson, reporter.

Grand Junction, Colorado

Pastor, Clarence B. Wallis

Apostle Charles R. Hield and Evangelist Willard Hield visited in Grand Junction several days following conference. Apostle Hield lectured at the church and Mesa College on archaeology and also spoke to the Saints at Delta Branch.

Members of the church school presented the Mother's Day program on May 11. Bishop Elwin Vest of Delta Branch was the morning and evening speaker on the following Sunday.

—R. H. Oliver, reporter.

Dallas, Texas

Pastor, Clyde F. Hastings

Seventy J. Charles May held a two-weeks' series of cottage meetings. One Mormon family became interested and invited Brother May to meet with them every Sunday. At one service, twenty-eight nonmembers were present.

Various departments in the church are responsible for the Sunday evening services. A class period follows the devotional. Recent themes have been "The Life and Works of W. W. Phelps," by the department of music, "Service," by the Zion's League, and "Good Books," by Mrs. Verna Livingston, librarian. The evening classes have been taught by Elders Clyde Hastings and H. E. Davenport. The latest visual aid picture to be shown by Henry Williams, supervisor, was "The Blind Beggar of Jerusalem."

Apostle Roscoe Davey spent two days in Dallas, preaching and visiting the Saints. Other speakers have been Clyde Hastings, H. E. Davenport, W. F. Page, and C. A. Green.

Each class in the church school division is responsible for one morning devotional each month.

A basket dinner is to be held the last Sunday in every month at the church annex with the women's department in charge. The dinner is to be followed by a council meeting, prayer service for leaders and teachers, and a class in leadership.

The children, under the direction of Mamie Dallas, gave the Easter program. Junior church is held twice monthly. The choir, directed by Merle Hellenberger, sang selections from "The Crucifixion"; Mrs. Constance Borders was soloist and Mrs. Alma Estes, pianist. Elder H. E. Davenport gave the sermon.

Constance Borders has been elected women's leader. The department is divided into three groups: the La Da Sa's, older women; the Athenas, young matrons, and a group which meets once a month with Margie Williams as leader. These women assist in publishing *The Challenge*, branch monthly. Mrs. Velma Brollair is supervisor of all projects for raising money for the building fund. The offering on the second Sunday each month is also contributed to this fund.

Newcomers to the branch are Mr. and Mrs. L. E. Wheeler, formerly of San Antonio.

—Chattie Everett, reporter.

Flint, Michigan

Pastor, Harry Simons

The Boy Scouts of Troop 32 and their leaders conducted a service at the Newell Street Church in February. Gerald Riegler was presented the "God and Country Award." Proceeds from the pancake supper served later by the boys will be used to help defray camp expenses this summer.

Raymond Salts of the Baltimore Boulevard congregation was ordained to the office of priest at the February Communion service.

The children of both churches were in charge of the family night program on Friday, February 21. Ice cream cones were served for dessert.

On February 23, Marjorie Anslow and her daughter, Janet, were baptized at the Newell Street Church by Elder Gerald Steckley. They were confirmed the following Wednesday evening. Three children, Harold Francis, Roger Wiltsie, and Leonard Wright, were blessed at the Baltimore Boulevard Church on the same day. In the evening, six carloads of Leaguers went to Midland to conduct the evening service. Ernest Wecker gave the sermon; music was provided by Nancy Sears, Howard Wecker, and Bernice Raley.

A St. Patrick's play was presented by the

East Side group on March 16. A silver offering was received at the close of the program. On March 28, the young people served a chili supper.

A cantata, "The Mystery of Easter," was presented at a union service on Sunday evening, March 20, under the direction of A. C. Pohly. The juniors gave an Easter pageant on Good Friday at the Newell Street Church. Carol Skinner, Nancy Mason, Barbara Barker, and Helen Hutchins were baptized on Easter Sunday.

Julia Lynne and Judith Lee, twin daughters of Mr. and Mrs. Jerry Faiver, were blessed at the Newell Street Church on Sunday morning, April 20.

One hundred forty mothers and daughters attended the banquet held at Newell Street Church on May 9. Myrna Palmer gave the toast to daughters and Yvonne Palmer, the toast to mothers. The dinner was prepared and served by the men.

Apostle E. J. Gleazer was welcomed back to Michigan District at a union service held in the Newell Street Church on the evening of May 11.

—Etta Youngs, reporter.

Machias, Maine

West Kennebec Branch

Pastor, Willis O. Foss

Under the supervision of Mabel Wass, women's leader, suppers have been served at the shooting matches sponsored by a group of local men. A total of \$303.85 has been cleared from this project. Part of the money was used to renovate the inside of the church building, and preparations are now being made to have electric lights installed.

Missionary services were conducted during the winter months by Elders Alcide Pelletier, Willis Foss, and Newman Wilson.

Janell Glynn, infant daughter of Edith and Cecil Bryant, and Henry David, son of Geneiva and Albert Kennison, were blessed at the evening service on May 25.

Eighteen members of West Kennebec Branch attended the conference at Beals Island on May 18.

An all-day service was held June 1. Communion was served following the regular church school classes, and Elder Willis Foss spoke at 2:30 in the afternoon. A basket lunch was served at the recreation building. Elder Alcide Pelletier was the evening speaker.

Members of the branch were saddened by the death of Eva Foss, mother of Pastor Willis Foss. She had belonged to the church for thirty-eight years.

—Eva White, reporter.

Mapleton, Kansas

Pastor, Lee Quick

Leonard Lea, managing editor of the *Herald*, was the speaker on Mother's Day at the 11 o'clock service; a program was given in the evening. Seventy J. Charles May was guest speaker at a meeting of the women's department on April 20. In the evening, he showed pictures of Tahiti and told of his work in the islands. District President William Patterson spoke on Sunday evening, May 18. Elder Paul Wellington, pastor of Seattle Branch, and his family visited in Mapleton on their way to the coast after General Conference. He spoke at both the morning and evening services on April 20.

Elder LeRoy Beckham, district Zion's League supervisor, was the speaker on Sunday evening, February 9.

Mrs. Clifford Woods, Mrs. Joe Rei, Mrs. Nelson Lucas, Mrs. Carl McCollam, and Mrs. Eldon Loar were recently baptized. Interest

and attendance at the midweek prayer services are increasing.

Phillip Dean, son of Mr. and Mrs. Omer Prather, was blessed on February 2 by Elders William Patterson and Arthur Dennis. Other recent blessings include Israel Avery, son of Mr. and Mrs. Clyde Reed, and Leila Diane, daughter of Mr. and Mrs. Lorraine Meek. Officiating ministers were Elders Lee Quick and Arthur Dennis.

—Lola McCollam, reporter.

Portland, Oregon

Southeast Portland Branch

Pastor, Ben J. Peters

A record attendance of 100 was set on Easter morning. On that day, Darling, daughter of Lloyd and Laverne White, was blessed by Elder Lester Comer, and Pamala Jean, daughter of Charles and Nadine Herzig, was blessed by her grandfather, P. G. Hager. Joan Randal, daughter of Kenneth and Orba Randal, was blessed by Elder Clark Livingston on May 25.

A mother-daughter banquet was held May 9. The theme, "Sea of Life," was carried out through decorations and the program. About forty were present. At the close of the evening, the oldest and youngest mothers were presented corsages.

Members of the senior high church school gave a corsage to each woman and a rosbud to each man attending services on Mother's Day.

The Zion's League presented a comedy, "Twixteen," on May 23 and 24 to raise money for the building fund.

—Mrs. Myra Snively, reporter.

Kirkland Lake, Ontario

Pastor, A. Kosmack

Kirkland Saints drove to New Liskeard on March 9 for the baptism of James Catt. A. Shepherdson officiated at the baptism and A. Kosmack at the confirmation service.

A two-weeks' series of missionary services was conducted by Seventy Harold I. Velt from March 16 to 30. In spite of the severe weather, attendance was good.

W. Archer of Woodbridge was in charge of the May 4 Communion service.

The women meet twice a month. They are planning a bazaar for this fall.

—Glena Dyer, reporter.

Davidson, Oklahoma

Pastor, Roy Renfroe

The church school is growing under the direction of Helen Ridings. Alice Skinner is supervisor of the progressive women's group. On Mother's Day, Seventy Z. Z. Renfroe gave the 11 o'clock sermon. He was also the speaker at the baccalaureate service held in the evening at Davidson High School. The young people met at the church on Sunday night, May 18, to organize a Junior Zion's League. Mrs. Homer Queens is supervisor.

—Mrs. Robert Skinner, reporter.

Dow City, Iowa

Mrs. Elvin Baughman, Blue Bird leader, conducted an award service for her girls on the evening of May 18. Martha Rose Argotsinger and Floy Baughman received their final awards and are now entitled to membership in the Oriole Circle.

—Mrs. M. A. Pearsall, reporter.

Check List for Educators

ROBERT BRACKENBURY

summarizes a panel discussion by a group of Graceland graduates now attending the University of Chicago.

Do your writings go unread? Does your church school class drag? Do your sermons go undigested even though you put plenty of "food for thought" in them? If so, you may find the medicine you need in this article. But you will have to make the diagnosis yourself.

To many people there may seem to be little relation between the church and adult education. If this is so, it is because education has been viewed too narrowly. We should give serious thought to the matter of what education really is, for the term has often been used too loosely. Many people criticize what they call education, not realizing that they are criticizing only one kind of education.

We should not think of education as something that goes on inside institutions, but rather as something that goes on inside individuals. Mark Twain expressed this same thought in a slightly different way when he remarked, "I have never let my schooling interfere with my education."

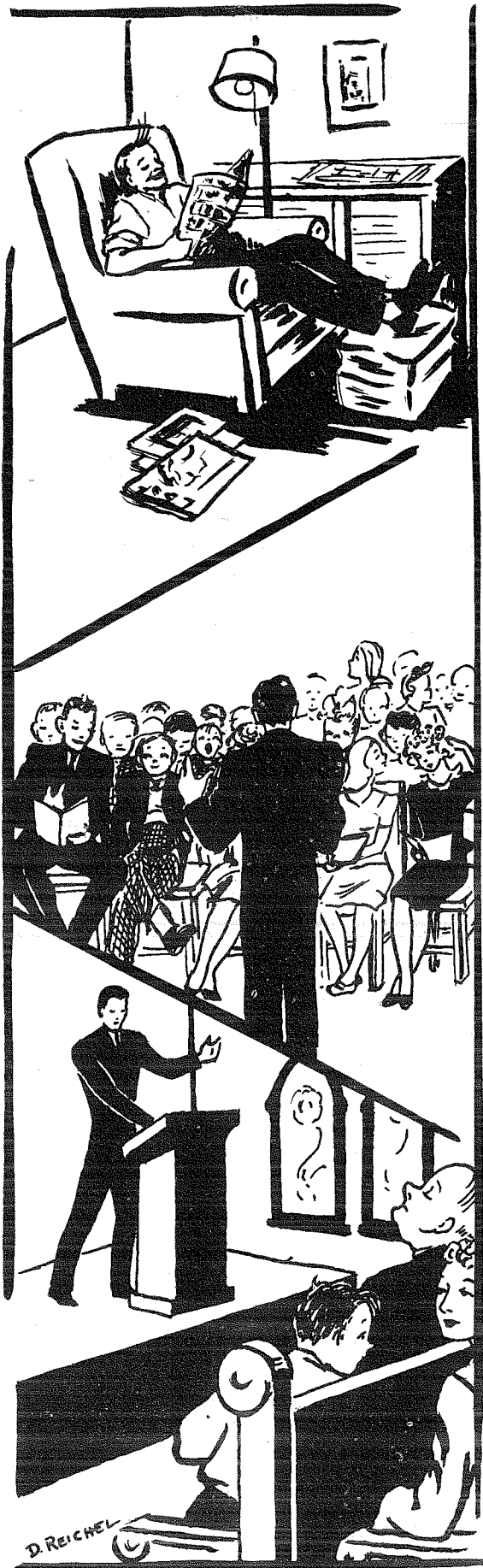
Education takes place whenever the behavior of an individual changes. When this change in behavior is a desirable one, it is a good education—when not, a bad education. Sir Richard Livingston puts it this way, ". . . it [education] is not an assemblage of piecemeal acquisitions and accomplishments, but the formation, largely unconscious, of an outlook and an attitude."

When education is viewed in this broader light, it becomes clear that the entire program of the church is an educational one. For what is any sermon, church school class, quarterly, or *Herald* article but an attempt to change the behavior of individuals? If this be true, the church might well profit by examining the field of education to see what it has to offer. It might be most profitable to look specifically at adult education since so many of the church's programs are directed toward adults.

For the past eight months I have had the opportunity of working on a program of adult education sponsored by the University of Chicago. This is but a short period of time, yet I have made some observations which I believe are sound and pertinent. These may be classified as follows:

(1) *Objectives must be clearly defined.* To organize a course of study, it is essential to have clearly in mind the objectives of the course. This seems obvious, but it is amazing how educational programs develop. Most of them, like Topsy,

www.LatterDayTruth.org



just grow. In no time at all, educators are apt to be conducting their business by habit without questioning what they are doing or where they are going. To prevent this from happening, it is necessary to be continually self-critical.

(2) *Education should begin with the learners' interests.* Recently I have been engaged, along with others, in working out courses of study in a relatively new field. One of the first things we learned was that the classes *must* appeal to the learners. The motivations usually employed in school are lacking in adult education. Adults cannot be forced to learn by threatening them with disciplinary action. Grades, degrees, et cetera, have little appeal to them. Adults will not continue to attend a class unless they feel they are getting something out of it. Thus, we found it necessary to begin courses at the interest level of the learners.

(3) *Various methods of instruction must be used.* We early discovered that methods often employed in universities and colleges simply did not work with adults. A professor lecturing from "moth eaten" notes soon found himself lecturing to an empty room. Other methods of instruction were attempted. These included class discussions, forums, visual aids, and demonstrations. We found that the method used should be determined by the objective of the program. For example, if the objective was to impart information, the lecture method was appropriate. But if the objective was to bring out the implications of knowledge which adults already had, the discussion method was better. Visual aids were found to be invaluable.

(4) *Constant evaluation is essential.* After each session had been conducted, those involved in working it out sat down with the instructors who conducted it and discussed the ways in which improvements could be made. The course of study was then revised in light of this evaluation.

(5) *Adults can learn.* After the first few class sessions had been conducted, I began to question the old adage, "You can't teach an old dog new tricks." I had seen too many instances of marked changes in the behavior of adults to no longer question such a belief. Psychological research bears out this observation. The studies of Thorndike and others have shown that the ability to learn increases rapidly until about the age of twenty. Then it remains approximately constant until about forty-five, at which time it tapers off. However, if an adult continues to exercise his ability to learn, that ability may not decrease at all, or only slightly, when he reaches the age of forty-five. We might do well to remember the words of Cato who when asked why he started to learn Greek at the age of eighty, replied, "What other age have I?"

(6) *There is a lack of co-ordination among the various agencies of adult education.* One of the characteristics of adult education seems to be a lack of co-ordination among various agencies. Some of the agencies of adult education are the public schools, university extension, agricultural extension, proprietary schools, vocational rehabilitation, libraries, museums, and social group work agencies. There are many gaps and overlappings in the offerings of these various agencies which could and should be eliminated.

These observations have implications which, as I have stated, might be of use to those engaged in any of the various programs of the church. Perhaps it might be in order to examine one of them to search for possible implications. The second observation listed above might serve as an illustration. Do we not often overlook the learners' interest

when we plan a program? Might not a sermon on "brotherly love" be more effective if it began with the reading of a newspaper account of some local act of kindness or unkindness rather than with the reading of some appropriate text from the Scriptures? If the text is the Golden Rule, for example, many people lose interest immediately, for they have heard it so often they feel they will not learn anything new about it. On the other hand, if the sermon is begun with a newspaper account, many people will feel that the sermon may deal with some problem which they daily face, and they are interested in learning what religion has to offer in the way of a solution. The speaker can then buttress his remarks with many scriptural references, rather than expanding the one or two he has chosen for a text.

Do we not often attack a topic in what we assume to be a logical order, but which is not the best method? For example, a church school class studying the Book of Mormon often begins at the first of the book and takes it up chapter by chapter. The same is often true when we study the Bible. Goodspeed, in his book, *How to Read the Bible*, points out the folly of such a method. He reminds us that the Bible is not a book but a library and observes that ones does not read a library alphabetically or chronologically — he chooses books according to his interests. Might it not be better to organize a course for a church school class around some interest common to a certain age group; for example, many people in our church, when they become parents, encounter the problem of developing Chris-



tian character in their children. A class might be organized around such a topic with the Three Standard Book of the church and any other worth-while material being used as references.

Other observations have their implications. Perhaps these questions will suffice to indicate the nature of some: (a) Are the objectives of all the programs of adult education in the church (church school, women's department, Herald Publishing House, and priesthood institutes) clearly defined? (b) Have not church school classes too often been conducted in the same manner week after week, regardless of the objective? Have visual aids (charts, diagrams, maps, pictures, slides, and movies) been used whenever possible? (c) How often is any program evaluated objectively? (d) How closely co-ordinated are the various programs of adult education mentioned above?

This article is not to be interpreted as criticism of any of the church's various programs. Rather, it is hoped that these observations, made in the field of adult education, might provoke thought as to ways in which the work of the church might be carried on even more effectively.

Temperance Tales

(Continued from page 16.)

could get to sit with them while she went to numerous clubs and parties. When they grew old enough to go to the movies alone, it was a relief to her distracted soul to get them out of the way.

Her family never has fun together. The children are always eager to go out with someone—usually, most anyone. Much of the time she does not know who they are with or what time they will get home. Since her family has not had a Christian home, they hardly know what one would be like. And since their education about alcohol and tobacco has come

Address of Welcome to Ozark Reunion Grounds Decoration Day, 1947

By WILLIAM PATTERSON

WE WELCOME you to *your* buildings and to *your* grounds, to *our* buildings and to *our* grounds, and to God's buildings and to his grounds where he will walk by our footsteps. I said "your grounds" because we want you to feel a sense of ownership and possession which will create personal responsibility for righteousness while on them; "our grounds" because we want all to feel that these grounds are purchased for the use and benefit of all who come here to worship and fellowship, and as a result of our association here we shall develop that sense of social responsibility and attitude that people will see in us the children of God because of our oneness; and we must not at any time forget that these are God's acres and by our attitude or conduct say or do that which will desecrate them.

When we contemplated purchasing reunion grounds three years ago, we did not expect to be so fortunate to secure such well-situated and adequate grounds as these, but thanks to the watchfulness and far-sightedness of Brother Ronald G. Smith our attention was directed to this place, which received the unanimous approval of the reunion committee and the members of the reunion association;

and which, since its purchase, has increasingly become a shrine to us all. Nor did we expect to have such elegant, commodious, and conveniently arranged structures in so short a time. The improvements which you see are the results of the co-operative spirit of the members of your committee, to the good workmanship of Mr. Marion Eldred, the foreman, and his efficient and conscientious crew of workmen, to the justified confidence of the committee in the devotion, support, and sacrifice of the people of the Spring River and Rich Hill Districts, and to the general church officers whose approval and moral support together with a financial loan made it possible.

These grounds should be by us made a symbol for all for which the church stands, a training ground for Zion's living, a place of physical relaxation from secular affairs, of mental adjustment and spiritual awakening. A place of spiritual rejuvenation for young and old. As we partake of the refreshing waters from the springs, may we be persuaded to partake of the life of Christ which shall be in us "living water springing up unto eternal life." Welcome to these grounds, and in turn may you exhibit the spirit of welcome to all who come here.

from the radio, popular magazines, and motion pictures, what chance have they to escape the snares set for their unwary feet?

MRS. W is one of those unusual mothers who never seems to have any serious difficulties with her family. Her children are getting well into their high school years and are leaders in school activities. They never run the streets—never are interested in undesirable companions or wild parties. They are pleasantly polite to their elders and have the affectionate esteem of their neighbors wherever they go.

The W's are not rich people—in fact some people would think they were undesirably poor. In conversation with Mrs. W recently, she

said, "We may never own a house but we have had many homes; a place where the children are always glad to come back to." Continuing our conversation, she said, "Some people are always having trouble finding sitters to stay with their children. We never have wanted anyone to stay with ours. They grow up and change so fast, I want every minute of their lives that I can have. We stayed at home with them when they were little, and liked it; now whenever we can, we all go out together. We have always had fun together." This consecrated Christian mother has not failed to instruct her family about the harm in alcoholic beverages and tobacco. Will John Barleycorn be able to deceive any of her flock?

www.LatterDayTruth.org

For Young People Making Decisions

(Continued from page 15.)

who admire and respect her? They are following her life as an example, and may not be as strong in turning down temptation. Perhaps this one act on her part would lead a life astray and in turn, many more, just as a good act may influence many to do good.

Then there is this point. In giving up dancing, did she not take one step forward on that straight and narrow path that leads to eternal life? Remember, there are two paths. We want the path that will bring us lasting happiness and eternal life, the path that will make us grow spiritually and bring about a better world. Are dancing, smoking, and drinking on this path?

Let us say, if you wish, these things done in moderation are not great sins (don't forget that these very things lead to great sins and the downward path) but we as Latter Day Saints cannot give our best in the service of the Master or attain the more abundant life if these things are a part of our life.

Young people, you will find that when you have a great love of God and Jesus in your hearts, when you have a burning conviction of this great gospel plan, your desire to do these things and other acts which will hinder you in any way in your spiritual growth will diminish, and as you continue to grow will cease to be a part of your life. Instead you will find a greater happiness coming into your life than ever before, even to the point that you will radiate this love and happiness to others. You will have new and wonderful experiences. You will find that nothing in the world will compare with the contentment and happiness that will be yours when you are serving God by serving his people. You will find sacrificing little things of this world, though they seem great at the time, will bring you such satisfaction and will lead you into the abundant life which is far greater than a few minutes of worldly happiness and pleasure.

May God bless you in making right decisions in life and realizing your responsibility of service to God and his church.

When Claude Monet, the great French artist, was eighty-one years old, he wrote to Sacha Guitry: "I've just been through a bad time with my work, but it is going better now and I'm hopeful of the future." To think of that, hopeful of the future at eighty-one! Yet there are men and women who surrender to old age at fifty. We keep our youth just as long as we retain our creativeness.

BULLETIN BOARD

Central Illinois League Camp

The young people of Central Illinois District are invited to attend the Zion's League Camp being held July 4, 5, and 6 at the camp ground three miles south of Pleasant Hill. Dr. Roy Chevillie will be in charge. The registration fee is seventy-five cents; meals will be served by the women's department at a minimum price. Each attendant must bring his own cot and bedding. In order that adequate room may be provided, all planning to attend should contact William Guthrie, Pleasant Hill, Illinois, as soon as possible.

Arizona Reunion

The Arizona Reunion will be held July 23 to 27 inclusive at the Girls' Reserve Camp, Granitel Dells, Prescott, Arizona.

PAUL W. BEAR,
President, Reunion Committee.

Attention, Indiana Members

Elon W. Jordan, 1930 North Courtland Avenue, Kokomo, Indiana, is anxious to locate other members in Howard County. If there is a branch near Kokomo, he would like to know the address.

Rock Island District Conference

The Rock Island District Conference will be held June 14 and 15 at Moline, Illinois. Activities will be as follows: Saturday, 2:30 p.m., Moline Church, 46th Street and 4th Avenue, priesthood meeting; 7:30, Rock Island Church, 18th Avenue and 10th Street, young people's meeting; Sunday, Scottish Rite Cathedral, 18th Street and 7th Avenue, Moline, 9 a.m., prayer service; 10:45, sermon by Arthur Oakman; 12 m., basket dinner in dining hall; 2:30 p.m., business session followed by preaching.

MRS. GEORGE SHIPPY,
District Secretary.

"Presidency and Priesthood" Wanted

Louise Williams, Route 2, Eros, Louisiana, wishes to purchase a copy of *Presidency and Priesthood*. Please write stating price and condition of book before sending.

Journal of History Wanted

Mrs. Moroni Duke, 2101 South 15th Street, Burlington, Iowa, wants to secure a copy of the *Journal of History*, Volume 3, published in 1910.

Requests for Prayers

Prayers are requested for Byron Brumm of Fort Madison, Iowa, who has been seriously ill for several years.

Prayers are requested for William T. Francis of Rutland, Saskatchewan, that he may be healed if it is God's will.

The Saints are asked to remember in prayer Mrs. Mable Myrick, 806 South Court, Visalia, California, who is suffering the effects of a nervous breakdown. She will welcome letters from any who care to write.

Retta Fender, 904 East 28th Street, Kansas City, Missouri, requests prayers in her behalf. She will enter the hospital soon for an operation.

ENGAGEMENTS

Bacon-Webb

Mr. and Mrs. Thomas Webb of San Antonio, Texas, announce the engagement of their daughter, Imogene, to Thomas Bacon, son of Mr. and Mrs. Bacon of San Antonio. The wedding will take place this fall.

WEDDINGS

Hinton-Thomas

Mary Lillian Thomas, daughter of Mr. and Mrs. John H. Thomas of Lamoni, Iowa, and Robert Hinton, son of Mr. and Mrs. J. W. Hinton of Merriam, Kansas, were married June 1 at the Englewood Church in Independence, Missouri. Evangelist Ray Whiting performed the double-ring ceremony. Following their honeymoon on the west coast, the couple will make their home in Independence.

Bryant-Scranton

Martha Jayne Scranton, daughter of Mr. and Mrs. Earl A. Scranton of Joy, Illinois, became the bride of Harold E. Bryant, son of Mr. and Mrs. A. H. Bryant, on May 25 at the Reorganized Church in Joy. Elder Victor Witte performed the double-ring ceremony.

Rappaport-Reaves

Betty Jean Reaves, daughter of Mr. and Mrs. Claude Reaves of San Antonio, Texas, and Burton F. Rappaport of New York City were married in San Antonio on September 6, 1946, Elder Floyd Jett officiating.

Yeary-Whitwell

Patsy Whitwell, daughter of Mr. and Mrs. J. O. Whitwell, and Milton Yeary of Pearsall, Texas, were married in San Antonio, Texas, on March 6, Priest Fantley Hall officiating.

Webb-Raven

Doris Raven of Victoria, Texas, and Edward Webb of San Antonio, Texas, were married in San Antonio on December 7, 1946, Elder H. E. Winegar officiating.

Smith-Nail

Lorraine Nail, daughter of Mr. and Mrs. Loyd Nail, and T. J. Smith, both of Pearsall, Texas, were married in San Antonio, Texas, on January 12, by Elder H. E. Winegar.

Besselman-Lee

Betty Jean Lee and Joseph C. Besselman were married on April 30 at the Reorganized Church in St. Charles, Missouri, Pastor F. F. O'Bryan officiating.

Litzinger-Portis

Charlene Portis and Harvey J. Litzinger were united in marriage on May 31 at the Reorganized Church in St. Charles, Missouri, Pastor F. F. O'Bryan officiating.

Loar-Lucas

LaVone Lucas and Eldon Loar were united in marriage on February 1 at Mapleton, Kansas. Elder Arthur Rock of Joplin, Missouri, performed the ceremony.

Forcier-Hall

Alice Hall and Paul Forcier were married May 12 at Machias, Maine. They are making their home in New Hampshire.

Births

A daughter, Lindsay Sue, was born to Richard and Virginia Puryear on February 8. She was blessed on Easter Sunday by Elder R. S. Salyards and Howard Sheehy at the church in Denver, Colorado.

Mr. and Mrs. James Wingard, Jr., of McKenzie, Alabama, announce the birth of a daughter, Karen Gertrena, born May 4.

A daughter, Shirley Kay, was born to Mr. and Mrs. Hubbard Neely of San Antonio, Texas, on October 11, 1946.

Mr. and Mrs. Archie Gatrost of San Antonio, Texas, announce the birth of a daughter, Josephine Karen, born November 16, 1946.

A daughter, Janis Lorayne, was born to Mr. and Mrs. John Foster, San Antonio, Texas, on July 25, 1946.

A daughter, Lana Jean, was born to Mr. and Mrs. Dave Holder of San Antonio, Texas, on June 7, 1946.

Mr. and Mrs. H. A. Lindstrom of Topeka, Kansas, announce the birth of a son, Charles Adrian, born November 28, 1946. Mrs. Lindstrom is the former Jean Hromek of Fort Madison, Iowa.

DEATHS

MARVEL.—Lucille LaVerne, was born November 11, 1910, at Knob Noster, Missouri, and passed away on April 22, 1947, at her home in Republic, Missouri. She was baptized a member of the Reorganized Church at the age of eight years in Ontario, California.

Surviving are her mother, Mrs. LaVerne Marvel; three brothers: Emery and Marshall of Republic, and Bernard of Monett, Missouri. Funeral services were held April 24 at the Reorganized Church in Springfield, Elder Francis M. Bishop officiating. Interment was in Green Lawn Cemetery.

EPPERSON.—Minnie E. Wicker, was born November 11, 1879, at Des Moines, Iowa, and died May 20, 1947, at the home of her daughter in Council Bluffs, Iowa, following a long illness. She was married to J. Roy Epperson on December 24, 1899; five children were born to this union. Mr. Epperson preceded her in death nine years ago. He was pastor of Shenandoah Branch for eight years and also served as associate pastor in Council Bluffs. Sister Epperson was always his faithful companion and helper; her special contribution was in the primary department of the church school.

She leaves two sons: Clarence and Leslie of Chicago, Illinois; three daughters: Mrs. Hazel Benton, Mrs. Harry Schropp, and Mrs. Homer Doty, all of Council Bluffs; three brothers: Ralph Wicker of Des Moines, Iowa; Harry Wicker, Red Top, Missouri; and Fred Wicker of Los Angeles, California; one sister, Mrs. Lovie Snook of Webb City, Missouri; and nine grandchildren. Services were held at the Woodring Funeral Home, Elders O. A. Currie and V. D. Ruch officiating. Interment was in the Walnut Hill Cemetery in Council Bluffs.

BUDWORTH.—Arabelle, was born March 24, 1866, at Muscatine, Iowa, and died February 27, 1947, at San Bernardino, California. She was baptized at Morrison, Oklahoma, in 1899 by William Aylor. She and her husband made their home available to all missionaries who visited Morrison, and, until her death, she was a faithful worker in the church.

She is survived by her husband, W. W. Budworth; four sons: Robert, Benjamin, Walter, and Clark; seven daughters: Mrs. Edna Brinkerhoff, Hazel Budworth, Carrie Sampman, Hester Vallen, Dora Curley, Bessie Rumar, and Reha Notmyer; eighteen grandchildren; and eight great-grandchildren. Interment was in Mountain View Cemetery in San Bernardino. Elder George H. Wixom was in charge of the funeral.

DAY.—Clara S., daughter of the late Peter and Clara Frederickson, was born December 30, 1895, at Oakland, California, and died April 29, 1947. She was baptized by Apostle John W. Rushton on August 23, 1918, and was always a faithful worker. She served as secretary for Berkeley Branch for several years and was supervisor of the Junior Dorcas Club. She was also a member of the V. F. W. Auxiliary and assisted as secretary and pianist in that organization. She was married July 5, 1919, to Charles Roy Day.

Besides her husband, she leaves one son, recently returned from overseas; three sisters, and a brother. The funeral service was held at the Little Chapel of the Flowers, Pastor Alma Andrews officiating.

POORT.—Albert William, was born in Sheboygan, Wisconsin, on October 27, 1878, and died at his home in Topeka, Kansas, following an extended illness (date of death not given). He was a member of the Reorganized Church. For many years, he worked as a carpenter and contractor.

He is survived by his wife, Maude, of the home; four daughters: Mrs. Erma Tindall, Compton, California; Naomi Poort of the home; Mrs. Merle Johnson and Mrs. Ruth Schoenfeldt of Topeka; four sons: Hugh, Centerville, Missouri; Orin J., Wichita, Kansas; Vernon J. and Herbert of Topeka; a sister, Mrs. Edna Hope of Topeka; three brothers: Cornelius, Menomonee, Wisconsin; John B., Mansfield, Missouri; and James, Harrison, Arkansas; twenty-three grandchildren; and two great-grandchildren. Funeral services were held at the Reorganized Church in Topeka.

Reunion Schedule

The following is a tentative reunion schedule for the coming summer. Where errors are noted by reunion officials, we shall appreciate receiving corrections.

THE FIRST PRESIDENCY,
By F. Henry Edwards

Reunion	Date	Place
Texas	June 20-29	Camp Ben McCulloch, Texas
E. Montana	June 21-29	Fairview, Montana
Nauvoo	June 22-29	Nauvoo, Illinois
Owen Sound and Toronto	June 28-July 6	Port Elgin, Ontario
New York and Philadelphia	July 5-13	Deer Park, Pennsylvania
Alberta	July 6-13	Ribstone, Alberta
Zion	July 5-13	Gardner Lake, Missouri
Gulf States	July 11-20	Brewton, Alabama
Western Colorado	July 12-13	Grand Junction, Colorado
Northern Saskatchewan	July 23-27	Saskatoon, Saskatchewan
Central Missouri	July 12-20	Odesa, Missouri
Des Moines	July 13-20	Des Moines, Iowa
Kentucky and Tennessee	July 19-27	Paris, Tennessee
So. New England	July 19-27	Onset, Massachusetts
Northwest	July 25-August 3	Silver Lake, Washington
Arkansas and Louisiana	July 28-August 3	Bald Knob, Arkansas
Ozarks: Spring River-Rich Hill	July 26-August 3	Racine, Missouri (near Joplin)
Detroit-Windsor, Flint-Pt. Huron	July 26-August 3	Blue Water, Michigan
Southern Saskatchewan	July 28-29	Regina, Saskatchewan
Southern Saskatchewan	July 30-31	Weyburn, Saskatchewan
Central Michigan	August 1-10	Sanford, Michigan
Chatham-London	August 1-10	Erie Beach, Ontario
Oklahoma	August 1-10	Pawnee, Oklahoma
Southeastern Illinois	August 1-10	Brush Creek, Illinois
Northwest Iowa	August 1-10	Woodbine, Iowa
Manitoba	August 2-3	Winnipeg, Manitoba
Maine	August 2-10	Brooksville, Maine
Southern California	August 2-10	Pacific Palisades, Santa Monica, California
Montana, Western	August 8-17	Deer Lodge, Montana
Rock Island	August 8-17	Aledo, Illinois
N. and Western Michigan	August 8-17	Park of the Pines, Michigan
Eastern Michigan	August 8-17	Cash, Michigan
Far West	August 14-24	Stewartville, Missouri
So. Indiana	August 17-24	Riverdale Park, Mitchell, Indiana
Idaho	August 17-24	Hagerman, Idaho
Eastern Colorado	August 15-24	Colorado Springs, Colorado
Northern California	August 16-24	Asilomar Grounds, Pacific Grove, California
Lamoni	August 17-24	Lamoni, Iowa
Wisconsin and Minnesota	August 18-25	Chetek, Wisconsin

LONGSDORF.—Louise Shaver, was born September 21, 1875, near Maiden Rock, Wisconsin, and died April 12, 1947, at Silverton, Oregon. She was baptized a member of the Reorganized Church when a young girl and remained a faithful worker throughout her life. On June 24, 1904, she was married to Ben O. Longsdorf in Osseo, Wisconsin, where they lived for several years before moving to Oregon.

Surviving are her husband; one daughter, Mrs. Melvin Tufteskog; a sister, Emma Mucus; and one grandchild, Elder Charles H. Asher of Salem officiated at the funeral. Burial was in the Silverton cemetery.

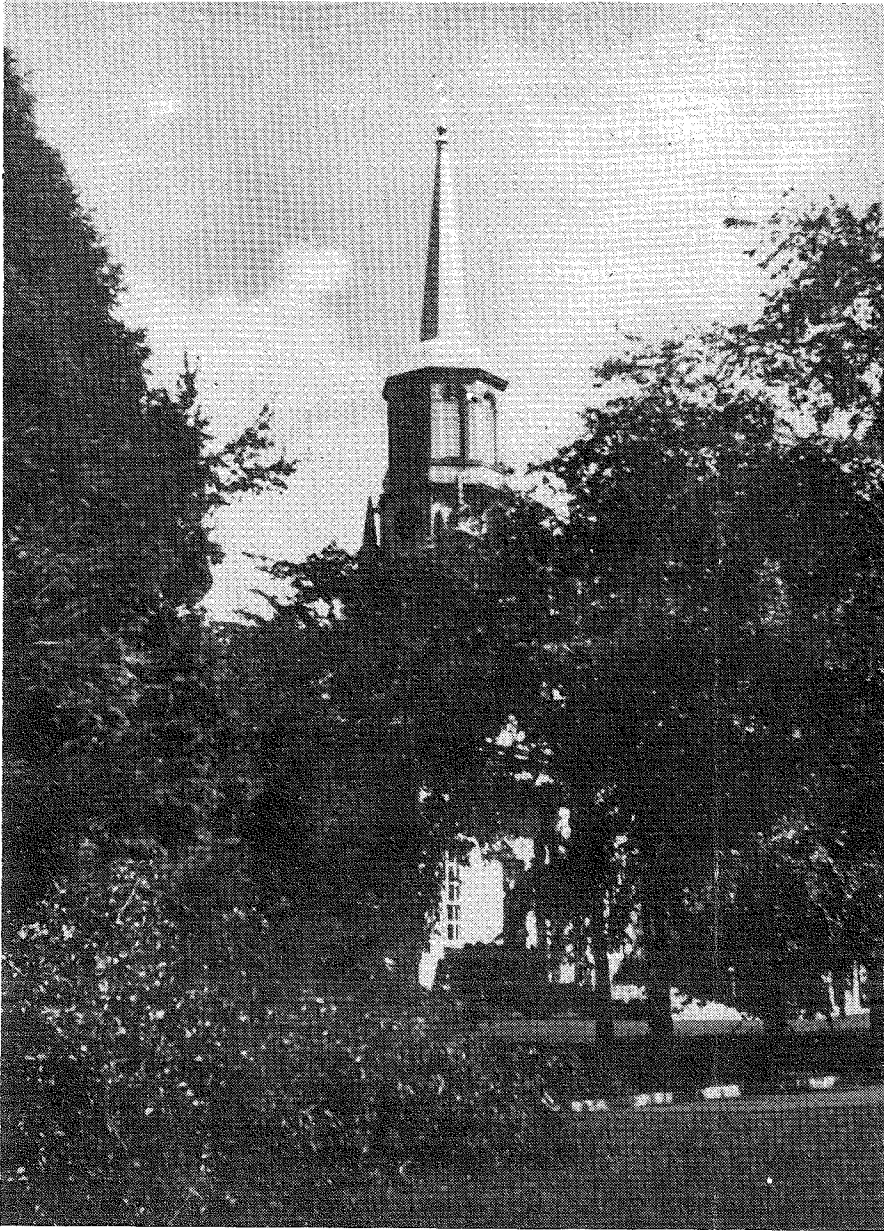
BUDD.—Marie Dawe, daughter of John P. and Minnie Dawe, was born January 10, 1902, in Kansas City, Kansas, and died May 25, 1947, at the Independence Sanitarium and Hospital. She united with the Reorganized Church on June 16, 1912, remaining true to her covenant until death. On September 12, 1923, she was married to Calvin J. Budd, Jr., of Kansas City, Missouri. During her twenty years' residence in Independence, she was a member of the Englewood Women's Chorus, president of the Home Beautiful Club, a worker in the Campus

Shop, and a charter member of the Young Matrons.

She is survived by her husband, Calvin; her stepfather and mother, Mr. and Mrs. Ora Morris of Kansas City, Kansas; a sister, Mrs. Sue Hazell, also of Kansas City; and one brother, Philip Dawe, Los Angeles, California. Funeral services were held at the Englewood Church, Elders Glaude A. Smith and Sanford Downs were in charge and Amos T. Higdon gave the sermon. Interment was in Mound Grove Cemetery.

WILCOX.—Ossie V., was born March 4, 1896, at Bartlett, Missouri, and died at the Independence Sanitarium on April 14, 1947. She was married to Orrin E. Wilcox at Warrensburg, Missouri, on October 13, 1913. She was a devoted mother, a lover of home and God.

Surviving are her husband, Orrin, of Wallowa, Oregon; four daughters: Mrs. Mildred Willoughby, Mrs. Wayne Noland, and Mrs. Owen Beck of Independence, Missouri; and Edith Wilcox of Willowa. She also leaves seven grandchildren. A son, Ammon, died as a child. Services were held at the Carson Funeral Home, Elders Vernon Reese and W. E. Wakeman officiating. Interment was in Mound Grove Cemetery.



*Chapel in
New London,
Connecticut*

PHOTO BY JOHN WHIPPLE

LORD, CONVERT ME
---TOMORROW!

By James N. Kemp



VOLUME 94

JUNE 21, 1947

NUMBER 25

www.LatterDayTruth.org



P. S.

Travel Notes

It was a great pleasure to have the company of Brother James Barrington, one of our visiting British church members, as a companion on a journey from Independence, Missouri, to Plano, Illinois, two very important places in the history of the church. The route took us through some of the prettiest scenery in Missouri along highway U. S. 24 through Nauvoo northward along the Mississippi River and east on U. S. 34. Although he knows many beautiful scenes in his own country, Brother Barrington was kind enough to say, "It's very beautiful, and there's so much of it!" At Plano he was met by Brother Joseph Baldwin of Chicago, and taken to a plane on his way eastward toward his home.

Plano Saints are justly proud of the historical structure which they have in charge. This property is entirely maintained by a local congregation of seventy-five persons with the usual percentage carrying the burden of work and responsibility. Plano became headquarters of the church after the burning of Mechanics Hall in Amboy. The Publishing House was established there in 1863, and in 1865 young President Joseph Smith began his long career as editor, five years after he had accepted the Presidency of the church. The building that formerly sheltered the publishing house there has been moved to a new location and painted a clean white, and is now used as a dwelling. A bank stands on the spot it formerly occupied. The church seal was adopted in Plano.

Historic Plano Church has thick walls of stone. It was built well and but few cracks show in the masonry. It might last indefinitely. Plano Saints have lately been occupied in remodeling the basement for the Junior Church School Department. Upstairs there is lovely old-fashioned woodwork around the windows and good wainscoting. A very remarkable feature of the Plano Church is found in the heavy seats for the congregation. Old timers knew how to make them comfortable—much better, indeed, than most modern pews. The cast iron standards used as supports for the seats were made in Plano. They are in a pretty leaf and vine design. For some time members have wished to replace the seats, but now many are beginning to realize their importance as antiques and as a part of the history of the church. It is hoped that they will never remove them.

Many fine old church families are represented in the Plano Church. A well-known church missionary, Brother Lester Wildermuth, is retired there and takes a hand in local church affairs. His son, Richard W. Wildermuth, is an able pastor, sincerely devoted to the important work he does. Church work is the constant theme in the pastor's home, for Sister Wildermuth is district leader of the women's work, as well as the pastor's ablest assistant.

The way home from Plano led by the famous highway U. S. 66, which is now one of the most modern in the country. Wide and engineered slabs make almost any speed possible running southwest from Chicago, with four-lane arterials around the cities. U. S. 54 is older and does not get so much of the cross-country traffic, but leads through some of the prettiest regions of Illinois and Missouri. A visit to the city of Louisiana is very interesting for its fine old houses, its early commercial enterprise, its rugged scenery, and the great nurseries about it.

* Radio

A new church broadcast is now being made from KCBC in Des Moines, Iowa, 1390 kilocycles, each Sunday morning from 10:30 to 11 a.m.

www.LatterDayTruth.org

Far and Near

I dugged the brown earth here and there
While countless bird songs filled the air.
And as I watched their flight on high
It seemed they almost reached the sky.
I thought as I turned back to the sod,
"How far it is to heaven and God!"

But as I lingered working there,
A lovely fragrance filled the air.
I saw the rose upon its stem,
And thought, "How close we are to Him."

—ZEALIA JENNINGS

Saints Herald

Volume 94 June 21, 1947 Number 25

EDITORS:

The First Presidency
Israel A. Smith
John F. Garver
F. Henry Edwards

ASSISTANTS:

Leonard J. Lea, Managing Editor
Kenneth L. Graham, Business Manager

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$2.50 per year and \$1.25 for six months in advance in the U. S. A., its territories and possessions; Canada, \$2.75 per year and \$1.40 for six months; other countries, \$3.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

Contents

EDITORIAL:	
World in Danger	3
Time to Whistle	3
Presidential Travels	4
Across the Desk.....	4
OFFICIAL:	
Change in District President.....	4
ARTICLES:	
Lord, Convert Me Tomorrow, by James N. Kemp.....	5
The World Today, by Fred Alexander.....	6
What Is Achieved in Baptism? by E. Y. Hunker.....	7
Make a Date—and Keep It! by Verda E. Bryant.....	10
They Loved to Learn About Wor- ship, by Thelona D. Stevens.....	12
Missions Abroad Project, by F. M. McDowell.....	13
Rebirth of a Nation, by Norma Anne Kirkendall.....	15
Just a Housewife and Mother, by Zealia Jennings.....	16
Parable of the Housewife and the Sweet Peppers, by Carol Lylas Dawson	17
Tribute to Virginia Lee Butter- worth, by Evan A. Fry.....	18
The Right To Blunder, by Katherine Keck Bear.....	19
The Long Road to Zion, by Ione Sartwell.....	22
Of Government and Religions, by Bishop J. A. Koehler.....	23
Bulletin Board	24

Let Us Worship

By C. B. HARTSHORN

\$1.50

HERALD PUBLISHING HOUSE
Independence, Mo.

The World in Danger

Biological Warfare

When in Grand Rapids recently, I suggested some of the things planned for aggressive warfare which may prove more deadly and more effective in winning wars than the atomic bomb.

John Hersey's book, *Hiroshima*, vividly portrays what happened to that unfortunate city, and news items from the tests at Bikini give us some idea of what atomic warfare may be.

Recently a lengthy report from the American Association of Scientific Workers brings to the public mind the possibilities of biological warfare in future world conflict.

The exploration was finished some years ago in an attempt to develop the most effective forms of germ warfare. Here are a few only of the methods planned: Botulinus toxin, to render water supplies deadly; anthrax bacillus; pneumonic plague; yellow fever virus; spotted fever; a whole group of germ diseases to destroy cattle and other animals. Germs would be sprayed over water reservoirs, on grass, even on fencing, to kill whole populations.

Time to Whistle in the Dark!

Nearly everyone recalls some childhood experience in which he has had to walk home late at night, alone, down some dark road or street where it was impossible to see clearly, and ominous shadows concealed all sorts of dangers, real or imaginary. No matter what terror filled the heart, he put on a bold front, nervously whistled some melody all out of tune, and marched on, hoping to get through unharmed. In later years we smile in amusement when we remember such an experience, and we indulge in derision when we observe other adults "whistling in the dark."

Beyond all question, the world is

After years of work, these methods are now ready to be put into practice.

Thus man proposes to use science and learning for ends no Machiavelli ever dreamed of until recently.

Atomic Energy

While many men of many nations are planning the use of atomic energy for war and devastation purposes, it is gratifying to know others have been striving to apply it to peaceful industrial purposes. Leonard Engel, author of *World Aflame*, is quoted as saying that "if we want it, we can have atomic energy to use—millions of kilowatts of it—in two or three years. In ten years we can be on the way to an atomic standard of living—cities without smoke, super-convenient mechanized homes, and an inexhaustible abundance of goods without long or desirable labor. That we are not already on the road to an atomic age is due more to political than to scientific or technical circumstances."

Alas, Mars has been given the right of way over the Goddess of Peace.

ISRAEL A. SMITH.

in the dark at the present time. The dread terror of the atom bomb, the fear of what the Russians may do, world-wide economic and political problems, dangers of new wars, collapse, and revolution, and many other perils both possible and real, all make our life seem very insecure and uncertain. Under these conditions, it is a long time since anybody has seen or heard of an old-fashioned optimist. Let an artist strike an average of the national countenance in any land, and the expression would be decidedly grim. We are not so much mad as scared. Some of our dangers are real and some imaginary.

Isn't it about time for somebody to begin whistling in the dark?

Say or think what you like, the suggestion is based on good psychology and common sense. It is better to be cheerful in the midst of danger than depressed. One's chance of survival, either by fight or flight, is much greater if the mind is in any degree at ease.

Suppose we are all to be destroyed anyway? It would be just as well to cultivate a few cheerful illusions and keep happy until the big explosion occurs.

Judging by past history, there will probably be some big explosions. But will they destroy us all? Let's explore that question a bit. It might help.

Through the centuries there have always been predictions of disaster, prophecies of ruin and destruction. The nervous people imagine that every heavy rain is going to drown the world. They think it will be shaken to pieces by every earthquake. A volcano eruption sets them dreaming of the earth being consumed by fire. People have always feared annihilation by one thing or another. The terror of the Middle Ages was the Black Death; of the First World War, poison gas; of the Second World War, buzz bombs and secret weapons; and of the present, the atom bomb and bacterial warfare.

Yet the world has always somehow managed to pull through its troubles and hurts. Most of humanity has survived. The terrible predictions and prophecies have generally fallen short of complete fulfillment. The embarrassment of false prophets is as regular as their appearance.

It may help us, as Christian people, to remember that God has an interest in this world, and a plan for the people. His purposes will not and cannot be frustrated. Isaiah saw this, and declared (45:18),

(Continued on page 23.)

Editorial

Presidential Travels

Sojourn to Michigan

The writer was recently invited by the Men's Club at Grand Rapids, Michigan, to be their guest speaker on May 29th. By arrangement with Elder A. E. Shotwell, I was privileged and happy to meet also the Saints there in a social way on Friday night (30th) and in a communion service on Sunday, June 1. I occupied at the eleven o'clock service on that day. While there I was a guest at the hospitable home of Brother and Sister Charles C. Babb.

The Saints at Grand Rapids recently sold their old building on Division Street, and are planning a new and adequate edifice in another part of the city. The site purchased I believe will prove to be well-chosen; it is amply large and in a fine neighborhood. The members are rallying under the genial leadership of Brother Shotwell.

I was pleased to greet Bishop Elmer Evans at the service on Sunday. Apostle E. J. Gleazer, Sr., and District President E. R. Carter, and his counselor, Charles Mottashed, met me upon my arrival at Grand Rapids; they were en route to other points in the field.

The Men's Club gives evidence of vigorous growth under the able leadership of Brother Ed Watson, and it was a privilege and pleasure for me to meet this fine group. Grand Rapids is a fine city, and I predict great things for our members there in the years immediately before them.

Anniversary at Council Bluffs

I recently had a pleasant experience at Council Bluffs, Iowa. The Saints there celebrated the eighty-fifth anniversary of its organization on May 11, 1862, by that grand veteran and Saint, Charles Derry. The services were planned by and under the able presidency of Brother V. D. Ruch, pastor. Two anniversary serv-

ices were held at 8:30 and 11 a. m., on May 11, when I addressed the people; a meeting for reminiscence was held at 2 p. m., and Apostle D. T. Williams, Missionary in Charge, spoke at night. He also addressed the adult division at 9 a. m. Dinner was served at the church by the women at noon.

We were pleased to share our ministry there with Apostle Paul M. Hanson, who worshiped at Council Bluffs when a young lad, Brethren Williams, Ruch, Charles F. Putnam, and others.

The branch began with ten members, and now numbers about twelve hundred. The roster of its pastors is a long and notable one, including many who were or later became prominent in the work of the church.

Sister A. E. Dempsey, whose father was Elder James Caffall, a member of the Quorum of Twelve in an early day, is the oldest member in length of membership, having been baptized in 1866.

Their first church, dedicated in 1869 by Elders Alexander H. and David H. Smith, was later enlarged; but is now quite inadequate. A fine site for a new structure has been purchased, and, with funds in hand, the Saints of this place, a landmark in the Reorganization, have the right to anticipate they will soon be worshipping in a building suited to their increasing needs.

ISRAEL A. SMITH.

Across the Desk

Elder V. D. Ruch, Council Bluffs, Iowa:

The month of May has been an important one in Council Bluffs in that we celebrated the 85th anniversary of the organization of the branch. We had a very happy occasion on Sunday, May 16, when that event was observed. We had President Smith and Apostle Williams as our guest speakers, and they both made a fine contribution to the success of the day. Two identical meetings had to be held in the forenoon in order to accommodate the large attendance. We are pleased that the branch has had such a long existence and that it is moving along nicely.

OFFICIAL

Change in District President

Elder Merle E. Howard has resigned as president of the South Central Michigan District because of his appointment to another field of labor; Elder John W. Banks succeeds Brother Howard as president of this district, subject to the approval of the next district conference.

THE FIRST PRESIDENCY,
By F. Henry Edwards.

The Enemy Within

"The Communist Party will systematically and persistently propagate the idea of the inevitability of the necessity for violent revolution, and will prepare the workers for armed insurrection as the only means of overthrowing the capitalist state."

Excerpt from the "Manifesto of the Communist Party of America," published in *The Worker* on Saturday, February 16, 1922:

"We know very well that capitalism cannot be abolished without the use of force."

Excerpt from an article in *The Communist* (monthly organ of the Communist Party) published in August, 1934:

"... The general strike does not come like a bolt from the blue. It comes on the rising tide of revolutionary mass action (demonstrations, partial strikes, etc.) and as a result of the persistent preparation which the Communists must make."

Excerpt from "Milestones in the History of the Communist Party," by Alex Bittelman, a Communist functionary, published by the Communist Party in 1937:

"It is no accident that the fifteenth anniversary of our party will be celebrated in a heightened revolutionary atmosphere generated by the great general strike in San Francisco which was of a nature of a historic vanguard battle in the developing revolutionary counter-offensive of the American proletariat."

"There are more San Franciscos to come with higher revolutionary consciousness among the masses and wider Communist leadership."—These quotations are taken from *The Civic Bulletin*, of June 21, 1946. Communism is paganism, the antithesis of freedom, the death of Christian morality and faith.

Lord Convert Me Tomorrow

By James N. Kemp

LIFE IS definitely composed of a series of decisions, some simple and very elementary, while others are very complex and of a magnitude beyond our comprehension. There are those who face daily choices with firmness. They resolve that, "this thing must be. I must, with whatever wisdom God has given me, select my path and through hard work and effort reach a degree of happiness in my life." Then there are others of us who continually strive to "side-track" decisions and take the easy channel of least resistance.

Remembering a man who has meant a great deal to the history of Christianity, I am reminded of the inward struggle of duty or pleasure he had to endure. He knew he had a Christian labor to perform. He also knew how great was his lust for the things of the world.

Augustine, a brilliant young man of the fourth century, knew and fought the will of God for almost twenty years. He was more than willing to relinquish his life to the man of sin, that he might not be troubled by his ever-nagging conscience. I am not upholding the doctrines and teachings of Augustine, for they would not be in harmony with the true gospel of Christ, but I am using him as a good example of the internal conflict of man. He was a teacher of the highest education of his period. He accepted two different philosophical religions as a substitute for Christianity. Yet, as he continued to study and read the various writers of his day, the conviction grew ever stronger that the religion of Christ, as he understood it, was true and nothing could ever replace it.

The turmoil increased. He knew Christianity to be true. He was unwilling to accept it because it de-

prived him of his sensual pleasures. Without those he could not see life, for he had always lived in the narrow sphere of sin and debauchery. Augustine had one attribute. He was honest, even with himself. When he prayed, it was after this fashion: "O Lord, make me pure and chaste, but not quite yet. For" he confesses, "I feared lest thou shouldest hear me soon, and soon cure me of the disease of concupiscence, which I wished to have satisfied, rather than extinguished"—*Confessions*, Book VIII: 17, page 163.

The psychology of Satan is very effectual. His ever-present power of suggestion is that life as we have been living it is fine. If we will continue just as we have in the past, letting the natural, physical urges govern our behavior, we are doing nothing that will cause us to deteriorate spiritually. He has crept into our lives so strongly that to sin is the natural thing to do. Are we no longer conscious of the contest between good and evil? King Benjamin says, "For the natural man is an enemy to God, and has been from the fall of Adam, and will be, for ever and ever."—Book of Mormon, Mosiah 1: 119, page 218. Our decisions must be made after listening to the kindly advice of the Holy Comforter who tells us to put off the natural man and become a saint.

How many of us are crying in our prayers, "Lord! Lord! convert me. But not yet! I still have a few wild oats to sow. I still have those habits that are two pleasurable to dispense with. I have friends whom I couldn't give up just yet. I have within me the ability to become famous, to accomplish great things in this world. Dear God, I am young, with most of my life before me. I know that thou art a true and understanding

God, so bear with me just a little longer. When I have ceased to be full of youthly vigor, when I have satisfied my worldly lusts and desires, then I will be a worker. In the twilight hours of my full life will I turn to thee and give unto thee what is left. Please, Lord, convert me. *But not today!*"

This is not a missionary endeavor. This is not a plea for worthy people to enter the waters of baptism. This is an appeal to you and me to open our eyes, to recognize our talents and our limitations, to utilize our strength while we are yet young and say with spiritual fervor, "Here am I, Lord, send me!"

There are many Latter Day Saints who are still crying, "Lord, convert me, *but not yet!*" Many of these Saints are extremely talented but refuse to give their services. When approached they give the same answers they have been giving for years, "I would like to help, but I just don't have the time. Maybe next fall I will be in a position to do more." Fall is the "tomorrow" that never comes. Years later these same people look with longing on the younger generation and meditate over the past, the wasted years. Talents that are not used soon grow stagnant and cease to be talents at all. While we are crying, "Lord, not yet!" our talents are sinking into obscurity.

We must adopt a definite course of action in this span of time that is fast fading. We cannot wait for the completion of our worldly desires. There are not enough "tomorrows" left in which to be converted. We must take our place in the legions of Christ, *today*.

I hope I shall always possess firmness and virtue enough to maintain what I consider the most enviable of all titles, the character of an "Honest Man." — Washington, *Moral Maxims*.

The World Today

By Fred Alexander

IT IS NOW a foregone conclusion that President Truman will veto the 30 per cent tax-cut bill that passed both houses of Congress by uncomfortably slim margins last week. Evidence shown in various polls taken in recent weeks reveals that the majority of the public will not care. They want debt reduction more than they want tax reductions.

The small, but powerful, minority of big business men with huge incomes are the ones who are squirming because of this development. To them the income tax cut would mean thousands of extra dollars left in the till. The tax reduction bill is not the political dynamite that pending labor legislation in Congress has turned out to be. From all indications the President will veto the labor bill that Congress will finally accept. Chances are that the House will rebel and override the veto, but the Senate is a big question mark. Best bet is that the Senate will also override, and the bill will become law.

Reason: the Senate version of labor legislation is much more mild than the severe House bill. The conference committee to hammer both bills into one has tended to swing toward the Senate version thus making for a much more acceptable piece of legislation to the Congress as a whole.

One thing is sure, the bill will be passed or not passed on one consideration only—the political consequences. Most all congressmen think some remedial legislation is necessary and that some legislation is better than none at all. If a veto held, it might mean no labor legislation at all for this session of Congress. Congress is thinking seriously now about the possibility of an economic recession which will probably be in

full swing by the first of 1948. Nothing will be done about it in this session of Congress. The people would not accept legislation along this line at present, because there are far too many who still believe that a recession is just a figment of the national imagination.

Recession will hit us hardest next year when other countries begin to find themselves unable to buy U. S. exports . . . and the United States must have exports to keep the national economy functioning. Possible legislation to remedy the situation will mean spending more money to get needy countries back on their feet so they can buy what we have to sell. A shot in the arm to these countries might mean that the impending recession could be stalled off or made less severe.

One thing is sure, the U. S. has got to feed the kitty or pay the piper—and the piper's price might turn out to be a bitter dose.

* * * * *

SOME PEOPLE LAUGHED when Herbert Hoover suggested making a separate peace with Germany. But now they're laughing on the other side of their faces because the State Department was thinking just the same thing in secret. Best guess is that a separate peace will be made with Germany sometime in January, 1948. Russia will remain aloof.

The U. S. will probably pour millions of dollars into Germany in order to build up German industry. If we don't, Russia will take over and extend its huge program of exploitation. The battle between the U. S. and Russia for world domination is shaping up with Russia playing silent man and the U. S. aiming for the squeeze play, attempting to isolate Russia and cut her tentacles. Main U. S. weapon: U. S. dollars.

It sizes up this way. If we don't spend money now, we invite a severe economic depression and world domination by Russia. A depression in this country would be the signal for a super campaign by the Soviets inside the United States—a campaign to incite hatred and revolution. The implications of such a threat point a menacing finger in the direction of armed conflict. Along the general topic of war, a new book has just been published by the Dial Press called, *World Aflame, the Great War Between Russia and the United States in 1950*. If you have trouble with oversleeping, just read this little tome, it'll keep you awake all night for weeks!

Recordings on Stone Church Organ

On October 12, 1946, the day before the old Stone Church organ was dismantled, several recordings were made by Bethel Davis Knoche to preserve its voice for those who loved this old instrument. Orders are now being accepted for these recordings on 12-inch double-faced vinylite plastic records. The titles available are:

Largo, by Handel, and *Traumerei*, by Schumann

One Hour With Jesus, and *Redeemer of Israel*

The Old, Old Path, and *God Is Marching His Army*.

The hymn records could be used to accompany congregational singing. They play on any standard phonograph at 78 RPM. Price, \$2.00 per record (two selections), postage paid. Cash in advance or C.O.D. Order from the Radio Department, The Auditorium, Independence, Missouri. tf

Radio Programs

Effective Sunday, June 29, the schedule of church radio programs over KMBC, 980 kilocycles, will be as follows:

6:30 a.m. to 6:45 a.m., Monday through Saturday, Morning Devotions, with Evan Fry and Dan Sorden.

SUNDAY

7:45 a.m. to 8:00 a.m., THOUGHTS FOR THE DAY. Ralph Freeman, reader; Beatrice Mengel, organist.

11:00 a.m. to 11:30 a.m., Stone Church Choir, with sermon by Dan Sorden.

5:30 p.m. to 6:00 p.m., Wayside Chapel.

10:00 p.m. to 10:30 p.m., Studio Service, with sermon by Evan Fry.

EVAN A. FRY.

What Is Achieved in Baptism?

By E. Y. Hunker
Senior President of Seventy

THE purpose of this presentation is not to prove that immersion is the proper mode of baptism. That it is, is so clearly maintained by immersionists and so frequently admitted by non-immersionists that the field on that score is quite thoroughly cleared. It is desired that the essential nature of baptism be set forth. And insofar as this is done at all effectively, immersion in water as the only correct mode will be substantiated as definitely as it would be by a critical study of the etymology of the word "baptism" itself. The essential nature of baptism will be evident and significant for us in the measure of our comprehension of His nature who instituted the ordinance and commanded compliance therewith.

Baptism is:

- A. An ordinance:
 1. a) That which is decreed or ordained, as by God or fate.
 - b) A prescribed practice or usage.
 2. Eccl.—An established rite for the administration of a sacrament; hence, a sacrament. — Webster.
- B. A sacrament:
1. Eccl.—One of certain religious ceremonies distinguished in Christian rites as instituted or recognized by Christ. . . . According to some, sacraments were instituted by Christ as the visible means by which divine grace is sought and conferred; according to others, they are observed in memory of him and as a sign, seal, or symbol of a Christian experience or profession.
 2. A token or symbol.
 3. A spiritual covenant, as between God and man.—Webster.
 4. "Primarily, what is meant by a sacrament is the symbolizing and mediating of spiritual values through material means and processes."—J. W. Rushton, *Herald*, July 27, 1946, page 5 (709).
 5. "A sacrament in the theological sense requires three things, (a) a material thing as a fitting symbol, (b) the consecrating author-

ity of the priesthood; (c) the attitude of the participant in the sacrament."—*Ibid.*

It is an ordinance and rite enjoined by Deity. A command to be complied with. In its order and position, it is an outward symbol to typify some of the most important and essential processes in the "several co-ordinate elements of salvation" that have already taken place. There are, however, other processes of salvation contingent upon and subsequent to compliance with the outward rite, without which salvation never can be complete. Hence, baptism is an ordinance essential to salvation.

Baptism: Why it is:

It is a divine command. Faith in God presupposes our recognition of our finiteness and limitations as compared to his infinite wisdom and knowledge. When, therefore, we are confronted with a divine command, we must begin our experience with God as Adam did—knowing no reason for obeying other than that he whom we believe and trust has commanded it. See Genesis 4: 4-6, I. V. Consequently, our experiences through the exercise of faith ripen into sufficient knowledge to teach us that back of God's commands, because of his omniscience, are sound reasons, grounded in truth and universal law. As Plato said, "Law is an expression not of God's will but of God's intellect."

It is properly symbolic. Human needs for symbols is inherent in the very nature and being of man: man is "object" minded. This is evident from observation of human traits the world over. It is demonstrated in the desire of the soul for outward tokens to objectify the inner emotions, understandings, or desires, and to clarify the mental concept. For example, note the handshake, the kiss, the engagement ring, the signature or mark of personal identity sealing a contract or agreement between persons, and other manifestations by outward acts which serve to objectify and accelerate the processes of learning. They augment the rate and degree of responsiveness to the presentation of things or ideas. Not alone the fact of objects, but the form, type, and color play an important role in ef-



fectiveness of attention, insight, and impression. It is difficult, if not impossible, for man to grasp abstract truth and thought without the function of objective imagery.

God, who made man, has always known these needs were inherent in man. "Unto what shall I liken these kingdoms, that ye may understand?"—Doctrine and Covenants 85: 12. And the answer to Adam, through an angel was, "This thing is a similitude of the sacrifice of the Only Begotten of the Father."—Genesis 4: 7, I. V. And God's own direct answer, "Behold, all things have their likeness: and all things are created and made to bear record of me; both things which are temporal, and things which are spiritual; and things which are on the heavens above, and things which are on the earth, . . . and under the earth."—Genesis 6: 66.

In the gospel plan, through the church, there are divinely instituted ordinances and sacraments to be performed with ritual and ceremony. These are simple, meaningful, and to the point. Their very simplicity, in fact, endows them with greater force and effectiveness. God did not institute a great deal of ritual—not too much—but enough. Enough to carry across the lessons we should learn. Enough to enhance the beauty and significance of what he desires to teach. Enough to meet the need inherent in human nature. But not so much that men would become involved in the mechanics of formality to the exclusion or loss of the spirit of religion. Rather, sufficient to aid man to enter more into the spirit and purpose of Deity's great cause in

which we are to collaborate and assist until the whole world is won to God and to his way of life. Baptism is such an ordinance and symbol—instituted by command of God—and as such it is a law of gospel principle and of the more abundant life. It is worthy of our sincerest observation and respect. As a law, it is in harmony with the true natural law, which Cicero, in his *De Legibus*, describes as right reason and of which he said: "There is indeed a true law, right reason agreeing with nature and diffused among all, unchanging, everlasting." The law of baptism is no innovation in the plan of God. It was revealed when the antiquity of the gospel made it contemporaneous with the beginning of Biblical history in the dawn of man's earth life. (*Priesthood Journal*, October, 1939, page 3, topic 2.)

Baptism—true and complete—is far more than immersion. Were the entire significance of baptism alone in a burial in water, it might be argued by some that the disobedient who perished in the flood in Noah's day were all baptized. There is no doubt as to their being buried in water. But they were not baptized; they were drowned. They were not saved; they perished.

Not even priestly authority in performing the outward rite imparts to baptism all that is required to make it fully significant. There must be, too, as has been shown, the correct attitude of the candidate to validate it as a sacrament. This is well stated by J. M. Frost. "Baptism as a physical act is quite ordinary, altogether commonplace—simply the immersion of a person in water; but baptism as a Christian ordinance is altogether extraordinary, passes at once into the sphere of the sublime, and becomes possessed of a moral grandeur unsurpassed, possibly unequalled in any other human act. . . . Manifestly baptism cannot be studied by itself as a single act. It has inseparable associations and connections within which lie its significance and moral dignity as an act of Christian obedience."—*Moral Dignity of Baptism*, pages 15, 16.

There are certain prerequisites if baptism is to be meaningful and effectual in its symbology and fruitage. These are (1) proper instruction (preaching and/or teaching); (2) genuine repentance from dead works; and (3) faith toward God and Christ. Without these no candidate can enjoy the full and rich experience and benefits made available through baptism.

It is believed by some, and their idea is worthy of our intelligent consideration, that those were wise translators who refused to translate literally as immersion the Greek word for water baptism. There

is a spiritual essence and quality that inheres in the ordinance, so it can be said that, "as the body without the spirit is dead," likewise water baptism without spiritual baptism is dead. The soul of baptism is something like the soul of man. The physical man is the instrumentality or medium of expression for the spiritual man. The spiritual man is actually the essential man. But it is only when the physical man and the spiritual man are properly joined together that man is a living soul—the *complete* man. The analogy is, "The baptism of water and of the Holy Spirit are of essential importance to man's salvation. That in their spiritual meaning, and therefore their complete meaning, they form one baptism, is evidently conveyed by Paul when he declares: "there is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, *one baptism*, one God and Father of all, who is above all, and through all, and in you all."—Ephesians 4: 4-6 (*Priesthood Journal*, October, 1939, page 2).

Baptism: What it achieves:

As has previously been asserted, baptism is a divine ordinance, instituted by God for the salvation of man. "It consummates faith and repentance and makes effective the atonement of Christ. We are hereby born again, through compliance with one of the requirements of the celestial [the highest] kingdom. Because the atonement makes possible the resurrection at which time we take on again our bodies, they must be cleansed from all unrighteousness if we are to inherit the glory designed of God for those who believe and obey the gospel. The sacrament of the Lord's Supper keeps baptism a working principle in our lives until the resurrection is consummated."—L. W. Stiegel.

Ecclesiastics representing different religious bodies disagree in opinion as to the merits of the act of baptism by or in water. Some say that baptism is "an outward sign of an inward grace." This inward grace, they argue, is attained prior to baptism, brought to pass through the processes of faith and repentance which effect regeneration, or the new birth, independent of the outward ordinance of baptism. Baptism is therefore not essential to salvation, but is a sealing ordinance for those already *saved* by grace. (Baptist view.—J. M. Frost in *Moral Dignity of Baptism*, pages 32, 33). Others, especially the Anglicans or Episcopalians, assert, especially in regard to baptized infants, that "in the act of baptism we are made members of Christ, children of God, inheritors of the kingdom of heaven." (Prof. Wm. Adams, D.D., Professor of Systematic Divinity in Nashotah Theological Seminary, Wisconsin, *Regeneration in Baptism*, 1871). Our own view

is probably best expressed in the words of Joseph Smith: "Being born again, comes by the spirit of God *through* ordinances."

The new birth comes about through a series of progressive steps. It is not consummated in one single act at one single point. Somewhere, near its beginning, faith and repentance tremendously augment the process. It unfolds to the stage where some symbol or act is desired and required to objectify the urge and decision to leave off the old man of sin, and, as a new man, to be completely submerged in God and Christ. "All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and truly before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their work that they *have received of the Spirit of Christ unto the remission of their sins*, shall be received by baptism into his church."—Doctrine and Covenants 17: 7 (B. of M. 762: 1-4).

Here, at this stage, man needs a symbol as a mark of obedience for which he is now ready. He seals his decision in the symbolic act of baptism. But his new birth is not yet complete. He does not yet breathe the breath of life. He must be quickened from heaven, by and in the baptism of the Holy Spirit. "And the first-fruits of repentance is baptism; and baptism cometh by faith, unto the fulfilling the commandments; and the fulfilling the commandments bringeth remission of sins; and the remission of sins bringeth meekness, and lowliness of heart; and because of meekness and lowliness of heart, cometh the visitation of the Holy Ghost, which Comforter filleth with hope and perfect love, which love endureth by diligence unto prayer, until the end shall come, when all the saints shall dwell with God."—Book of Mormon, page 771: 29. In water baptism, man puts forth his hand to covenant with God. In spirit baptism, God grasps the hand of man and seals the covenant. There is truly something glorious and deeply significant that transpires in and through baptism—and not until. The "earnest of our inheritance" is not granted until *after* water baptism.—(See Genesis 6: 67-69, I. V.; also *Priesthood Journal*, October, 1939, page 52).

In baptism is demonstrated in a dramatic manner the marvelous transition from the old life to the new life. "No mere change of mind will satisfy the demands of a new life. Something must happen to break the power of the sin which the love of God has canceled, and the power of sin lies in the very nature of the sinner. He has sinned because of

what he has been, body and spirit. He now needs to become a new man, body and spirit. He does so by the grace of God. But the symbol of this change, and the point at which it becomes socially effective and recognizable, is the act of baptism in water; a bodily renewal having spiritual significance."—F. H. Edwards, *Priesthood Journal*, July, 1942, page 65.

Through baptism we achieve a sense of life in proper perspective and proportion. There comes a balance of the entire personality. Our Heavenly Father designed, and desires, through the plan of salvation, to bring men to a correct oneness in intelligently integrated personality.

In baptism we portray and wield obedience to God. Adam asked: "Why is it that men must repent, and be baptized in water?" God replied: "By reason of transgression cometh the fall, which fall bringeth death; and inasmuch as ye were born into the world by water and blood, and the spirit I have made, and so became of dust a living soul; even so ye must be born again, into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of Mine Only Begotten; that ye might be sanctified from all sin; and enjoy the words of eternal life in this world, and eternal life in the world to come; even immortal glory. For by the water ye keep the commandment; by the Spirit ye are justified; and by the blood ye are sanctified."—Genesis 6: 54, 61, 62. (Read also to end of chapter).

In baptism we seal a most important decision. Here we determine a course from which we ought never to deviate. We no longer halt. We choose to go forward. We cross a certain line which involves destiny in a terrific way. As Cæsar said in grim decision and unwavering purpose as he plunged into the Rubicon: "The die is cast."

In baptism we symbolize our enlistment under the banner of King Emmanuel. Here it is that we openly and irrevocably vow our fealty. We pledge faith, obedience, loyalty, and devotion to God and his church. It is this that imparts to baptism as a sacrament, one of its loftiest interpretations, derived from the sense of the Latin *Sacramentum*, in which the Roman soldier took oath of allegiance to defend and support the Roman Empire.

Based upon the above premise, we may say that "baptism puts us under bond to live a holy life," from which we achieve a sense of obligation—first to God. Then as spiritual life and experience quicken and broaden our scope of social consciousness, we sense an obligation to the body of believers with whom we are joined in the enterprise of building the ideal brotherhood and social order—Zion. "The men who were baptized by John were not

looking forward to death and to salvation after death, but to the coming of Messiah. They repented and accepted the badge of baptism in order to have a share in the blessings of the kingdom and to escape the imminent judgment of the Messiah. Baptism was then the mark of a national and social movement toward a new era, and was a personal dedication to a righteous social order. This original idea of baptism was practically lost to the Christian consciousness in later times. Every man who today realizes the kingdom of God as the supreme good, can reaffirm his own baptism as a dedication to the social ideal and to the leadership of Jesus who initiated it. Such a social interpretation of our personal discipleship will bring us into closer spiritual agreement with the original aim of Christianity."—Rauschenbusch, in *Social Principles of Jesus*. "No conviction is more necessary among men who today would build a better world than the conviction that they are engaged in an enterprise which crowns the yearning of the ages, which can only succeed as it is enriched with the wisdom of the ages, which must go forward under the Lord of all ages, and for which they must be born anew."—F. H. Edwards, *Priesthood Journal*, July, 1942, page 68.

In the act of baptism, we definitely identify ourselves with the body of Christ. We get the sense of belonging to a group, of being an integral part of this particular body of people. "Thy people shall be my people, and thy God my God." We are engrafted into the main trunk of the vine, so the life of the vine is imparted to the engrafted branch. It is a wonderful privilege to be integrated into the organism of the living body of Christ, the church, and to be enlivened by the life and vitality that flows to every fiber and cell. Here is the fellowship essential to the brotherhood required for the bringing in of the kingdom of God on earth. Men must be brought back to "God and into a new and stronger fellowship with each other." "And he did teach them, and did preach unto them repentance, and redemption, and faith on the Lord. And it came to pass that he said unto them, Behold, here are the waters of Mormon; for thus were they called. And now, as ye are desirous to come into the fold of God, and to be called his people, and are willing to bear one another's burdens, that they may be light; yea, and are willing to mourn with those that mourn; yea, and comfort those that stand in need of comfort, and to stand as witnesses of God at all times, and in all things, and in all places that ye may be in, even until death, that ye may be redeemed of God, and be numbered with those of the first resurrection, that ye may have eternal life: now I say unto you, if this be the desire of your hearts, what

have you against being baptized in the name of the Lord."—Book of Mormon, page 258: 37, 41.

In baptism we obey the command of God. This unlocks the door to the baptism of the Holy Spirit. This is "the initiatory rite of entrance into the spiritual body, the true spiritual Church of Christ." There is hereby indicated one of the greatest experiences of all—"baptized into Christ"—truly submerged into him, into his spirit, into his way of life, into his work, into his love, and into his nature, the actual "putting on of Christ."—Galatians 3: 27. "To be at one with God we must be freed from sin, which is attained through the divine forgiveness and the atonement of Christ. In the act of baptism is symbolized this cleansing of the soul."—*Priesthood Journal*, October, 1939, page 24.

In baptism, furthermore, we are helped to envision and commemorate three tremendously important and moving events in the mission of our Lord: (1) his death for our sins, (2) his burial, and (3) his resurrection. This typifies something we greatly need to do, and we need, too, the sense of its being done in us, viz., our death to sin, and our spiritual resurrection. "We have rightly magnified baptism as burial, but have not given sufficient emphasis to baptism as a resurrection."—Frost. Baptism is a figure indicating the victory of our Lord over sin and death, and a prophecy that for those who continue a life of righteousness beginning at the new birth, the victory will be consummated in the future resurrection of the dead. "Along the track of the ages," says Frost, "God's plan has been to mark the great events through which he worked out the fullness of his purposes, and to leave some monument to commemorate what he had done."—Frost, in *Moral Dignity of Baptism*, page 25.

The ordinance of baptism, with its varied phases of rich symbology, is like a rare diamond with many facets. It catches the light at varied angles in arresting, appealing, unsurpassed beauty and meaning. As you think about the ordinance, its purpose, and nature, can you conceive of any mode other than immersion that would appropriately and adequately objectify all it is intended to convey?

"Baptism is designed precisely to objectify the facts of repentance and rebirth, and it liberates within those submitting thereto, forces and powers which remake man. The baptismal font was instituted as a type of the grave. The candidate submits himself to the minister voluntarily, enters that grave as a symbol of his spiritual death, yields himself to the representative of Christ in the

(Continued on page 21.)

Make a Date - - and Keep It!

THERE IS a well-known maxim which says: "A turtle never gets anywhere until he sticks his neck out!" I ask, "Does anyone?" Just being born into this world constitutes sticking out one's neck; because the obligation comes with that birth to eat, to grow, and to make one's place in the world; and the place one makes for oneself in the world is controlled by just when, where, and why one sticks his neck out.

People the world over are very much the same—they don't get much done without first obligating themselves. So the first requisite toward getting something done is to obligate ourselves. *Make a date,—and keep it!*

HOW DOES IT happen that anything ever gets done? Does it just happen that dinner is ready at six o'clock, or haven't we actually made a date and kept it? Does it just happen that we get to church at 11 o'clock on Sunday morning, or haven't we made a date and kept it? Many dates are made that are never intended to be kept. It is my observation that people actually *keep* dates to do the things they really want to do.

For instance, one night we drove nine miles to the next town through a blinding snowstorm in near zero weather just to see a picture that we had decided the week before we wanted to see; and whenever I am tempted to remain home from something just because of inclement weather, I recall our wild drive that night just to see a movie; and I resist the temptation.

Then, on the other side of the ledger, I recall the time we drove seventy miles to a district conference, threatened constantly by floods which might have endangered our lives. Later we learned that less than an hour after we had passed a

certain section of the road it was completely washed out. Often we have remarked that if we wanted to do something we would do it in spite of "hell and high water." We didn't know about the "hell," but we certainly hit the "high water" to attend that conference.

In both instances, we had *made a date* to do certain things, and we had kept those dates.



VERDA E. BRYANT

I HAVE LEARNED that it is of little avail to say to our friends, "Come over and see us sometime." "Sometime" is no time to get together, for "sometime" never seems to come. It is much better to make a definite date—and keep it.

I had a friend—a lonely friend—whom I had always intended to ask to lunch that we might "chin over the food," become better acquainted, relieve some of her apparent loneliness, and enjoy each others' fellowship; but I was always so busy that I never got around to asking her. Now it is too late—my opportunity has flown—for she has gone on to that place where there is no need for lunches, where there is peace and comfort, and

By Verda E. Bryant

where she is no longer lonely; and I am left to bemoan the fact that *I didn't make a date!*

As I look back over my life and my work in the church, I can see that the only things I have done are those to which I definitely obligated myself; and the many things I wanted to do and which I often wish I had done, have been left undone, actually because I did not *stick my neck out!* There are some things I wanted to do with the Stone Church Blue Birds this past winter, but I didn't make a date to keep, and now it is spring, Conference has come and gone, and it is too late; and I can only resolve that henceforth when I want to do something I will *make a date—and keep it!*

ZION WILL NEVER be built by a people who just desire to build Zion. Desire must be converted to a *desire* if we are to get the job done. We may acknowledge the fact that there is work to be done, that someone must pitch in and do it; but until the realization hits us squarely in the face that the person who must pitch in and do it is the person we see when we look in the mirror, Zion will remain only a goal, and Jesus will have to delay his coming still longer.

As we look in the mirror, we acknowledge the fact that we are good Latter Day Saints, that we do want to see Zion built, and that we do want to help in that building. However, right now all we can do is to get out to church on Sunday morning and to prayer services on Wednesday evening, because there are so many routine duties to take up our time; there is the living to make or the home to be kept, and the children to rear; but, we tell ourselves, after Timmy and Trudy grow up, then we'll help. Is that a date? Will

www.LatterDayTruth.org

we keep it?

What might prevent us from keeping it? After Timmy and Trudy have grown up, there may be a little Timmy or a little Trudy who needs our attention; lumbago might settle in our backs; or we may feel it's a case of "you can't teach an old dog new tricks"—that inasmuch as we've never taught a class, or led a group of youngsters, we won't know how, and feel we are just too old to start in now to learn. Besides, the youngsters will get on our nerves; and we reason that Zion should be built by the young—those with zeal and forcefulness—not by those in the later years of their lives.

Any of a dozen things might come up to prevent us from keeping such a date, and the realization comes to us that because we have never taken an active part in the building of the kingdom, our Timmy and our Trudy—in the prime of their lives—aren't very much interested in Zion-building.

SO, LET'S NOT make the date for so far ahead; let's make it for now!

Mark the date on our calendar of the next women's department meeting—then go!

Is there someone sick or lonely who needs a friendly call?—then call!

Are teachers needed in the church school?—then teach!

Are leaders needed for a week-day activity for the youngsters to tie them in closer to their church?—then lead them!

Will our pastor please suggest how we can help in the work of the church in our branch?—then work!

There is a place for everyone in the building of the kingdom, and it can only be done if we *make a date—and keep it!*

But, we ask, what of the time it will take from our routine duties? What will we do with our Timmy and Trudy? What of the scrubbing, the laundry, the ironing, the dishes, the daily cleaning and dusting?

Why not take Timmy and Trudy

along and they, too, will absorb some of the life-giving strength which comes from associating with, and working with, those who are building the kingdom. They will learn how to conduct themselves in a group, come to the realization that they are not the center of attraction—the only jewels in the crown (as they are apt to become in the home)—but that they are a part of a larger whole and become jewels only as they earn their place in that crown.

While ironing, scrubbing, and doing dishes, great plans can be laid; it takes only arm power, not brain power, to do these tasks.

As to our routine tasks, there are few of us who do not waste some time. True, if we add several hours of work a week to our routine, there will not be so much time to talk over the back fence with our neighbor as we hang up the washing, but what have we missed if we haven't heard the whole story of Aunt Jane's brother-in-law's mother's troubles? And if we have to remind our telephoning friend that we are due at church in half an hour and we still have to comb our hair, we won't hear all the gossip about how scandalously Mary Smith's Johnny is carrying on with Jane Doe's Susie; but as we work into our important job of Zion-building, the troubles of Aunt Jane's relatives, and the carrying-on of two teen-agers will be important to us only in that we may find some way to help them.

Then again, we can learn that it is no disgrace to neatly stack the dishes until we get home from the meeting; that the extra couple of hours the beds are aired while we make that call and before we get them made will improve our sleep that night; and that two days' dust on the mantel dusts off as readily as one day's—perhaps more readily because with a light heart that comes from having a reason for the hope that is within us, our work becomes easier, and we swing through it in jig time.

The dishes, the beds, and the dust will very patiently await our return.

I, who would run when my Heavenly Father bids me to walk, find a lesson in the patience of my housework. If I could only have such patience! If I could just bide my time and take things in my stride, knowing that eventually things will work out for the right—as does my housework—instead of jumping in where angels fear to tread to get things done my way and now, I would save myself, and others, much grief.

Then, too, if we *make a date—and keep it*, there is no time to be bored with the routine of life. We've just so much routine work that has to be done, and we whiz through it because we have a date and we are going to keep it and we find that actually we get just about as much done as we would if we didn't keep our date.

We find we have more friends whose interests are the same as ours, whose dates correspond with ours and with whom we have more enjoyment in planning and accomplishing those things which will further the cause of Zion, than we ever had gossiping with those who have not this goal, and we wonder how we could ever stand to live without these friends we have made while working for Christ and his church.

So, in order that we may help in the building of the kingdom of God on earth, in order that we may speed the second coming of our Saviour, in order that we may give new meaning to our own lives, let us take stock of our talents and the jobs that need to be done, give of our time and our energy, stick our necks out, and then *make a date—and keep it!*

Let us strive to improve ourselves, for we cannot remain stationary: one either progresses or retrogrades.—Mme. du Deffand.

The things taught in schools and colleges are not an education, but the means of education.—Emerson, *Journal*, 1831.

They Loved to Learn About Worship

By Thelona D. Stevens

One of the popular courses of the past year has been that on Worship, using the text prepared by C. B. Hartshorn, "Let Us Worship." This excellent course has been the means of bringing many into deeper appreciation of what true worship means, and the interest which has been shown in this course proves that leaders and lay members alike are anxious to develop the ability to truly worship. Both individuals and classes report enthusiastically their enjoyment of the course. More than a few have expressed their regrets when the end of the course was reached.

A WHOLE DISTRICT STUDIES

A few weeks ago Brother John Rogers, District Director of Religious Education in Eastern Michigan District, reported to this department a plan whereby the entire district might study this course on worship. The plan was this:

There would be two classes. The first would be in the northern half of the district, and would combine Bay Port, Caseville, and Owendale with Brother Rogers as teacher, assisted by Eldon Winters, a Grace-land graduate. Elder H. E. C. Muir, of Valley Center, would organize the second class in the southern half of the district.

Brother Rogers observed: "If this plan is completed, the whole district will have had an opportunity to take this course."

Now the first class has finished the course, and a few days ago this department issued course cards for twenty-eight members. The report from the director, however, told a yet more interesting story:

"There are three or four more who will complete the work. . . . It is always good when most of the

class members complete the work, but I feel that the outstanding feature of this class was the devotion and unity that existed at each session. . . . Although our enrollment was thirty-nine, our attendance was between fifty and seventy throughout the series."

Then Brother Rogers referred to the class being organized in the southern part of the district: "Our second class in Worship is now getting under way, and we shall send you the enrollments next week. It appears that our attendance will be smaller than in the first class, but we have a number of our leaders, and by working through them, we trust the work will go forward."

Thus, we see the whole Eastern Michigan District goes to school to learn more about planning and conducting worship services in the various church services and also in the home.

THESE LOVED IT, TOO

Sister Lois Shipley, Director of Religious Education for the Spring River District, served as the teacher of a class in Miami, Oklahoma, in this same subject, and was most enthusiastic about the outcome of the class. Before each class session they had a short (not over five minutes) worship service, illustrating the various types. By way of appreciation, she says: "I am sure Brother Hartshorn would be gratified if he could have heard some of the discussion on his presentations. I might say that the class 'just ate it up' and agreed that the use of many of the suggestions sound appealing. The methods are being used by those leaders who took the course, too."

A very interesting feature of Sister Shipley's report is a list of the branch officials who attended and completed the work for credit, which included:

E. G. Gilbert, Church School Director; Marjorie Gilbert, Children's Leader; Ethel Gaston, Music Leader; Ermajean Jackson, Women's Leader; Hazel Rook, Women's Department Teacher; Melva Sample, Zion's League President; Alma Sample, Librarian; Walter Sample, Branch Solicitor; and four church school teachers: Helen Adams, Gladys Goettel, Edna Klimek, and Esther Wilson.

There were nine others who also completed the course, making a class of twenty-one to receive credit for their work.

The awarding of the course cards was planned for a time when the District President, William Patterson, could be there to preside at the worship service which preceded the presentation of the cards. A candle-lighting vesper service was arranged, based on the worship suggestions for March 10, 1946, in the *Herald* of February 2, 1946. (This department will send copies of the order of the service adapted by the Miami class, if desired.)

If you are interested in studying this course, or any others, our department will gladly furnish full details, which are in Bulletin No. 102, sent free on request. Just write to the Department of Religious Education, The Auditorium, Independence, Missouri.

Tribute to Mary George

A true mother in Israel, Mary E. Hulmes George died on March 8 at the age of eighty-eight. She was an example of a real Christian; with her, God's work was always first. She loved the Restored Gospel and her home was always open to missionaries. E. C. Briggs, A. H. Parsons, O. B. Thomas, and S. F. Cushman were among those who shared this hospitality. Sister George reared four motherless children as well as two of her own. Those who knew her can say, as J. J. Cornish said to his good wife, "Little mother, we shall meet on the morning of the first resurrection."

ALMA O. CURRY.

Kirtland Route
Willoughby, Ohio
www.LatterDayTruth.org

Missions Abroad Project

That \$25,000 Fund and How to Raise It

By F. M. McDowell

The General Director of Religious Education whose department is responsible for the general supervision of the Zion's League, here explains the special "Missions Abroad Project," provides detailed instructions as to procedure to be followed by district and local Leagues throughout the church, and summons all to action.

It's Time for Action

The *Saints' Herald* for May 31, constitutes, almost from cover to cover, a "Call to Action" addressed to members of Zion's League throughout the world. The \$25,000 Missionary Project has now been officially launched. Indeed, it is on its way. The young people of the church through the General Zion's League Council asked for it and got it—just like that. There is no turning back now. Anyway, who wants to turn back?

What's needed now are a few detailed plans and many months of good, honest toil. To help get the ball rolling, we submit the following:

What It's all About

The church wide Zion's League is undertaking the task of raising a fund of \$25,000, a major portion of which will be used by the general church in promoting missions abroad. A small portion of this fund will be used to purchase two bronze busts of the late President Smith. (For complete information see *Saints' Herald*, May 31, 1947.)

Who Started It?

This project originated in the office of the Presiding Bishopric of the church during an interview with a committee representing the General Council of Zion's League. This committee was authorized by the council to request of the Presiding

Bishopric an assignment of a task worthy of the mettle of the youth of the church and yet in harmony with the objectives and program of the church.

It has the unqualified endorsement of:

1) The leading administrative quorums of the church, namely the First Presidency, Quorum of Twelve, and the Presiding Bishopric. Signed statements to this effect will be found in the *Saints' Herald* for May 31, 1947.

2) The Department of Religious Education which is charged by the general church with the responsibility of carrying forward the work of Zion's League generally as a part of the total Religious Education Program of the church.

3) The General Zion's League Council which during the late Conference sustained the project by a unanimous vote.

This project represents the proper business of young people:

1) It is an opportunity for the young people to give real meaning to the great commission, "Go ye into all the world and preach the gospel to every creature."

2) It is consistent with the new interest and attention being given to missions abroad by the general church.

3) It is a fitting response to the increasing pressure that is being brought to bear on the young peo-

ple of the church that they share now in the life and work of the church.

4) It is representative of the growing disposition and ability of the young people to take active part in the major activities of the church, sharing sacrificially in all of such.

5) It moves in the direction of an adequate educational program for our young people. Through it our young people may best develop an interest in, an understanding of, and skill in carrying forward the work of evangelism, the stewardship program, observance of the financial law, and the work of the church generally.

6) This project represents in concrete form the new international note of Zion's League. Here, as in no other way, Zion's League comes, indeed, to be the youth of the church united in action for Christ.

It must be understood that this project:

1) Is to be carried forward only with the complete understanding, approval, and co-operation of the administrative officers of stakes, districts, and branches throughout the church.

2) Is to be a definite part of the total program of such stakes, districts, and branches. It in no way supplants or takes the place of the regular work of such administrative units.

3) Along with meeting the obligations of this project, the young people are expected to share happily and whole-heartedly in the privileges and obligations of church membership.

4) Is a part of the total program of Zion's League. It in no way is to be considered a substitute of a continuing purposeful balanced League program in every stake, district, and branch of the church.

5) Is to be based upon, rather than supplanting, observance of the financial law on the part of the young people of the church. The

project is in no sense a substitute for meeting the obligations of membership in this respect.

6) Funds for this project are to be raised by the group efforts of Zion's League throughout the church rather than by individual offerings on the part of League members.

7) Funds contributed under this project are to be received and receipts issued by the duly constituted representatives of the Presiding Bishopric, i. e., Bishops, Bishops' agents, and solicitors throughout the church.

Here is what you can do to help this good cause in your district:

The district young people's leader or supervisor is the responsible leader for promoting this project in the district. The official textbook for this project is the *Saints' Herald* for May 31, 1947.

The district young people's leader or supervisor should first of all discuss the project with his district president and perhaps later with other district officers, especially the Bishop or Bishop's agent of the district.

The district leader should assure himself of the full and complete support and co-operation of the district president or other district officers in the promotion of the project in his district.

If possible, agreement should be reached on such matters as:

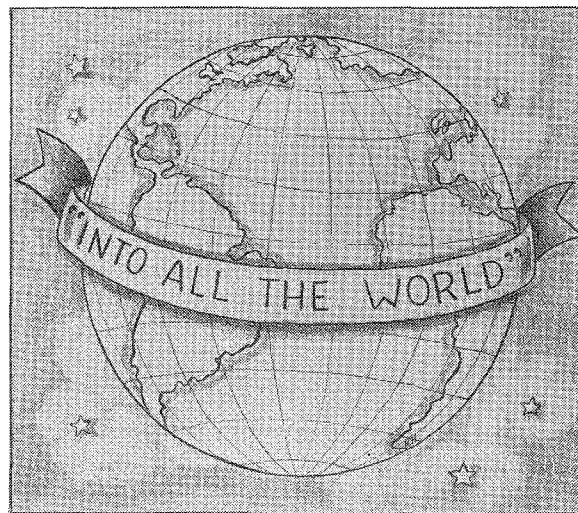
1) A reasonable quota for the Zion's League of his district.

2) Ways in which the project may best be promoted in the district, i. e., a district youth conference; young people at reunions; distributing instruction leaflets and posters; visiting each branch and local League; assisting local leaders to map out ways and means of raising funds; bring to the attention of the local workers some of the suggestions provided below as to methods of carrying out the project in the local League.

Here is what you can do in your branch:

The young people's supervisor of the branch is the responsible leader for promoting this project in the branch. His official text is the *Saints' Herald*, May 31, 1947.

Before launching the project in his League, the local young people's leader should discuss the plans thoroughly with the pastor of the branch. In these discussions, he should seek to assure himself of the complete understanding, support, and co-operation of the pastor in carrying forward the project.



Following this, it may be well for the young people's leader to:

1) Talk it all over with the Bishop's agent or solicitor.

2) Call a meeting of the local Zion's League cabinet, canvass the project, and agree upon steps to be taken to promote it.

3) Agree upon a quota for the branch.

4) Agree upon ways and means of raising the money.

5) Assign responsible persons or committees as needed.

Here are a few of the many things the local League could do:

1) Keep the bulletin board of the church supplied with materials on the project and its progress.

2) Provide a large and attractive "thermometer" which indicates the

progress of the League in raising its quota.

3) Arrange with the pastor for one or more sermons on Missions Abroad in general and the special project of the League in particular.

4) Arrange for one or more Sunday evening panel or forum discussion at which time the entire project would be presented to the branch.

5) Appoint members of the League to conduct research covering interesting aspects of the missionary program of the church, especially in foreign lands.

6) Correspond with missionaries now serving abroad or with those having so served.

7) Correspond with members of the church in missions abroad.

8) Arrange to conduct interviews with visiting missionaries covering interesting facts and experiences in connection with missionary work.

9) Conduct classes or discussion groups using article in *Saints' Herald*

for May 31, as text. It might be well to have individual members of the League make reports on some of the articles found in that issue of the *Herald*.

10) Devote a session or more in the League to discussion on method of raising money (see page 14, *Saints' Herald*, May 31, 1947), this with a view to planning best methods for your branch.

11) Prepare and present dramatic skits calculated to stimulate interest in missionary enterprises in general and in this special missionary project in particular.

He who loses wealth loses much; he who loses a friend loses more; but he that loses his courage loses all.—Cervantes.

Rebirth OF A Nation

(Written from Mexico)

By
NORMA ANNE
KIRKENDALL



THE SPARKS FROM the volcano came tumbling down, and the cracking of the advancing lava seemed ominous amid its red glow. The horses stood patiently there and by their side a silent figure wrapped in colorful *rebozo*. He is a Tarascan Indian, you cannot mistake his identity or ancestry. These horses of his had brought us to see the spectacular Paricutin. As Cruz (Cross), my little horse boy, guided us over treacherous rocks and hot lava, I found that he, too, is Tarascan and spoke nothing but his native Indian dialect—until the volcano and the advent of tourists. Now he is rapidly becoming tri-lingual.

This ancestral land of theirs was rather worthless but now is absolutely useless. The lava and the ash have reduced it to utter desolation. A lone church spire shows where once a town had stood, now a ghostly forest of dead lava. It took a holocaust to carry civilization to these Tarascans.

We were in Morelia on Corpus Christus Day, a fiesta which brought thousands of Indians in from the hundreds of villages near by. Here riches and rags mingled freely but a common disaster is theirs. The hoof-

and-mouth cattle disease has reached such gigantic proportions in this section that American engineers were asked to help. One of the necessary evils in eradication of this disease is the killing of the affected cattle. Rumors flew and soon the word had spread that the Americans were burning villages, destroying cattle, and killing people. Fear of the unknown is hampering the work.

Uruapan is the center of the production of fine lacquer work, but recently this art has been slowly disappearing. Until the new president, Aleman (a man whom I much admire) set up a government subsidy for the preservation of native arts, they were slowly being lost.

Near Toluca thousands of hectares of land are gutted and lined by deadly erosion—the work of centuries of wind and water. Once more the government has stepped in to save the remnants and restore the remainder to the impoverished inhabitants of the adobe towns.

At Cholula, inside the Pyramid, the little lady who goes ahead to turn on lights, deplored in rapid Spanish the fact that so few tourists are now visiting Mexico, and she said, "This is one of the first places

they cut off their list." She could not understand why interest should wane in the archaeological offerings of this rich land. Nor can I.

The fifth annual Book Fair is being held about the Monument to the Revolution. Thousands of books from all over the world are in these stalls. Education exhibits trace progress typified by the Alphabetacion Program, a method by which every person in the country is learning to read and write. Many people wander about the fair, but a simple puppet show holds them spellbound.

At Monterrey, I inspected the grade card of Pepe's sister, an almost perfect average. She takes piano lessons and sings and hopes to become a great concert artist. Her brother, my friend, is now working at a spot twelve hour's journey by horseback across the mountains from his home which is a two-hour journey from the nearest village, which in turn is thirty miles from the highway.

Everywhere is construction: schools, libraries, hospitals, and residences. The building boom has extended in every direction except churches, and the crumbling cathedrals are merely braced against further deterioration. An omen?

One must know the geology, geography, anthropology, history, religion, and politics of this land to completely understand what is happening. In simple words, this spells birth of new ideas and rebirth of ideals. Education in all life phases, be it agriculture or book learning, is changing the pattern from mere acceptance to active participation. Everywhere I see signs of increased infidelity to Catholicism and an intelligent approach to the problem of bettering their standard of living.

That Tarascan Indian, a symbol of historic silence, now may vote and earn his just needs (a condition that once existed on this continent but was lost through iniquity). Thus democratic equality is reborn, gradually and with growing pains.

Just a Housewife and Mother

By Zealia Jennings

THE SPEECH CLASS wasn't very large but it had a special quality of friendliness about it. The instructor had asked them to tell about the work they were engaged in doing and how they happened to be in that kind of work.

She was just a housewife and mother. So were several other members of the class. What could she say about her work? How did she get into it anyway?

In the first place her best girl friend used to tease her about wanting to be a teacher. This girl friend was going to be a nurse. She had thought it was fine to be a nurse, but she preferred teaching.

What she wanted to do would take a great deal more schooling than her family could afford. She would have to use her commercial training to get funds for higher education.

She took a position as a bookkeeper Later, she tried a new job as a stenographer.

In the meantime, there was a young man at the church who was becoming very interested in her, so much so, in fact that he persuaded her to marry him.

NOW she had a still different job. It was a period of adjustment and before it was thoroughly made she had another work to do. She was the mother of the finest boy in the world. At least they thought so until his brother came along. Then when Sissy was born they knew they had the most precious gift of all.

Now they began to grow up all over again. They learned to play with the "kids." Those ball games in the vacant lot in front of the house were a revelation in character building and co-operation. They found that the second boy was one to adhere closely to the rules. Of course, he had to learn that everyone did not always put the same interpretation on the rules that he did; that he would have to give in some times to the other fellow's ideas. Mother wanted to give Sissy a big margin in their games and did, but Dad played as hard as he could and kept them all racing around to keep up with him.

They learned to work together, too. The schedule they made and tacked on the kitchen wall for the three to do dishes by saved many an argument about whose turn it was to wash, wipe, or clean up. The yard had to be cleaned periodically, too. They all saw the humor in the fact that the fellow next door cut a tree in half to keep the boys out of the branches that extended over the line into their yard. Then he would dump his shorn grass over on their side of the fence rather than take it to the alley and dispose of it.

They learned to pray a new way, too. They used a more straight-forward approach and were sure that the prayers would be answered for their good. They learned what they should pray about and knew that when they prayed their prayers would be used as patterns.

They learned about family loyalty and church loyalty because they were away from their relatives and church associations for so many years.

Then when the oldest boy would bang into the house upsetting everything he came to and call "Mother" in a new deep voice; when his younger brother would seriously discuss what he was going to be when he grew up; when he would say, "Do you think I will be a preacher, Mother?"—when Sissy made so many play houses behind the divan and kept up a rapid fire conversation all the time not caring whether Mother heard her or not just so she didn't interrupt—there was an event that topped all other events of their lives—Joe was born!

NEVER DID A CHILD come into a home with greater expectancy. When there are three children to look on the wonder of babyhood and live a richer life because of the new love that a baby brings into a home, happiness seems almost perfect.

Joe could smile and even laugh before most babies would be focusing their eyes well. His name was a real problem for them though. They had been so sure that they would have another girl that they even had her name picked out. But now there was a boy to name. They had exhausted the grandfather's and father's names on the two older boys. What would

be the best for this new boy? Mother did have a longing for the name of the church founder. It was an old time-honored name and would fit into the family names nicely. Well, the second boy had a secret longing, too. He came into Mother's room the third night and said, "Would it be all right to name him for a good and famous man who is dead?" "Of course," Mother said, "whom were you thinking about?" "Joseph Smith," he said. So he became Joseph and Dad said he must have for his second name the name of his uncle who was a fine preacher in the church.

SHE HAD a full career ahead of her now. She was a teacher at last, but in a much larger field than the schoolroom. She had to teach not only the school lessons that needed extra explaining but finance, budgeting, ethics, religion, music. She had to be a nurse and cook and maid. She had to be an ever ready counselor and judge in time of trouble.

That time some bigger boys wanted to find out what the boys were made of and were going to take them apart in the alley back of the house. She looked out the window when she heard the commotion and came to her senses just in time to stop an angry rush from the back door to protect her offspring. She was frantic. What to do? What to do! WHAT TO DO!

Then the inspiration came. There on the table was a plate of newly-made fudge. So that was why she had made it that afternoon before they got home? Sure. That was it. She seized it with trembling fingers and then calming herself, quietly called out the back door. "Would you boys like some fudge?" The fighting stopped. She called again. They got up from the ground and looked at her unbelievably. She said it again a third time. "Would you boys like some fudge? I just made it this afternoon." Then the oldest boy said, "Come on, let's get some candy." They all filed up to the house and timidly took some of the candy. She urged more and more on them until the plate was empty. Well, they had no more fights or threats of fights after that. They had found out what those new boys were made of and they wanted to be friends.

When the time came to make that speech in class, she not only talked freely about her position as a housewife and mother but heartily recommended it to every girl present.

Rt. 4 Box 446

Independence, Mo.

www.LatterDayTruth.org

HOME COLUMN

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

The Parable of the Housewife and the Sweet Peppers

By Carol Lylas Dawson

ONCE upon a time there was a certain good housewife. Each day she kept her house, and cleaned and cooked for her husband and her four children. And when her housework was done, she would work in her garden.

The garden was the joy and pride of the woman's heart. And in the garden was a row of sweet peppers, which the woman prized above all else in the garden. The plants must be tended long and carefully to bear the rich, red fruits.

But the season was short and the winter came too soon, so the peppers must be watched carefully lest the frost destroy the plants before the fruit was gathered, yet they must be left to grow as long as possible that the fruit might mature.

Now, this woman had a cousin who greatly resembled her. But the cousin had never married, but had gone out into the world to seek her fortune.

One morning, as the woman sat at breakfast with her husband, while the children were yet sleeping, she saw in the morning paper her cousin's picture. For the cousin had now become very wealthy and famous.

As the woman looked at the picture, she became filled with envy and discontent.

"Oh, poor is my lot," she lamented, "and unlucky am I, for my cousin is famous and has wealth and much leisure, while I must labor from morn till night, and have only the mere necessities of life."

And suddenly her little cottage seemed bare and shabby. And so she spent the day grudgingly doing her work and wishing that she, too, might follow the path that her cousin had taken.

By evening, when her husband returned from his work, she was cross and unhappy and scolded her children for every little thing until her husband ached within himself that he could not give her more of the world's goods.

BUT soon the household retired for the night, and the woman slept, and as she slept, she dreamed—

And as she dreamed, she stood by a road that wound off into the distant hills. The woman was filled with a great yearning to follow the road and she wondered

whence it led. As she stood thus pondering, she saw coming along the road, a donkey and cart with a little old man driving it.

"I say, old man," she called, "can you tell me where this road leads?" "It is the road to fame and fortune," he answered. "Many have taken it, but few have found happiness there. But follow me, if you must, and I will show you the way."

"I will come," she said, "but first I must pick my sweet peppers, for no one else will think of them, and they will surely be frosted if I leave them."

"I cannot wait," he said. "You must come now or it is too late." So, not wanting to be left behind, the woman began to follow the cart.

Now it seemed that she was dressed in her very nicest clothes. "It is well," she thought, "for if I am to seek my fame and fortune, it is better that I look my best."

And the woman had a beautiful new coat that her husband had bought for her, of which she was very proud, as she had not too many pretty things.

As she walked along it seemed that great clouds of dust began to roll up from the wheels of the donkey cart. She noticed that her shoes were getting covered with dust. "Oh! my beautiful slippers will be ruined," she thought, so she slipped them off and carried them in her hand.

The dust rose in little puffs with each step she took until soon she noticed that it was beginning to settle on the sleeves and shoulders of her coat.

"Oh, my beautiful new coat will be ruined," she wailed, as she brushed it with her hands. "I wish that the little old man would leave me to go alone. I'm sure I could find the way without him." But no matter how fast she walked nor how slow, the donkey cart was always just ahead.

Presently the little old man turned his head and looked back at her and laughed a croaking, evil sort of laugh. "Why, you wicked old man," she thought, "I believe it pleases you that I am covered with dust and my beautiful clothes are going to be ruined."

And as the woman walked along, she was not at all surprised to see that her pepper row appeared to be growing along the side of the road. The bright fruit shone through the leaves and appeared to be full and mature.

"Oh, the peppers are ready to pick," the woman said to herself. "It will only take a moment to pick them." Then she saw that she had left her basket by the row. So without giving another thought to the old man and the donkey cart, she began the happy task of gathering the luscious, sweet peppers. She picked for some time without stopping, but suddenly as she picked, the vines and fruit became dry as dust, and crumpled in her hand. In dismay, she felt of the fruits in the basket, but they were firm and good.

"Now the frost has destroyed the plants," she said, "but I have saved enough and to spare."

Then she thought, suddenly, of the old man and the donkey cart. But as she looked up they were just disappearing over the rise of a hill in the distance. The old man's evil cackle drifted back to her. For a moment she would have arisen and hastened to catch him, but suddenly she perceived that the sweet pepper row had risen into a hedge and had shut her off from the road so that she could not follow him.

"It is just as well," she thought, "for I have saved my sweet peppers and now I shall not ruin my nice clothes."

Then she saw that the dust had cleared away, and the sun shone brightly on the sweet pepper row. The birds sang, all the world seemed bright and gay and the sun shone brighter and brighter.

And suddenly the sweet pepper patch was the gay patchwork quilt on her bed, and the sun was shining through the window.

"Truly I have had a vision," she said. Then she looked at her husband sleeping beside her. "How dear and good he is," she said. "How hard he works that we might have bread." Then she stroked his hair and caressed him.

She arose from her bed with a song in her heart and dressed and started the breakfast for the family. Never had her children seen their mother in a gayer mood. She opened the door and looked out on her garden. The dew sparkled in the early morning sunshine, the birds sang, and all the world seemed very wonderful. "God has been very good to me," she thought. "For my children are strong and intelligent, my husband is kind and good, and surely I have a fine garden. I doubt if there is a finer one in the neighborhood."

"Today should be a good day to pick the sweet peppers."



Happiness in Service

The life of Virginia Lee Butterworth was an example and a challenge to all young church people to find joy in the work of mature life.

Regular listeners to Morning Devotions on Radio KMBC were accustomed to hear a fine young group of singers presenting the hymns on Friday mornings. Among them, Virginia Lee Butterworth, wife of Robert W. Butterworth, daughter of Mr. and Mrs. John A. Taylor, was one of the most talented and faithful. When she passed away on January 19, the loss was grieved by many friends. On the next Friday, January 24, the program was a memorial service for her, with the tribute below given by Evan A. Fry.

VIRGINIA LEE BUTTERWORTH
1922—1947

WE WISH to say a few words this morning in memory of Virginia Lee Butterworth, whose untimely death last Sunday has brought us a sense of deep personal loss because of her connection with the quartet which has sung our Friday morning hymns for us for several years. She came to this Friday morning group I believe in July, 1943, to take the place of Maxine Thompson, who was moving to Texas to be with her husband in service. She has missed very few Friday mornings since that time, except for three or four when her second child was born in 1944.

Virginia was born in Lomoni, Iowa, but came to Independence with her parents when she was only a few weeks old. She attended the McCoy school, the Independence Junior High School, and the William Chrisman High School. Through all of her school experience she achieved an enviable reputation as a scholar, and as both a vocal and instrumental musician. She began very early to establish a reputation for faithful, dependable, generous use of her talents, and for cheerfulness and good nature. I believe that all of us who remember her could bear witness to those

outstanding traits. I cannot recall ever seeing her without a smile on her face and a laugh in her voice. Her smile and her laugh were not the foolish giggling of one who refused to acknowledge the seriousness of life, but the good cheer of one who had faced life, had savored of both the bitter and the sweet that life has to offer, and had decided that life was worth living and God is good. Her good humor was the kind that comes from a soul that is at peace with itself, with its God, and with its friends.

When her husband was called into the service, I wondered whether Virginia would keep on with her Friday morning singing. Certainly with two babies at home, and a husband away in service, she would have been justified in saying that she could no longer afford the time to practice, or to leave her family at this early morning hour. But if it ever occurred to Virginia to quit, she never mentioned it to any of us. There was no grumbling, no complaining, no change in the cheery smile and the ready laugh, as she accepted the changed conditions, arranged her life so that it could go on as much as possible as it had before, and continued to work at the task she had set herself to do each week as her duty to the church she loved.

The last time I saw her was the morning of Friday, January 3. That was the morning when the thermometer hit 20 below in Independence, and snow was drifted deep in walks and roads and driveways. Under the circumstances, Virginia would have been perfectly justified in refusing to come out, but she braved the drifts and the cold to reach my car upon the road in front of her house, and sang that morning as if it were all in a day's work. Next week, on January 10, she sang for Brother Sorden on Friday morning, and the next day went to the hospital for the birth of her third child—a beautiful girl. Her joy knew no bounds then, for the first two children had been boys, and this girl was the fulfillment of all her dreams. Everything was going well until last Sunday morning, January 19; and then suddenly, within ten minutes, she was gone. It was one of those unpredictable things which no one could have helped and for which no one could be blamed.

She leaves an empty place that can never be filled. She will be missed as a daughter, as a sister, as wife, mother, and friend. To her family we extend the sympathy of the radio audience which has profited so many times from her faithful and generous service, which was always

www.LatterDayTruth.org

done without ostentation or hope of reward.

Somehow we cannot make ourselves believe that God took her away. I do not believe that it is, or ever was God's will that we should be separated from our loved ones by death. Death is present with us, even in life, as a result of sin. Jesus did not teach that we should ignore death, or that we should not weep and sorrow for the bereavement which death brings. He, himself, wept for the loss of his friend, Lazarus. But Jesus did teach, and he did prove by his own death and resurrection that he who lives by the laws of God, and who believes on Christ and the power of his resurrection, shall have power over death. When in spite of God's warnings, death became inevitable for the human race, God in his great love gave his Son, that there should be no terror in death, no sting, no victory of death over life. And no matter whether we go early or late, whether we die quietly in bed or on the battlefield or under the fangs of wild beasts in some pagan arena, nothing can separate us from the love of God which is in Christ Jesus our Lord.

We sorrow for our loss, but we shall continue to try to follow the example of Virginia's good cheer and faithfulness and helpfulness, knowing that in the keeping of God's love she is happy and secure, and that in that love we, too, may face the future with hope and with assurance that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

On Borrowed Time

All those who live on borrowed time
Are lucky in a way;
They must live to the fullest each
And every passing day.

That kind deed that they thought to do
That kind word they would say
For them there is no "putting off"
It must be done this day.

They must do all the good they can
'Ere the sands of time run low
This hour is all they're sure of
Soon comes the call to go.

But in living life the way they must
'Ere they're placed beneath the sod
They find great compensation—
They've been living close to God.

While we, poor fools, with endless time—
How we procrastinate!
When our time comes, we're not ready
We've done "too little" and "too late."

—G. Ruth Harpster.

The Right To Blunder

By KATHERINE KECK BEAR

You can't make a discord on the piano if you never touch it. You'll never spell a word wrong if you don't make the effort to learn, because "x" will do for everything. Little children in Sunday school will never be misguided by your teachings if you won't teach.

So why take a chance on blundering? You're bound never to make a mistake if you never do anything—except possibly that most unforgivable mistake of all, sitting in the easiest chair all evening because you got there first.

We're here to blunder. We take our baby fingers and spoil their ineffectual pink softness by daily practice on the piano, by gaining skill in using a ball, a pen, a gavel, a flag, or the Bible.

There is the law of trial and error. If you hold a Chinese checkerboard, and shake around on its surface several marbles of different sizes, you'll wind up with a correct total of all the marbles on the board that have the right size to fit the holes. The little ones fall through, and the big ones refuse to be accommodated by a scone too small.

But it takes time. And some shaking around. And marbles free to move.

That's life. You take your shifting around, you by-pass the right-sized hole more than once, you blunder into all sorts of other marbles on their individual routes. Maybe you finally find the right hole, fit yourself down into it for a while, only to have one of the oversized ones come blundering down the board and bump you loose to hunt another.

Man is governed by the physical law of the survival of the fittest, with the addition of a nature that is self-starting and self-propelling; and in so effective a way, that a bump on the spiritual being can be transformed from the "equal and opposite reaction" demanded in nature,

to a reaction-in-any-way-he-wants-to-go.

A man confronted by deep sorrow can choose how to use it. He applies it to his particular gift, puts the whole force of his emotion into it, and has for his use, power, instead of a potentiality for defeat. Behind every real masterpiece that has carried human emotion from one generation into the next is *fruitful spiritual effort* that has been routed from despair or negative sorrow into a positive vessel for carrying strength to others.

We have to have the positive vessel ready, though, before the storm. Mechanically we build for physical and mental strength in youth. We groom our mental and moral reactions through a daily process of building right habits of thought. Just as the concert pianist throws away millions of notes, right and wrong, while he gains possession of the muscles of his body, so we throw away millions of right and wrong *attempts* at the art of living right.

If nine tenths of our effort may be classified as practice, then, as we observe efforts of others, we are bound to allow them at least nine blunders for one good performance. The blunders to be classified as transitional and put into the category with the lost notes of the virtuoso.

So, if the choir director's petticoat hangs a bit, or if the high point of a sermon is drowned by the sudden wail of a baby—or even if a woman blunders once in the teaching of her Sunday school class or the president of the church is too positive for our taste, once, these things are lost notes on the air. Better things are on the way because someone had the courage to take an unknown path and the fortitude to chance mistakes on his way to perfection.

News Briefs

Chicago, Illinois, District

President, Joseph E. Baldwin

A resume' of women's activities in the district for the year was given by Mrs. Genevieve Lusha, district leader, at the annual mother-daughter banquet held at the Piccadilly Tearoom on May 9. One hundred four women attended the banquet, and recognition was given all district and local officers. Mrs. Fern Baldwin, assistant district leader, was in charge of the program. Gloria Fisher sang a number of arias honoring the mothers, and the oldest woman present was given a gift. District President Joseph Baldwin and E. J. Gleazer, Jr., president of Graceland College, were given \$275 as a gift from area groups for the furnishing of a room in the boys' new dormitory to be erected soon. President Gleazer's acceptance message, "True Religion or Confusing Superstition," will be long remembered. The presidents of various evening groups in the area were responsible for the table decorations.

Under the direction of Melvin Fowler, district youth leader, a Zion's League retreat was held at Y. M. C. A. Camp Duncan on the week end of May 23. Activities of the retreat included worship, study, discussion, and recreation. The camp was widely advertised in the branches, and on Friday evening, seventy young people between the ages of thirteen and twenty-one enrolled. Theme of the retreat was "Does It Make Any Difference?"

—Ruth Dickens, reporter.

First Chicago Congregation

Pastor, H. T. McCaig

Several members from First Chicago Branch participated in the district choir's presentation of "Olivet to Calvary," by Maunder, at Central Church on April 3. D. M. Wiesen was the director; soloists were Sally Anderson, Gloria Fisher, Paul Deaver, Jack Wight, and Dick Keir. Ruth Skinner was at the piano.

H. T. McCaig gave the pastoral message and J. A. Jacques the Communion talk on Easter Sunday. Other speakers for the month of April were Lyman Jones, J. E. Baldwin, and D. M. Wiesen. Gloria Fisher and Paul Deaver were soloists. The theme for April was "And Be Baptized"—a part of the yearly theme, "Share Christ's Gospel, Keep His Law."

Beverly Irene Gelhorn, infant daughter of Mr. and Mrs. Jack Gelhorn, was blessed at the April 6 worship service by Elders H. T. McCaig and Lyman Jones. Clarence Candy was baptized by D. M. Wiesen and confirmed by H. T. McCaig and A. O. Skinner.

The North Side Study Class met at the Wiesen and Jones homes in April. Nina Campbell was hostess to the Ssenippah Guild and Margaret Newlin to the Friendship Guild. The North Side Circle met at the home of Betty Behnke; Ruth Wiggins was co-hostess. On April 17, members of the circle held a potluck luncheon at the church with Jane Johnson, Elizabeth O'Reilly, and Marie Swanson as hostesses.

Zion's League meetings are held each Friday evening. On April 21, the men and boys met at the church for an evening of fellowship, entertainment, and refreshments.

A union meeting of the women of Chicago District was held at First Chicago Church on April 29. The devotional was planned by Fern Baldwin, and Joseph Baldwin gave a review of General Conference. Sally Anderson

sang two solos, accompanied by Esther Nelson. Tea was served following the meeting in the lower auditorium by members of the North Side Circle.

The women have voted to adopt another German family for the summer.

—Velva E. Castins, reporter.

Hammond, Indiana

A district youth assembly was held in Hammond Branch on the afternoon of March 16. The meeting was supervised by Mike Fowler, district young people's leader. After the two o'clock potluck luncheon served by the Hammond League, a worship service, discussion period, and short business meeting were held.

Forty-four *Herald* subscriptions were secured by Eleanor Meyers, book steward, during the church-wide drive for new subscribers. Hammond Branch doubled the quota assigned it by the district officers.

The women continue to meet bi-monthly. Preparations are being made by both the afternoon and evening groups for a bazaar in early fall.

The boys and girls were in charge of the 9:45 worship service on Easter Sunday morning. Communion was served the following hour.

Recent speakers have been President John Garver and Elder Kenneth Lusha.

—Emma Guse, reporter.

Chillicothe, Ohio

Plans for June include Children's Day services with Charles Parker as morning speaker and Millard Weese of Lemrick as evening speaker. A committee has been appointed to arrange the Father's Day program. On June 21 and 22, the Zion's League will hold its third annual League Day with Elders Elmer Caldwell and George Howdyshell of Lancaster as guest speakers. A memorial service is to be held on June 29, honoring Joseph and Hyrum Smith. The Independence Day sermon will be given in the evening by Elder E. K. Caldwell.

—C. W. Parker, reporter.

Edmonton, Alberta

Pastor, Alvin Walvatb

Attendance has increased so that the present church home is inadequate for the needs of the group. A building committee composed of William Owen, David Larmour, H. B. Seaman, and Eleanor Bowerman, was elected on April 26 to draw up plans for a larger and better equipped church. The women cleared over \$100 for the building fund at an auction sale and pie social. They have also sent food, clothing, and soap to the needy Saints in Europe. The Leaguers helped to purchase the piano that is now being used in the church.

The cantata, "Calvary," was presented by the choir on Easter under the direction of Eleanor and Mrs. C. R. Bowerman. Eleanor Bowerman had the feminine lead in the Edmonton Civic Opera, "Prince of Pilsen," and was awarded a one hundred dollar scholarship several days later to aid her in continuing her vocal training. Stewart Dallyn, who had just received his Bachelor of Science degree from the Alberta Branch of the Agricultural Institute of Canada, was awarded two scholarships last year. He has also been given first-class standing and a university honor award. Georgiana Burton and Mildred Pearse, who have been in nurses' training, were recently graduated.

—Ardella A. Clark, reporter.

Jonesport, Maine

A one-day conference was held in Jonesport on Sunday, May 18, with District President Newman Wilson in charge. The following men were ordained to the priesthood: Eugene Look, elder; Calvin Crowley and Maurice Gray, deacons. Officiating at the ordination service were Apostle George Lewis, and Elders Chester Gray, Newman Wilson, Willis Foss, and Benjamin Carter.

On the following Sunday, a conference was held at Stonington. Laurence Carter was approved for ordination to the office of deacon at this meeting. The theme of the 11 o'clock service was religious education. Mrs. Frances Look and Mrs. Virginia Pliskowski gave talks on leadership and teacher training courses. Music was provided by the junior choir under the direction of Marjorie Billings. At 2:30 in the afternoon, the Jonesport choir, directed by Geneva Church, gave the Easter cantata, "The Lord's Prayer." Apostle George Lewis spoke in the evening.

—Mrs. L. J. Eaton, reporter.

Australia

Twenty-fourth Mission Conference

Delegates from nearly all of Australia's thirty-three branches and groups and representatives from New Zealand attended the twenty-fourth mission conference held in Sydney. The church appointees, who had assembled prior to Easter for preconference lectures and discussions, conducted the services assisted by local men. Sixty members of the priesthood met in Leichhardt Church for a Communion service, but Balmain Church and the Astra Theater, Drummoynne, were the main activity centers. The general Communion service was attended by 460 people and church school by 360. This broke all previous records of attendance at mission conferences.

The cantata, "Darkness to Dawn," was presented by a fifty-five voice choir under the direction of Fred Rawson to an audience of 550. Les Dalziel, youth leader, conducted the concert. Spirituality reached a peak at the prayer meetings and choral Communion service.

The acquisition of another mission home was reported. This third home is the contribution of Mr. and Mrs. Cramp of Carnegie Branch, Melbourne. Gifts of money include 300 pounds given anonymously and 450 pounds received from the sale of property for the mission home project. This project was started in 1940; total contributions since then amount to 3,774 pounds.

Three hundred thirteen baptisms and thirty ordinations were reported for the two-year conference period. Australia's membership is now 3,280. Attendance at the last Tiona Reunion was 700, and it is anticipated that provisions for 1,000 campers will soon need to be made. The grounds, which have been held by a company of Saints as shareholders, is being given to the church with all attendant assets. A special bill is before the New South Wales Parliament which will give the church necessary legal status to hold property. This bill was originally prepared for presentation in 1932 when High Priest W. J. Haworth was in charge of the mission, but delays occurred, and it is just now being voted on.

Victoria District Easter Reunion

Although many regular attendants of the annual Easter Reunion were in Sydney for the mission conference, a large number of Saints gathered at Wesgarth Church in Melbourne on Easter Sunday. Local officers from the various branches assisted in presenting the services. A play, "An Hour in Liberty Jail," was staged

by Carnegie Branch, and a "Tahitian Interlude" was arranged by Elder S. W. Ballard of Geelong, former missionary to the Society Islands. Following the Communion service, Elder Shaw of Carnegie Branch gave the Easter sermon.
—H. G. McGurk, reporter.

Chatham, Ontario

Pastor, J. A. Pray

The pupils of Merle Bekaert's church school class were the willing subjects in a demonstration of the correct and incorrect ways of conducting a class. This demonstration was given on April 1 as a climax to the leadership training classes taught by Helen Kelly.

On Sunday evening, April 6, a pageant, "The Meaning of the Cross," was presented by the Zion's League under the direction of Royal Wood, who was assisted by Paul Wood, Mildred Hodgson, and Helen Kelly. Edna and Sylvia Prevett gave a flannelgraph illustration of the Easter story at the church school hour. Jimmy Hodgson read the Scripture at this service; Corabell Wood and Arlene Dauphin sang a duet.

April 24 was observed as ladies' night at the Men's Club monthly supper meeting. Under the supervision of Monitors Pearl Canniff and Audrey Steinhoff, the Wansakasing Oriole girls served a "deep South" meal.

Elder R. T. Brown of Merlin was guest speaker and Emerald Liddard, soloist, on the evening of April 20.

A report on General Conference was given on April 27 at the evening service by Pastor Jack Pray.

The following week, Helen Pray, Pearl Canniff, Gladys Ferguson, Arthur Birkby, James Kelly, and Jack Pray presented a forum discussion on conference activities.

Bishop G. L. DeLapp and Apostle D. Blair Jensen visited Chatham on May 2; Bishop DeLapp spoke in the evening.

On May 9, a mother-daughter banquet was held in the lower auditorium of the church. Margaret Dent, women's leader and program chairman, introduced the guest speaker, Helen Atkinson of Merlin, who talked on home-building. Others participating in the program were Helen Pray, Mildred Hodgson, Sylvia Prevett, Margaret Rapley, Dorothy Liddard, Cora Wood, Darlene Clarke, and Virginia Clements. Corsages were presented by Hilda Bowman to Mary Armstrong and Eileen Thompson, the oldest and youngest mother present. The men of the branch served the meal.

John Bowman, church school director, gave a Mother's Day talk at church school on May 11, after which poems were read by Corliss Kelly and Jimmy Hodgson; Leslie Kelly and Dorothy Baker sang solos, and the story, "A Mother's Parable," was told by Mildred Hodgson. Betty Rapley read the call to worship. In the evening, Pastor Pray gave the sermon.
—Gladys Ferguson, reporter.

Delta, Colorado

Pastor, Arthur G. Rose

Apostle Charles R. Hield gave an illustrated lecture in May on Central America.

The La Da Sa women continue to hold meetings once each month. They have finished their study of *Zion's Procedure* and through the summer will study *Faith of Our Fathers* and the *Busy Man's Series* of tracts.

The new church being built on Eleventh and Meeker should be completed by fall. At present, services are being held in the Seventh Day Adventist Church at Seventh and Meeker. All Saints in or near Delta are invited to attend.
—Mrs. Lura Craven, reporter.

Des Moines, Iowa

Pastor, Frank A. Fry

Dr. F. M. McDowell was guest speaker at the youth rally banquet held Saturday evening, February 15, in the lower auditorium of the church. He also spoke at the 11 o'clock service on Sunday. Following the basket lunch at noon, a devotional and dedication service was held at 1:45. February 18 was observed as ladies' night at the meeting of the Men's Club; Apostle Mesley gave an illustrated lecture on Australia. President John F. Garver was guest speaker on Young Adult Day, February 23. The 6:30 discussion period was introduced with a skit written by Arline Cackler. Nine people were baptized at 7:30. The evening closed with a social in the lower auditorium.

A friendship tea was sponsored on March 16 by the Ni-No-Van Club for the purpose of contacting young matrons who have recently moved to Des Moines. Pianist Louis Weerts of Station KRNT was featured as guest artist at the March meeting of the Music Club. The first prebaptismal class was held on March 23. Elder C. B. Hartshorn was the 11 o'clock speaker on that day. A brief business session was held at the close of the evening service on March 30; radio broadcasting and the purchasing of an organ were discussed.

"The One Great Hope," written and directed by Arline Cackler, was presented by the dramatic department on the evening of April 2. Naomi Alexander is dramatic leader.

A chartered bus took Des Moines Saints to General Conference on the opening Sunday. On the final Sunday, the choir took the same bus and sang at the 9:30 service.

David Allen, son of Mr. and Mrs. Raymond Barr, and Doyle Donald, son of Mr. and Mrs. Siebert Chesnutt, were blessed by Elders Frank A. Fry and Harold Cackler.

Representative Charles Van Eaton presented a movie travelog following the April dinner meeting of the Men's Club. April 25 was fun and frolic night for the entire branch. A potluck dinner was served, after which Marion Pease as master of ceremonies presented a varied program.

Kenneth Alan, son of Mr. and Mrs. Kenneth Mardis, was blessed at the morning service on April 27. In the afternoon, the Graceland College band, directed by William Graves, gave a concert.

The first of a series of thirteen radio broadcasts on "What Latter Day Saints Believe" was given on Sunday, March 4, between 10:30 and 11 a.m. over Station KCBC in Des Moines. These broadcasts feature fifteen minutes of music by the choir and a fifteen-minute sermon by Pastor Frank Fry. Harold Cackler is the announcer.

The Music Club held its guest night program on May 9 at the church. The general women's department sponsored a mother-daughter tea on the afternoon of May 11.

Apostle D. T. Williams gave the Mother's Day sermon. John Arthur, son of Mr. and Mrs. Chester Johnson, was blessed at this service by Elders Frank Fry and Harold Cackler. Priesthood school was held at 3:30 in the afternoon.

The choir gave a concert in the Boone High School auditorium on the afternoon of May 18. Soloists were Helen Harrington, Maxine Dunshiee, Shirley Mason, Bettejane Cramer, and Larkin Barry. Members of the choir and their families were guests at a dinner served by the Boone women in the evening.

The final meeting of the Men's Club for this season was held on May 20. Kathryn Metz was the speaker. At the close of the evening, Pastor Fry was presented a movie camera.
—Maxine Allison, reporter.

Tacoma, Washington

Pastor, Ray Sowers

Evangelist A. C. Martin was the speaker at both the morning and evening services on Sunday, April 20. Music was furnished by the "Martin Trio," composed of Lela, Ione, and Mrs. Martin.

A commendable improvement in all services, especially church school, has taken place since the new church home was purchased. At the April meeting of the Marietta Club, supervisors for the junior and nursery classes were chosen. Gladys Patterson is junior supervisor and Ruth McGuire, nursery supervisor. Betty Stewart has been appointed director of music since the resignation of Gladys Patterson, who is devoting full time to junior church.

On April 4, the Leaguers met at the Walter Sprague home where Esther Curtis showed motion pictures of the reunion and summer retreats. At the following meeting, they voted to sponsor a series of paper drives to raise money for the church fund.

—Lucille Gilmore, reporter.

Appreciates the Herald

I wish to say that I appreciate the *Herald* and the good purpose it is serving throughout the church. I am sorry that not all members are receiving it. I have belonged to the Reorganized Church since 1911; through it I have come to know something of the love of God. I shall always be glad to testify to his goodness and mercy.

CLARA NASH.

Route 1
Hinckley, Illinois

What Is Achieved in Baptism?

(Continued from page 9.)

person of the minister, and thus symbolizes his trust and confidence of being able to emerge from the grave and walk in newness of life "Only let men be exposed to the life and ministry of Jesus, and his life power will quicken them into a consciousness of their need—as deep answering to deep. Then let them be led into the watery grave so that they may freely register in their own natures their determination to die to sin, and then the most significant of all processes will take place, and silently, from those realms unseen, the divine nature will be vouchsafed."—A. A. Oakman, *Saints' Herald*, July 20, 1946, page 14 (702).

Keep your heart up and you'll do it.—
Robert Louis Stevenson.

The Long Road to ZION

BY IONE SARTWELL

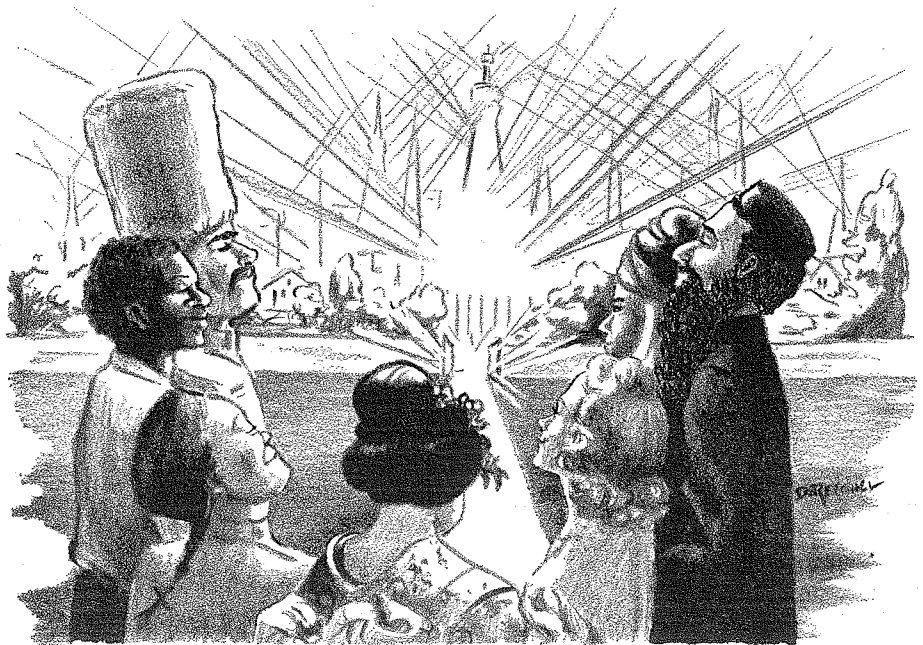
Latter Day Saints are sometimes described as too idealistic, dreamy, and impractical. Such criticism is not entirely unjust, for often we have pictured Zion as a city of glittering spires rising majestically from a nebulous, far distant horizon—a city with golden streets, a city at which the nations of the world will gaze, awe-struck with its magnificent grandeur, wherein we shall reign supreme and serene in the “sweet by and by.” And what’s wrong with such a vision? There is nothing wrong with the *vision*

Once upon a time, the people of the earth looked for a king to come in majesty and power to conquer their enemies, free them from bondage, and rule justly and wisely over them forevermore. That was a good vision, too. But the king was a little baby with a manger for a throne, and it was thirty years before he “reigned.” During those thirty years, he was nurtured and taught by those who loved him, and he grew and “waxed strong in spirit.”

What, then, are some of the things we who love Zion must do to “nurture” it? There are many plans to make, many decisions to reach. For instance

Is the beauty of Zion going to lie solely in the minds and hearts of the people, or will it be reflected also in well-painted homes, well-kept lawns, and streets paved, not with gold, but with durable concrete? What plans for city beautification can we make *now*?

“A city of refuge” hints of flight, and, while I certainly hope that not



all will come in flight to Zion, it seems very probable that some will—some out of necessity, others out of mere procrastination. What plans can we make, what can we suggest *now*, to help with this “refugee” problem?

“Zion the Beautiful beckons us on” we sing over and over again. Who is “us”? You and me and Sister So-and-so who’s been so faithful all these years? Or does it include our black, brown, red, and yellow brothers and sisters, too? Yes, of course, but—How are we going to get rid of that eternal “but”?

Race prejudice isn’t the whole problem either. How are our Saints overseas going to migrate to Zion, barred by obsolete and discriminatory immigration laws, and too much “keep foreigners out” propaganda? Well, that’s the government for you. But we’re *part* of the government. We live in a democracy, so we have a *voice* in lawmaking. And maybe we’ll have to write some good literature to counteract the propaganda.

No doubt the way will be opened, *some way*. But the question of as-

similation arises. Will God unconfound the languages, or should we be prepared to teach ours and learn others? Not only languages, but there are customs, too. Won’t the English miss Guy Fawkes? Does being “of one heart and mind” Americanize everyone? Surely not. But how kind and understanding we are going to have to be to keep our Saints from falling apart into their own respective “colonies.”

There are many questions involved in a project as huge as this. What wage scale shall we use in Zion? How shall we determine the “worthy poor”? Shall we revise the educational system to include Latter Day Saint teachings? Shall we socialize medicine? What about this capital-labor problem?

I do not know the answers to these questions. Maybe you don’t either. But wouldn’t it be interesting and challenging to us, as youth of the church, to express our opinions and ideas, to offer our suggestions, through this column? We like to think that Zion will be established in our day. Let us hope and pray

 * If you're impatient because no- *
 * body is building the golden city, *
 * here's what you can do about *
 * it. You'll find it's a big job— *
 * much harder than praying for a *
 * miracle—but it's the only way. *
 * *****

The Trouble-Shooter

Of Government and Religion

QUESTION: Do members of the Reorganized Church believe that, when the kingdom of God is established, the church and the state will be one? If not, what will be their relationship?

ANSWER: By Bishop J. A. Koehler
This question is too big to be answered intelligibly in a little space. But, sketchily, this is my answer.

The word "church" is used by the prophet of Restoration in no less than four meanings. See Sections 17, 42, and 51, of Doctrine and Covenants. It does exist in various forms. It may exist in the form of the Commonwealth of Zion or any one of its segments, called originally "Stakes." In Restoration ideology, "the kingdom of Zion is in very deed the kingdom of . . . God" (Doctrine and Covenants 102:9). In one sense of the word, "Zion" is also the "church." If the state should come to be Zion, the answer to the first part of the question would be: yes, in one sense of the word, church and state will be one; that is to say, they will not exist separately. They would be "of one heart and one mind," and, therefore, united in action, as mind and body are united in action.

But, structurally, the state—which is the all-inclusive society—is a unit composed of parts which have separate identities. It is composed of homes and schools and ever so many kinds of associational groups, including the church. The state is a *political* community organized under one distinct *government*. As a political structure, the state and the government are one.

The state—the political community—is

that it will, but in the meantime, we must be prepared to meet the problems that come with it. We know that we will receive divine help in this work, but let us not leave it all up to God. He gave us the minds to solve the problems, the hands to do the work, and the hearts to love each other. Let us begin now to build the groundwork for our glittering spires.

related to all of its parts through its government. But in different ways. It is not related to the church as it is to its components. State and church can never be "one" in the sense that the state and its territorial units are one, or in the sense that the government of the state is a unity of (state) governments.

The state exists for the sake of all the persons who compose it and for the sake of all the groups of persons (including the church) that exist within its jurisdiction. It exists that home and school and church and the rest may perform specific functions within it, in their own rights severally, to attain their specific objects in independent action—but not in subversive action. Insofar only as its actions bear upon the common purpose of the people who form the state, the church is a "subject" society. It may not exercise the supreme authority which the state exercises through the instrumentality of its government.

State and church shall never be one so long as the church retains its distinctive character and the state its distinctive character. For the church is a "spiritual house"; it is a cultivator of the "soul"; it is an engenderer of a will to do the will of God in the relations in which the authority of the state is supreme. Its jurisdiction—which is limited to "spiritual" affairs only—is personal. The jurisdiction of the state is territorial.

If church and state were one, as the government and the state are one, if the will of the church were of necessity the will of the state, if it were the will of the church that was binding in the conduct of the affairs of the state, the church would lose its distinctive moral character. For the moral ends of the church cannot be reached through the exercise of the (necessarily) coercive (on occasion) authority of the state. In the legal sense, in the political sense, in the govern-

mental sense, church and state (unless they lose their distinctive characters) shall never be one.

What, then, shall be the relationship of church and state when the kingdom of God shall have been established?

If the church status of the past and the present has meaning in this relation, it is that the church will always be related to the state as a revealer or teacher of the truth (in which the business of the state should be grounded) and as an inspirer to righteousness in the conduct of that business. It will be related as the nurturer of the spirit which will make the institutions of the state effectual means to the enrichment of the soul.

Religion is properly the all-inclusive interest of man. The church is its instrument. As a moral influence, the church is intended to be the social institution of highest rank; it may even have the effect of an over-all social institution. But to reach its spiritual or personal or moral ends, it must ever remain one of the constituents of the state, making its singular contribution independently, as a separate entity, to the welfare of mankind.

Time to Whistle in the Dark!

(Continued from page 3.)

"For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited."

When you read the papers and listen to the radio, when your jittery neighbor has put on his fright wig and whispers tales of horror, ponder on the words of Isaiah, and others. The world and its people have survived many things, and will survive many more. No men nor combination of men are great enough to frustrate the divine purposes. In this we must have faith. It's time to whistle in the dark!

L. J. L.



BULLETIN BOARD

Southern Missouri District Conference

The Southern Missouri District Conference will be held July 12 and 13 at the church in Kennett, Missouri, Route 3. Saturday's services will include a 10 a.m. prayer meeting, a business session at 11, and a young people's meeting in the afternoon. Missionary William Guthrie is to be present.

D. E. SELLERS,
District President.

Regional Youth Conference

The second annual regional youth conference will be held in Kirtland, Ohio, on June 21 and 22. Those planning to attend are requested to mail their registrations and fees (\$5.00) to Charles Brockway, 1477 Hampton Road, Akron 5, Ohio, as soon as possible. Young people of neighboring districts others than those officially named previously are invited to participate.

The conference schedule is as follows: Saturday, 10 a.m., registration; 11, general assembly; 12 m., lunch; 1:15 p.m., classes; 3, recreation; 5, choir rehearsal; and 7, banquet; Sunday, 9:30 a.m., worship service; 9:40, forum and class reports; 11, sermon by Apostle D. Blair Jensen; 12 m., lunch; and 1:30 p.m., consecration prayer service.

EDITH M. WINSHIP,
Committee Secretary.

Requests for Prayers

Mrs. J. E. Altman, Sidell, Illinois, requests prayers for her nine-year-old daughter, Mary Jane, who is ill.

Prayers are requested for Sharon Lee, infant daughter of Ronald and Mildred Dare of Sheridan, Wyoming.

WEDDINGS

Leeson-Ballard

The marriage of Dorothy Ballard, daughter of Mr. and Mrs. Charles Ballard, Sherwood, Oregon, and Lee Roy Leeson, son of Mr. and Mrs. Roy Leeson of Portland, Oregon, was solemnized at Sherwood Mission on June 4, Elder Clark Livingstone officiating. They will live in Vancouver, Washington.

Births

A daughter, Connie Ilein, was born to Mr. and Mrs. Warren Dever of Sacramento, California, on February 18. Mrs. Dever is the former Helen Curtis.

A daughter, Janice Eileen, was born to Mr. and Mrs. Hugh Spencer of Webb City, Missouri, on January 14. She was blessed Easter Sunday by Elders Roy G. Oehring and James M. Jones. Mrs. Spencer is the former Elva Bloom.

DEATHS

WINN.—James Preston, son of David F. and Elizabeth Howe Winn, was born October 25, 1878, in Macon County, Missouri, and died May 29, 1947, in Independence, Missouri. As a boy, he moved with his family to Kansas City, Missouri, where he was baptized into the Reorganized Church. His father was pastor of the first church at Twenty-fourth and Wabash in Kansas City. On June 20, 1899, James was married to Maggie Mae Scott;

Reunion Schedule

The following is a tentative reunion schedule for the coming summer. Where errors are noted by reunion officials, we shall appreciate receiving corrections.

THE FIRST PRESIDENCY,
By F. Henry Edwards

Reunion	Date	Place
Texas	June 20-29	Camp Ben McCulloch, Texas
E. Montana	June 21-29	Fairview, Montana
Nauvoo	June 22-29	Nauvoo, Illinois
Owen Sound and Toronto	June 28-July 6	Port Elgin, Ontario
New York and Philadelphia	July 5-13	Deer Park, Pennsylvania
Alberta	July 4-6	Ribstone, Alberta
Zion	July 5-13	Gardner Lake, Missouri
Alberta	July 11-13	Edmonton, Alberta
Gulf States	July 11-20	Brewton, Alabama
Western Colorado	July 12-13	Grand Junction, Colorado
Northern Saskatchewan	July 23-27	Saskatoon, Saskatchewan
Central Missouri	July 12-20	Odessa, Missouri
Des Moines	July 13-20	Des Moines; Iowa
Kentucky and Tennessee	July 19-27	Paris, Tennessee
So. New England	July 19-27	Onset, Massachusetts
Arizona	July 23-27	Granite Dells, Prescott, Arizona
Alberta	July 25-27	Calgary, Alberta
Northwest	July 25-August 3	Silver Lake, Washington
Arkansas and Louisiana	July 28-August 3	Bald Knob, Arkansas
Ozarks: Spring River-Rich Hill	July 26-August 3	Racine, Missouri (near Joplin)
Detroit-Windsor, Flint-Pt. Huron	July 26-August 3	Blue Water, Michigan
Northern Saskatchewan	July 30-August 3	Saskatoon, Saskatchewan
Southern Saskatchewan	August 5, 6	Regina, Saskatchewan
Southern Saskatchewan	August 7, 8	Weyburn, Saskatchewan
Central Michigan	August 1-10	Sanford, Michigan
Chatham-London	August 1-10	Erie Beach, Ontario
Oklahoma	August 1-10	Pawnee, Oklahoma
Southeastern Illinois	August 1-10	Brush Creek, Illinois
Northwest Iowa	August 1-10	Woodbine, Iowa
Manitoba	August 9-10	Winnipeg, Manitoba
Maine	August 2-10	Brooksville, Maine
Southern California	August 2-10	Pacific Palisades, Santa Monica, California
Montana, Western	August 8-17	Deer Lodge, Montana
Rock Island	August 8-17	Aledo, Illinois
N. and Western Michigan	August 8-17	Park of the Pines, Michigan
Eastern Michigan	August 8-17	Cash, Michigan
Far West	August 14-24	Stewartsville, Missouri
So. Indiana	August 17-24	Riverdale Park, Mitchell, Indiana
Idaho	August 17-24	Hagerman, Idaho
Eastern Colorado	August 15-24	Colorado Springs, Colorado
Northern California	August 16-24	Asilomar Grounds, Pacific Grove, California
Lamoni	August 17-24	Lamoni, Iowa
Wisconsin and Minnesota	August 18-25	Chetek, Wisconsin

eight children were born to this union. To the young people of his community, he was affectionately known as "Daddy Winn"; his home was always a haven for youth and many a boy is a better man today because of his associations there. His wife, Maggie, died in 1943; in 1946, he was wed to Mrs. Estelle Sullivan of Independence who survives him.

He also leaves six sons: Wilfred J., Merriam, Kansas; D. Scott, Los Angeles, California; Clarence W., Norfolk, Virginia; Clifford L. and Charles E., Kansas City, Missouri; and Alpha L., Kansas City, Kansas; two daughters: Mrs. Juanita Mae Allen, Colorado Springs, Colorado, and Mrs. Shirli B. Sheffer, Tucson, Arizona; two brothers: Robert D. Winn, Columbus, Ohio, and Ray H. Winn, Paso Robles, California; two sisters: Mrs. Stella Keys, Maywood, Illinois, and Mrs. Eva Cox, Kansas City, Kansas; fifteen grandchildren, and three great-grandchildren. Elder Glaude Smith was in charge of the funeral service and Elder Amos T. Higdon gave the sermon. Interment was in Mound Grove Cemetery.

STOWELL.—Helen Myra, was born October 29, 1941, and died May 12, 1947. She is survived by her parents, Ammon Curtis and Lovina Barnum Stowell; four sisters: Odetta Vera, Barbara, Doris, and Donna; and a brother, Charles, all of Bandette, Minnesota. George W. Day officiated at the funeral.

VICKERY.—George Wentworth, was born at Sanwich, Illinois, on March 6, 1868, and died May 9, 1947, at Winfield, Kansas, following a stroke. In 1904, he and his family moved to Kansas and made their home near Hackney. He was ordained to the priesthood while in Illinois and served as pastor of Winfield Branch from 1919 to 1925 and again from 1926 to 1937.

Survivors include his widow, the former May Pauley; two daughters: Mrs. Fred Swain of Lee's Summit, Missouri, and Mrs. Chester Crooks of Augusta, Missouri; a son, Lloyd Vickery of Winfield, a brother, Lewis Vickery; a sister, Mrs. Albert Greenfields of Salem, Missouri; several grandchildren and great-grandchildren.



PORTRAIT OF

Frederick M. Smith

President of the Church, 1915-1946

From an oil painting

By Lennon R. Bandel

Eternal Values

By Charles R. Hield

THE
Saints Herald

VOLUME 94

JUNE 28, 1947

NUMBER 26

www.LatterDayTruth.org

My Father's Hands

P. S.

*THE LATE PRESIDENT FREDERICK M. SMITH

Today I see my father's hands—
Caressing new planed wood;
Exploring, seeing, knowing hands
Satisfied when work is good.

A book I see in father's hands,
A very special one.
The cover smooth to work-worn hands,
A gift from mon or son.

Or the winding trail on some old map
Is the conversation piece.
His finger points the way that
Our interest may increase.

Today I see my father's hands
Old with toil and weather,
But alive and moving are his hands,
Not cold and folded close together.

Hands caressing daughter's hair,
Thinking of his mother.
Daughter knows the love that's there,
Proud of looking like grandmother.

I will always see my father's hands
Steady and firm and true;
I pray there is work in immortal lands,
Work for my father to do.

GLADYS PENNELL MYERS.

Soon after the death of President Frederick M. Smith, the Daughters of Zion began a movement to secure an oil portrait which would do him justice. Sister Stephen Black, who has been president of this organization for the last three years, gave the matter her special attention. The portrait was painted by Lennon R. Bandel of Cleveland, Ohio, and having been finished in good time, she presented it, on behalf of her group, to the church at the recent General Conference. An account of the matter and Sister Black's presentation speech appeared in a recent "Herald."

We are pleased to present herewith a cut of this picture. Critics appraise the work as having features of merit.

The portrait will be given a permanent place in the foyer of the Auditorium.

ISRAEL A. SMITH.

* Reunion of the Ozarks

Inquiries have come from members as to how to reach the new Reunion of the Ozarks grounds. It is two miles northeast of Racine, Missouri. From the edge of Joplin one may drive twelve miles and reach it, going south on Missouri 43; watch for a "Y" fork in the road and take the left fork (Spring City) which is the Joplin-Racine route; when nearing a big oil pumping station, turn one mile east and one-fourth mile south. The Editor isn't sure he could find it himself; the above is the way he understands what was told him. If wrong, he will try again. Anyway, if you get lost, the country is beautiful and the neighbors are kind. From developments being made, it is anticipated that this property will be useful almost the year around; leases will be sold for cottages so that no land can be diverted from church ownership. It is an ideal vacation site, and our very energetic people there have already made fine progress.

* Relief Packages to Germany

Gift packages sent to Germany can weigh a maximum of 22 pounds after June 15. This is double the weight permitted at present. The increase has been authorized by Allied authorities to boost the flow of relief goods from private sources. Other restrictions now applying to the packages will remain in force. The parcels must consist of nonperishable foods, clothing, medicines, and other mailable items. The size of the packages cannot exceed 72 inches in length and girth combined. Americans alone already have sent about 10 million relief packages, containing approximately 100,000,000 pounds of necessities, into all zones of Germany. —From "World Report."

* If You Are Lonely

If you have been left alone in the world and are unhappy because of it, seek the company of people. Having no family of your own, associate with other persons and families whenever you have an opportunity. You need them, and you may find that there is something you can do that will make them want and need you. Work with them, listen to them, learn from them. Do not try too hard to impress your personality on them. Many a lonely person has made himself more lonely still by seeking to run things in any little group he joins. Help out with any projects they may have on hand before introducing one of your own. Don't try to dominate the situation. Be yourself, but don't try to make everybody else be like you. The lonely person will find a place for himself and soon not be lonely if he will seek a group in which he can help other people.

Saints Herald

Volume 94 June 28, 1947 Number 26

EDITORS:

The First Presidency
Israel A. Smith
John F. Garver
F. Henry Edwards

ASSISTANTS:

Leonard J. Lea, Managing Editor
Kenneth L. Graham, Business Manager

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$2.50 per year and \$1.25 for six months in advance in the U. S. A., its territories and possessions; Canada, \$2.75 per year and \$1.40 for six months; other countries, \$3.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

Contents

EDITORIAL:	
A Superior Civilization.....	3
OFFICIAL:	
Relief for Our Members in Europe.....	4
ARTICLES:	
Nauvoo Camp	4
Eternal Values, by Apostle Charles R. Hield.....	5
Kemps Arrive in Hawaii.....	9
Cultivating the Soul, by J. A. Koebler....	10
Here's What You Can Do, by Rich Price.....	12
One World . . . and the Church, by Dr. Roy A. Cheville.....	13
The World Today, by Fred Alexander....	15
News Briefs	14
Bulletin Board	14

Father, Bless This Union

(A Marriage Hymn)

By RHODA PHELPS

Father to thy house and altar
These two people now have come,
They've exchanged their vows and pledges
That they might become as one.

*Father, bless this holy union
With thy Spirit and thy love,
Seal the vows they here have given
In your heavenly courts above.*

See, they humbly kneel before thee,
They thy blessing now implore;
Help them, Lord, to love each other
'Till life's journey here is o'er.

May the vows they here have given
Ever bind and fill their hearts,
For what thou hath joined together
Let no man asunder part.

WHAT CHILDREN SEE THEY REMEMBER

They never forget Bible Stories told with colorful CHURCH-CRAFT Bible Slides... Plan now to stimulate Vacation Bible School Classes by teaching the Gospel visually with these Bible Story sets.

Write or telephone for
Literature & Catalog of

CHURCH-CRAFT

Pictures

Colorful • Dramatic • Gripping

HERALD PUBLISHING HOUSE

Independence, Mo.

A Superior Civilization

Americans

We set a high value on particular conveniences and comforts that are given to us by our society and civilization. Especially when it is threatened by war, revolution, or an atomic bomb, we look about for a means of preserving it. Protection of our property rights, security of a kind, a supply of the things that satisfy our wants—these are the benefits for which we will fight and die to save the social, political, and economic order in which we live.

It is true that we criticize many faults, inequities, injustices, discomforts and inconveniences, and large wrongs. We criticize them because we hope to improve conditions and bring about a better way of life. Our purpose is not to destroy what we have, but to improve it. On the whole, we are satisfied with our general way of life. We do not imagine, we do not plan nor create, anything better.

Amerindians

A short while ago, as history and geology run, the whole of this land was occupied by another race of people. Under their economy these vast prairies supported a rather small population. They hunted, fished, tended a few hills of corn and squash or other garden plants.

Probably if we could turn back two centuries of time and listen to the conversations of the native Amerindian peoples, we could have heard a few criticisms. They must have found bad weather inconvenient and uncomfortable, their doctors the medicine men who failed to save a sick child must have brought condemnation on their medical profession, and it is possible that they complained that they had to pay too much for the support of the local chieftain and his family.

Perhaps there were some few improvements they would have liked to accomplish, but found conservative elements in their communities against them.

But, on the whole, like ourselves, it seems very reasonable to believe that the Indians liked their way of life, considered it a rather advanced state of society, and never thought that it would one day be forced out and replaced by a civilization that would support a much greater population on the land. They could have easily thought that their way of life would last forever.

How Permanent?

Thoughtful people know, of course, that there is no guaranty that our way of life will go on forever. We think it is good, and many people think it is the best; at least we find it hard to imagine anything superior this side of heaven.

We have seen in the history of many lands—in Russia, China, India, Europe, and America (via the Book of Mormon) how peoples culturally superior have declined in power by corruption of their moral and ethical standards, and have been conquered by a strong invader who was inferior in every other respect.

On the other hand, inferior cultures have been replaced or destroyed when a people of superior culture have moved in. Sometimes, as often in China, the invaders have won the military struggle, while the native population won the longer effort and made a cultural assimilation of the conqueror.

How permanent is our way of life? Will God always care to have us and our affairs cluttering up this portion of his earth? Some other race of people could move in and take this land away from us, unless we maintain our strength, morality, and integrity.

Marks of Superiority

Several important obligations rest upon any great society. First, it must be able to protect itself from destruction by attack from another people or power, and from disintegration from deterioration within. Second, it must discover and practice a technique of correction and improvement that will keep the social order growing, developing, meeting new problems as they arise and solving them. Third, a great power recognizes that all its benefits come from the thoughts and work of individuals, and that it will be stronger as it is able to invite, cultivate, and utilize the ideas and labors of the maximum number of individuals; that is why, in the long run, a democracy is stronger than a tyranny; tyranny asks only for the body—democracy asks for the gift of the free mind and spirit. Fourth, it must recognize the necessity of organizing and integrating the affairs of peoples on a world-wide basis.

It was not possible for the Amerindian social economy to meet these tests. Our social economy only partly meets them. We are in that degree in danger of impermanence.

Every nation, every government in the world today, therefore, is in a kind of peril—an immediate peril. It will be weighed in the balance, and it might be found wanting.

And what is it that is wanting? A full recognition of the Christian ideal of brotherhood and co-operation; righteousness in the affairs of the citizens; justice and equity, mercy and kindness, care for the weak and needy. And many others of the same kind. A superior civilization has the power to preserve itself, and will correct its mistakes; and inferior culture refuses to change and perishes. We have a choice in this matter. Will we make the right decision?

L. J. L.

Editorial

Relief for Our Members in Europe

Since Conference the Presiding Bishopric has attempted to organize the work involved in sending relief packages to our church members in Europe. There are two agencies which have participated in this work most effectively. For a number of years the Campus Shop has carried on a fine work in assisting to meet the relief needs in Independence. Detailed reports of the activities of this group of women, under the supervision of Mrs. Henry R. Rowland, have been published in the *Herald*, and a moving picture was shown at the last two Conferences. Their work is outstanding and has proved to be most helpful in this time when clothing and shoes are so much needed to supply the needs of our members in Europe.

The task, however, of getting other clothing, sorting it, and packing it in boxes to go with foodstuffs, has been so great that it was necessary to set up a complementary organization to take care of this phase of the work. This was done under the leadership and supervision of Brother L. R. Holmes of Independence, who has devoted a great deal of time in looking after this work. His organization consists of approximately thirty women who have also met on Tuesday of each week, the same day that the Campus Shop workers meet. They pack, label, and address the packages, and have processed over 800 packages up to this time. These cost an average of \$5.00 per box, including the foodstuffs and postage. This cost is met from the Oblation Funds contributed by members of the church.

We have kept a record of boxes sent and a list of the addresses of people to whom boxes have been sent, and each time one is sent the date of its sending is recorded. We have tried to avoid duplication in-

sofar as possible except that additional boxes are sent to each addressee from week to week.

Apostle McConley has covered a great deal of territory in the European Mission and has forwarded to us corrected lists of our members. In writing to us he has emphasized the importance of our having a list of all members to whom packages have been sent. There are other groups sending packages throughout the church. We would appreciate such groups or individuals sending us the names and addresses of the people to whom they are sending packages; also advice as to whether acknowledgment has been received of these packages, as we feel it is vitally important to meet the needs of all of our people; and it may be that some are receiving an abundance of packages, while others are receiving none.

We are not suggesting that individuals or groups cease sending, but that they advise us as stated above of the names and a general list of items sent.

Arrangements have been made with the Campus Shop to give special attention to the supplying of clothing for our members in Europe. The shop is well equipped and qualified to sort, repair, and handle such clothing, utilizing and conserving it more economically than is possible in small groups. The Campus Shop works in full accord with the General Church officials and all resources of the shop are made available for the needs of the church. It is, therefore, suggested that branches and groups located within an area of one hundred miles of Independence can probably best serve our needs by sending clothing, shoes, etc., in bundles to The Campus Shop, 406 South Pleasant, Independence, Missouri. It may be more practicable for groups a considerable distance

from Independence to obtain lists and instructions from our office than to send clothing here. We will be glad to furnish such lists, but when doing so we would like to have such groups or individuals assume the definite responsibility of sending such goods, as lists given will not be included in shipments from Independence.

With the organization of women working under the supervision of Brother Holmes, many packages can be sent and shipments properly recorded.

It has taken some little time to get the whole organization co-ordinated, but real progress has been made, and it is our hope that we may continue to meet the needs of our people in Europe.

THE PRESIDING BISHOPRIC

By G. L. DeLapp

Nauvoo Camp

Second Nauvoo Camp July
13-20 Canceled

Because of the small number of registrations, there will be no second Nauvoo camp. All registrations for the second camp have been transferred to the first camp, July 6-13.

If for any reason you find it impossible to attend this camp, please notify the Department of Religious Education and your registration fee will be refunded. This applies also to those previously registered for the first camp whose plans have been changed.

Department of
Religious Education,
The Auditorium
Independence, Mo.

You cannot teach a man anything; you can only help him to find it within himself.—Galileo.

Eternal Values

By *Apostle Charles R. Hield*

"I can do all things through Christ which strengtheneth me."—Philippians 4:13.

MOST OF US had not realized, perhaps, that the location finally decided upon for the permanent home of the United Nations in New York City was the spot where Nathan Hale was tried and finally executed by the British. Going to a place where history has taken place is inspiring to most people. Thousands of tourists visit the Battery in New York City and try to imagine there the old Dutch settlers under Peter Stuyvesant. It was there they bowled upon the green. It gives one a new appreciation of the founders of our country when one stops at Plymouth, Massachusetts, and tries to picture in his mind the Pilgrim Fathers landing in that area, and building their first little community.

I had the opportunity a few years ago, before World War II, of visiting the city of Rome, in Italy. That city yet cherishes many of the fine memories of the old imperial city of the Caesars. It was this past glory that Mussolini attempted to revive. One is thrilled with the great Triumphal Arch of Titus, also the huge Colosseum and remains of the Roman Forum. These are ruins of a great civilization of power, force, and might. Yet Rome became wicked. It made slaves of its enemies and ruled by the strength of its armies.

One of the greatest landmarks of history, however, is beneath the ground in Rome. The courage, the determination, and the fortitude of the early Christians in that ancient city are brought to mind by the catacombs and dungeons. They left no arches of triumph or amphitheaters, but the quality of life lived

by those early Christians is a challenge to us today.

It was particularly interesting to me to go down into the Mamertine Prison, sometimes called the Tullianum prison. This dungeon is partly cut in the tufa rock of the Capitoline Hill and partly built of two-foot blocks of stone. There are two chambers in this dungeon, one above the other. The only access to the circular lower dungeon is through a round hole in the floor of the upper chamber. In recent years a stairway has been built to the lower dungeon for the benefit of tourists. The victims who were placed in this horrible cell were lowered through the opening in the stone floor. This prison is of particular importance to Christians because it is the place where it is said the Apostle Paul was imprisoned during the latter part of his sojourn in the city of Rome.

AS FAR as we can reconstruct history, the Apostle Paul first came to Rome as a prisoner in the year 61. There were two imprisonments with an interval of missionary work between. He probably lived as a free man in a rented house until after the Great Fire and the Christian persecutions. In the year 65 and 66 he is supposed to have been confined in this dark, gloomy, and damp dungeon. There is a stone post in the room to which Paul was chained. A little spring furnished water from which the apostle could quench his thirst. There probably was a little straw over to one side which he used for his bed. Over the hole in the ceiling was placed an iron grating. The ceiling is much too high for one to escape unaided. It is the dungeon

where many of the political and military prisoners, before and after the time of Paul, were placed. There they were left to die of starvation.

There is something almost sacred about the spot. We stood there for some time and tried to reconstruct in our mind the events which occurred in that dismal place. With not too great a stretch of imagination one can picture the Apostle Paul handcuffed to a guard who has just come from the games or the chariot races outside perhaps drunk with wine, and his stomach full of the food which was provided at public expense. He may have just witnessed some of the bloody contests in the arena of the Circus Maximus. One can easily imagine him cursing his own fate at being forced to be chained for eight hours to this man. Scripture seems to indicate, however, that some of the guards of the Apostle Paul were converted to a belief in Christ. One can imagine a change of guards, and perhaps a friendly soldier conversing with the apostle on the beauties and the intelligence of the divine plan. The Apostle Paul obtained some writing material and wrote letters to some of his former converts and to his former missionary helpers. One can also imagine the flickering light of an oil lamp or a candle and almost hear the rattle of the chain as he wrote his letters to the Corinthians, and the Philippians. How astonished the guard must have been, were he to look over his shoulder and read what Paul was writing. Or the apostle may even have read to him the letter after he had finished it.

I count all things but lost for the

excellency of the knowledge of Jesus Christ, my Lord, for whom I have suffered the loss of all things and do count them but dung, that I may win Christ Rejoice in the Lord always, and again I say rejoice. . . . Not that I speak in respect of want, for I have learned in whatsoever state I am, therewith to be content. I know both how to be abased and I know how to abound. Everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ, which strengtheneth me.—Philippians 3: 8; 4: 4, 11-13.

Paul had great faith in the overruling protection of divine providence.

My God shall supply all your need according to his riches in glory by Christ Jesus. Now unto God and your father be glory for ever and ever, amen.—Philippians 4: 19, 20.

He evidently had originally intended to close his letter with the word "amen." There are three more verses, however, to the fourth chapter of Philippians. He seems to have taken up his letter and added a postscript. Could it be that some of the saints of the Caesar's household had visited him? It is not difficult to visualize the iron grating, covering the entrance to the hole, being slowly moved aside, a ladder descending, and a small group of men and women descending into his prison. These were the ones he had converted, perhaps, during the past four years, some of them even of the household of Nero.

You may be sure that they would tell Paul about the crimes and the persecutions that the saints were enduring in the city since they had last met. The apostle would be told which ones had been captured; which ones had been killed; which ones were still in hiding. One of the stories of early Christian persecutions is that of a certain Roman captain who fell in love with a Christian captive. He was her guard in the cells. He had begged her to renounce Christianity and marry him. Then she would be

set free. This she refused to do, and when the time came, she resolutely stepped forward into the circus arena to face the lions and death. Being deeply in love with her, and because of her courage and faith in the truths of Christianity, the captain went to his death with her. The Apostle Paul may have heard this story, or a similar one.

We can imagine this great spiritual leader encouraging his converts to remain firm in spite of the difficult times. He would plead with them not to forsake the Christ, but to endure, if need be, any punishment, rather than to deny their Master. Well could this great preacher tell of other persecutions in the church and give examples of how faithful other Christians had been. Perhaps he told the story of the stoning of Stephen. He could mention some of the events of his own conversion; how at one time he himself persecuted the Christians. On the way to Damascus, he was struck down and was blind for three days. He had been sent to Ananias and told what he must do to fulfill the wishes of his Christ. He could relate how his former friends, when he came to leave Damascus, now a converted Christian, sought to kill him. He had to have himself let down at night in a basket from the wall. He could tell of his experience at Lystra, how a cripple had been healed and the people had hailed him and Barnabas as gods! His enemies from Antioch arrived and stirred up the people against him. Finally he was stoned and dragged outside of the city and left for dead. He could relate how five times he had been beaten with thirty-nine lashes, how three times he was beaten with rods, how he was thrice ship-wrecked, once a night and a day holding on to a floating spar in the sea.

Some inquisitive member of the group could well ask the apostle to whom he was writing. The reply would be that he was writing to a jailor over in Philippi. That would call for an explanation, and the

apostle could well tell of the conversion of Lydia and how he and Silas, through the power of God, had cast out the spirit of divination from a damsel. The authorities were angry with them and ordered them beaten and placed in an inner prison, their feet in stocks. If Paul told all the story, he would tell how he and Silas sang that night and prayed, and how an earthquake came and all were set free. The jailor, fearing imprisonment, was about to commit suicide when the Apostle Paul called to him. The keeper of the prison and his household were all baptized.

One can imagine someone of the group asking Paul how he happened to come to Rome in the first place. In reply he would tell them that in the year 58, at the Pentecostal season, he had taken a young Greek convert into the temple area and had incurred the anger of the Jews. They had dragged him from the temple and beaten him, hoping to kill him. He was rescued by a Roman officer and placed in a prison for safety. The Lord, however, had appeared to him at night and said, "Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome."—Acts 23:11. He would tell how Felix imprisoned him for two years and how finally he was brought before Festus and Agrippa for a hearing. Taken then to Caesarea to be brought back finally to Jerusalem for trial, the apostle had appealed to Caesar. Next our aging Christian leader could tell how in the year 60 he started for Rome. For fourteen days the ship was tossed by a storm and finally shipwrecked on the reef isle of Malta. He could tell of the bite of the viper and how he shook it off into the fire.

Yes, the Apostle Paul in his dungeon could tell from his own experiences of the power of God and the great faith he had in the ultimate victory of Christian people. He would encourage the little band from Nero's household to stand firm

in their belief in Christ and his resurrection. They may lose their physical existences, but their enemies could not harm their souls. He offers to be an example and to die with them. We can imagine him praying with them before they leave. They climb back up the ladder, and the hole is covered again with the iron grating.

We have often wondered why Paul seems to have closed his letter once and then added a postscript to it. It may have been due to one of these visits from the saints of Caesar's household. At any rate he did write a postscript:

Salute every saint in Christ Jesus. The brethren which are with me greet you. All the saints salute you, chiefly they that are of Caesar's household. The grace of our Lord Jesus Christ be with you all. Amen.—Philippians 4: 21-23.

Anyone who gets an opportunity to visit Rome should not fail to visit this Mamertine Prison.

ABOVE GROUND in Rome tremendous things were taking place. Not the spirit of love, peace, harmony, good will, and service that were actuating the Apostle Paul in his dungeon. The ruler in those days was Nero. He had become emperor of Rome in the year 54, at seventeen years of age. Nero's mother, Agrippina, had been married several times and Nero, born in the year A.D. 37, was a child by her second husband. By a series of plots, Agrippina caused Mesallina, the wife of the Emperor Claudius, to be disgraced and executed. Then she herself married the emperor. Next she persuaded her new husband to adopt Nero. The rightful heir and son of Claudius, Britannicus, was murdered. The young Nero was then married to a daughter of the emperor, Octavia, even though Nero was only sixteen and Octavia was only eleven. In the year 54 Claudius, the emperor, was poisoned and Nero, only seventeen years old, was proclaimed emperor. At nineteen years of age, Nero fell in love with the wife of one of the generals.

This lady's name was Poppaea. Nero had his first wife, Octavia, banished and barbarously murdered. Poppaea got a divorce from her husband, Otho, and married the young emperor. When this young ruler was twenty-one, he tried to connive the death of his mother by having a boat fall apart in the river. She swam ashore, however, but he had her followed and killed. This caused consternation in Rome and Nero had to flee for six months, until the trouble quieted down. He came back later and entertained the people with carnivals, chariot races, games, drama, etc. He gave himself up to five years of pleasures. As an administrator, he was a failure. In 61 a revolt broke out in England, under Boadicea. In the year 63 occurred the very famous earthquake at Pompeii. In the same year there was a very disastrous military defeat in Armenia. The senate was about to put him out. In July, 64, the great fire broke out in Rome, starting in one of the wooden booths of the south-east end of the Circus Maximus. Two-thirds of the city of Rome was destroyed in that great conflagration.

Nero found it very convenient to blame the Christians for this. Did they not live to themselves? They did not attend the circuses. They did not drink. They took no part in the carousing. Did they not preach equality? Did they not foretell that the end of the world was to come by fire? Nero had the Christians hunted out. They were nailed to crosses. Some were covered with hides and worried to death by dogs. Some were dragged by bulls, exposed to hungry lions in the arena, or placed upon the rack and tormented. Others were covered with tar and pitch and set afire.

In the year 65 a plot was made upon the life of the emperor. The plot failed, but Nero instituted a purge. He had some of the prominent men of the time, Lucan, Piso, Rufus, and others, put to death. In a fit of passion he kicked Pop-

paea, who, about to give birth to a child, died. Nero then courted Antonia, who was the remaining daughter of the former emperor and a sister of Nero's first wife, Octavia. Antonia refused Nero's attentions, and he had her killed.

Pestilence broke out in Rome after the fire, and Nero, to get away from it all, made a trip to Greece, to take part in the Olympics. There he entered into each competition, particularly singing and dramatics, and waited for the decision of the judges like a nervous schoolboy.

Nero returned to Rome full of egotism, with the prized laurel upon his brow. In the year 66 there was a revolt in Palestine. A holy war broke out. At first the Jews defeated the Roman Legion. Vespasian was sent to quell the disorder. This gave new reason for persecuting the Jews and Christians in Rome.

ABOUT THE YEAR 66 or 67, Paul was finally brought before Nero and condemned to be killed by the sword. After such a sentence, the law allowed the condemned ten days of grace. We can imagine the Apostle Paul staying in his dungeon, spending his last few days writing letters to some of his friends. One such letter possibly written during this period, was sent to Timothy, the evangelist. The apostle mentions his impending fate:

Watch thou in all things, endure affliction, do the work of an evangelist, make full proof of thy ministry, for *I am now ready to be offered, and the time of my departure is at hand.* I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day, and not to me, only, but unto all them, also, that love his appearing.—II Timothy 4: 5-8.

We do not know how long after writing this letter he actually was "offered." Tradition indicates that he was taken out of the city of

Rome by the soldiers of Nero and beheaded on the Ostian way.

It would almost seem that the heavens revolted against such a fate for one of God's servants. In the year 67 the Roman army in Gaul, in France, and in Spain revolted. Otho marched upon Rome. Nero's Praetorian guards deserted him. The senate met and proclaimed Galba emperor, and Nero a traitor and a danger to the empire. Troops were sent to seize him. As is often the case with dictators who seek to rule by force, power, and fear, Nero fled in the disguise of a peasant to a little town five miles away. His hiding place was made the goal of a systematic search. When the soldiers finally learned where he was and surrounded the house, he begged a servant to kill him, but the fellow refused. Nero finally committed suicide, slashing his own throat with a dagger, crying just before he did so, "What an artist perishes in me!"

The statues Nero had erected to himself and Poppaea were torn down. The coins he had issued with this woman's likeness upon them were called in. His "golden house" was destroyed. Yet in all this madness, there comes at the end of his life a little picture of charm, as history records that an old childhood sweetheart, Acte, came and claimed his mutilated body and took it away and gave it burial.

Nero had lived only thirty years, yet they were thirty years of turmoil and strife. What good he could have done for the world, had he accepted the message of his prisoner, the Apostle Paul! Both men died, as we all shall die. But how different were their goals in life! Nero is remembered today only with scorn and hatred. He is emblematic of sin, immorality, cruelty, force, and hatred. No mother names her child "Nero." The name is only given to mongrel dogs, and that because they may be

black or vicious. Nero had lived for himself. He thought only of his own pleasures, his own magnificence, his own grandeur, and his own popularity. Anybody who got in his way he killed. He forced his childhood tutor, the famous Spaniard, Seneca, to commit suicide by cutting his arteries.

The Apostle Paul, however, is a living example of the *power*, the *strength*, and the *courage* which come to those who are caught up under the great love of building a godlike community here upon the earth. There is no other power that will cause men to rise to such feats of service. It is true what the Lord had said to Ananias, about the Apostle Paul: "I will show him how great things he must suffer for my name's sake."—Acts 9:16.

CHристианITY has always thrived in times of stress and persecution. We learn, therefore, that men and women *are not saved by themselves* or for themselves. They *are saved in the process of giving themselves* for humanity. Never can a true Christian accept of sin and evil as preferable to death. To *become* a Christian is the experience of a moment, but to *be* a Christian is the experience of a lifetime. Man wins freedom by the *pursuit* of truth and goodness, it does not burst forth like a gusher oil well.

When we study the life of the Apostle Paul, I am often reminded of a commentary written by an excellent Bible student. He thought that perhaps the rich young ruler to whom the Christ talked at one time might have been given the apostleship later bestowed upon the Apostle Paul. This rich young ruler was interested in *things* rather than in *people*. He was classified as "the man who might have been."

In the past thirty-five years our world has gone through a period of maladjustments. We have had panics, inflation, depressions, and two wars. The world needs righteous men of indomitable will simi-

lar to the Apostle Paul.

In Paul we find the example of a man who allowed nothing to stop his zeal for building the kingdom. How often our modern Christians are offended or hurt because of some minor detail, some minor difference of opinion. The apostle did feel cast down at times, yet he never felt forsaken.

Nero had the wealth of a great empire. He lived in a mansion, his "Golden House." He robbed the conquered provinces of their art and their treasures to furnish his rooms. He had everything, seemingly, that he wanted. Yet he lost the only thing of eternal value—his own soul. The Apostle Paul was always the master of himself. He was always able to rightly judge the values of life. He had no ambition to control wealth, or to dominate large numbers of people. He was poor in worldly goods, yet he obtained the riches of eternity.

He did grieve, he *was* concerned about the lives of people. He even cried, for he says, "... by the space of three years I ceased not to warn every one, night and day, with tears." (Acts 20:31) Yet he had an abounding joy in his service. He was always foretelling victories. He was always urging his followers to "rejoice." The measure of a man is the size of a thing that it takes to get his goat. Watching our little Boston bull dog, I realize that it is not always the size of a dog in the fight, but the fight that is in the dog that determines which one wins.

MANY, like the Emperor Nero, are always seeking some new amusement, some new thrill, some new form of entertainment. Like Nero, such people are full of fear. They act impulsively. The theory of "letting oneself go" is erroneous. Progress and advancement have only occurred when conscious effort has been substituted for instinct, and when reason and inspiration have taken the place of impulse.

There is no question as to which of these two men, Nero or Paul,

lived the more successful life. We may, however, well review our own standards. What values are we accepting as our guides?

We do not know what is ahead of us. We do know, however, that *life is most normal with God*, and that people live happiest when they co-operate with his great spiritual program. When we give ourselves in service we find that there comes to our lives, as there did to Paul's life, poise, courage, determination, and joy. Christ and his program of social reconstruction always have been an outlet for pent-up nerves. "He restoreth my soul." The Christ said: "My peace I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."—John 14:27. A righteous man in a righteous cause has no fear of any man in any cause.

It is a much harder job, it takes much more intestinal fortitude to conquer oneself than it does to be hard upon others. It takes a higher type of manhood to use wealth for the good of mankind, than it does to use it only upon oneself and his family. The really powerful, the really strong, the really tough personalities today, are those men and women who have learned to control the blessings of our universe, and use them for the benefit of mankind as a whole.

The world is hoping that someone might find a cure for cancer, for diabetes, for polio, and other diseases. Who would not like to be the discoverer of some medicine or some vaccine which would render man immune from these terrible afflictions?

Who would not like to find the solution for unemployment, for poverty, for hatred, for insecurity, war, and crime? God has a plan, and he is asking us to carry out this great experiment. We Christians are his laboratory assistants. There is always greater joy in sacrificial service than there is in selfish expenditure of time and talent.

There is always a struggle in the

world between those who would live off the fat of the land, thinking only of themselves, being indifferent to social progress, and a minority who are willing to spend themselves in service for mankind. Within our own bodies we have the same type of phenomena. Pus from a wound is the accumulation of the dead bodies of white corpuscles, who have sacrificed themselves in the struggle against harmful bacteria.

Paul "fought a good fight." The challenge of Christ to this generation and all generations is also to fight a good fight. Thousands of fine Christians are winning this battle. They do not have to whip themselves into doing it; there is no strain or tension. They have poise, courage, and great power.

Nero had an opportunity to be a great blessing to mankind. Instead he became the Quisling of the Power of Evil. He accepted the cunning and false theory that pride, earthly pleasures, and wealth are enduring. He foolishly gambled his life and lost, as those who put their trust in such values in the end always lose.

Paul chose lasting and *eternal values*. He aligned himself with truth and justice. Joining forces with Christ and the Righteous Power of the universe, Apostle Paul lived and died a victor. No wonder he wrote: "I can do all things through Christ which strengtheneth me."

We can do the same.

Kemps Arrive in Hawaii

Brother and Sister James N. Kemp arrived in Honolulu by plane on the 19th of May. They were met at the airport by about 35 of the Honolulu Saints and received in true Hawaiian fashion. I think they make church history by being the first missionaries to fly the Pacific.

The Monday they arrived, after having a fish dinner at the Foo's, they came to the Mission House where they were received informally by the members. On the following Wednesday they were officially

welcomed by the combined branches of Honolulu and introduced to the official family. Of course, they were presented with leis and the background of Hawaiian music, which a newcomer, as well as an old timer, always enjoys. Knowing Brother and Sister Kemp were musicians, we invited them to sing as well as speak, which hit a very welcome chord, and they were "in."

On Friday, the 23rd, we took the plane to Hilo and were met by Brother Dela Cruz. That evening we enjoyed a dinner party at the Mission House where the Kemps are staying. The house was all prepared for them and stocked with food, etc., which is the Hawaiian custom.

Saturday, we enjoyed the program at Waiakea Kai which opened the Rally Day. And Sunday was another day of rally day activities with the missions at Pahoa and Haulaula attending. Seven were baptized by Priest Charles Aki and confirmed by the elders present.

They had a very effective program arranged to welcome the Kemps at the 11 a.m. service which presented scenes in pantomime of the history of the church from Joseph's vision until the work was brought to the islands, giving a short history of Brother Waller's work and, also Brother McConley's, as the Hilo Branch was built. After that they sent Hawaiians in proper royal cape down to escort the Kemps to the platform to join the many nations represented there and then presented them with a beautiful gardenia lei apiece. This program was arranged by Brother Dela Cruz and provided a very fine setting for the action taken in the afternoon.

In the afternoon we held a business meeting. At which time we presented the resignation of Brother Dela Cruz and then recommended that Brother Kemp become pastor of the Hilo Branch with Brother Dela Cruz as his associate. This was unanimously approved with all members voting and the largest representation present I have ever witnessed in Hilo. We also suggested that the missions on that island work directly under Brother Kemp as pastor of the Hilo Branch which was well taken, and Brother Kong of Halaula and Brother Nii came forward and welcomed Brother Kemp.

—From a report to the Presidency by Howard F. Miller.

Grace has been defined, the outward expression of the inward harmony of the soul.—Hazlitt.

Good-humor is goodness and wisdom combined.—Owen Meredith.

Cultivating the Soul

By Cultivating the Soil

By J. A. Koehler

Number 31 in a series of radio addresses on the subject:

"The Social Philosophy of the Modern Prophet"

A FEW YEARS AGO I heard a Federal jurist say that "The business of the church is to cultivate the soul. It is not to cultivate the soil." If he meant that it is not the function of the church to be engaged in farming, or even to supervise farming operations, I think he was right. The function of the church, as that word is commonly used, is not to teach even its own members either the science or the art of farming. But if that jurist meant that it is not the business of "peoples" of the church to pursue farming (or any other practical affair) as an activity of the soul, if he meant that there is no necessary relation between the cultivation of the soil and the cultivation of the soul, I think he was dead wrong.

"Cultivate the soil" has more than one meaning. As an activity of an individual farmer, or as a private affair or livelihood, it may mean simply to till the land. But as an activity of a "community," or as an affair of a "people," it means to sustain life through the systematic regulation, or government, of economic affairs in general. Soil cultivation by peoples is the establishment and maintenance of definite economic relations by public authority—relations that are essentially relations of man to man. Soil cultivation by peoples is a matter of ordering human relations, or of determining the constitution of economic society.

PURE RELIGION is soul cultivation—call it purification or sanctification or salvation of the soul or whatever you choose. There may be no conscious relation between an individual farmer's soil cultivation and his soul cultivation, for there are many kinds of religions. Perhaps I should say that some farmers may not believe that such a relationship exists. There may still be religious groups, peoples, who hold that business and religion are separate affairs. But to the Israelites, in the times of the prophets, there could be no separation of soil cultivation from soul cultivation. Nor can we separate the one from the other now—except in our imagination.

"Kingdom" righteousness is both soul and soil cultivation. It is peoples grounding their economies in the will of God. That is implied in the admonition of Jesus to seek first "the kingdom of God, and his righteousness [or as establishing his righteousness]; and all these things [all these products of industry which keep the soul alive] shall be added unto you."

But Jesus maintained that soil cultivation, or "Kingdom" or social or communal righteousness, is at once soul cultivation. If you doubt that, ponder the sixth chapter of Matthew in particular.

The story of the Bible regarded as a whole affirms the truth that to order human relations aright, relations to the soil must be ordered aright.

And surely every Bible believer must believe that human relations are the soul-cultivating relations.

ORDINARY FARMING illustrates that truth. In your imagination draw a picture of a farmer engaged throughout the years in producing corn. You know, of course, that corn is one of the forms of plant life. It may have no soul such as man has. But it has a germ, a substance out of which it reproduces itself. And that process of reproduction is comparable, it may even be analogous, to the activities of the soul through which it achieves eternal life, or which assures that man shall come forth in the resurrection of the just.

In drawing the picture of corn cultivation the ideas uppermost in your thinking respect the character of the soil in which the seed corn is planted, the preparation of the soil through proper culture, and the cultivation of the crop. And why? Simply because there can be no cultivation of the "soul" of the corn, so to speak, except through the cultivation of the soil. A farmer must till his soil as a means promoting the growth of his corn.

In one sense a farmer does not reproduce corn; he does not produce a crop; the corn reproduces itself through its own activity or vegetative processes. And that is precisely what the soul of man does. Its activity is its life. It cultivates itself through that activity; through its own self-conscious, self-willed, mental, moral, or spiritual activity.

Not all farming is highly successful. Some corn crops, in some instances for one reason only, are very poor. That reason is the manner in which corn is related to the soil. Many a novice has planted his seed corn so close that it could not produce good ears. Corn cultivation may be a failure, too, because it is planted too far apart, or because the relations of the seed corn to the soil relate the growing plants to each other in impossible ways. No one who plants his kernels of corn four-

teen feet apart in single rows can hope to harvest a full crop of superior corn.

SOCIETY is man relating himself to the soil, or to the natural or physical world. Which means that natural world relations are at once social world relations. In relating himself to the soil, man relates himself to his fellows. Which means that soil relations are at once human relations. "Thy neighbor's landmark" is a human relationship. The oil and wine inpouring of the neighbor, the Good Samaritan, is a relationship of compassion; it is human relationship. And it is the kind of human relationship—which is at once a soil-relationship—that cultivates the soul.

The contention of the genius of true religion (as bad corn planting illustrates) is that the soil must be cultivated aright to cultivate the soul successfully. It is conversely that the wrong ordering of man's relations to the soil—which is at once the wrong ordering of man's relations to man—cannot save the soul. It cannot produce men that are in the likeness of God. That genius maintains that when economic or soil relations are wrong the soul cannot cultivate itself aright. No one can be a party to the maintenance of wrong relations to the soil without degrading his soul. For wrong relations to the soil—which are wrong social relations—are the principal causes of selfishness, of un-neighborly ill will, of national hatreds—in a word, of all the business, financial, industrial, commercial, political, and military evils that degrade the soul.

THE BUSINESS of a religious people, the business of the church, is to cultivate the soul. But no religious people can cultivate its soul effectually except through cultivating the soil aright. Except through ordering soil relations—which are at once human relations—aright. And that means, does it not, that true religion is an implementation of a true philosophy of social life.

Restoration religion is a philosophy of social life. One of the provisions of that social philosophy is this: "You are to be equal, or in other words you are to have equal claims on the properties (or on the economic resources of the people or community) for the benefit of managing the concerns of your stewardships, every man according to his wants and needs, inasmuch as his wants are just . . . that every man may improve upon his talent . . . every man seeking the interest of his neighbor and doing all things with an eye single to the glory of God."

Translate that provision into corn-field terms and judge of whether it is true. It says that the field should be cultivated for the sake of each and every stock of corn in the field. The field should be planted, in other words, so that each plant may have room to grow, access to the things through the use of which life is sustained and promoted. It shall be planted so that each plant shall be benefited by the falling of the pollen of one tassel upon the silks of others. It means that rightly ordered human society is a relationship of mutual aid.

Mutual aid, or economic fellowship, has most to do with the cultivation of the soul. But economic fellowship is a physical or temporal world as well as a spiritual world relationship. It is both at once. It could not truly be the one without being the other. To promote true economic fellowship, a people must promote true relations to the garden of God. That means that society, which is an activity of the soul, is a soil-cultivating affair. It means that true religion's way of cultivating the soul effectually is to cultivate the soil aright.

A Spiritual Experience

I know that God does live and protect his people. One evening, as I was walking down a road, I heard a voice say, "Run." I ran for about twenty feet and, looking back, saw a large limb fall where I had been walking. I have been healed

through administration several times, and I am grateful for these divine blessings.

I have been a member of the Reorganized Church since January 24, 1909. I am proud of this affiliation, and I want to live a life that will be a credit to it.

ISHAM STINNETT.

Oak Hill, Oklahoma

Our Task

After reading Apostle Gleazer's article, "The Tie That Binds," I felt the need to bow in humility and ask forgiveness for my own slothfulness and lack of faith and courage. I think we of the church are so self-satisfied with the knowledge and blessings we have received that we often fail to sense the great responsibility that is ours. Occasionally, we wonder why we don't feel God's presence as we once did, but we are reluctant to "thrust in our sickles and reap." I am trying to share the gospel with those about me by passing on the *Herald* to them, pointing out those articles in which I think they will find the greatest help. We must not allow ourselves to fall in the "neither hot nor cold" category, because the adversary is always alert to our weaknesses. We must be prayerful, watchful, and careful. God has promised that we may become laborers together with God if we will but touch the hem of his garment. Great opportunities are open to us as the time of our redemption is nigh. We must grasp them if we wish to reap the reward of the faithful.

MABEL WHITE.

305 East First Avenue
Indianola, Iowa

Golden Wedding Anniversary

Open house was held in observance of the golden wedding anniversary of Mr. and Mrs. Fred Cousins on Sunday afternoon, March 16, at their home near Grain Valley, Missouri, following a family dinner at the Town House in Independence. Eight of their children and seven grandchildren were present for the dinner. They have fifteen grandchildren in all and one great-grandchild. One hundred forty of their friends called during the afternoon.

Fred and Fannie Cousins are both natives of England; they were married in Chesterfield in 1897. In 1904, they came to America and have since lived in Iowa, Wyoming, and Missouri. Mr. Cousins joined the Reorganized Church at the age of sixteen; he was ordained an elder while living in Wyoming. Mrs. Cousins was baptized soon after her marriage.

A recent visitor in their home was Mr. Cousins' brother, Charles, of Clay Cross, England, who attended General Conference.

ARE YOU ISOLATED?

If so, we'd like to help you. We want to know how nonresident pastors can best serve you, what you would like to see included in your reunion program, what you think of participation in the activities of other churches, and what you would like to do for the church. Write us, won't you? We'll print as many suggestions as space permits.

New

Here's What You Can Do

But we, the youth of the church, must not wait; we must push forward to new religious frontiers.

—Carolyn Scott.

Probably ninety-five per cent of all church literature urges us to take an active part in the religious life and work of the church. Since our childhood, we have heard ministers plead for action. We have been asked over and over again, "Are you willing to serve?" And everywhere people are earnestly and wholeheartedly saying, "Yes, we are willing. We want to serve this church more than anything else, but what can we do?"

Our leaders are overburdened with endless cares and responsibilities. It is not strange that they answer in general terms when asked by any one individual what he is to do. But generalities will not help many people. Once they have been persuaded to serve, they want to know exactly what part of the great task is theirs, and unless they are told, they lose interest.

Young people are admonished to study the word of God as found in the Three Standard Books, to read the church periodicals, to attend services regularly, to keep the financial law, to be clean of habit and conversation, to go to Graceland, to make leisure-time creative, and to marry in the church. All of this is fine advice, but it does not outline any specific course of action.

Here, as I see it are some new religious frontiers for young people who want actual assignments:

1. Writing. There is a constant demand for articles, poems, fiction, and nonfiction for church publications. The *Herald* welcomes young writers with a new approach to old problems. There is also a need for district and stake papers which can supply news and items of local interest to groups within a certain area. Anyone who has a fair command of the English language and a typewriter can satisfy his urge to serve in this way. The church needs good novels to replace the old favorites now out of print—stories about Graceland, present-day missionaries, reunions. Both the local and general church would welcome plays which present Latter Day Saint ideals in the language of today. If you can write for children, offer your help to the editors of *Blue Bird*, *Oriole*, and youth camp publications. *Zion's Hope* and *Stepping Stones* may be able to use your contributions, too.

2. Art. Again, church publications need artists. If you're in the Henry Anderson class, try illustrating some part of the church history or Bible. Few youngsters can resist comic books; older people have been known to read them, too. If you're a sign painter by vocation or avocation, you can be head man on the publicity committee. If you're an artist of the floor and wall paint-

BY RICH PRICE

ing school, you can probably add a much-needed touch of beauty to some part of your local church home.

3. Music. Good music is one of the finest advertisements a church can have. A singing people is a progressive people, and the right songs can have a real influence on their thinking. Why not make music to fit the occasion? If you're planning a young people's retreat, write a song that will make the theme more meaningful. Write one for Thanksgiving, Christmas, the Fourth of July. Maybe it won't ever be included in the *Saints' Hymnal*, but you'll feel better for having produced it, and at least one other person is bound to like it. If you play an instrument, tell your local music director. You may be just the person who can brighten up the worship services on Sunday morning.

Here Is the Writer . . .

Rich Price is a graduate of Graceland College, having attended, he says, "during the manless years of 1943-45." He has also attended the Universities of Missouri and Idaho. At the 1946 Idaho District Reunion, he was ordained to the office of priest and elected editor of the district's first periodical, "The Idaho Herald." By profession, he is a teacher of English in the New Plymouth, Idaho, High School.



Horizons

4. Zion's League. Maybe Z. L. seems a little childish, but it's still your number one chance to develop any talent of leadership with which you may have been blessed. Through it, you can become an active participant in the missionary program of the church (see the May 31 *Herald*); you're being counted on to help raise \$25,000 by October 1, 1948.

* * * * *

These are just a few suggestions.

Now that I've started the list, you can add to it.

Follow the general directions set down for you by church leaders, but keep doing little things all the while that will give you the much-needed feeling of having accomplished something definite and tangible.

"We, the youth of the church, must not wait; we must push forward to new religious frontiers."

of the finger or in one youth convention. In the church, we shall do well to vision where we are going in the next fifty years. Youth will do well to push this viewpoint.

Third, let's start our research in our home neighborhoods. For instance, Leagues of Detroit and Kansas City have plenty of agencies of information and inter-group programs to bring this right to earth. I fear that survey investigations would not disclose Latter Day Saint young people better informed than those outside the church. Such studies have to be approached with the idea of understanding, rather than blowing up things as they are. Let the youth enthusiasts consult their pastors and specialists in the field on how to proceed.

Fourth, investigate the possibilities of our church's working with some minority group. This will involve specialization in training. For instance, if we were to undertake a twenty year program of work among the American Indians, how many competent young men and women

The Trouble-Shooter

One World and the Church

QUESTION:

Much is said about the importance of overcoming racial barriers. What, precisely, are we supposed to do? Have we, as a church, a program for promoting international friendship?

ANSWER:

By Dr. Roy A. Cheville

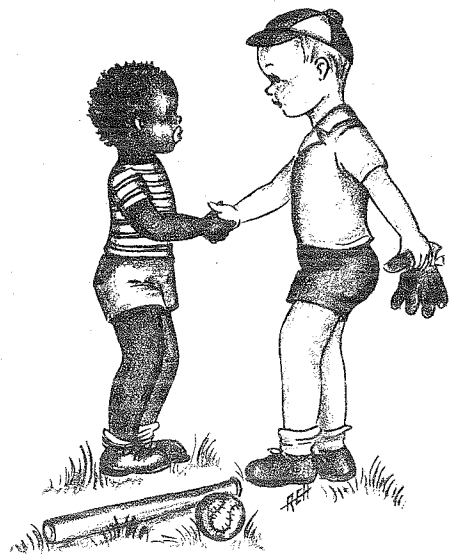
Questions like this will keep on appearing in this feature. And they should. Studies in this field ought to increase in every League and branch of our church. Our alert young Latter Day Saints are concerned. This is a credit to them and to our faith. They are insisting that we cannot afford to dillydally along saying nothing and doing nothing. I find myself in this group that thinks our church has some leadership responsibilities, some genuine opportunities in the field of race relations.

I am a religionist who believes that "God made of one blood all nations." As such, I speak out for good will and brotherhood. I also am a sociologist. In this role, I insist that good intentions are not enough. Programs of action must be constructed on the data of

research; they must gear to the natural laws of social relationships. It seems to me that our church has a rare opportunity of linking the spiritual and scientific in this ticklish area of race and minority problems. No group has done this so far.

The first thing Latter Day Saint youth can do is to get down to some first-class studying. The first requisite is to *understand* the problem. Too many of us want to *do* something, in the sense of starting off some get-together program. Just now, nothing can mess up the possibilities ahead of us more than half-informed radicals who feel the urge to start a revolution. By studying, I do not mean exchanging opinions and playing ping-pong with likes and dislikes. I mean getting hold of facts, more facts, and still more facts. We need to distinguish between race and racism, to see how minority groups develop, and so on. There is no substitute for this. Too many of our discussions are gab fests.

A second essential is to gear ourselves for a long-time program. We are dealing with something that reaches back into centuries; it cannot be solved at a snap



would we have to initiate this ministry? Such a study requires that we ask ourselves very frankly what our church can

contribute to enrich the life of these peoples.

Yes, I agree that my church needs to get into this field. Just now, I believe that we must implement our want-to with know-how. I also believe that young spirits need to do a lot of pushing to get the church conscious of the fact that we cannot drop this matter aside. I look around, however, and cannot find one League that seems to be doing a masterly job of studying the question. Let's get at it.

News Briefs

Independence, Missouri

South Chrysler Congregation

Pastor, Roy Thurtchley

The South Chrysler community group is again holding Sunday morning services. The first session was conducted on June 8 in the basement south of the church which is being constructed. The new building should be ready for use within sixty to ninety days.

Sixty-eight children attended the two weeks of vacation Bible school held recently.

The new church school officers are as follows: Stanley Withee, director; Ruby Williamson, assistant director; Mr. and Mrs. Paul Craig, directors of music; L. Z. Prichard, business manager; and Mrs. Cliff Smith, secretary-treasurer. Department heads are Mrs. W. A. Peck, kindergarten; Mrs. George Meyer, primary; George Meyer, junior; W. A. Peck, junior high; Anna Larson, senior high; and Roy Thurtchley, adult.

Two new members, Cliff Smith and Earl Langford, were baptized May 18 at Stone Church, Elders W. F. Bolinger and Perry Hiles officiating. They were confirmed the following Wednesday evening at the group prayer service. Elders W. F. Bolinger, Roy Thurtchley, Perry and George Hiles officiated at this service.

The women have met each Thursday since they organized on March 23, 1945. The Leaguers meet on Sunday evenings with their sponsors, Mr. and Mrs. John Pritchard. The branch also has an active group of Orioles; three of the girls and their monitor will attend camp at Gardner's Lake this summer.

—Beulah Pimblott, reporter.

Liberty Street Congregation

Pastor, Howard C. Timm

Evangelist Ray Whiting closed a successful two weeks' series of missionary services on Sunday evening, March 25. Eight candidates were baptized in the afternoon.

A Children's Day program and baptismal service were held June 8. Following a prelude by Ruth Zion and call to worship by Donald DeTray, a flag ceremony was presented. Foresta Franklin gave the invocation. Clyde Kearns, junior steward leader, made the offertory remarks, and the offering was taken by seven children. Special numbers included a vocal duet by Sharon and Kathleen Mills, songs by the children, and recitations by the Knowledge Club. Albert Douglas, supervisor of the junior department, gave a talk explaining that the ribbon badges which members of the club were wearing signified that they had

met the requirements for membership: good conduct, taking part in programs when asked, attending at least one 11 o'clock service each month, learning the church sacraments, the six principles of the gospel, the books of the Bible and Book of Mormon, the Lord's Prayer, the Twenty-third Psalm, the Epitome of Faith, and the story of a hymn. Those participating in this part of the program were Jerry Edson, Larry Douglas, Alberta Douglas, Kathryn Wrigley, Boyd Hayes, Gary Plowman, Eddie DeTray, and Bobbie Crick. A story, illustrated with flannelgraph, was told by Mrs. Frances Cravens. Robert Hanson gave the Scripture reading. William LaGrece gave a talk concerning children and the responsibility of parents and others toward them. Then children and two young people were baptized at 11 o'clock. David Allen, son of Mr. and Mrs. C. D. Hurshman, was blessed by Elders Howard Timm and William LaGrece.

The various departments and classes are endeavoring to raise money for the new church. On Thursday evening, May 29 the young adult class sponsored a play and made a net profit of \$675.54. The Zion's League and junior departments sold refreshments and added several dollars to their building funds. On Friday, June 13, the women's department served an Italian dinner. The juniors are earning money through a penny drive and by collecting papers. On Saturday, July 19, they will sponsor a food sale.

For the past several weeks, the Zion's League study class has had speakers to discuss historical points of interest near Independence. Fifty-seven young people toured the city on Sunday, June 8.

—Ethel Hart, reporter.

Lincoln, Nebraska

Pastor, Francis T. Schrunk

Talks were given on Sunday evening, April 20, by members of the congregation who attended General Conference. Family night was held on April 25.

The Sunday evening adult class taught by Pastor Schrunk is now using *An Introductory Study of the Book of Mormon* for a text. Many are taking this course for credit.

Junior church is held all but the first Sunday of each month. Softball games will be held every Friday night throughout the summer in Antelope Park.

Mrs. Reba Teton received special recognition recently for having attended church fifty-five consecutive Sundays. She walked to services on two of the coldest days last winter. Jerry Oehring was given his Life Award in Scouting at the last Court of Honor. Servicemen of both wars were honored at a special service on Sunday evening, June 1. Thirty-four names were on the roll.

Lincoln Saints mourn the passing of Nellie Friese who died May 21. She was an active member of the congregation before her illness.

Elder Charles Fry was guest speaker for the Zion's Circle on May 22. Husbands and guests were invited to this evening meeting.

Apostle D. T. Williams was also a recent guest speaker.

—Vinton Wight, reporter.

Dahinda, Illinois

Pastor, J. O. Dutton

District President W. W. Richards visited Dahinda on Sunday, June 8. The women of the branch are now studying *The Life and Ministry of Jesus*. Pastor Dutton is planning a series of meetings to be held in the near future.

Ruth Duvall, who has been serving as branch clerk, has moved to Moline.

—Stella Dawson, reporter.

BULLETIN BOARD

Notice to Central Michigan Members

An all-day meeting will be held at Marion on Sunday, June 29. Activities will include a 9:30 prayer service; preaching at 11; baptismal service at 1:30; confirmation and preaching service at 2:30; and closing service at 8. All attending are requested to bring their own lunch. Missionary Virgil Billings and members of the priesthood from the eastern part of the district will be in charge of the meetings. Mrs. B. H. Doty, women's leader, will also be present.

B. H. DOTY,
District President.

New District To Be Organized

Meetings will be held on Sunday, July 20, at the Sault Ste. Branch, Sault Ste. Marie, Ontario, for the purpose of perfecting the organization of a new district recently provided for that area. Apostle D. Blair Jensen will be present to supervise this work. Prayer service will be held at 9:30 a.m., preaching at 11, and business meeting at 2:30 p.m. This new district will be comprised of Algama and Sudbury Counties and Manitoulin Island in Canada, and Alger, Delta, Schoolcraft, Luce, Chipewewa, and Mackinac counties in Michigan.

BLAIR JENSEN.

Nebraska-Iowa Youth Camp

The annual youth camp for Nebraska and Iowa will be held at Camp Sheldon, near Columbus, Nebraska, from August 23 to 28. Apostle D. T. Williams will be present. This beautiful camp has sixteen cabins, a dining hall, assembly hall, outdoor chapel, council ring, ball diamonds, swimming pool, and five canoes. Any young person, twelve to twenty-five years old, regardless of address, is invited. The cost for the entire period, including meals and cabin, is \$10.50. This will be an outstanding spiritual experience for those who attend. For further information write to John Blackmore, 816 North 36th, Omaha, or V. D. Ruch, 217 Tenth Avenue, Council Bluffs, Iowa.

V. D. RUCH,
Chairman of the Committee.

Southern New England District Meetings

ANNUAL YOUTH FROLIC AND FELLOWSHIP, June 21 and 22, Onset, Massachusetts. Guest speaker, President E. J. Gleazer, Jr., of Graceland College.

DISTRICT FOURTH OF JULY PICNIC at Onset. Camp cleanup in morning. Bring basket lunch.

VACATION CHURCH SCHOOL at Onset, July 7 to 18. Elsie Garlick, director.

ANNUAL ONSET REUNION, July 19 to 27. General church appointees G. G. Lewis, Ray Whiting, D. O. Chesworth, and Reed Holmes will be present. Reservation requests should be sent to Mrs. Ralph M. Hardy, 27 Hancock Street, Lexington, Massachusetts. A special business session will be held Saturday, July 26, at 10:30 a.m.

JAMES W. BARTON,
District Secretary.

Kirtland Meeting Canceled

It has been deemed advisable to cancel the tentative plans made for a two-day meeting at Kirtland, Ohio, on August 16 and 17. It is anticipated that by next year conditions will be satisfactory to allow for the holding of the annual reunion.

BLAIR JENSEN.

Northern and Western Michigan Districts' Reunion

The reunion of the Northern and Western Michigan Districts will be held at Park of the

(Continued on page 16.)

The World Today

By Fred Alexander

The explosive Taft-Hartley bill, which is now on President Truman's desk, is still the center of interest in Washington as well as the entire country. Labor is hard put for a veto. The unions are pouring money into a terrific campaign for a White House veto. Much pressure is being brought to bear on the President.

Mr. Truman, however, is keeping a Sphinx-like silence concerning his intentions. But the President did drop a slight hint concerning things to come last week in a conversation with three members of the House labor committee, Lesinski of Michigan, Madden of Indiana, and Klein of New York. The President said: "Well, I've always been a friend of labor, and I still am a friend of labor. That is a matter of record, before and during the time I was a member of the Senate, and since. However, labor hasn't always been reasonable with us."

The President paused a moment and then said: "Labor will find after this question has been settled that I am still on its side." Mr. Truman said no more to further enlighten his three listeners, but many a conclusion will be drawn.

A Senate vote on a presidential veto will be hair-raisingly close. Lobbyists, pro and con, are focusing all their efforts on twelve senators who are of unsettled convictions. The chief fence-walkers are: Lucas of Illinois, Aiken of Vermont, Sparkman of Alabama, and Hatch of New Mexico. These four men may block or pass the labor bill—it is that close.

Many are betting that, as the situation stands now, the President will veto and Congress will override the veto by a narrow margin in

the Senate—but—the situation may change between now and June 20, as a result of the intensive labor lobby.

Churchmen high in the Catholic hierarchy are preparing to speak out against the bill, and their words will carry much weight.

Politicians who have received support from labor will find themselves obliged to lobby against the bill's passage.

Many political futures are in the balance—how well the big men on Capitol Hill know that. Meanwhile the nation waits.

Definitely no reduction in taxes this year. Everything points to the fact that the public does not want a tax cut. Debt reduction is preferable. Here are some facts and figures to keep in mind about the current tax bill and any other bills that may come up in the future—and there will be others.

Note I—54.6% of the American people earn less than \$2,000.00 per year. This group pays 18.5% of the taxes. Tax Bill would have given them 28.3% to 31% cut. A man with four in his family would have gained about 1% more spendable income.

Note II—39.1% earn between \$2,000 and \$4,000 per year. This group pays 32.5% of the tax bill. The Tax Bill would have given them 22.7% to 28.3% cut. A family of four would have gained about 1% to 2% more spendable income.

Note III—5% of the American people earn between \$4,000 and \$10,000. This group pays 12.4% of the tax bill. Tax bill would have given them 20.9% to 22.7% cut. A family of four would have gained about 2% to 4.6% more spendable income.

Note IV—1.3% of the people receive in excess of \$10,000 per year. This group pays 36.6% of the taxes. Tax bill would have given them 11.1% to 22.7% cut. Income of \$25,000

would have meant 10.3% more spendable income. Income of \$50,000 would have meant 18.6% more spendable income. A man making \$500,000 per year would have received 69.9% more spendable income.

Remarkable observation: This bill did not favor low-income groups.

The Russians are steadily gaining in influence in Europe and Asia as witness events in the Balkans and in China. Also, watch Italy and France. In many parts of the Eurasian continent, the United States has lost face, and the Soviets have made tremendous strides. The straws in the wind are no longer pink but a violent Soviet red.

In this country Henry Wallace continues to pack them in along the route of his 10,000 mile "peace crusade." It appears from recent statements that Wallace may form a third party. The chances are very good for such an eventuality. This would hurt the Democratic Party. Wallace is no longer a joke but a real political threat to be reckoned with. This farmer from Iowa will bear close watching—corn is not his only crop specialty—He might try raising a little Cain this year.

Things to watch for: A new U. S. policy to fight the spread of Communism in Europe. This new policy will involve untold millions of dollars in aid.

Communist advances in Italy. If the Soviets take "The Boot," the Mediterranean becomes theirs and the U. S. plans for Greece and Turkey will flop. Do not forget that U. S. troops must leave Italy within 90 days because the Italian treaty has been ratified. When the U. S. leaves, the U. S. S. R. comes in.

Watch the movement for Universal Military Training. It is a must. Read the report if possible. Write to Government Printing Office, Washington, D. C. Send 75 cents. Ask for "UMT Report."

Mary A. Burlington
1510½ Jules St.
St. Joseph 16, Missouri

62970
17
h

BULLETIN BOARD

(Continued from page 14.)

Pines, four miles north of Boyne City, from August 8 to 17. Organized classes for all ages will be conducted by experienced teachers. No trailer houses or cottages are available, but tents and cots will be for rent on the grounds. There are some cottages near the park and rooms for rent in Boyne City. For full information on accommodations, write Mrs. Ada Alldread, Boyne City, Michigan.

—ALLEN SCHREUR,
for the Committee.

Wishes to Contact Saints

Mrs. Nellie P. Wolfe recently moved from Tulsa, Oklahoma, to Springfield, Oregon (Route 2, Box 469), and is anxious to contact the Saints in that area.

Books Wanted

B. D. Simmons, 341 North Warren, Springfield, Missouri, wants to purchase *The Instructor*, by G. T. Griffiths, and all four volumes of *Church History*. Mr. Simmons is League leader in Springfield.

Wants Church Book

Mrs. Tom Perrigo, 332 East Ninth, Long Beach, California, wishes to purchase a copy of *Sermons* by R. C. Evans.

Tracts Wanted

Cora Emerson, 904 South Wayland, Sioux Falls, South Dakota, will be glad to distribute any tracts that are sent her. She would especially like to have copies of *The Church of Jesus Christ*, by William Lewis.

Requests for Prayers

Prayers are requested for five-year-old June Braden of Cameron, Missouri, who can neither hear nor speak. Unless she is healed of this affliction, she will be placed in a special school for twelve years, during which time she will not see her family except on holidays.

Z. B. Hague of Sperry, Oklahoma, requests prayers for his niece, Mrs. Betty Boek, who is suffering from a nervous breakdown.

Benito Maliwat, 1914 West Linden, Independence, Missouri, asks the continued prayers of the Saints that his hand will be healed.

A son, Sandy Ray, was born May 18 to Mr. and Mrs. Ray F. Rogers of Butler, Missouri. Mrs. Rogers is the former Veryl Anderson.

Mr. and Mrs. Arnold Ourth of Nauvoo, Illinois, announce the birth of a son, Alan Bruce, born April 17. He was blessed on Children's Day by Elders R. H. Atkinson and Harold D. Smith.

WEDDINGS

Finken-Finkle

Verna Jean Finkle, daughter of Mr. and Mrs. Roy Finkle of Independence, Missouri, and Everette Scott Finken, son of Mr. and Mrs. Everette D. Finken of Brown City, Michigan, were married April 12 at the Enoch Hill Church in Independence, Missouri, Elder Everett E. West officiating. They are making their home in Independence.

Kenepp-Hershey

Theima A. Hershey and E. Lee Kenepp were married on May 2 at the Walnut Park Church

Reunion Schedule

The following is a tentative reunion schedule for the coming summer. Where errors are noted by reunion officials, we shall appreciate receiving corrections.

THE FIRST PRESIDENCY,
By F. Henry Edwards

Reunion	Date	Place
Owen Sound and Toronto	June 28-July 6	Port Elgin, Ontario
New York and Philadelphia	July 5-13	Deer Park, Pennsylvania
Alberta	July 4-6	Ribstone, Alberta
Zion	July 5-13	Gardner Lake, Missouri
Alberta	July 11-13	Edmonton, Alberta
Gulf States	July 11-20	Brewton, Alabama
Western Colorado	July 12-13	Grand Junction, Colorado
Northern Saskatchewan	July 23-27	Saskatoon, Saskatchewan
Central Missouri	July 12-20	Odessa, Missouri
Des Moines	July 13-20	Des Moines, Iowa
Kentucky and Tennessee	July 19-27	Paris, Tennessee
So. New England	July 19-27	Onset, Massachusetts
Arizona	July 23-27	Granite Dells, Prescott, Arizona
Alberta	July 25-27	Calgary, Alberta
Northwest	July 25-August 3	Silver Lake, Washington
Arkansas and Louisiana	July 28-August 3	Bald Knob, Arkansas
Ozarks: Spring River-Rich Hill	July 26-August 3	Racine, Missouri (near Joplin)
Detroit-Windsor, Flint-Pt. Huron	July 26-August 3	Blue Water, Michigan
Northern Saskatchewan	July 30-August 3	Saskatoon, Saskatchewan
Southern Saskatchewan	August 5, 6	Regina, Saskatchewan
Southern Saskatchewan	August 7, 8	Wayburn, Saskatchewan
Central Michigan	August 1-10	Seyford, Michigan
Chatham-London	August 1-10	Erie Beach, Ontario
Oklahoma	August 1-10	Pawnee, Oklahoma
Southeastern Illinois	August 1-10	Brush Creek, Illinois
Northwest Iowa	August 1-10	Woodbine, Iowa
Manitoba	August 9-10	Winnipeg, Manitoba
Maine	August 2-10	Brooksville, Maine
Southern California	August 2-10	Pacific Palisades, Santa Monica, California
Montana, Western	August 8-17	Deer Lodge, Montana
Rock Island	August 8-17	Aledo, Illinois
N. and Western Michigan	August 8-17	Park of the Pines, Michigan
Eastern Michigan	August 8-17	Cash, Michigan
Far West	August 14-24	Stewartsville, Missouri
So. Indiana	August 17-24	Riverdale Park, Mitchell, Indiana
Idaho	August 17-24	Hagerman, Idaho
Eastern Colorado	August 15-24	Colorado Springs, Colorado
Northern California	August 16-24	Asilomar Grounds, Pacific Grove, California
Lamoni	August 17-24	Lamoni, Iowa
Wisconsin and Minnesota	August 18-25	Chetek, Wisconsin

in Independence. Pastor Donald Lents read the double-ring ceremony. Mr. and Mrs. Kenepp are making their home in Independence.

McMullen-Wrigley

Mary Rose Wrigley, daughter of Mrs. Grace Wrigley and Mr. M. R. Wrigley, became the bride of Fred McMullen, son of Mr. and Mrs. L. R. McMullen, on May 31 at the Liberty Street Church in Independence, Missouri. Elder William LaGrace performed the ceremony. The couple will make their home in Independence.

Whipple-Swanson

Shirley Swanson, daughter of Mr. and Mrs. Ralph G. Swanson of Chicago, Illinois, and John Whipple, son of Mr. and Mrs. A. T. Whipple of Independence, Missouri, were married June 6 at Walnut Park Church. The groom's father performed the double-ring ceremony. Following a honeymoon in the Ozarks, the couple will make their home in Independence. Mrs. Whipple is a graduate of the Independence Sanitarium.

Ryan-Sampson

Dorothy Yokley Sampson and Captain Edward Ryan were married on June 1 at the Reorganized Church in Knob Noster, Missouri, Elder Loyd Adams officiating. They are making their home in Warrensburg, Missouri, where Captain Ryan is stationed.

Bennett-Holsworth

Helen Louise Holsworth, daughter of Mr. and Mrs. W. C. Holsworth, became the bride of Donald C. Bennett on June 14 at the Liberty Street Church in Independence, Missouri. Elder I. G. Whipple, grandfather of the bride, read the double-ring ceremony. Mr. and Mrs. Bennett are making their home in Independence.

Smith-White

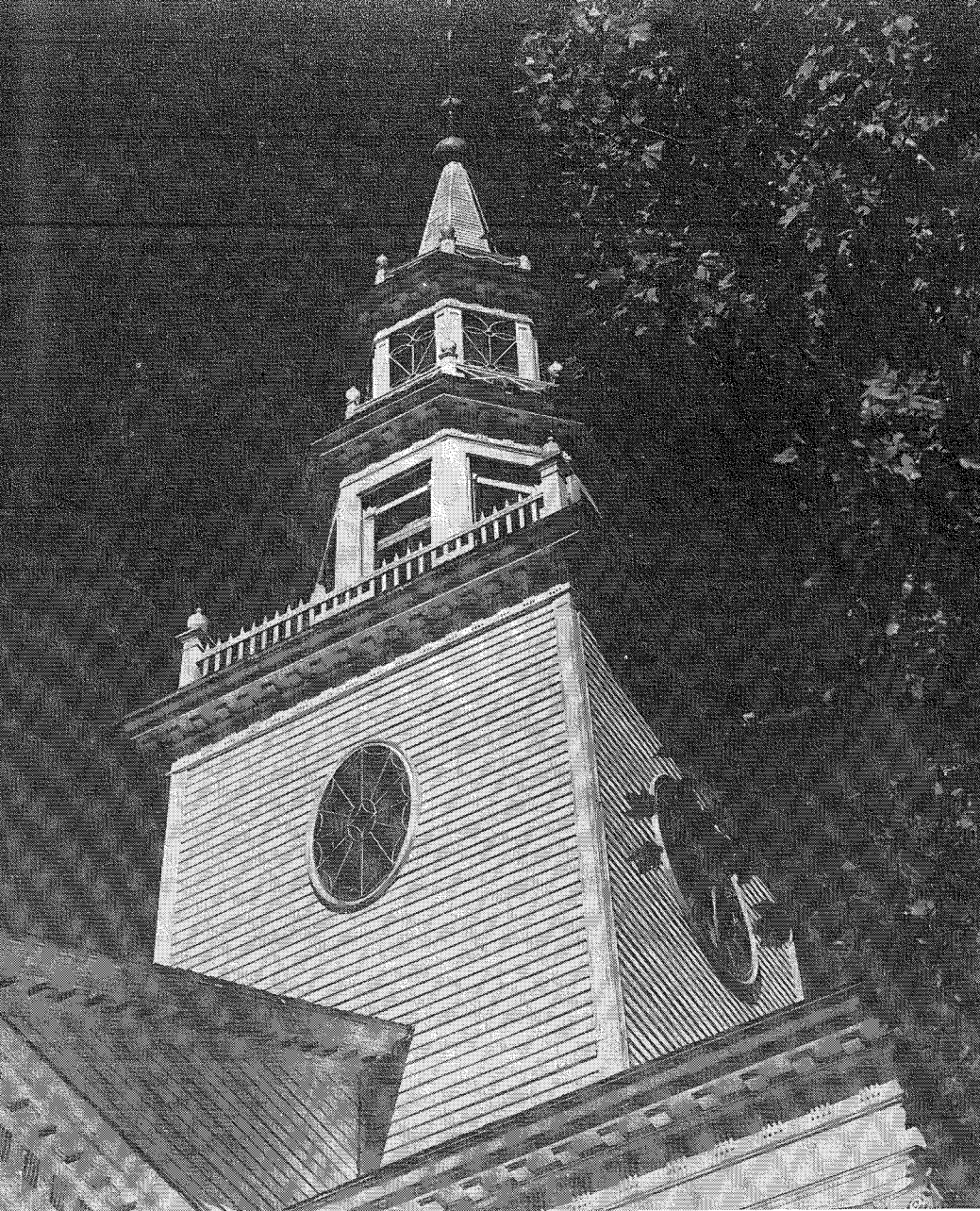
Marion White, daughter of Mr. and Mrs. Lee A. White of Rock Island, Illinois, and Kenneth P. Smith, son of Mr. and Mrs. Orin Smith of Bradner, Ohio, were married May 24 at the Reorganized Church in Rock Island. President E. J. Gleazer, Jr., officiated at the double-ring ceremony. The couple will make their home in Evanston, Illinois.

Harrell-Nail

Maxine Nail, daughter of Mr. and Mrs. Winton Nail, and Franklin G. Harrell, both of Pleasanton, Texas, were married June 8, Elder H. E. Winegar officiating.

Kuykendall-Kunz

Virginia Mae Kunz, daughter of Mr. and Mrs. Erwin J. Kunz, San Antonio, Texas, was united in marriage to Myles Reyburn Kuykendall, son of Mrs. Mae Kuykendall, San Antonio, on June 14. Elder H. E. Winegar performed the ceremony.



*Early-American
Church Spire*

NORFOLK • CONNECTICUT

Photo by Frank B. Ross

Our Human Destiny

By
Elaine
Carson



VOLUME 94

JULY 5, 1947

NUMBER 27

www.LatterDayTruth.org

A Bit of Wisdom

P. S.

*These things I've loved
And found them iron-strong:
A small-girl smile,
A tree,
A bluebird's song.*

*These things I've loved
And found them cobweb frail:
A handsome face,
A house,
Words told by mail.*

—EVELYN MAPLES.

Saints Herald

Contents

Volume 94 July 5, 1947 Number 27

EDITORS:

The First Presidency
Israel A. Smith
John F. Garver
F. Henry Edwards

ASSISTANTS:

Leonard J. Lea, Managing Editor
Kenneth L. Graham, Business Manager

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$2.50 per year and \$1.25 for six months in advance in the U. S. A., its territories and possessions; Canada, \$2.75 per year and \$1.40 for six months; other countries, \$3.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

EDITORIAL:

Church Leaders to European Mission..... 3
In "Dry Dock"..... 3

ARTICLES:

Blue Pencil Notes, *by Elbert A. Smith*.... 4
Our Human Destiny, *by Elaine Carson*.... 5
When Is Education Religious?
by Dr. F. M. McDowell..... 7
Human Rights and Duties,
by J. A. Koebler..... 11
The One Important Thing,
by Harold E. Whitehead..... 12
The World Today, *by Fred Alexander*.... 13
Bystanders or Stand-Bys,
by Grace L. Krabl..... 14
Elder Robert Murray,
by John W. Rushton..... 15
Worship Suggestions for August,
by Minerva Yerrington..... 16
Log of Camp Yokoma, *by Aleta Runkle*.. 20
Letters..... 21
A New Declaration of Independence,
by Fred Alexander..... 22
Biblical Evidences . . . Book of Mormon,
by Roy Weldon..... 24
News Briefs..... 25
Bulletin Board..... 30

* Elder Hubert Case

The many people who know and love our veteran missionary, Elder Hubert Case, will be glad to hear of the happy experience that he had on his seventy-seventh birthday, which occurred June 5. There was a reception at the home of Bishop and Mrs. G. L. DeLapp (she is Brother Case's daughter), at which many friends were present to congratulate him. A fine oil portrait of Brother Case, owned by Mr. and Mrs. Arthur B. Church, and painted by the Kansas City artist, Joseph A. Fleck, was exhibited, which added to the enjoyment of visitors. Mrs. Church is also a daughter of Brother Case.

Among the pleasant incidents of the day was the presentation of a poem written by a friend, John Turner, which Brother Case appreciated and offers for publication:

He comes without calling, this man called of God,
Unto us, and his knowledge he shares—
By the kindness and wisdom and love he displays,
Every thought and each word proves he cares.
Rich in experience, many blessings unfold,
Toiling through years, God's message has told.
May we on this day, expressing our love,
Acclaim you, as one from on high,
Send greetings, best wishes, with faith from above,
And pray that all blessings may be yours by and by.

* Thanks

Grandchildren are the most remarkable people in the world. They say and do the most wonderful things, according to the grandparents. And sometimes they really have something.

A good thought was reported at a local prayer meeting by Sister Madge Siegfried, quoting her grandson Eric, son of the F. E. Fowlers. Eric was saying grace at the table: "Dear Lord, we thank Thee for all the good food, and for all the nice people."

In such a spirit, we could all get along with our neighbors much more happily than we do.

* Strength

I can't remember now who made the statement that I found written at some church meeting on a page of my notebook. But it is worth passing on as a subject for a short talk or sermon. It is as follows:

"He who gave me this work to do
Will give me strength to do it."

What a calm and wonderful faith is expressed in that declaration. If, in the depth of our trouble and distress, we could remember it, how much we would be helped to go onward!

* False Knowledge

The Nelson Gallery recently had on exhibition a famous painting, "The Illness of Pierrot," by Thomas Couture (1815-97). Pierrot, dressed in his gay theatrical costume, is stretched out on the bed, and the doctor is standing there, as if considering a course of treatment. Other people are there, too, appearing helpless. In the painting there is a sign in French, hanging on the wall, which may be read from the original, but not from the prints of it. It reflects a bit of cynicism of the artist: Translated, it says, "Science makes the doctor see what is not, and prevents him from seeing what everybody knows."

Science has taken many a sharp thrust from its critics, and will probably take many more. It endures because, though it has often been mistaken, it is on the right course in the pursuit of truth. Without science, we should be in abysmal depths of ignorance, and we would still be dying of the Black Death, yellow fever, tuberculosis, cholera, and a host of other enemies of mankind. With science, more and more of us have the privilege of dying of old age and personal folly!

The artist is right in the idea that partial knowledge is dangerous. If you attempt to know anything, learn all you can about it. It is sometimes worse to know half of the facts than to know none at all.

Church Leaders to European Mission

June 23, 1947

To the Saints of the European Mission:

On the eve of their departure, I wish to commend to you the brethren of the Joint Council who have been commissioned to visit you. That they were selected in council is evidence of the high regard in which they are held, and I am confident that they will justify the confidence that you as loyal members will in any and all events accord them.

President F. Henry Edwards is of course well known to you. Many of you have known him "boy and man," and he needs no introduction. We could hardly speak of him in terms too laudatory. Since the General Conference of 1946, he has demonstrated his outstanding ability, and the wisdom of his selection at that time has been fully confirmed. His willingness to carry the burden attests his great devotion to the cause. He now comes to you to minister as one of the Presidency, at the same time meet again his relatives and friends.

Brother E. J. Gleazer, Sr., comes to you as a seasoned and experienced Apostle who has demonstrated his ability to carry the burden of missionary supervision. To you he is somewhat more than a brother in the cause, since he claims Ireland as the land of his nativity, with his share of Irish, and we are assured he will be well received among you.

Bishop G. Leslie DeLapp is the second one holding the office of Presiding Bishop to visit Europe. He has earned the high place he holds in the councils of the church. I think I could pay him no greater compliment than to repeat what the late President Frederick M. Smith said to me some months before his death: "Bishop DeLapp is an ideal church executive." In this I heartily concur.

Thus we desire you to know that we greatly value these our brethren who come from us to you within the next few days. They had hoped to

travel by sea, but found that transportation was not available until fall, and the needs of the church demand that they should be back in the United States by that time. They are, therefore, scheduled to come to you by plane, leaving Chicago on July 9. Our prayers are for their safety and welfare, and we commend them to you for your Saintly consideration.

We are conscious of the fact that our very worthy colleague, Apostle Myron A. McConley, and his esteemed and capable wife, are already in your midst. We have the utmost confidence in them, and ere this reaches you, you will have had, I trust, the privilege of making their acquaintance.

In faith that the work will be blessed through the special labors of our brethren, assuring you and them of our unqualified confidence and trust, I remain,

Your fellow servant,
ISRAEL A. SMITH, *President.*

In "Dry Dock"

There is a common saying, of course not true, that there is always a first; but fortunate is he to whom some firsts never happen. The undersigned has recently experienced a first, the first time he has been a patient in a hospital, the first time to submit his welfare to the skill of a surgeon.

On advice of my physician and my own immediate associates, I entered the Independence Sanitarium, our very excellent hospital, on June 4 and underwent an operation which probably should have been attended to some years ago. Apparently it has been successful and as I write I am about to be discharged and go home. [Note: Since writing this President Smith has returned to his home.]

There is much I could and would like to say about this experience; but

it is perhaps sufficient for me to say I have been amazed at the organization and efficiency of our own health institution. The knowledge displayed by all and the wisdom and careful oversight of doctors, nurses, and attendants attest the high degree of efficiency obtained by the modern hospital. Every need anticipated and every wish solicited, one could not but feel he was an outright burden on society in general.

My sincere thanks go to Doctor John R. Green, surgeon; Doctor Vance Link; Miss Copeland, superintendent; Miss Eva Franklin, supervisor; and Mrs. Phillips, assistant supervisor of nurses "in surgery," and all those very fine and intelligent and capable nurses to whom my personal welfare was intrusted, too numerous to mention, but none of whom will be forgotten by me. Most of these nurses are identified with the church and gave evidence of their personal interest in the poor executive temporarily "laid low" for repairs.

While here I have received many evidences of concern from my friends, many letters and cards wishing me a speedy recovery, and many floral offerings. To all these I make grateful acknowledgment, as also to my companion who visited me often.

A little black spider about the size of a half dime made his quarters in Room 219, and many hours I have spent in watching his movements. How he lives I do not know, but I have developed quite a fellow feeling for him. The Psalmist wrote: "The spider reacheth up with her hands and finds herself in kings' palaces." And so this little creature keeps me company in this fine room so splendidly equipped, as shown by the plate on the door, by the Detroit Saints, to whom also goes my sincere appreciation.

ISRAEL A. SMITH.

June 24, 1947

Editorial

Blue Pencil Notes

Something Rotten This Side of Denmark

One of the most iniquitous things in American politics is the big city "machine." In principle, it is Facist or Nazi. There is the big "boss," the "fuehrer." He is certainly not elected and has no standing under constitutional law. He just takes over. He may have come up out of a saloon, as the Pendergast machine did in Kansas City, as Hitler's organization was born in a Munich beer hall. He has no brown shirted army, but he does have an alliance with the criminal world which gives him an army of thugs and gangsters. He gathers leaders under him in wards and precincts and districts—and farther afield—as far as Washington.

This sort of thing goes back at least as far as the rotten Tweed rule in New York City, and the beginning (1805) of Tammany Hall in that gateway to America. The "machine" swings local elections and influences state and national elections by intimidation, violence, corruption of election officials, bribery, purchase of votes. It handpicks mayors, aldermen, members of the state legislature, sometimes even selects men for the United States Senate. It endeavors to corrupt local and state police to protect its henchmen and interests.

The machine is able to distribute patronage, jobs on overpadded city and county pay rolls, thus building up its following; and it has sources of enormous revenue. It dips into the public taxes, takes a cut out of the salary of its henchmen in many departments, grows rich from its levies on protected gambling, horse racing, houses of ill repute, its monopoly of some essentials that contractors must have and dare not buy elsewhere in a competitive market.

The machine is rotten, ruthless, murderous. It is hard to kill. Boss Tweed was finally convicted and died in jail while suits were pending for the recovery of \$6,000,000 filched from the city; but Tammany Hall survived and within ten years was able to figure largely in national elections. Tom Pendergast and some 250 of his lieutenants were convicted of vote frauds by a Federal Grand Jury in 1938 and received penitentiary sentences. Pendergast died while on parole. The machine went under cover but did not die. By 1946 and 1947 it was back in the business of stealing elections to local, state, and national high offices. In the summer of 1947, a grand jury returned charges against 71 men in Kansas City and Jackson County, charging conspiracy in flagrant vote frauds. That news startled the nation one day, and the next day the news broke that hired gangsters had broken into the Kansas City Court House, blasted open the steel doors of a vault and stolen the ballot boxes on the contents of which the Grand Jury had returned its findings and on which in the pending trials the prosecution proposed to rest its case. The machine had functioned after its nature.

This news went around the world. This happened in the "heart of America," at the time close to the home of the President of the United States. Patriotic citizens at home were shamed and humiliated. America was discredited abroad in the world at a time when America was attempting world leadership in the name of Democracy.

This was the sort of thing Markham had in mind when he wrote:

I fear the vermin that shall undermine
Senate and citadel, school and shrine—
The worm of greed, the fatted form
of ease,

And all the crawling progeny of these—
The vermin that shall honeycomb the towers
And walls of state in unsuspecting hours.

On the other side of the picture, we note the courage and zeal of independent newspapers, courageous prosecuting attorneys and lawyers, jurymen and religious and civic organizations, and good citizens generally who have fought against machine rule in many cities and for honest democratic government at home—at home first—overseas if possible. In this instance, as usual, exposure came first through the press—a free press. The *Kansas City Star* "broke the story." The attack was pressed by men who yet have the right of free speech; and it was backed by an aroused and informed public opinion. This reaction could not have occurred under a dictatorship, Nazi, Facist, or Communist, under which men are told what they may and may not read, say, do, or think.

The church, as an institution, does not take sides in partisan politics; but it is against iniquity in every form, and a crook is a crook no matter what his party badge. In a democracy there are few worse political crimes than the corruption of the ballot. Someone has said, "We hear of many things wrong in our country; but we *do* hear of them, and we do set ourselves to correct them."

ELBERT A. SMITH.

"Statistics record only the smallest part of the misery caused by alcohol. From the first glass to insanity, to crime, to despair and suicide, there are a thousand degrees. Only those who fall the lowest are accounted for by statistics."—G. Von Bunge, in an address delivered at the University of Basel.

With time and patience, the mulberry leaf becomes satin.—Chinese proverb.

Our Human Destiny

A Lay Sermon, Representing the Modern
Viewpoint, on "Signs of the Times"

By Elaine Carson

I DON'T KNOW what the church is coming to! I think every man ordained to the ministry has preached at least one sermon on the "signs of the times," and now I, a mere lay member, am going to have my say.

Not long ago I heard just about as close to a "hell-fire" sermon as I am likely to in this day and age, of course it was somewhat diluted insofar as we Latter Day Saints have more than the two choices: "heaven or hell, bliss or blister," as Brother J. F. Curtis used to say, but it had all the implications of the "good old days"—if we don't behave, it's going to be pretty bad for us, and just look where this wicked old world is going to with all her wars and rumors of wars. The end is near—we can tell because of the famines, floods, wars, earthquakes, plane crashes, and I think there was one volcano. The speaker paid halting homage to the good things of "the world," but they were insignificant as compared to the troubles to come.

The words may be different, but somehow it sounded pretty much like the blistering forecasts of about 1820 and 1830, and if I remember correctly, God proclaimed to the prophet that such doctrines were an abomination in his sight. If the minister had been one of the "old school" about to be superannuated, I would not have minded half so much—but he was a young man, not a day over thirty, and I figured we were doomed to at least another generation of the same theme. Maybe it doesn't matter so much, and I shouldn't be inviting myself to an attack of ulcers by getting so worked up, *but we're not going to build the kingdom of God on a negative gospel.*

Why should we look forward to the coming of Christ with such fear and trembling? Certainly he will come, but to a world that is capable of receiving him, and a world in which his message can do some good. Look at the precedent—God sent his Son to the Jews when they could have received him, but for various causes they did not recognize their opportunity. God was not wrong in his timing—the Jews were wrong in their judgment.

NEVER IN their history were they so ready to receive the Son of God. They were not only looking for a "deliverer," they were used to them. Joseph delivered them from the famines of Canaan, Moses delivered them from the Egyptians, David delivered them from the Philistines and various other enemies, Nehemiah rebuilt Jerusalem for them, and Judas, the Maccabean, rebuilt their empire. Through all these centuries of history, there was woven into the Jewish way of thinking a belief in one God, the Creator.

Moses could not leave them alone for forty days before they reverted to idolatry, and even their jealous Jehovah, who would have no other gods before him, allowed them the tangible Ark of the Covenant, something they could see in order to help them concentrate on one deity. Even up into Elijah's day the same old war between one God and idolatry was being waged, but progress was being made—the nation was growing politically and by the time the kingdom split into two nations, following the death of Solomon, for the first time in the history of the whole world, more than one nation worshiped one God.

Then there were other factors—

religious leaders like Hillel, about whom we have heard very little. They are not mentioned in the Bible, for the simple reason that there is a gap of about four hundred years between the "Prophets" and the New Testament. But no one expects us to believe that nothing happened to the Jewish nation and Jewish thinking in that period of time. Let me quote from Gerald Heard in his Introduction to *The Gospel According to Gamaliel*: "His grandfather [Gamaliel's] was the great Hillel, who not only became president of the Sanhedrin, but who also by his deep learning, piety, humility, and passionate love of peace, brought the thought of Judaism into that form which has made it able to survive as a lofty ethic until the present. . . . The Temple with its blood sacrifices was becoming increasingly a spiritual anachronism The synagogue was becoming their real religious center and their real worship the reading of the Law and the practice of prayer, not the sacrifices and the rituals at the altars." Hillel, according to Heard, was the spiritual father of the Essene and Nazarite movement, culminating in John the Baptist. "This is the forerunner phase, the period of waiting, questioning, looking forward, seeking"

The Jew was ready to accept Christ. It had taken God approximately two thousand years to build up this chosen people from the nomad family of Abraham to a nation capable of accepting so great a responsibility and unbounded honor. If it was the Jews' great opportunity, it was also the testing time for God's great labor of love—it was his first opportunity to make himself known to us. As President Edwards says: "to search for us and find us."

CHRIST came!
Christ taught: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliv-

erance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." "This day is this scripture fulfilled in your ears." "Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. . . . Thou shalt love thy neighbour as thyself." "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." "I am come that they might have life, and that they might have it more abundantly." "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things." "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." "Life is more than meat, and the body is more than raiment . . . seek not ye what ye shall eat, or what ye shall drink . . . your Father knoweth that ye have need of these things, but rather seek ye the kingdom of God; and all these things shall be added unto you." "If a man love me, he will keep my words: and my Father will love him." "He that hath seen me hath seen the Father."

But the Jews did not see Jesus nor the Father!

To the sincere Pharisee, he was a blasphemer and a breaker of the sacred Law. To the insincere Pharisee—the opportunist—the religious racketeer of that day, he was a menace, politically and financially. To the run-of-the-mill Jew, he was many things. To some a leader for a revolt against the Romans. Where they would have given him a sword, he taught: "Love your enemies; do good to them that spitefully use you; the truth shall make you free." To some he was a healer, a giver of material blessings, which many did not even appreciate. "Were there not ten cleansed?" he asked as one, a Samaritan, returned to give thanks,

"but where are the nine?" To only one of the twelve apostles, whom he had chosen at the direction of his Father and with whom he had associated most closely for nearly three years of ministry, he was the Christ, the Son of the Living God. Even his family "stood without" and were possibly hurt when he widened his family circle to include as his mother, and brothers, and sisters, "whosoever should do the will of his Father."

The Jews did not see Jesus because misconceptions of the will of their Father, because greed and avarice, because political aspirations, because ingratitude, because lack of foresight, and because selfish possessiveness cut off their vision. "The kingdom was within them" but they did not recognize it, and they crucified the Christ. But God had other sheep, which were not of that fold, and he turned to the pagan Gentile, spiritually as far back as the Jew had been in Moses day. God's clock had been set back two thousand years. *It did not stop, however!*

COMPARE THE standard of living today with the germ-infested huts of the pagan world of two thousand years ago, when one out of four children died before the age of twelve months; when the ones that were unfortunate enough to live played with the scrawny, scrubby piglets that rooted in the ground. Compare the galley slave, the gladiator, with the common laborer of our day—the day of organized labor and collective bargaining. Compare the political power of kings and emperors—the Caesars, the Napoleons, the Charleses and the Louises—with the spreading democracies of our day. Compare the medical practices of third, fourth, and fifth century Europe with the medical science of today. Compare the religious hatreds of the Spanish Inquisition, the intolerance of Elizabeth, Henry; the necessitous flights of the Puritians; the Mormon War of 1830 and after; with the freedom of worship, the tolerance, the tendency toward unity,

of our day. Compare all that and a hundred other things, and add to your conclusions a budding conception of international brotherhood. *God has been working!*

Of course we have had wars, we have wars, and we'll have wars. We have yet much to reap from the skullduggery of the centuries; we are not infallible; and even as we clear up one problem, we more than likely create another. But ideas—big ideas—have been born. Some are new, some are old, and they are growing. International government, for instance. There were smaller efforts, but for the sake of simplicity, it started with the League of Nations. It failed. The United Nations, our present day effort in the same direction, might also fail. It doesn't have to. Mr. Byrnes, former American Secretary of State, was convinced that there is within our governments the strength to do it. But even if it does fail, and even if we go to war again, we shall also build again. That is as much our nature as it is God's—we are all his children.

BUT THESE failures, these problems, these tragedies are not signs that God is angry with us, and that he's going to make bare his mighty arm and blast all but the righteous from the earth. They are signs that man is busy, and that in spite of mistakes, past, present, and future, he's going to improve himself. They are signs that *we need God with us, that we need the leadership of his Son.*

God is longing to give us just that—"It is the Father's good pleasure to give you the kingdom." We can only go so far politically, scientifically, socially, or any way that can be mentioned without the inspiration of a sound religion—a character-building religion that will create men and women of vision, men and women who can see the opportunity of their day, men and women who will recognize Christ when he does come.

The churches of today are comparatively empty—not so much because



When Is Education Religious?

By DR. F. M. McDOWELL

Director, Department of Religious Education

This article was one of a series of papers read for the three-day colloquium of the Graceland College Alumni Association on the subject, "The Church's Philosophy of Education," last year. The script was not ready for publication then and has since been made available for use here.—Editors.

RELIGION AND EDUCATION have had a long history. They have been in fact co-existent with the human race. We are dealing here with what someone has referred to as "the two greatest institutionalized interests of the human spirit—each representing a vast complex of institutions and vested interest—philosophies, purposes, and methods."

Each of these great interests with which we are here concerned seems ever to defy even approximately exact or satisfying definition. As one peruses a portion of the vast literature in this field, he is confronted with almost as many conceptions and definitions as there are individual writers. One well-known authority quotes forty-eight definitions of religion and adds two of his own as though to make it an even fifty. As to "education," one text alone contains an assortment of two hundred attempts to define the word.

And when one seeks to merge the two, new difficulties arise. To do just this,

of the "wickedness" of the people but because of the attitude of the churches themselves. They think they are opposed to the "world." The "wicked world" is not in one camp opposed to the "good people" of the churches in the other. We are together with medicine, science, invention, government, or any other field of worth-while endeavor, in one giant, wonderful, challenging movement toward God.

The day may not be far distant when God will want to entrust to us, as he did the Jews, the responsibility and unbounded honor of the ages.

Will we see Jesus as the Son of God?

to fuse education and religion in a mutually helpful relationship, has been at once the hope and the faith of generations past.

Dr. P. R. Hayward thus quotes "some obscure penman":

God, my brethren—the most transforming fact man has ever reached for.

Education, my brethren—the most profound process man has ever created or felt.

To fuse these two, my brethren—would do something to us that we have not seen thus far.¹

Some of the best minds in each of these fields continue to grapple with this problem. Witness for example the oft-repeated long-time purpose of the Religious Education Association:

To inspire the educational forces of our country with the religious ideal;

To inspire the religious forces of our country with the educational ideal; and

To keep before the public mind the ideal of religious education, and the sense of its need and value.

Add to this the plea of the Department of Superintendence of the National Educational Association which we quote only in part:

No greater task rests upon the secondary schools than to help their pupils to find their God—when this takes place life assumes poise, dignity, grandeur—otherwise its strivings, its struggles, its achievements seem trivial and insignificant.²

WHEN IS EDUCATION religious?

Here is indeed, couched in four simple innocent-looking words, a problem of utmost difficulty and far-reaching significance. In the opinion of the writer, it is one of the most vital matters confronting the church, our church and our college, one deserving sustained consideration of our best minds, one concerning which we must carefully seek and expect to receive divine guidance. If then we shall here succeed only in stimulating helpful thinking leading in the direction of clarifying insights, we shall be content.

What is religion? Education? In order that our talk and discussion shall be more or less unified, I have somewhat arbitrarily selected as working definitions

of the two terms with which we are to deal, the following:

Religion is the serious and social attitude of individuals or communities toward the power or powers which they conceive as having ultimate control over their interests and destinies.³

The educational process means that experience, whether planned or unplanned, by which a person comes to possess new knowledges, attitudes, purposes, and abilities.⁴

Our problem may therefore be stated in the following form: When and how does this process, this cumulative experience by which a person comes to possess new knowledges, attitudes, etc., become consistent with, meaningfully and helpfully correlated with our "serious and social attitude . . . toward that power or powers" which we believe to have "ultimate control over" our "interests and destinies"?

To get at the very essence of the uniqueness of religion according to this point of view, we cite two additional definitions:

One's religion is his relation to whatever he believes to be the vital, supreme reality in the universe. One acts religiously whenever he acts in harmony with what he believes to be central in the universe, whenever he strives to think and live in accordance with what he conceives to be the laws of the cosmos as they apply to him. Religion, as I ask you to think of it, is what a person (or a group) does to keep life moving in line with what the person (or group) believes to be the fundamental demands which the universe makes on human beings.⁵

Carlyle in his essay "The Hero as Divinity" writes:

The thing a man does practically believe . . . the thing a man does practically lay to heart, and know for certain, concerning his vital relations to this mysterious Universe, and his duty and destiny there, that is in all cases the primary thing for him, and creatively determines all the rest. That is his religion.⁶

RELIGION, therefore, as here conceived is both objective and subjective. In it is involved the whole of the personality—intelligence, feeling, and willing. In it there is a place for the traditional, the rational, and the mystic—these to be balanced with and expressed in action.

Religion thus involves one's total self. It is life lived to the full in its relationship with what one believes to be the "supreme reality in the universe."

Religion involves theology, is dependent upon it and yet the two are not identical. Likewise religion and morality have much in common yet are not the same. One's sincere attitude toward the Determiner of our Destiny is simply not to be wholly identified with morality or ethics, however desirable the latter may be.

The significance of this reality which man holds to be supreme—"the thing which he does practically lay to heart, and know for certain, concerning his vital relations to this mysterious Universe"—multiplies as his conception of it is defined and clarified in the revelation of God as found in the Christian religion.

Likewise, the uniqueness of our church and college in the fields of education and religion will stem from our conception of the nature and purpose of God. Consider here, for example, the following references: Doctrine and Covenants 17: 4; 85: 12; 76: 3; 1: 3-6; Book of Mormon, Alma 16: 54, 55, 228-232; Nephi 11: 96; Moroni 10: 8-14.

We have sought also to isolate the essence of the meaning of education. As stated above, "The educational process means that experience, whether planned or unplanned, by which a person comes to possess new knowledges, attitudes, purposes, and abilities."

Modern educators, however, would appear to add a much more challenging note to this concept of education. Accordingly we find them repeatedly using such terms as the following: "The re-evaluation and reconstruction of experience," "unlimited possibilities and potentialities of growth in man," "perpetual discovery," "perpetual re-creation," "democratic processes," "rethinking, re-creation, experimentation." Thus they arrive at some such definition of Christian education as the following:

It is the systematic, critical examination and reconstruction of relations between persons, guided by Jesus' assumption that persons are of infinite worth, and by the hypotheses of the existence of God, the Great Valuer of Persons.⁷

Here education becomes more than the process by which "a person comes to possess new knowledges, attitudes, purposes, and abilities." It involves a critical and re-creative attitude toward individual and social life. Education consists therefore only incidentally in the handing on of knowledge and experience. It involves guiding the learner into all sorts of new experiences as he re-evaluates the past and creates new and

better ways of living for himself and for all mankind.

Our problem thus becomes: May this process of acquiring new knowledges, purposes, attitudes, and abilities which moves out to include the reconstruction and re-creation of life itself be conceived and utilized as being in line with that which we have accepted as the supreme and eternal verities of our universe? When is such education religious? How may such almost revolutionary procedures in education form a helpful alliance with our knowledge of God and with those truths which have through him been revealed to us? Is there any place for such a pattern of education in the Restoration Movement?

WHEN, THEN, IS EDUCATION RELIGIOUS?

1. Education if it is to be considered truly religious should be predicated upon and integrated with sound theological conceptions concerning the spiritual foundations, the eternal realities of the universe itself.

Dr. Roy Cheville has provided us with a very helpful summary of some of these fundamental conceptions of Latter Day Saintism as such may be gleaned from the Doctrine and Covenants. Here are but a few of the many presented:

The work of God is continuously creative, the elements of his world are eternal.

Man himself is of infinite worth.

Christ is central in this religious philosophy.

The church is the institution divinely established and designated for the furthering of God's purposes among men.

God continues to reveal his will to men. The Scriptures are a repository of the plan of the gospel.

The social purposes of God for man are caught up in Zion.

2. Education is religious when by means of it the learner finds his conception of these eternal verities increasingly clarified, when he moves from understanding to assent and from mere assent to conviction and when convictions become more purposeful, articulate, and meaningful as they meet the challenge of our expanding knowledge and our rapidly changing social order.

As a means of checking the success of our educational process in this respect such questions as the following may be asked. Are persons being stimulated to think through their whole philosophy of life and religion? Are they being helped

to identify the essential elements of our religious philosophy and faith? Is the learner increasingly able to distinguish the permanent from the passing? The eternal from the ephemeral? Is it becoming increasingly clear to him how he may bring this understanding and these convictions to bear upon his individual and social life? Can he harmonize such with the findings of scientific research and the rapidly expanding social needs and experiences of man?

3. Education is religious when it consistently provides for a growth in understanding and appreciation of the need for and place of God in the education process.

Current views on this point are much in conflict. Note three of such:

1. God *is* the educational process.
2. God is *above* educational process.
3. God is *in* the educational process.

Without discussing these varying conceptions, we may say briefly that education is religious when it recognizes both God and man—divine initiative and human endeavor. This view would consider the laws of growth as the laws of God. The educational process really constitutes God's way of doing things. His way with man is essentially that of a teacher. Here education becomes religious indeed, working with God in his ways and for his purposes.

Apropos of this is the following illustration furnished by Dr. P. R. Hayward:

In this connection one is reminded a bit of the recipe, written out of hard experience by an old New England lady of a century or more ago and now preserved in faded ink, entitled "A Cake Without Eggs." After the rather unpromising instructions the lady had added, with the wholesome regard for reality that marked her period and her section of the country, "This cake is better when made with an egg." Many people making educational recipes—and we in religious education are not all exempt from the thrust of this sentence—have been busy often showing how it can be done without a divine sanction and center; perhaps we have sometimes added wistfully at the bottom of the page, "This program is better when it is carried out with an awareness of God."⁸

If we would check our education in these respects, let us ask and answer in all frankness such queries as the following: Does the learner appear to be developing ever clearer and more helpful concepts of God as a reality in human experience? Is he developing a sense of personal relationship with Him? Is there evidence of a growing knowledge of and faith in God? Is there evidence of a growing conviction of the reality of God and the truth of his being? Education that fosters such is genuinely religious.

4. Education to be considered religion must find a way to maintain its creative processes within the pattern of the tested theological conceptions which we have just set forth.

One's first reaction is that such reconciliation is impossible. Here we come face to face with what has been called the Christian teacher's dilemma. "Is the primary purpose of Christian education to hand on a religion or to create a new world?"

The issue is both an old and continuing one. Both education and religion have a great past. A record of this has been preserved for us in what someone has designated as the "funded experience of history." Certainly this must be made available to each generation in turn. How tragic and futile it would be if each should have to begin again empty-minded and empty-handed. Certainly education that is genuinely creative will find a way to profit by this experience of the past and the verifiable knowledge and truth derived therefrom.

There is of course a danger that education, particularly religious education, shall be "transmissive only," centering its emphases upon materials and content. In religion this becomes "the truth once delivered to the Saints" and which must be held and passed on intact. Hence the various practices of the church have been largely concerned with indoctrinating each new generation.

Modern religious education would seem to be diametrically opposed to this approach. It is, as we have seen, centered in life today. It seeks a continuous re-evaluation of religious experience. Its methods are those of exploration and discovery. Hence the problem: "Shall education be primarily concerned with the perpetuation of something already existing or the continuous reconstruction and improvement of life and culture?"

Surely education can find a way to be both transmissive and creative. Certainly it will be none the less creative because it recognizes the wealth of religious truth that has been verified again and again in human experience. Education that is religious will not expect to proceed without tapping these spiritual resources.

Have we not a clue to the solution of this problem within the theological pattern which we have outlined? Is not God continuously creative, creating now as in all history a spiritual and moral order of religion and good will? Does this not appear to anticipate as someone has said, "Something unprecedented and unpredictable from the past involving and superseding some ancient good"? Will not following Christ requite us to walk in "His road of discovery and creation"? Indeed, if the work of God

and Christ is that of continuing creation, and if man partakes of the divine nature, as we believe he does, will he not be recreant to his trust if he for any reason avoids the thinking and toil, daring and suffering involved in sharing in these on-going creative processes? Education is genuinely religious when it is in this vital way creative.

5. Education to be religious must be Christ-centered. It must be soundly Christian in spirit, purpose, content, methods, and procedure.

In the words of Dr. William Clayton Bower, this means:

It becomes an instrument of growth into Christlike personality. By such a use we find ourselves seeking to do what Christ did—to bring ourselves face to face with the realities of living, to have faith in life as the good gift of God, to have a fresh and vivid experience of God through the mediation of the common life, to discover in every experience the qualities that spring from the deepest spiritual values, and thus to commit ourselves to Christ and his cause. Nothing less than this is Christian education.⁹

Surely religious education after the pattern of Christ would be creative—indeed revolutionary.

6. Education is religious when it promotes the disposition and ability to share the life-giving light and truth expressed or implied in our religious convictions. Education to be truly religious must be genuinely evangelistic.

Evangelism at its best posits salvation from above as the gift of God. It is characterized by the presence of compelling conviction, the consciousness of a divine commission, and a passion for souls. The evangelist considers himself to be a messenger, an ambassador, and a witness. Evangelism speaks of truth to be repeated, good news to be told, and souls to be saved. All of this is possible because the evangelist embodies the spirit and power of God.

Education on the other hand speaks of "stimulating, guiding, and encouraging learning." It is concerned with life here and now. It strives to discover and obey the laws of growth. It has much to say about method and human potentialities, and the possibilities of leadership and guidance.

But are these two procedures necessarily opposed, and may not both be utilized in a helpful and active alliance? May they not be combined in what has been called educational evangelism? Was not Christ "the teacher come from God"? Did he not seek to save souls by the educational method, while at the same time conceiving himself to be a

divine messenger? Did he not evidence a passion for souls and the infinite patience and skill of a true teacher? Was he not prophet, evangelist, and teacher all in one? May we not find in him ways to make our education more genuinely evangelistic and our evangelism more soundly educational? Knowing that it can and should be done, may we not make a more determined effort to discover new and better ways of developing through our educational processes the disposition and ability to share the life-giving light and truth of our religion?

7. Education is functioning religiously when it fosters inquiring minds, fidelity to truth, open-mindedness to new light. Accordingly we must find ways to utilize both scientific research and revelation, and to bring into a profitable working harmony a religion of authority and the established principles and procedures of democracy.

The possibility and desirability of utilizing these seemingly diverse means of discovering or receiving new light and truth is clearly indicated in our sacred literature. Note for example:

If any of you lack wisdom, let him ask of God . . . and it shall be given him.—James 1: 5.

. . . to be learned is good, if they hearken unto the counsels of God.—Book of Mormon 109: 61.

The glory of God is intelligence, or, in other words, light and truth.—Doctrine and Covenants 90: 6.

He that keepeth his commandments, receiveth truth and light.—Doctrine and Covenants 90: 4.

In this connection we may observe that the Doctrine and Covenants (85: 18-21) outlines a curriculum worthy of the mettle of a modern college and specifically commends both fervent prayer and diligent research as methods to be used in the discovery and mastery of new truth and light.

Just what difference would this plan make in the actual practice of the student?

Sincerely believing in the discovery of truth through scientific methods, he would expect to comply painstakingly with the laws involved. He will know or soon learn that such involves infinite patience, perseverance, and skill, together with a high quality of honor and integrity.

Believing just as firmly in divine guidance and inspiration, he will seek to discover and observe the conditions of such revelation. He will find that this requires belief in God as one who rewards those who diligently seek him.

He will find, too that he must live for and respond to new light rather than expect to continuously receive by mere asking. He will discover that spiritual attunement is the high privilege of those who strive to mount and to walk along the frontiers of knowledge and right-living.

Education is highly religious when it fosters learning through this quality of study and faith.

8. Education is religious when it fosters in growing persons the disposition and ability to share creatively in the work of the church as an essential implement of those religious values, purposes, and ideals which we hold to be supreme.

It will, at all times, seek to promote the development of a "churchmanship" of high devotion and genuine skill.

It is said that the men of the early church out-lived, out-thought, out-fought, and out-died those of the pagan world about them.

Far too seldom is this quality of devotion witnessed in the church of today. Far too often secular causes—good, bad, or indifferent—seem able to command a far greater loyalty and allegiance than the church itself.

To a passionate and courageous devotion to the church, there must be added a genuine craftsmanship in the work of religion. Every phase of our church work suffers for the want of what has been called *churchmanship*. Witness congregations withering and dying on every hand because of inadequate leadership. Contemplate the many areas in which "Zion's Procedure" will require vision, knowledge, intelligence, and skill even excelling the best available for secular pursuits.

Against such needs our present efforts in religious education seem pitifully weak. The church languishes today while it awaits a new quality of leadership adequate for new tasks and new achievements—this in every department of its work.

Education that is religious will be found constantly striving to meet this need.

9. Education is religious when learners are found growing in the disposition and ability to participate in and contribute constructively to the building of a social order which embodies our accepted religious ideals and values; i. e., the kingdom of God.

Such a task often fails to challenge us when presented in generalities.

Familiar, oft-repeated phrases leave us either entirely unmoved, or arouse in us a sense of security and smugness quite as deadily.

It is only when the job is broken down into various and manifold aspects that we even begin to comprehend its magnitude.

Each and every area of our social life must be made regenerate—home life, recreational life, vocational and industrial life, citizenship, national life, education and race relations—each confronted today with staggering new situations and difficulties, each must be made to feel the redemptive power of the word and will of God through the gospel of Christ.

Each area teems with problems demanding solution. Old and established ways of doing things are no longer acceptable or adequate.

No field will or should escape the critical eye of science. No area will be too sacred for social experimentation, carried forward not so much in test tubes as in the great laboratories of living where the best we know of truth discovered and truth revealed will face the acid test of life as it is.

Consider, for example, the possibilities of the family, the branch, the community, the college, as great experiment stations in Christian living.

Education—however well it succeeds elsewhere—fails utterly if it fails to foster growth in appreciation, interest, knowledge, disposition, and skill—essential to grappling successfully with these problems and opportunities.

10. Education is religious when it results in growth in integrity, in wholeness of personality. Education is irreligious when it is devisive, when it results in and contributes to the disintegration of personality.

11. Education is religious when it develops in persons the disposition to and skill in identifying and resisting the "forces of evil"; i. e., those forces which by their very nature are ever unrelenting enemies of those values of life which have been accepted as divine.

I shall close this discussion with another quotation from Dr. Coe, because it seems to me to be so challenging in so many respects. It presents a scholarly attempt to answer our problem. It projects the future field for the Christian college. If, as some believe, Dr. Coe in most of his writings neglects God in his program of religious education, this statement is interesting in that it would seem to indicate that, after all, he be-

lieves "this cake will be better with an egg."

Then, too, since he builds so well upon the mere "hypothesis that there is a God" one wonders what we could and should not do, we who profess to the world an ever-fresh witness of God's presence and reality.

At any rate, here is the quotation:

Would it be wildly irrational to dream of a college that should live, move, and have its meaning in the hypothesis that there is a God? A hypothesis in process of being examined, revised, and tested; therefore a college that focuses all study upon the unsolved problems of human weal and woe, and especially upon our unfinished tasks if we are to live together as persons supremely valuing one another. Such a college would neither imitate other academic institutions, nor be beholden to the church of yesterday, but only to the church that is engaged in transcending its yesterday by repentance and reconstruction. Because everywhere meanings in life and for life would be sought with critical pointedness, the present motivation of both teachers and students would constantly feel the touch of a spur. One can fancy a rebirth of philosophy in such an environment, and the intellectual excitement that would seize the collegiate mind, now blasé toward big things but straining itself over little ones. The sciences would thrive, being not only released from restraints but also inspired by interesting and developing tasks. Religion would not be an appendage of academic interests, or even a guest or companion, nor would religious thinking continue to be defensive, for the whole enterprise, suffused with a sense of the worthfulness of the personal, would be inherently and aggressively religious. Is not this the true job of the Christian college?²⁰

REFERENCES

"WHEN IS EDUCATION RELIGIOUS?"

1. P. R. Hayward, "The Place of God in Education," in *Religious Education Journal*, October-December, 1939, pages 202-208.
2. The Department of Superintendence, Sixth Yearbook, National Educational Association.
3. James B. Pratt, in *The Religious Consciousness*, page 2.
4. P. R. Hayward, "The Place of God in Education," in *Religious Education Journal*, October-December, 1939, page 203.
5. J. P. Williams, in *The New Education and Religion*, page 8.
6. J. P. Williams, in *The New Education and Religion*, page 9.
7. George A. Coe, *What Is Christian Education*, page 296.
8. P. R. Hayward, "The Place of God in Education," in *Religious Education Journal*, October-December, 1939, pages 202-208.
9. Dr. William Clayton Bower, in *Christ and Christian Education*, page 73.
10. George A. Coe, *What Is Christian Education*, pages 294-5.

In the modern household practically everything is operated by switches—except the children.—M. A. Sharp, in *Words of Life*.

Human Rights and Duties

By J. A. Koehler

Number 32 in a series of radio addresses on the subject:

"The Social Philosophy of the Modern Prophet"

THE FOUNDERS OF our nation maintained that there is a natural or moral right of life, liberty, and the pursuit of happiness which is inalienable; a right which neither rulers nor governors have right in infringe. The governments of all truly free peoples are ways of honoring the rights of persons and peoples, and of insuring or assuring that as the rights of man are honored so shall the duties of man be fulfilled.

I do not say that the governments of even the so-called free peoples have resolved the problem of human rights and duties, for if they had they would be free at least from internal strife, or civil warfare. I only say that it is characteristic of what we call self-governing or free peoples to have ideas of human rights and duties; mostly of human rights.

Religious peoples in particular have said much about their own rights to worship God according to the dictates of their consciences. But I do not know of many whose resolution it has been to honor the rights of all other persons and peoples—everywhere and in all relations. And if you are a student of this question, you know that the ideas of even the contenders for human rights have not all been the same.

Ideas of divine rights—which many people in this comparatively enlightened age say are neither divine nor right—were accepted almost without question, and almost universally, in the not-so-distant past. The idea of a true equality of human rights in all relations—in religious as in secular affairs—is not universally and deeply rooted even today.

THE SOCIAL PHILOSOPHY of the modern prophet is a philosophy of human rights and duties. I mean

that it is a system of ideas of basic human rights and duties which the prophet sought to maintain in reason. For instance, as revealing the moral or ethical grounds for his theory of distribution, he propounded this question:

"What man among you having twelve sons, and is no respecter of them, and they serve him obediently"—what man in such circumstances would say to one of his sons, "Be thou clothed in robes and sit thou here; and to the other, Be thou clothed in rags and sit thou there," and then look upon his sons and say, "I am just"? Can such ideas of justice—ideas of the defensibility of the poverty of laborers in the midst of plenty—can such ideas of distributive justice be maintained in reason?

Throughout the message of the modern prophet are to be found such proclamations as this: "You are to be equal, or, in other words, you are to have equal claims on the property [that is to say, on the economic resources of your people] for the benefit of managing the concerns of your stewardships, every man according to his wants [as well as his needs] . . . in as much as his wants are just . . ." And these proclamations mean that the social philosophy of that prophet is grounded in ideas of human rights and duties; the honoring of which and the fulfillment of which are held to condition not only the peace, prosperity, and happiness of peoples, but the welfare also of the souls of persons. Indeed, the enjoyment of human rights and the fulfillment of human duties, in the thinking of the prophet, are to the soul of man what the vegetative processes are to the beauty and fragrance of the rose.

THE SOCIAL philosophy of the modern prophet is concerned with the most vital of human interests.

That philosophy is a pattern of an economic commonwealth. So that, when that mode of economic self-governance shall have been established, it will be found to be grounded in such ethical principles as these:

ONE. The right to life, liberty, and the pursuit of happiness is at once a right to the means of life. It is a right of freedom of the individual to pursue his happiness by any means whatsoever, provided only that in the exercise of that right and freedom the person does not fail to fulfill his duties. And that means that persons do not have right, in the pursuit of personal objects, to neglect to pursue the objects of their peoples; much less do they have right to pursue their own objects in ways which are in opposition to the social purposes of their peoples, or which defeat the purpose of government.

TWO. It is the duty of peoples to honor the rights of persons. And since that is true, in the matter of what we call stewardships and inheritances, it is the right of peoples to such control of their economic resources as will make it possible for them to honor these rights of persons. What we call "Zion"—which is an economic society—is shaped by such ethical principles.

THREE. Where no rights are infringed no restraints are proper. Or, in other words, so long as what you do, or would do if you were a citizen of Zion, does not infringe the rights of others, others have no right to repress your activities. They have no right to prevent you from pursuing your well-being and happiness in the manner in which you desire to pursue it. And that is but a way of saying that there can be no right to do wrong—no right either of peoples or persons.

FOUR. What we have said thus far is an implication of a right of

self-determination. It is the right of each person separately to conduct his own private life in his own way, limited only by his duties to others; and it is the right of each and every community to conduct its own internal affairs in its own way—provided, of course, that its manner of governing its internal economic affairs does not infringe that right of any other community.

FIVE. Units of control should coincide with the character and area of interests involved. For example: The unit of control of family affairs—the control of the pocketbook in particular—is properly the family. That pocketbook represents only the interests of the family, in other words. Therefore no one outside your family, not even the community, or as we are in the habit of saying, not even the government has right to interfere with your conduct of your own internal family affairs—unless, indeed, your manner of conducting your internal family affairs involves the rights of others. Unless, for instance, the blare of your radio at two o'clock in the morning makes it impossible for your neighbor family to get its sleep.

I have referred only to the family, but only for the purpose of illustration or example. For in the social philosophy of the modern prophet, the principle of the right of internal self-determination applies to the community as it does to the family. And that, as a little reflection should reveal, implies much with respect to imperialism and bureaucracy, or to centralization of administration of economic affairs.

SIX. The social philosophy of the modern prophet declares that failure of duty is a forfeiture of rights. In your city, for example, your refusal to keep your automobile on the right side of the road—which is a failure of duty—is a forfeiture of your right to the use of the road. And in Zion, failure of duty of a citizen to obey the laws of his people is a forfeiture of his right of inheritance—which is a right of citizenship.

THE SOCIAL PHILOSOPHY of the modern prophet is a philosophy of rights and duties of persons and peoples. Together with his plan of social action, or his proposed means of implementing that social philosophy, it is—so it seems to us—not

only the way to the eternal peace, prosperity, and happiness of any community, it is also the way out of the crisis of civilization. For underlying the whole problem of human living together is this question of human rights and duties.

The One Important Thing

By Harold E. Whitehead

It is quite evident when we talk with some of the people of the world today that the purpose of their being on the earth as they are causes them no particular worry. The feeling is quite prevalent that we are here today and gone tomorrow, and let us enjoy life while we may. The interpretation that is put upon the word "life" and the meaning of enjoyment is, to my way of thinking, wrongly used.

To us as Latter Day Saints, our sojourn here upon this earth in our present physical being is merely the means to an end. It is of very short duration in comparison to the time we spent before taking on this earthly body, and the time that will be spent after we cast it aside. We believe that we were placed here upon the earth in order that we might work out our own salvation after the pattern set up by Jesus the Christ. That through our living in the flesh, and the termination of that life, we may have earned the right to live in the presence of Christ for time without end. These things, however, are beyond our comprehension as mere mortal men, and too much time should not be spent pondering things that we can never understand.

What we are most interested in at this time is the great need that must be met in relation to the vast multitudes of people the world over. The chaotic condition of nations and governments today should be an indication to us of the great task that lies before us. The feeling of unrest, the lack of tolerance for each other, not only between individuals, but between the nations; the dependence that is placed upon the wisdom of men alone to right these condi-

tions is another indication that every effort should be made on our part as a church, the true church of Christ, to restore to the hearts of men the plan set up hundreds of years ago by the Man of Galilee. The plan is so simple, so easy to understand, and the only plan by which peace and understanding can ever be established once again.

We find the people of the world going hither and yon, seeking to amass great wealth in any way possible, not caring how nor from whom they get it. The almighty dollar has become a thing of worship, rather than a means of livelihood. It seems to be the existing thought that, in order to attain happiness and enjoyment, they must be bought. In order to be of any importance in the world, we must have sufficient wealth to command the respect of our neighbors. What a false and foolish belief that is. We have only to remember the words of Christ, "For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God."—Luke 18: 25.

There is only one important thing that we should be concerned with—deeply concerned: The gospel of Jesus Christ as given to us in the Three Books of the church. All else should be considered as associated with our main purpose. If we follow the pattern set up, there will be no petty bickerings among ourselves, no discord or dissension in our branches, and no animosity or restraint in our personal relations. We cannot keep from being united in humility and brotherly love, with one purpose standing ever before us: the building of the kingdom of God.

The World Today

By Fred Alexander

The new Taft-Hartley Act gives the nation a new labor law of doubtful quality. The provisions of the law are so complicated that it will take time along with hundreds of court decisions to find how the Act will actually affect the labor movement as a whole.

Certain other effects of the law are more readily apparent. It will not put an end to strikes and will probably only cause a new wave of labor disturbances. Peace on the labor front cannot be achieved by this law.

Unions will probably be fighting mad. The unions are looking for legal loopholes and have found them, in abundance. Employers will find the law's provisions full of dangerous pitfalls for them. It will give employers the right to talk back to unions and will limit the power of union leaders.

Important things to remember. Strikes are still legal. Certain types of strikes are made illegal. However, union leaders get around this provision by selecting carefully the reason for striking. There is plenty of leeway to make a free choice of reason to conform with the law.

Wildcat strikes will probably be nicked for the simple reason that most of them will violate contracts with employers for which, under the new law, the labor union can be sued. Now that unions are suable they will tread cautiously.

Strikes for reasons of safety are approved. Merely another loophole which appears in the law—a loophole which employers will undoubtedly use to their advantage.

Industry-wide strikes and bargaining are still legal, but the new law makes the procedure very annoying and difficult to go through in order to force industry-wide negotiation.

The new power that the government has to bring injunctions against unions cannot be utilized by employers. The government only decides when an injunction should be used against a union strike. Further, injunctions can only be brought in cases in which the national safety or health is in danger.

The closed shop is now illegal and has been replaced with the union shop. The difference is this. An employer working under a closed shop agreement with a union formerly could hire only union members. Under the new law and the union shop, the employer may hire anybody he pleases but that man must join the union within a specified period of time. The employer must agree to a union shop before it can be adopted by employees.

The system of checkoff for payment of dues will be used only on consent of the employee as an individual. The mass checkoff system is outlawed. The hiring of useless employees because of pressure from unions, a process known as featherbedding, is outlawed.

Sidelight: Under the new law, no union may expel a man for any other reason than nonpayment of dues or fees. Communists will find that this law will assist them to infiltrate into labor union groups. The government will keep an eye on men with doubtful backgrounds by a system of reports on labor leader's personal lives.

Under this law, business for lawyers and the courts should be exceptionally good. June 23 was a bad day for labor. Not only was the Taft-Hartley bill made the law of the land but the Supreme Court also upheld the constitutionality of the

Lea Bill, popularly known as the anti-Petrillo bill. This bill knocks the props out from under the featherbedding practices of the musicians' union in forcing radio stations to hire stand-by musicians that do not play a note of music.

Rumor has it that Congress is getting very fed up with practices of the building trades which are out-and-out in restraint of trade. Such practices as regulating the size of paint brushes, banning spray guns, putting a limit on the number of bricks that can be laid in one day, etc. Congress will act against these practices if the building trades persist in restraining trade in this manner. The pendulum is indeed swinging back against labor—a reaction which was bound to come. How labor will react is yet to be seen.

There will be another tax relief law passed in January, 1948. Truman will not veto such a measure for political reasons. The new bill will give more liberal relief to lower income brackets, a feature that was not pertinent to the recent tax cut bill.

It is very likely that Henry Wallace will not form a third party as has been rumored. Such a course of action would be too difficult because of state laws governing creation of new political parties. However, Wallace will split the Democratic party wide open in the '48 elections, there is no doubt about this. Wallace is a long-range planner, some reporters have said, looking toward 1952 election. Wallace would like to see the Democrats become a left-liberal party in that election year with a candidate of similar faith—a candidate named Henry Wallace.

The prospect for a Republican victory in 1948 grows by the day. However, Truman is playing his politics shrewdly. It is feared that Truman often acts in the interest of politics and not in the interest of good government.

As this is being written, news

comes from RCA that a new development in the science of communication is in the offing. RCA calls the new media, *ultrafax*. The inventors say that this new communications system can transmit up to a million words a minute. The infinite possibilities offered by such a system to future peoples and even to this generation is indeed awe-inspiring.

From La Preste, France, comes heartening news. A cure for can-

cer may be in the making. A product known as H. 11, a by-product of wine and waters found in the area of La Preste have been found to have remarkable curative powers when used to combat malignant growths. Numerous experiments have been successfully demonstrated on mice, and there are some instances of complete cures in human beings. This may be the beginning of a cure to abolish the curse of cancer from the human race.

Bystanders or Stand-Bys

By Grace L. Krahl

It is sometimes a subtle temptation to be a bystander. At other times, it is an act of deliberation.

There are no objections to being a bystander if one does not make it a vocation. A bystander may render valuable help in case of a traffic accident or he may prevent a casualty or offer help in other ways. Even a small boy relieved the desperation of a truck driver one day when his truck became wedged in an underpass. Not able to dislodge it after working at it for some time, he turned to the crowd and asked, "Does anyone here have an idea how this truck may be moved?" The small boy edged his way up to the almost despairing man and said, "Mister, I know what you can do; deflate the tires." Strangely enough the driver had not thought of that, and the truck went merrily on.

Recalling an old phrase, "Let George do it," is frequently the attitude of some bystanders not of the "helping hand" variety.

I have seen men on a street corner supporting a building by standing even on one foot, smoking a pipe, and looking into the vast future. I have wondered what great ideas were evolving in the brains of these onlookers.

It appears that there are three or

more classes of bystanders; the apathetic, pessimistic, and optimistic. The attitudes of the two latter groups may be illustrated by the story of the bystanders who for the first time were viewing a locomotive. One said, "You'll never start her!" And when it started, another echoed, "You'll never stop her!"

We need optimists in the great humanitarian movements of the world, just as a baseball game needs its "fans" for the vigor and enthusiasm of the players, and high school sports their cheer leaders for the ardor and spirit of the participants. But it is not enough simply to proclaim our commendation and good will, or our belief in a cause that is just and true when as an adventure it needs our support and cooperation if we have a mind for the common good.

Referring, not unkindly we hope, to passive or apathetic observers: In 1834 when the leaders of the church called upon the Saints in the East to furnish money for the purchase of lands and equipment in Missouri for the building of Zion, some responded, others said, "We will wait and see whether the enterprise succeeds before we invest our money." Bystanders!

This is a truth not yet learned too well by us that with any undertaking commanded of the Lord, there is no

risk or uncertainty. "I am bound when ye do what I say." The uncertainty is whether we are following his instructions as best we can. His promise to fulfill all that he has said should be reassuring.

But it does not follow that once a bystander, always a bystander. The Apostle Paul was once an onlooker, and nothing in after life brought him more grief or remorse than when he recalled the scene of Stephen's death and himself a bystander, holding the garments of the killers. But no one of the former or latter Christian fathers exceeded Paul as a stand-by and an unremitting defender of the faith following his remarkable conversion.

At the late General Conference we learned that only twenty-five per cent of the church membership pay tithing. But these are stand-bys. These have the reward of knowing they have helped to make it possible for the church to carry out, though limitedly, the command of the Christ, "Go ye into all the world and preach the gospel." It was pathetic, at the same time rewarding, when Jesus said to the eleven, "Ye are they who have continued with me in my temptations." It was those ready to stand by through peril, toil, and pain, who preserved the cause of Christ in a pagan world. It must be those who are ready to stand by today, whatever the cost, whom he will use for his unfolding purposes in the ushering in of his kingdom.

Of One Blood

By BILLIE WHITING

Forgive thy stumbling people, Lord.
We grope through darkness. Not to thee
But, drunken on the creeds of men,
We look to chains to set us free.
Look kindly down, we pray, Oh, Lord,
Upon black hands to thee raised high
In spite of hate, that foredooms them
To dig their graves to reach the sky.
Reach swiftly down, we pray, Oh, Lord;
Forsake thy kingdom in the sun
And lift our eyes to see with thee
That, dark or light, we are but one.

Elder Robert Murray

Clay Cross, England

From two sources, namely Brethren Arthur Oakman and Charles Cousins, the pastor of the Clay Cross Branch, England, at present visiting in America, news came to me of the death of Elder Robert Murray on May 28 at the age of 81.

For many years Brother Murray has been associated with the Clay Cross Branch, and his familiar figure astride his bicycle was well known in and around that country, pushing his machine up the steep grades and coasting down them almost with the zest of youth.

In many ways Brother Bob Murray was one of the most unique characters drawn to the church in Britain, and belonged to a rapidly diminishing group which included such men as Thomas Taylor, G. W. Leggott, J. E. Meredith, Simon Holmes, Sr., John Schofield, William Spargo, Thomas Bradshaw, and others whose names are in the "Book of Remembrance" of the British Mission; strong in their individualism, quaint in their character, but all devoted adherents to the cause which they believed was Christ's their Lord, both "theirs and ours," as St. Paul phrases it.

Robert Murray was born in northern Ireland, and came from typical Irish farm stock. But like so many of his countrymen, Ireland could not hold him; so at an early age he sailed forth to find his fortune in the coal mines of Lanarkshire, Scotland, locating at Blantyre, through which the River Clyde flows, and not far from the house in which the great African missionary, David Livingstone, was born. His rather tall and gaunt figure gave no indication of the unusual strength of the man. Owing to his work in the mines, he was rather stooped and loose-jointed, but carried himself well, walking with a sort of loping stride, which enabled him to cover much ground as he walked. In those days of missionary work in Scotland, he was often my companion, and walking was the favorite method of locomotion. Automobiles were rather a curiosity in those days, and cycling our most luxurious method of travel. I well remember teaching Bob to ride the machine, and once suggested to him perhaps he might do better with spurs on his heels. It was after much practice that he could ride with the abandon which characterized his technique of later years. I also taught Thomas Taylor to negotiate this strange machine. I never knew anyone that could perform so many singular convolutions and gather so much dust on his person as Brother Taylor in a wild, nocturnal ride from Glasgow to

Hamilton, where we reached home sometime in the early hours of the morning much to the relief of my young wife, who dutifully had waited up for our return.

Robert Murray became acquainted with the Latter Day Message through the testimony of Brother and Sister John Ely with whom he was visiting at their home in the mining village of Rothwell, four or five miles from the city of Leeds (my native home). Brother Ely and his good wife were converts of the late Thomas J. Sheldon, who had gone as missionary of the church to this, his native place also. Brother and Sister Ely both had been officers in the Salvation Army and had known Brother and Sister Murray, also members of the Army, in Scotland. In those days, the Salvation Army was a hard school in which to learn ministerial work. The officers were not allowed to take from the collections the means to supply their meager needs until all the expenses of the local barracks had been met. There was not a general fund from which they could augment their income when the public collections failed to yield sufficient; consequently, many times the young officer and his wife suffered. It was under such circumstances Brother Murray's kindness and generosity proved to be a true benefaction to the struggling pair.

I met Brother Murray about this time, and on our return to Hamilton, where we were striving to establish the work of the church on my first mission for the church, he immediately gave himself without reserve to the efforts of the little group. He would accompany us on preaching tours to towns and villages and hold our hat while we preached, give out tracts, shoulder the inevitable drunks (who so frequently became enthusiastic in their religious opposition or approval) out of the way. In Glasgow, particularly on Cathedral Square, he would be partnered by James Wilson, another fine stalwart brother whom we last knew of being in Philadelphia; tramping up and down the tenement stairs giving tracts from door to door in what was real missionary work without velvet and talcum in those far-away days. Many times when money was scarce, which was not infrequent, always he was ready to help out of his hard-earned income. Truly, he was one of those of whom it is written, "they will in no wise lose their reward." Soon Sister Murray (Martha) was baptized into the church (who survives her husband, but is feeble and advanced in years) and their home was often the

rendezvous of the tired missionaries as well as serving for prayer and preaching services.

After several years of strenuous work in which men like the late Joseph Arber, George Thorburn, John Davis, W. H. Kelley, and others of the missionary staff who were supported by men like W. H. Greenwood, Thomas Taylor, George W. Leggott, W. R. Armstrong, and local brethren as Robert Munro, Alex Porteus (our first convert in Scotland), and a few others, Brother Murray moved to Manchester at the instigation of Brother Leggott; and, because of his generosity, Brother Murray, whose financial condition at that time was not so good, he was a local missionary, and through tracting and house-to-house visitation he won souls to the church there. I recall one family in particular—that of the Holden's, where our brother not only testified to the word but demonstrated through practical ministry what that word meant and won them to the church. Sometime later, because of labor conditions, Brother Murray moved to Clay Cross, Derbyshire, and joined with the faithful group of that place and collaborated with Brother Charles Cousins, the pastor of that day, and soon made himself effective in the same way as in Scotland and Manchester.

Among the ones who responded to our brother's efforts in that place was the family of Brother John Morris. Of course these do not represent the whole harvest of souls who redound to the credit of this brother's ministry, as he let his light shine in his way. But they represent what was done by one who, soundly converted himself, set on fire others by his enthusiasm for God. Many times I was reminded of St. Paul's saying, "How not many wise after the flesh, not many mighty, not many noble are called, but God chose the foolish things of the world to put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; and the base things of the world, and the things that are despised did God choose, yea and things that are not, that he might bring to naught the things that are: that no flesh should glory before God."

On my return to the British Mission in 1932, it was a pleasure to renew the old associations and revive the friendships of previous years, among which was that of this old crusader, and recount again the experiences of the former years. His zeal had not abated, his love of the gospel was as strong as of yore. After retiring from the strenuous work of coal mining, our brother applied himself to gardening, and in this, together with his missionary

(Continued on page 19.)

Worship Suggestions for August

By Minerva Yerrington

Theme for the Month: THE PARABLES—
GEMS OF MORAL INSTRUCTION—

AUGUST 3, 1947

Theme: THE PHARISEE AND THE
PUBLICAN

Prelude: Instrumental Music.

Call to Worship:

He that is down needs fear no fall,
He that is low, no pride;
He that is humble ever shall
Have God to be his guide.

—John Bunyan.

Introductory Thought:

"And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others."—Luke 18:9.

Someone has said that "the beginning and end of true Christianity is simple humility before God." We can easily see that it goes before the recognition of our waywardness, our repentance, and our right-about-face toward the better way, but it is not so easy to keep humility as a constant companion to the end of our Christian warfare to guard against self-righteousness and false pride.

Hymn or Solo: "Come, Learn of the Meek and Lowly," S. H., No. 258. (This might be used as a solo with chorus by congregation.)

Prayer of Supplication

or

Prayer Verse:

O for a heart to praise my God,
A heart from sin set free,
A heart that always feels thy blood
So freely shed for me!
A heart resigned, submissive, meek,
My great Redeemer's throne;
Where only Christ is heard to speak,
Where Jesus reigns alone.

A humble, lowly, contrite heart,
Believing, true, and clean,
Which neither life nor death can part
From him that dwells within.
A heart in every thought renewed,
And full of love divine;
Perfect, and right, and pure, and good,
A copy, Lord, of thine.
—Charles Wesley.

Scripture Reading:

The Parable. Luke 18:10-14.

Theme Talk:

In Christ's day those who were proverbially recognized as the self-righteous were seemingly grouped in one class—"the Pharisees." Today we cannot deny that they are scattered abroad in every land, sect, creed, community, and group. This false pride Jesus decried as a sure betrayal of one's true self. The Pharisee found no sin in himself, but to Jesus this condition of self-satisfaction was itself a grievous sin. The Pharisee stood, conspicuously by himself, self-centered even in prayer, that he might be heard for his much praying. The publican stood afar off, not caring or daring to be an offense to anyone about him. In his egotism, devoid of any sense of need, the Pharisee could

express only pride that he was not like those with whom he must be associated. But the publican smote his breast and prostrated himself before the immensity of self-revelation in the true spirit of repentance. Again, the Pharisee, finding no fault with himself, could boast only of his well-doing, little realizing that his self-exaltation was an abomination in the sight of God, closing the gates of heaven to his mockery of prayer. While the publican, burdened with the realization of his sins, seen and unseen, cried out for mercy, and his petition verily reached the loving heart of his God. "The sacrifices of God are a broken spirit; a broken and a contrite spirit, O God, thou wilt not despise."—Psalm 51:17. Thus, in his brief prayer, the publican evidenced all the marks of a true supplicant—reverence, for he stood afar off; humility, for he bowed his head in shame; awareness of sin, for he knew his own heart.

The Pharisee forgot that no man liveth to himself alone; that the first rule of the kingdom is to love thy neighbor as thyself and that love expanded to reach out and embrace all peoples automatically enlarges and glorifies self. Sam Walter Foss expresses this so easily in his poem, "The House by the Side of the Road."

Let me live in a house by the side of the road,
Where the race of men go by—
The men who are good and the men who are bad,
As good and as bad as I.
I would not sit in the scorn's seat
Nor hurl the cynic's ban—
Let me live in a house by the side of the road
And be a friend to man.

Hymn Story and Appreciation: "Tell Me the Old, Old Story," *Christ and the Fine Arts*, page 235.

Hymn: "Tell Me the Old, Old Story," S. H., No. 334.

Suggested Poetry:

Father, when in love to thee
Low we bow the adoring knee,
When, repentant, to the skies
Scarce we lift our streaming eyes;
Oh, by all the pain and woe
Suffered by thy Son below,
Bending from thy throne on high,
Hear and answer when we cry.
—Sir Robert Grant.

Therefore, when thou wouldst pray, or dost
thine alms,
Blow not a trump before thee; Hypocrites
Do thus, vaingloriously; the common streets
Boast of their largess, echoing their psalms.
God needs not iteration nor vain cries:
That man communion with his God might
share
Below, Christ gave the ordinance of prayer:
Vague ambages, and witless ecstasies,
Avail not; ere a voice to prayer be given
The heart should rise on wings of love to
heaven.
—Sir Aubrey de Vere.

The tumult and the shouting dies;
The Captains and the Kings depart:
Still stands thine ancient sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget.
—Rudyard Kipling.

Associated Hymns:

"O Thou God, Who Hearest Prayer," S. H., No. 323.
"Lord, Thy Mercy Now Entreating," S. H., No. 312.
"O for a Closer Walk With God," S. H., No. 313.
"To God Your Every Want," S. H., No. 321.

Gems of Wisdom:

Blessed are the poor in spirit, for theirs is the kingdom of heaven.—Matthew 5:3.

Humility, that low, sweet root
From which all heavenly virtues shoot.
—Clement C. Moore.

God hath sworn to lift on high
Who sinks himself by true humility.
—Rev. John Keble.

The higher a man is in grace,
The lower he will be in his own esteem.
—Rev. Charles Spurgeon.

No one can assist in this work, except he shall be humble and full of love.—Doctrine and Covenants 11:4.

Poetry: "The Pharisee," by Dorothy Landers Beall, in *Christ and the Fine Arts*, Maus.

AUGUST 10, 1947

Theme: THE FOOLISH FARMER or THE
RICH FOOL

Prelude: Instrumental Music.

Call to Worship:

Store up no treasure for yourself on earth,
Where moth and rust consume,
And where thieves break through and steal:
But store up for yourself treasures in heaven,
Where neither moth nor rust consume,
And where thieves do not break through or steal.
For where thy treasure is,
There is thine heart also.
—Matthew 6:19-21.

Introductory Thought:

We recognize the fact that the matchless teachings of Jesus are timeless in their application to the frailties of human nature, and especially do we find them emphatic in denouncing the materialism of today, with an accent on the acquisitive instinct of man, a "getting while the getting is good"—making possessiveness of things an end in itself. Jesus did not condemn success or wealth, but he did condemn the unwillingness to share with others.

Hymn: "With My Substance I will Honor," S. H., No. 351.

Prayer of thanks for the blessings of life that make it good to live;
of appreciation for the chance and ability to serve;
of submission to the will of a loving Heavenly Father.

Scripture Reading:

The Parable. Luke 12:16-21 (verses 18-23, I. V.)

Associated Scripture:

"The rich . . . shall carry nothing away." Psalm 49:16-20.

"Love of money is the root of all evil."—I Timothy 6:7-19 (I. V. preferred).

"Treasure in Heaven."—Matthew 6:19-24.

"Poor exalted . . . rich made low."—Doctrine and Covenants 101:2.

Special Music.

Theme Talk:

This is one of the parables in which Jesus indulged in a simple and direct characterization

—the farmer was a fool, for in his estimation a fool is one who makes no provision for his soul in that future life which is eternity. Now, the farmer was not foolish because he had produced an abundance and filled his barns to their capacity, but because he had done it with self-centered interest. He was not a slothful servant, but rather a hard worker, diligent in providing for all the needs of the body and farsighted in storing away plenty for the day when he should rest from his labors. He was a fool to think that wealth could supply the needs of the soul, saying, "Soul, thou hast much goods laid up . . . take thine ease." How could the soul rest, for now his life was spent and he had no riches toward God. Alex Louis Fraser pictures his sad plight in the following:

He toiled and saved his earnings every day,
But starved his mind and grasped at common things;
His prisoned soul ne'er struggled out of clay,
His better nature never found its wings.

He hoped to sit with happiness at last,
Mansioned, sufficient, when he would be old;
But he was just a graveyard, and the past
Left naught for him but a rude pile of gold.

Besides his lack of spiritual foresight, he forgot that all things come from God and he was just a steward over the things which he possessed, in partnership with God. However, as a partner of God, all the vast resources of his kingdom were made available to him and he had been content to acquire mere riches. He forgot that in God's judgment it is what we *are* and not what we *have* that counts; that by seeking first the kingdom of God and his righteousness, all things else will be added unto us.

In the phrase, "eat, drink, and be merry," the Foolish Farmer revealed the whole, niggardly philosophy of his life. He had lived and striven but to satisfy the needs of the flesh, finding satisfaction in skill and success only because it supplied his need, realizing no joy in his labors except for the monetary remuneration. Jesus said, "Take heed and beware." "Man's life is not a part of his possessions," and no matter how great his wealth, he cannot buy happiness, health, service, and character with it.

Challenge:

Creating another beatitude, we would say, "Blessed are the men who regard their wealth as a sacred trust, for they may help greatly to build the kingdom of God." Such is their stewardship for, "A stewardship is acceptance from God of personal responsibility for all life and life's affairs."

Closing Hymn: "Blest Be Thou, O God of Israel," S. H., No. 121.

Benediction:

O how happy are they who the Saviour obey,
And have laid up their treasures above;
Tongue can never express the sweet comfort
and peace
Of a soul in its earliest love.
—Charles Wesley.

Gems of Wisdom:

Much knowledge shows how little mortals know,
Much wealth, how little worldings can enjoy.
—Charles Duke Young.

Excess of wealth is cause of covetousness.
—Christopher Marlowe.

Can wealth give happiness? Look around, and see

What gay distress! What splendid misery!
Whatever fortune lavishly can pour,
The mind annihilates, and calls for more.
—Charles Duke Young.

If thou art rich, thou art poor,
For, like an ass whose back with ingots bows,
Thou bearest thy heavy burden but a journey
And death unloads thee.
—Shakespeare.

AUGUST 17, 1947

Theme: THE COMPASSIONATE or GOOD SAMARITAN

Worship Center: Picture, "The Good Samaritan," George Frederic Watts.

(There are several good ones from which to choose.)

Prelude: Instrumental use of "Pass Me Not, O Gentle Saviour," S. H., No. 324.

Introductory Thought:

"The greatest joy in any form instructs, not by moralization, but by suggestion." In this the imagination is quickened, the mind alerted and creative thought provoked. The parable used this morning is one of those classic examples of such art. "No narrative has done so much to create in a shamefully selfish world the sense of personal responsibility for social redemption."

Hymn: (to be selected)

"O Brother Man, Fold to Thy Heart," S. H., No. 339.

"O Jesus, Master, When I Meet," S. H., No. 340.

"Teach Us, O Lord, True Brotherhood," S. H., No. 341.

Prayer Verse:

What shall I do to be just?
What shall I do for the gain.
Of the world—O Seer that I trust,
Chart me the difficult main.
Shall I wrench from my finger the ring
To cast to the tramp at my door?
Shall I tear off each luminous thing
To drop in the palm of the poor?
What shall I do to be just?
Teach me, O Ye in the light,
Whom the rich and the poor alike trust;
My heart is aflame to be right.
—Hamlin Garland.

Scripture Reading:

The Parable. Luke 10: 25-37 (verses 26-38, I. V. preferred.)

Associated Scriptures:

"The first and greatest commandment."—Matthew 22: 35-40.

"I came not to be ministered unto but to minister."—Matthew 20: 28.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matthew 25: 40.

Special Music:

"I Shall Not Pass Again This Way," solo or trio. Music, Stanley S. Effinger.
"Where Cross the Crowded Ways of Life," S. H., No. 350.

Hymn Appreciation:

"Where Cross the Crowded Ways of Life," *Christ and the Fine Arts*, page 739.

Theme Talk:

Out of the two questions propounded by the lawyer came the essential truths of man's relationship to his fellow men, "What must I do to inherit celestial life?" and "Who is my

neighbor?" The first question brought out the threefold nature of the first and greatest commandment—the love of God, the love of neighbor equal to the love of self. Since in that day there was considerable quibbling as to "Who is my neighbor?" and since man's salvation really depended upon his proper relationship with his neighbor, the second question proved to have much more depth and significance than the lawyer intended. However, with his unique artistry of approach, Christ changed the question from its objective viewpoint of "Who is a neighbor to me?" to the essentially subjective view of "Who proved himself a neighbor to the one in need?"

There are at least four thoughts that we should gain from the lesson in this parable. First, we must know that religious profession is no criteria for genuine goodness—that our actions speak louder than our words. Second, it is very evident that our neighbor does not have to be of the same creed, or class, or race, but this is a truism that has to be reiterated again and again to make any impression on the social consciousness. Again, need is the measure by which we can identify our neighbor, and in this Christ set the example, for he was a brother to the lowliest and found his delight in serving the one in the sorest need. Lastly, being a neighbor does entail some sacrifice, small or great, of time, effort, or money. If it were not so, all would willingly be neighbors.

We are told that in the likeness of the Good Samaritan we have the only human example commended to us for our exemplification. Jesus said, "Go, and do thou likewise," with an emphasis on the "do." There is the inference that this was a model for all time, for he had indeed given all and had done it unselfishly, thoroughly, and personally.

Challenge:

Christ interprets our relationship to himself and God by our conduct to the least of his brethren. He says, "Let this mind be in you which was in the Lord Jesus." We find the challenge expressed in the words of the poet,

The bread that giveth strength I want to give,
The water pure that bids the thirsty live:
I want to help the fainting day by day,
I'm sure I shall not pass again this way.

I want to give good measure running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away;
I'm sure I shall not pass again this way.

Closing Hymn (selected)

"When Thy Heart With Joy O'erflowing," S. H., No. 349.

"Is Thy Cruse of Comfort Failing," S. H., No. 345.

"I Thank Thee, Lord, for Strength of Arm," S. H., No. 348.

Benediction.

Poetry:

Who is thy neighbor? He whom thou
Hast power to aid or bless,
Whose aching heart or burning brow
Thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor
Whose eye with want is dim.
Oh, enter thou his humble door
With aid and peace for him.

Thy neighbor? He who drinks the cup
When sorrow drowns the brim;
With words of high sustaining hope
Go thou and comfort him.

Thy neighbor? Pass no mourner by,
Perhaps thou canst redeem

A breaking heart from misery.
Go share thy lot with him.

—Author Unknown.

"Christ Has no Hands but Our Hands,"—
Annie Johnson Flint.

"I Shall not Pass This Way Again,"—
Author Unknown.

PASS IT ON

Have you had a kindness shown?

Pass it on;
'Twas not given for thee alone,
Pass it on;

Let it travel down the years,
Let it wipe another's tears,
Till in heaven the deed appears—
Pass it on.

Have you found the heavenly light?

Pass it on;
Souls are groping in the night,
Daylight gone;
Hold thy lighted lamp on high,
Be a star in someone's sky,
He may live who else would die—
Pass it on.

Be not selfish in thy greed,

Pass it on;
Look upon thy brother's need,
Pass it on;
Live for self, you live in vain,
Live for Christ, you live again,
Live for him, with him you reign—
Pass it on.

—Mackay of Uganda.

AUGUST 24, 1947

Theme: THE TWO BUILDERS

Call to Worship:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. . . . Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which builds his house upon a rock."—Matthew 7: 21, 24.

Hymn: "How Firm a Foundation," S. H., No. 245.

Prayer Thought:

If thou but suffer God to guide thee,
And hope in him through all thy ways,
He'll give thee strength, whate'er betide thee,
And bear thee through the evil days;
Who trusts in God's unchanging love
Builds on the rock that naught can move.
—George Neumark.

Congregational Prayer: "The Lord's Prayer,"
in unison.

Scripture Reading:

The Parable. Matthew 7: 24-27 (verses 34, 35, I. V.), or Luke 6: 47-49.

or

The Scripture in Verse:

Everyone, now, who listens to these my teachings,
And acts upon them,
Will be like the wise man
Who built his house on the rock;
And the heavy rain poured down;
The swollen streams swirled along;
And the winds blew and beat on that house.
But it did not fall, for it was founded on rock.

Everyone, however, who listens to these words
of mine

And does not act on them
Will be like the stupid man
Who built his house upon the sand.
The heavy rain poured down;
The swollen stream swirled;
The winds blew and beat upon the house
And it fell—with a mighty crash!

—Basil Mathews.

Special Music:

"The Solid Rock," or "On Christ, the Solid Rock, I Stand," by Edward Mote. (In Methodist and other hymnals.)

Theme Talk:

Again, Jesus, the carpenter of Nazareth, was on very familiar ground when he used the fundamentals of good building for his very practical teachings about the building of character. Every house has a foundation. It was the kind of foundation, its strength, and endurance that concerned the Master. It is said that to Jesus there was "no wealth but character," and so in Jesus we find all the embodiment of good character—the Christian character, as it is familiarly called. In good building these essentials, at least, are fundamental: a competent architect, a suitable plan for all, a sure foundation, and a testing time. For us, God is the great architect and he has given the plan of salvation as a means for the building of the kingdom, which is sufficient and true for all peoples and all ages. Truly, the Fatherhood of God and the Brotherhood of man is the sure foundation, for this was the essence of the whole teachings of Christ. "Other foundations can no man lay than that which is laid—Jesus Christ." Some are prone to build their lives on good intentions, some on the lives of noble parents, some on their charity and fine gifts, some on their shrewd wit. Such cannot withstand the crucial test: i. e., the certainty that "God shall try every man's work, of what sort it is." "They that trust the Lord shall be as Mt. Zion, which cannot be moved, but abideth forever," but "the way of the ungodly shall perish."

Hymn: "Oh, Then to the Rock Let Me Fly,"
S. H., No. 242. "I'm Pressing on the Upward Way," S. H., No. 241.

Benediction.

Associated Scripture:

"Build upon my rock, which is my gospel; deny not the spirit of prophecy."—Doctrine and Covenants 10: 11.

"Upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matthew 16: 18.

"Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me."—John 14: 6.

Poetry:

THE WAY, THE TRUTH, AND THE LIFE

O thou great Friend to all the sons of men,
Who once appear'st in humblest guise below,
Sin to rebuke, to break the captive's chain,
To call thy brethren forth from want and woe!
Thee would I sing. Thy truth is still the light
Which guides the nations groping on their way,
Stumbling and falling in disastrous night,
Yet hoping ever for the perfect day.

Yes, thou art still the life: thou art the way
The holiest know, light, life, and the way of
heaven;
And they who dearest hope and deepest pray
Toil by the truth, life, way that thou hast given;
And in thy name aspiring mortals trust
To uplift their bleeding brothers rescued from
the dust.

—Theodore Parker.

CHRIST'S LIFE OUR CODE

Christ's life our code, His cross our creed,
Our common, glad confession be;
Our deepest wants, our highest aims,
Find their fulfillment, Lord, in thee.

Dear Son of God! Thy blessed will
Our hearts would own, with saints above;
All life is larger for thy law,
All service sweeter for thy love.

Thy life our code! in letters clear
We read our duty, day by day;
Thy footsteps tracing eagerly,
Who art the Truth, the Life, the Way.
—Benjamin Copeland.

AUGUST 31, 1947

Theme: THE UNFRUITFUL FIG TREE

Call to Worship:

"I am come that they might have life, and that they might have it more abundantly."—
John 10: 10.

Introductory Thought:

Because it was his purpose and his glory to give the more abundant life to all, it must have been and ever will be a source of concern to Christ to see the wanton waste and gross neglect of life's creative forces. In the parable of the barren fig tree, we find that concern and the touch of keen disappointment, but also the righteous judgment of the Master in the words, "cut it down," if it is to do nothing but cumber the ground.

Opening Hymn: "What Fruit Have You Gathered for Jesus?" S. H., No. 221.

Prayer:

Thanks that we have been planted in the vineyard of the Lord;
appreciation for the elements of life and growth in that environment;
supplication for grace that we might ever bear good fruit.

Scripture Reading:

The Parable. Luke 13: 6-9. (I. V. preferred.)

Associated Scripture:

Parable of the Vineyard.—Isaiah 5: 1-4.

The Tree and the Chaff.—Psalm 1.

The Crucial Test.—Matthew 7: 19 (verse 28, I. V.)

Special Music.

Theme Talk:

The beauty and significance of this parable becomes much more appealing when we stop to consider that Christ, as co-creator with his Heavenly Father, knew full well the possibilities and purposes of each of his earthly creations, even the fig tree, and his joy was to see the fulfillment of each divine appointment. The lamp was to be a light, the fish to fill the nets, and in the words of a poet, man was to fill his varied purpose in life:

Singers, sing! The hoary world
Needs reminder of its youth:
Prophet, tell! The darkness lies
On the labyrinths of truth:
Builder, build! Let rocks uprise
Into cities 'neath thy hand;
Farmers, till! The sun and rain
Harken for the seed's demand:
Artist, paint! Thy canvasses
Patiently convey thy soul:
Writer, write! With pen blood-dipped
Trace no segment, but the whole:
Teacher, teach! Thyself the creed—
Only that a child may know:
Dreamer, dream! Nor hide thy face

www.LatterDayTruth.org

Though thy castles crumble low.
Where the toiler turns the sod
Man beholds the living God.
—Richard Wightman.

Elder Robert Murray

(Continued from page 15.)

Time and again man asked, "What must I do to make sure of life?" and Christ's answers all meant that the divine purpose in man was his conscious, consistent growth and development in goodness, even unto perfection, which is his soul's salvation. While rebuking the unfaithful, the slothful, the unprofitable one, the parable also suggests the Father's forbearance, his willingness to work with us yet a little longer that we may bear fruit. It isn't too much that the Master should come seeking and expecting results for his labors. "By their fruits ye shall know them." Thus we are to be judged worthy or unworthy to remain in the vineyard of the Lord.
The Challenge:

A PRAYER

We know the paths wherein our feet should press,
Across our hearts are written thy decrees:
Yet now, O Lord, be merciful to bless
With more than these.
Grant us the will to fashion as we feel,
Grant us the strength to labor as we know,
Grant us the purpose, ribb'd and edg'd with steel,
To strike the blow.
Knowledge we ask not—knowledge Thou hast lent,
But, Lord, the will—there lies our bitter need,
Give us to build above the deep intent
The deed, the deed.
—John Drinkwater.

Closing Hymn: "God Send Us Men," S. H., No. 223.

Benediction.

Associated Music:

"This Life Is a Garden," S. H., No. 220.
"Rise Up, O Men of God," S. H., No. 210.

Associated Poetry:

"Be of Good Cheer, the Master Said."—Earl Marlatt.
"Like Jesus."—Vincent G. Burns.
(Both found in *Christ of the Fine Arts*, Maus.)

Gems of Wisdom:

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.
—Philip James Bailey.

Ah, great it is to believe the dream,
As we stand in youth by the starry stream;
But a greater thing is to fight life through,
And say at the end, the dream is true.
—Edwin Markham.

activities, found much joy and satisfaction. He worked in the garden of Bishop Trapp, also did much in the new church property in Birmingham and other places and incidentally took to his heart the baby boy of Brother and Sister Oakman and delighted Channing with his fostering interest. He was exceedingly fond of little children, and among the many memories we have of Brother Murray was his loving care of our little boy, William, born in Hamilton and always very delicate. Oftentimes when home from his work and after washing and cleaning himself after his long day in the pit, he would come over and soothe the pain-wracked body of our little son.

Truly Bob Murray would have made a fine addition to the group of "Twice Born Men" of which Harold Begbie wrote when he investigated the miracle of transformed lives in the Salvation Army and the West End London Mission, which in the mind of this London journalist witnessed to the reality of the saving power of religion. Our brother was not educated, he could not read or write, he kept up his correspondence with his friends through some kind amanuensis. His knowledge of religion was not academic, but practical. Jesus Christ was his personal Saviour. He could not appreciate the mysteries of the theology or the sacraments of the church so that he could win souls through discussion of these things; but he had heard the Voice of the Good Shepherd and he followed him faithfully. At times he was discouraged for he was very human, he did not sort his words with the precision of a linguist, but like Livingstone he "loved people into a knowledge of the Christ." He could not explain the meaning of the Trinity, but he exemplified the reality of regeneration, he knew that obedience to what was known of the Master's word would bring peace and safety to the souls of men. Like the rest of humanity, he had his flaws and weaknesses, but always he was true to his discipleship. Many will miss Bob Murray and his ministrations, but his name will be green in the memory of many who have known him and with whom he shared so generously what he had. With his limited talents he did much and shamed some of us who had more.

In appreciation and sincere condolence,

JOHN W. RUSHTON.

Van Nuys, California

June 9, 1947

Sharing the Gospel

Have you ever had the privilege of telling the gospel story to one who is seeking the truth? I have, and the joy it has brought to me is inconceivable.

I have not lived long in Independence. During my years of isolation from church privileges, I didn't suppose I could ever be of any service. The woman to whom I am telling the story of the restoration prayed for a Christian neighbor. Not only did God answer her prayer, he also recognized my desire to be of help to someone. From our first meeting, we were kindred spirits. When she questioned me about my belief, I prayed that my answers might be divinely inspired. I am deeply grateful for the inspiration I received. Each time I visit my neighbor and see the glow of hope in her eyes as I tell of the Latter Day work, I realize that I have been granted an extraordinary opportunity.

How satisfying it is to serve a living God. When burdens grow heavy, peace prevails; when sorrows come, comfort is easily availed. Truth is like rain upon the thirsty land and sunshine after a storm. The spirit of comfort and peace follows each visit with God. Try it—it works.

Lois Chevalier Morgan

10101 East 18th Street
Independence, Missouri

Grateful for Prayers

Mrs. J. L. O'Neal, 33 Orchard Drive, Herrin, Illinois, expresses her appreciation to all who remembered her with prayers, cards, and letters, during her illness.

"There you sit," Harry Lauder used to taunt his audience merrily. "You've been side by side for two hours, and not one of you spoke to the fellow in the next seat!"

And not one of us but, under that warm-hearted influence, turned and spoke to the stranger beside him.

It's easy as that. A word, a smile, and you may turn the stranger at your elbow into a friend. For the world is at heart a friendly place. It's a bank, with unlimited reserves, in which men and women of good will have been making deposits for generations. Everybody can add to its capital. Anybody can draw on it.—Donald Culross Peattie in *Your Life*, New York.

Log of Camp Yokoma

By Aleta Runkle

An informal chronicle of a young people's camp conducted under church leaders, giving an idea of what it is like for those who have not attended one.

Sunday, June 8, 12 o'clock noon.

Car wheels crunching the gravel just outside the dining hall. Shouts for "Les" (Leslie Kohlman, business manager) to see what camper has arrived so early. How nice! First registrant—an Indian boy from Kaw City—Vance Littlewalker. Here early—hm—he'll be sorry! I have five tables and benches yet to scrub—guess I'll recruit his help. (Nice response—very helpful.) Staff chores all done for the moment. A quick dash through the showers and then back to the dining hall to greet this enthusiastic group pouring into camp from all directions—from Oklahoma, Kansas, Missouri, and Arkansas. A likely-looking bunch. Fifty-two of them—all between the ages of fifteen and eighteen. Hugs and squeals of joy as the twenty-two "old" campers back from last year spot each other. Now—formalities of registration—signing up for one of the three morning classes, one of the two afternoon projects, taking care of health cards, the "minor" details of banking, etc.

A bell. Supper already? No lack of camp spirit here. No inhibitions—a steady chatter through the meal. Someone starts singing, "Stand up, table seven, stand up." Good-naturedly, Table Seven decides to "sit it out." No complaints from the staff, but wait, after supper that bringer of glad tidings with his little black book announces K. P. for Table Seven.

How about some mealtime singing, kids?

10:15 p.m.

And now the first day is nearly ended. An excellent illustrated lecture at 7:30 by Brother Glen Johnson on "The Life of Christ," using some extraordinarily beautiful slides, and later an inspiring campfire centering about, "I Choose a Profession."

Taps. Quiet steals over the camp. Hushed whispers and muffled giggles. The day is done.

(I skim through my camp memory book to complete details of my daily log,

and pause here and there to reminisce over some unforgettable memories.)

Monday, June 9, 10:15 p.m.

Nightly chores finished. Girls all have their hair pinned up and are in bed. Taps. Hard day. Good to ease into my cot—must be dreaming. Thought I heard someone singing. Addilean, Aarona (dorm counselors)—you hear anything? Sure enough—"Let Me Call You Sweetheart"—an honest-to-goodness serenade. Excited screams—exclamations of surprise as girls fall over cots trying to find housecoats in the dark. "With Someone Like You"—Perfect harmony. Rich voices. Medley of love songs with girls (and "dignified" counselors) ah-ing and oh-ing with delight. Girls sing response and then boys serve ice cold pop. Thanks, fellows. Wonderful surprise!

Tuesday, June 10, 6:00 a.m.

Couldn't be the bugler already. Thought somebody throttled him last night. "Fall out, girls." Half hour later we shoo the last stragglers out the door. Daily flag ceremony—pledge of allegiance—patriotic song—call to colors—impressive, meaningful. Ray (Raymond Booker, camp director from Mobile, Alabama) looks at his watch with an exclamation, "discovers" we're up a half hour early—"proposes" we spend the extra time at the pool—early dip before breakfast—in addition to the daily afternoon swim. Loud shouts of approval. Hour later everybody crawls out of water with gloomy prospects of table-setting ahead at camp, but "orders" are to proceed due west. At peak of hill—picnic site. Cooks there with bacon and eggs, hot rolls, hot chocolate. Yum! (Everybody disappointed.) Still more surprises! Arthur (Arthur Rock from Joplin, Mo.) announces devotionals will be in natural amphitheater adjacent. Birds singing. Winds sighing in the trees. Scriptures read with resonant voices. Hymns in reverent tones. Smiles of friends.

Wednesday, June 11, 6:00 p.m.

Hayride announced at noon now under way. Every "guy" with his best "gal"—and what a night!

8:00 p.m.

Two hour perfect ride from camp to north end of Big Lake. Aarona and Addilean took turns riding the lone mule escort driven by a diminutive shy little Indian lad. The kids in our wagon had to keep rescuing Don from a slippery bale at the edge of the rack. Sang everything from "Cannibal King" and "Shine on Harvest Moon" to "Old, Old Path." Piled out of hay wagons and sat in campfire circle for Galilean service. Ray, in Biblical attire, stood in boat slightly off shore and read selected quotations of the Master. Campers responded with sentence dedications. Bette sang Malotte's benediction, "The Lord's Prayer." A perfect day. Another treasured memory.

Thursday, June 12, 6:30 p.m.

Time for annual feast of the Yokoma tribe. Deep in Indian country here. Keep Indian traditions. Boys' afternoon work project (under supervision of Alan Kelley and LeRoy Thomas, staff members) to prepare food and setting for feast—and keep all information secret from girls. Happened upon the council ring for the feast this afternoon—breath-taking. Sheltered clearing in near-by woods, three teepees colorfully decorated, barbecue pit (Joe and Alan all set to barbecue ribs even then) rustic serving trays carved from wood. All set to entertain girls in primitive Indian style. Girls have surprise, too. Indian program carefully planned in costume with fitting ceremonials. That was girls' afternoon work project.

Torrential rains flooding camp. Oh, well! So we sing, "Blue Skies," "Ain't Goin' to Rain no More," and "Let a Smile Be Your Umbrella." We wade through to council ring and have a wonderful time. Staff disgraces itself with excessive laughter. Torchbearers light the way home.

Friday, June 13, 9:00 a.m.

Last day of classes at camp. Those in handcraft are proud of sequin pins, initialed stationery, metal-tapping designs. Drama and music classes combine tonight in vesper service, "The Choices of Christ." Hymns, tableaux, and narration tell of great decisions in the ilfe of the Master.

8:45 p.m.

Vesper service just concluded. Effective—revealing. Almost time for our closing campfire—fellowship service tonight. Some are already there. A star-studded sky, a lighted cross on a near-by hill, a spiraling campfire. Hushed voices sing, "The Old, Old Path." Friends

sit close in a fellowship circle welded by intimately-shared experiences of a week in camp.

"This has been a wonderful camp, and I love it here"—our Indian boy. "I've had a swell time here at camp, and I know Christian fellowship can exist among all denominations"—one of our splendid nonmember campers. "I've looked forward to this camp since last January when I began making arrangements for it, but one experience such as this tonight is worth all of the time and effort I put into it"—a hard-working staff member. "I gave up one week of my two weeks' vacation to come to camp, but it was no sacrifice"—another devoted staff member. "Words are so inadequate—if they could only convey what we feel"—our beloved camp director.

(Even now in reverie I hear again the low sincere voices of those young campers as they shared their joys of the week—their most cherished memories.)

Saturday, June 14, 6:30 a.m.

Somebody hand me the ice tongs. I'm frozen to the cot. Dreamt I was in the Antarctic with Admiral Byrd. Last breakfast—hot biscuits, eggs, cereal, hot chocolate. M-m-m! Clean-up, and then at nine—Assembly. Each day one boy and one girl selected as campers of the day were given recognition at campfire. This morning the new title, "Campers of the Night," goes to Don, Arthur, Rosalee, and Glenna Lee who worked all night so that we could have our camp paper before leaving. Thanks, friends!

Now our campers of the week, Joe and Frances, give short talks. We sit in intimate silence. All individual resolves not to be sentimental dissolve and together we melt in tears. Staff members speak. We sing, "The Old, Old Path," and "God Be With You 'Till We Meet Again." Pictures are snipped. Farewells waved. Camp is over—

I shut the covers of my camp log and with fondest memories dedicate the sketch therein to the Yokoma tribe.

If you really want to get the fullest enjoyment out of living in a community, you must be more than a mere spectator. You must make yourself a part of it. You must give yourself to it. You must accept responsibility for its growth and development. You must share in the joys and griefs of your neighbors. You must be willing to take on unpleasant tasks that compel you to put forth your best. A good neighbor is also a good worker.—Thomas Dreier.

LETTERS

Testimony of a Mother

I greatly appreciate the articles and testimonies in the *Herald*. Because I have been helped by reading the experiences of others, I share this testimony with the hope that it may benefit someone else.

When our daughter was eleven months old, she fell while eating some peanut candy. One of the peanuts lodged in her lung and caused an infection that soon developed into a serious condition. We took her to the hospital and called for a specialist, who discovered that one lung had collapsed with pneumonia and there was very little chance for her recovery. First, he suggested that she be taken to another hospital where better equipment was available, then he said that immediate surgery would be her only hope. We had summoned Elder Frank Higgins to administer to her, but he didn't arrive until after the operation. During that time, we prayed as we had never prayed before. We are convinced that God heard our prayers, because the operation was a success and, after receiving administration, our child began to recover rapidly. Today, she is as healthy as if she had never suffered the unfortunate experience.

MRS. AMOS ANDERSON.

811 South 22nd Street
Fort Dodge, Iowa

Wants to Locate Relatives

I am writing this letter in the hope that it will be read by members of my family or friends of my family in England and Australia. My mother was Jane Evans, daughter of Edward and Jane Evans of Montgomeryshire, Wales. Her oldest brother, Evan Evans, went to Australia and settled in Wallaroo. His son, John Evans, was later mayor of that city. My father, John William Jones, was the son of John and Bridget Hughes Jones. His brother, Hugh and William, and his sisters, Ann (Jones) Shrine and Catherine (Jones) Jones, lived in Liverpool, England. If anyone living in either of these places can tell me anything about my relatives, I shall indeed be grateful.

My prayers are that we as a united group, may soon make Zion a reality.

Mrs. Winifred Jones Myers.

26 South Oakley
Columbus, Ohio

Golden Wedding Anniversary

Vows they made fifty years ago were repeated by Mr. and Mrs. Frank John Lacey on Sunday afternoon, May 25, at the Reorganized Church in Ontario, California, when they celebrated their golden wedding anniversary in the presence of 130 friends and relatives. Preceding the ceremony, a musical program was presented by Janie Renfro, Lorna Cruse, Kay Roberts, Jacque Manley, Mrs. Dorothy Cruse, and Mrs. Harriet Peterson. Mrs. Fern Roberts, accompanied by Mrs. Mary Ritchie, gave a musical reading, "Why Do I Love You?" Elder Clyde Roberts, pastor of the branch, read the ceremony. Mrs. Lacey's eldest daughter, Mrs. Pearl Carter, was matron of honor. Four granddaughters, Jacque Lacey, Kay Roberts, Joan Lacey, and Mrs. Colleen Ryder, were bridesmaids; Carole and Christie Roberts, also granddaughters, were flower girls. Bonnie Ritchie served as best man, and Richard Peterson and George Steele as ushers. A reception was held immediately following the wedding on the picnic grounds at the rear of the church.

Mr. and Mrs. Lacey were married at Tabor, Iowa, on May 27, 1897, by Elder Charles Fry. Both are members of Ontario Branch. Mr. Lacey, an elder, joined the church in 1894 and Mrs. Lacey, in 1898.

Mrs. J. H. Langton, of Lakota, North Dakota, would like to hear from church members in Alaska.

The Hour of Prayer

'Tis the hour of prayer in the early morn,
That brings sweet peace to the soul;
Communion with Him at the break of
day,
Helps us go on our way to the goal.

Then drop to the knees at the noontide
bright,
To thank God, thus far on the way.
He'll give us glad hearts if we trust in
him
And walk with him all through the day.

With loved ones we bow in the evening
hour;
'Round the altar we raised in our home;
Each trying to know about God and his
word
That our feet may nevermore roam.

Then commune with him in the midnight
calm,
When the earth and all else is at rest.
He speaks to the soul in a still, small
voice,
And envisioning Christ, we are blest.

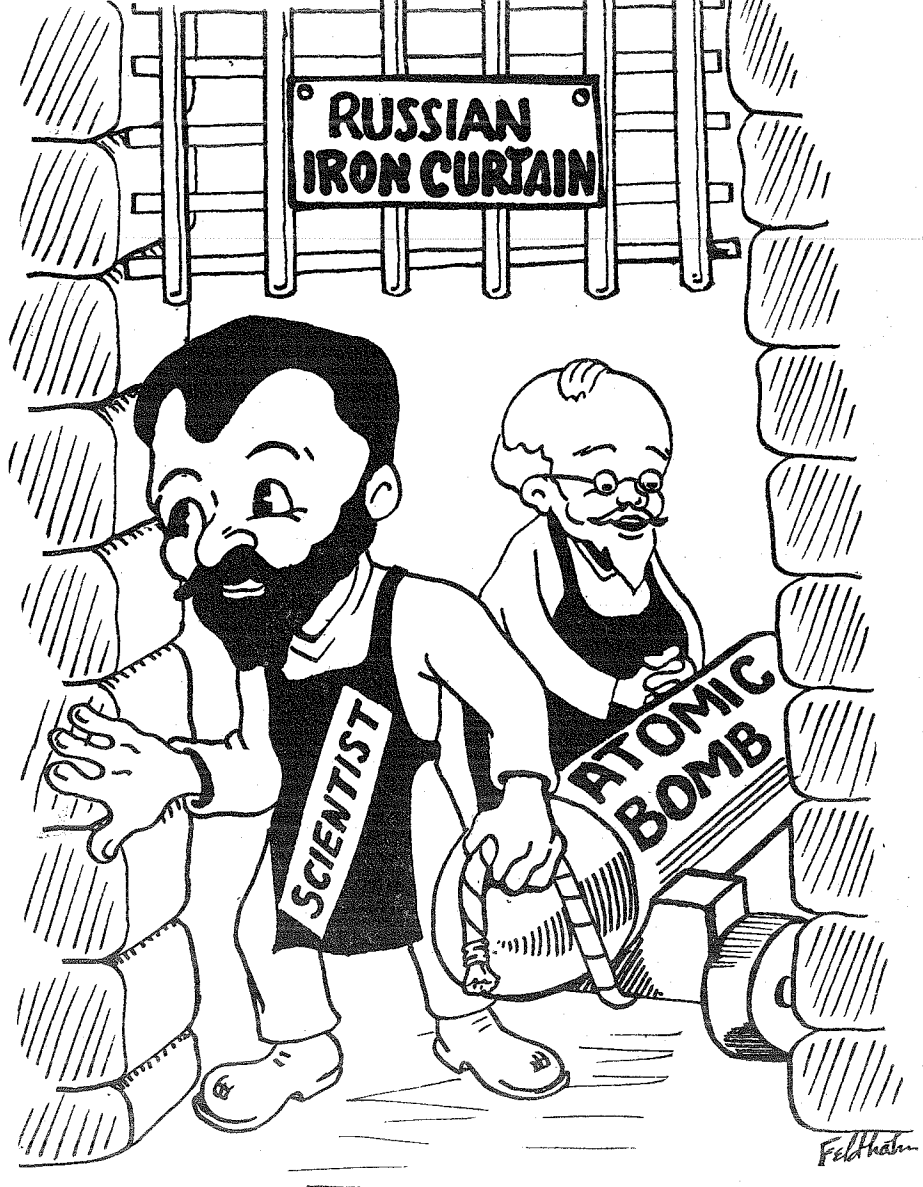
—OLA GUNSOLLEY SAVAGE.

* * * * *

* Some readers will call this article
 * "pessimistic," "depressing," and
 * "frightening," and challenge its
 * conclusions. We must face the
 * real question, "Is it true?" The
 * editors reserve judgment, and in-
 * vite further discussion and the
 * presentation of other viewpoints.
 * * * * *

The greatest gangster-aggressor of all time is now feathering his arsenal to the west across the Pacific. The Communist plague is sweeping across the face of Eurasia like a hot wind across the desert. Russian scientists and military men are working at fever pitch behind the Iron Curtain to prepare Russia for the greatest mass aggression ever to be hurled against the peoples of the world. Communistic agents have infiltrated into every part of the world and have buried themselves among the masses in order to carry out their activities for Communist Russia. The United States itself is honeycombed with agents and fellow travelers who give their undivided allegiance to the Soviet Union and all that it stands for—a way of life that destroys millions of its own people every year.

In the face of these vicious overtures, the American people, as a whole, still cling tenaciously to the idea that peace is just around the corner and that the Soviet Union is merely a kindly group of republics, all symbolized by the benign appearance of Joseph Stalin. The leaders of state in this country know better



critical, at times alarmingly so. But I think that the present period is in many respects even more critical."

During the course of an address to the Economic Club of New York on February 25, Secretary of the Navy Forrestal said: "The future of

Keep in mind that these statements were made by men who are in contact with daily intelligence reports on events that transpire in the nerve centers of the world. They dare not divulge all they know for reasons of diplomacy and national security.

A New Declaration of Independence

than this, but their lips are or have been sealed because of diplomatic reasons. But recently the situation has become so serious that many leaders have spoken out in clear, unmistakable language.

While speaking at Princeton University recently, Secretary of State George Marshall made the following statement: "The war years were

civilization may be determined in the next twenty-four months."

During a recent speech in Kansas City before members of the 35th Division, President Truman departed from the printed version of his address to warn the world wide listeners that no country had better attempt to attack the United States or it would regret it.

FRED ALEXANDER

A man who knows the story of Russian policy from beginning to end is former Governor of Pennsylvania, George H. Earle who served as Minister to Bulgaria during World War II, as a Naval attaché to Turkey and more recently as a secret representative of President Roosevelt on

Balkan affairs. The information he learned on these assignments was of such a sensational nature that President Roosevelt, who now appears to have been very pro-Russian, exiled him to an assignment in Samoa so that he could not talk.

The honorable Mr. Earle who characterizes America as "the only country that stands between Russia and world domination," says bluntly, "There is no defense against the atomic bomb, and there will be no defense against the atomic bomb. Frankly, I do not believe there is better than an even chance that ten per cent of us Americans will be alive five years from today."

These men know whereof they speak. Any attempt to lessen the impact of what they say is merely foolish rationalizing.

Further, observe with care what the scientists are saying. Ask any nuclear physicist about the future of atom bombs, and he will tell you that soon you will see the production of bombs one thousand times more powerful than those dropped on Japan. This means that if the old bombs could devastate an area one mile in diameter, the new bombs will destroy and lay waste an area roughly the size of one third of the United States. Such a bomb exploded off the Pacific coast could endanger the whole United States by radioactive cloud formations.

The United States government has now awakened to the fact that America faces the gravest situation in her history. But the people are far behind in this realization. This is a bad situation, because it forces the government to act sluggishly in response to the rapierlike political thrusts made by Moscow. The truth is that the crisis which the U. S. and the entire world now face is more serious than was the combined threat created by the Axis powers, Germany, Italy, and Japan.

The public must come to realize this. The Nation must remain alert to every movement of the Soviet Union. The people should be conditioned to expect aggression from

Russia. The cry set up by many, that if we expect aggression from Russia we will surely get it because we have not thought affirmatively of peace is so much psychological mouthwash. Wars are caused by powers who want more than their rightful share of world possessions. In this case, Russia is bent on world dominance.

It must be remembered that the Russians can move swiftly. The dictatorial hierarchy within Russia does not wait for public opinion to jell before taking extraordinary steps toward aggression. The decision is made, and the act is done.

Not so in the United States. The democratic system demands, and rightly so, that the people must approve every action taken by government.

Russia is better prepared to wage battle on a world scale than any country in the history of the world. The U. S. S. R. has vast natural resources, greater than all three of the Axis powers combined.

Russia has almost unlimited land area. This offers an unsurpassed natural defensive barrier. Russia's system of decentralization developed during the last war, would tend to make atom bombs dropped on her major cities comparatively ineffective because the major strength would be spread out over a tremendous area of land. The theory now is that it would be very difficult to break Russia's power by means of atomic warfare. U. S. industry is concentrated.

The U. S. S. R. is a vast stage with a closed curtain. Other nations have no idea about what goes on behind that curtain. In the last war, the Allies knew much of Germany's plans because of an elaborate spy system inside Germany. The Russian blackout is so successful that

Fred Alexander, known to KMBC listeners as Joe Marshall, has long been a contributor to the "Herald." His column, "The World Today," was first featured four years ago. Since graduation from Graceland in 1943, he has attended Washington State University and the University of Kansas City. He is married (Mrs. Alexander is the former Audentha Rogers), and has one daughter, Linda. They attend the new South Cryster Community Church near Independence.



there is little to tell absolutely but much to surmise. The Russians are in a position to use the element of surprise as no other nation in the history of the world has been.

Not only does Russia have a vast internal system perfectly designed for warfare, but it also has an elaborate system of agents and sympathizers throughout the world. Here is a vast intelligence network controlled by Russia that has no match in all of history. What does all this mean to the average American? Many have taken this line of thought, "Another war, all right, but let's not drive ourselves crazy thinking about it, let's have a good time while we can." Such is not a very mature attitude. On the other hand, many know and realize that we have arrived at that time in history to which every signpost of time has pointed for thousands of years. These times fulfill prophecy. Every world event is pregnant with meaning and unfolds majestically day by day the dramatic story of the birth of a new day—a new horizon yet in the distance.

There should be a great hope in the hearts of all who live in this age. Just one more obstacle to surmount, and a great new era will be upon us. An age of peace—truly a golden age.

(Continued on page 30.)



Biblical Evidences Pointing Toward the Book of Mormon

Compiled by Roy Weldon

Gen. 9: 18, 19—Noah's children spread over *whole earth*.

Gen. 11: 8, 9—Scattered on *face of all the earth* from Babel.

Acts 17: 26, 27—To dwell on *all the face of the earth*. (I. V.)

Acts 10: 34, 35—*In every nation*; no respecter of persons.

Gen. 12: 1, 2—Abraham migrates—receives great promise.

Gen. 22: 21, 22—In thy seed, *all families of earth* be blessed.

Gen. 49: 22-26—Blessing of Joseph.

Gen. 48: 8-11—Joseph to be a deliverer to his people. (I. V.)

Gen. 48: 19-26—Blessing of Ephraim and Manasseh. (I. V.)

Gen. 50: 23-33—Choice seer to be raised up. (I. V.)

Deut. 33: 13-16—Joseph's blessing from Moses.

Deut. 33: 13-17—Push people to *ends of earth*.

II Kings 9: 3—Joseph's descendants *settle in Jerusalem*.

II Kings 19: 31—Remnant escapes from Jerusalem.

Jer. 49: 30-32—Flee, get you far off.

Psa. 80: 3-12; Jer. 2: 21—Israel, a vine.

Jer. 48: 32—Plant goes over the sea.

Isa. 16: 8—Over the sea.

Psa. 80: 1-11—"Lead Joseph like a flock." "Branch to the sea."

Jer. 25: 22-29—Kings of isles beyond the sea.

Isa. 51: 5—People in isles trust the Lord.

Jer. 31: 10—Declare it in isle far off.

Ezek. 47: 8—And go down into the sea.

Isa. 17: 12—People as waters.

Zeph. 3: 10—Beyond rivers of Ethiopia.

Isa. 18: 1-3—Land shadowing with wings.

Isa. 23: 11—Over the sea.

Isa. 11: 10, 11—Christ the ensign, islands of the sea.

Hosea 11: 8-10—Ephraim, children tremble from west.

Amos 5: 14, 15; Amos 6: 1, 4-7—Remnant of Joseph.

Hosea 9: 13—Ephraim planted in a pleasant place.

Isa. 49: 1—Listen, isles, hearken, people from afar.

Isa. 22: 18—Toss like ball into a large country.

Ezek. 37: 15-24—Stick of Joseph.

Isa. 29: 1-4—Out of the ground. (I. V.)

Gen. 7: 69—Truth out of the earth. (I. V.)

Psa. 85: 10-12—Truth spring out of earth.

Isa. 29: 7-27—Coming forth of a book. (I. V.)

Isa. 29: 27-30—Lebanon turned into fruitful field. (I. V.)

Isa. 28: 21, 22—Strange work; strange act.

Hosea 8: 11, 12—Wrote Ephraim great things of my law.

Hab. 2: 2, 3—"Write vision." "At end it shall speak."

Gen. 6: 5-47—Record kept in Adam's time. (I. V.)

II Chron. 6: 26, 27—Former, latter rains. See also Ezek. 34: 26-41; Isa. 5: 5-7; Zech. 10: 1; Hosea 6: 3; Isa. 51: 3; Jer. 3: 2, 3.

John 10: 16—Other sheep I have.

Matt. 15: 23—Sent only to house of Israel.

Isa. 27: 6—Israel fill face of world with fruit.

Isa. 26: 15—Removed nation far unto ends of earth.

Ezek. 34: 6—My sheep scattered on all face of earth.

Dan. 9: 7—Unto all Israel near and far off.

Zech. 10: 7-9—Remember me in far countries.

Psa. 98: 3—Ends of earth see salvation.

Psa. 109: 9, 10—Uttermost parts. (I. V.)

Isa. 5: 26-30—Hiss from end of earth.

Isa. 14: 1, 2—From far unto end of earth. (I. V.)

Isa. 24: 16—From uttermost part of earth.

Isa. 40: 21, 22—Isaiah knew earth was round.

Ezek. 5: 10—Scatter into all the winds.

Isa. 43: 6—Bring from ends of the earth.

Isa. 59: 18; 20—Fear Lord from the west, etc.

Jer. 15: 4; 29: 18—Removed to all kingdoms of earth.

Ezek. 17: 1-6—Great eagle, young twig.

Ezek. 17: 22-24—Crop off tender twig.

Gen. 50: 23-25—Branch broken off; carried into a far country. (I. V.)

Ex. 28: 30—Urim and Thummim and breastplate.

Ex. 28: 4—Urim and Thummim.

Num. 27: 21—Urim and Thummim. See also I Sam. 28: 6; I Sam. 30: 1-8; I Chron. 13: 3; Lev. 8: 8; Ezra 2: 63; Neh. 7: 63-65.

BIBLE AND ARCHAEOLOGY SUPPORT OF BOOK OF MORMON

Ezek. 6: 1-8—Idols, images, remnant escape.

Jer. 8: 2; 7: 18—Sun worship, moon worship.

Ezek. 23: 35-39—Human sacrifice idols.

Jer. 7: 31—Human sacrifice. See also Psa. 106: 34-40; II Chron. 3: 4-10; II Chron. 4: 20-22; II Kings 21: 1-6; II Kings 23: 1-27; II Kings 18: 4; Brazen serpent; serpent worship.

II Kings 17: 13-18—Tribes moved because of three vices.

The three vices of ancient Israel, Sun worship, Serpent worship, and Human sacrifice (Idols of Baal) were found in Peru, Yucatan, and Mexico.

Gen. 50: 2—Jacob embalmed—mummies.

Isa. 38: 3—Sun dial of Ahaz (Sun dials in America).

Ezek. 40: 22-27—Palms (Aztec Tula-Palms, graded temple).

Judges 3: 13—City of Palma.

Ezek. 40: 41; 42—Three courts (Temple of Cross, etc.).

Isa. 29: 5, 6—Great upheaval in America (A.D. 34).

Prov. 11: 30—Tree of life. (Nephi's vision) (Foliated Cross, Palenque)

Ex. 28: 11-36—Engraving, writing on gold plates.

Ex. 39: 36—Gold made into thin plates, engraved.

II Chron. 3: 4-10—Solomon's Temple (Temple of Cuzco).

II Chron. 4: 20-22—Solomon's Temple.

I Kings 10—Riches of Solomon (Temple of Incas, Cuzco).

Ex. 25: 23-40—Gold work in Ark of Covenant.

Ex. 28: 5, 6—Fine twined gold, purple, scarlet linen (Peru).

Ex. 26: 31, 33, 36—Fine twined linen (Peru).

Ex. 37: 15-29—Gold work (flowers, utensils, etc.) (Peru).

Ex. 37: 6-9; 25: 18-20—Cherubim (found in America).

Ex. 28: 14-24—Gold work, precious stones in ark.

These Scriptural references are based upon the King James and Inspired Versions. Each reference that differs from the King James is marked "Inspired Version."

www.LatterDayTruth.org

Central Missouri Stake

There have been seventy-five baptisms in the stake in 1947. Nineteen of these new members attend Warrensburg Church. Eleven were baptized at the close of a series of meetings held in Buckner recently by Missionary Loyd Adams.

A stake League rally was held June 1 at Knob Noster State Park. One hundred fifty-four young people participated in a program given at Craft's Barn in the park, and then closed the rally with a dedication service. Loyd Adams was guest speaker.

On June 10, the young adults held a regional meeting in the municipal auditorium at Lexington. Carlos Smith was song leader for the occasion. Leonard Smith presided over the meeting, and E. P. Darnell, missionary supervisor for the stake, was guest speaker. A young adult rally is to be held in Warrensburg on June 22.

Over thirty Latter Day Saint students are attending the summer session at Missouri State College in Warrensburg.

Knob Noster, Missouri

Pastor, Felix Hacker

The young adults of the stake held a rally at Knob Noster on February 9; approximately 200 attended. Elder Evan Fry was guest speaker. On February 22, they sponsored a bake sale which netted \$30. Bishop T. A. Beck was present on February 27 for family night. Following a potluck supper, a short program was given, and subscriptions were sold to raise money for redecorating the interior of the church. The main auditorium has been painted, and the floors will be sanded and varnished in the near future.

The primary department was in charge of branch night for March.

No services were held at the local church during General Conference.

The women now meet the first and third Thursdays of each month. They are making clothes and bedding for the Ray family whose home burned recently.

The young adults celebrated the birthdays of all in their group born in April with a party at the home of Kenneth and Phyllis Vick.

Mother's Day was observed with a musical program and an address by Ben Kramer of Independence. Each mother was presented a bouquet of flowers by the primary department. Grandma Deller and Mrs. Adrien Vick received potted plants for being the oldest and youngest mothers present. Mrs. Effie Vick and Mrs. Minnie Moorman were given plants for having the largest number of living children.

Stake President Ward A. Hougas was the morning speaker on Sunday, May 25. Elder E. P. Darnell concluded his series of Sunday evening services that night. Felix Hacker delivered the address at the city cemetery on Memorial Day. Other recent guest speakers have been Clifford Long and Nelson Gard.

A parents' banquet was held in the lower auditorium of the church on Friday evening, May 30. The dining hall was decorated with pink and white streamers, and each table had a centerpiece of peonies and iris. The front of the hall, which represented an old-fashioned garden, was the stage for a pantomime given by Evelyn and David Hacker. The banquet was sponsored by the Zion's League.

—Nellie Burgess, reporter.

To Branch Reporters News Briefs Discontinued

Because of a renewed difficulty with our paper supply, the editors find themselves confronted once more with the problem of allocating space in our issues to the various departments and interests of church work. The news department has suffered severely in the past, and it has been impossible to give adequate representation to the churches. For this reason, we believe it is necessary until further notice to discontinue the publication of routine church news relating to regular services, speakers, and activities. Only extraordinary news can be handled.—Editors.

Grandview, Missouri

Pastor, Lester Bronson

Mr. and Mrs. Andrew Ganzer, Mrs. Richard Goddard and daughter, Jean Ann, Mrs. Lola Bliss, Mrs. Richard Barnett, and Mrs. Robert Curtis were baptized at a special service held at 9:45 on Sunday morning, March 30. A devotional by the choir preceded the confirmation service. Stake President Ward Hougas gave the address.

No meetings were held during General Conference.

The Leaguers held their social evening for April at the Grover Harp home. An all-day meeting, beginning with a young people's prayer service at 8:45, was held at the church on May 4.

Apostle C. G. Mesley was the speaker for the Grandview High School baccalaureate service.

Various members of the congregation assisted the Methodists in conducting a vacation Bible school from May 26 to June 6.

The Leaguers have been given charge of the Sunday evening worship period. Many of them attended the stake League rally held at Montserrat Park on June 1.

Newcomers to the group are the Charles Martins.

—Agnes Cockefair, reporter.

Lexington, Missouri

Pastor, L. M. Payne

A farewell party for Mr. and Mrs. Clyde Arnie, who are moving to Springfield, Missouri, was held at the church on April 20. The covered dish luncheon and musical entertainment was sponsored by the women's department. The women are also sending clothing and food to the needy Saints in Germany; several in the group have relatives there.

Elders Roy Weldon of Warrensburg and John Howe were the speakers on Mother's Day. Leonard Smith of Oak Grove visited Lexington on May 28 in behalf of the young adult movement.

Recent guest speakers have been S. E. Mifflin of Warrensburg, Paul Lansberg of Bates City, Harrison Rhyan and J. Lehman of Independence.

—Anna Howe, reporter.

Owendale, Michigan

Pastor, Silas B. Parker

Seventy Percy Farrow and District President James Phillips visited Owendale on January 24.

The young people's rally for Eastern Michigan District was held in Owendale on Sunday, April 27. Elder Elden Winters was in charge; District President James Phillips spoke at both the morning and afternoon services. The women's department served lunch in the lower auditorium at noon.

Ardis Gemmill and Beatrice Sternberg were responsible for the Mother's Day and Father's Day programs. They were assisted by members of the priesthood and choir.

The young married people meet every third Tuesday of the month at various homes for a social evening, at which time they study the Book of Mormon with Clayton Gemmill as teacher; Jay Dickinson is their Sunday morning instructor. They plan to take a bus trip to Kirtland soon.

Elder Frank Sheuflert of Detroit gave an illustrated lecture on "Life After Death" the evening of June 1. The children and choir assisted in presenting the Children's Day exercises on June 15. Dona Zeims, Harvey Dubs, Margaret Zeims, Laura Dubs, Duane Zeims, Glen Abbe, Wilda Arnott, Vivian Dickinson, Gary Arnott, and Donald Gemmill were baptized in the afternoon by Jay Dickinson and Silas Parker. They were confirmed at the evening service by Elders Silas Parker and Ezra Abbe.

The women are not working on any project at the present, but they continue to meet for a study period with Elma Severn as teacher. They are using *The Men Nearest the Master* as a text.

Guest speakers have been Fernley McNamara, Joe Russell, John Rogers, Clarence Severn, and Apostle E. J. Gleazer.

—Myrtle Jarvis, reporter.

Butler, Missouri

Pastor, Wilbur Smith

Vacation Bible school ended with achievement exercises on Sunday, June 8. The morning service consisted of a devotional, a program of music and recitations, and a display of handwork. Recordings made during the two weeks of school were played back to the children at this time, and fifty-eight certificates were awarded. The theme of the school was, "Behold the Light of the World."

At the evening service, Sandy Ray, infant son of Mr. and Mrs. Ray F. Rogers, was blessed. Following the blessing, several children told stories of events in the life of Christ; each of these was illustrated by slides.

—Veryl Rogers, reporter.

Youngstown, Ohio, District

Apostle D. Blair Jensen was in charge of the all-day meeting held June 8 in Youngstown for the purpose of organizing a new district. This district is composed of the Youngstown and Warren, Ohio, Branches; the Sharon, New Castle, and Baldwin, Pennsylvania, Branches, and surrounding territory. District officers are William McCune, president; George Franklin, counselor; Home McDowell, bishop's agent; Glen E. Reichard, treasurer; Howard McDowell, church school director; Horace Reichard, young people's leader; Mrs. William McCune, women's supervisor; Mrs. Oscar Axelson, music director; George Franklin and Emanuel Jones, auditors; and Agnes Fenner, secretary.

—W. G. McCune, reporter.

Kansas City Stake

President, J. D. Anderson

A pastors' seminar was held at Central Church the week of April 28. Speakers and teachers for the seminar were Apostle C. G. Mesley, Bishop W. N. Johnson, Elder Charles V. Graham, and Ward A. Hougas, president of Central Missouri Stake.

A book review and musical tea was given by the stake women's club on April 29. Mrs. E. E. Peterson of Independence reviewed *The Quarry*.

Kenneth Krahl of radio station KMBC was the speaker at the May meeting of the men's club. On May 24 and 25, the men held a retreat at Gardner Lake. President Israel A. Smith, Apostle C. G. Mesley, Dr. F. M. McDowell, and Stake President J. D. Anderson were in attendance.

A stake priesthood institute was held at Central Church the week of June 2. President F. Henry Edwards, Apostle Arthur Oakman, Patriarch H. A. Higgins, Bishop L. W. Updike, Elders Don Graham, J. C. Stuart, and Lyle Moneymaker, Emery Jennings, president of Far West Stake, and J. D. Anderson were in charge.

The Zion's League retreat held at Gardner Lake on June 7 and 8 was well attended.

—Ola Kelly, reporter.

Central Congregation

Pastor, J. C. Stuart

Mrs. Eunice Curtis, Clifford Forties, Lawrence Johnston, Don Vincent, Joan Klamm, Mary Ellen Evans, Juanita Furness, Betty Rose Coons, Harvey Cundiff, William Dennis Lane, and Leland Weiss were baptized recently. Recent blessings include Frankie Berhowe, Luana Elwell, Vickie Palmer, Bobbie Raw, Robert Mallett, Robert Worts, and Helen Sandy.

A potluck dinner and meeting for the officers and teachers of the church school was held May 7 with Pastor J. C. Stuart as speaker. The mother-daughter banquet on May 9 featured a varied program.

New officers for the Central Women's Club are Mrs. Wayne Jennings, president; Mrs. Edgar Hull, first vice-president; Mrs. Harry Keen, second vice-president; Mrs. George Bowser, third vice-president; Mrs. J. D. Anderson, fourth vice-president; Mrs. Ross Moore, fifth vice-president; Mrs. W. A. Hynden, secretary; Mrs. Damon Hepple, corresponding secretary; and Mrs. William Ely, treasurer. They were installed at a special service on the evening of May 18.

The Business and Professional Women sponsored a dinner on May 4 at which Bishop W. N. Johnson talked on "Plans for the Gathering."

Mrs. Opal Hands has been instructing a class in "streamlined" sewing at the church.

Robert Krahl has received a certificate of enrollment in the "For God and Country" Scouting project.

Children's Day was observed with services of baptism, blessing, and confirmation. Elder Meredith Mader and Pastor J. C. Stuart were the speakers.

Apostle C. G. Mesley, Bishop L. W. Updike, Stake President J. D. Anderson, Elder Delbert Sears, and Glenn Hands have given talks at the church school devotionals recently. Guest speakers have been Apostle Maurice Draper, Patriarch H. A. Higgins, and Elders Glen Sivits, Franklyn Weddle, Don Graham, and David Whist.

—Ola Kelly, reporter.

Topeka, Kansas

Pastor, E. Clifford Christenson

No Easter services were held in the local church. Mrs. M. E. Cheeseman, Topeka delegate, and others attending General Conference gave interesting reports upon their return.

Mr. and Mrs. Conard held open house at their home on May 4 in celebration of their golden wedding anniversary.

Mrs. Edna Chandler was baptized May 7 and confirmed May 11 by Elder M. E. Cheeseman.

Six members of the women's department drove to Merriam, Kansas, on May 12 to attend a meeting of the Kansas City Stake Council of Women. Three local young people and their leader, C. R. Crooker, attended the council meeting held at Central Church on May 12.

The women "spring house-cleaned" the church on May 22.

Elders E. C. Christenson, M. E. Cheeseman, and C. R. Crooker attended the men's club retreat at Gardner Lake on May 24 and 25.

Recent guest speakers have been Elders G. R. Norris of Lawrence and E. E. Crownover of Leavenworth.

—Edythe Macklin, reporter.

Webster City, Iowa

Pastor, Guy R. Fowler

Missionary John Conway has just completed a series of cottage meetings. As the result of his ministry and the work of Pastor Guy Fowler, ten people were baptized on Sunday, June 15. These new members are Frank Johnson, Ralph Darnell, Mrs. Bert Dennis, Dean Dennis, Illene, Dalene, Charlene, and Darlene Dunbar, Larry Graves, and Jimmy Lubbers. They were confirmed Sunday afternoon by Elders Frank Fry, Harold Cackler, John Conway, and Guy Fowler. Connie Colleen, infant daughter of Mr. and Mrs. Dale Graves, was blessed by John Conway and Guy Fowler.

—Clifford Lubbers, reporter.

Cheyenne, Wyoming

Pastor, Gene Howard

A chili dinner and spelling contest were held in the lower auditorium of the church the last week in January. Jean Allen of Audubon, Iowa, took highest honors.

The Easter program was in charge of Wilma Hirst. Priest Fred Wages conducted a sunrise service for the juniors, after which they were invited to a waffle breakfast at the home of Wayne and Audrey Rodgers.

Richard Neil, son of Mr. and Mrs. Leonard Holloway, was blessed on Sunday, April 20, by Elder Gene Howard. On the following Sunday, Dwight Eugene, son of Mr. and Mrs. Fred Wages; Ivan Dennis, son of Mr. and Mrs. Clyde Anderson; and Bonnie Carol, daughter of Mr. and Mrs. Bruce Bell of Albin, Wyoming, were blessed. Officiating ministers were Elders Edward Anderson and Gene Howard.

Apostle Charles R. Hield gave illustrated lectures on Central America on May 3 and 4. He also assisted in the Communion service and was the speaker on Sunday evening.

District President Houston Hobart of Colorado Springs, Colorado, gave the Mother's Day sermon and also spoke at the evening service. A program was arranged by Dorothea Bass. At 2 p.m., a mother-daughter tea was held in the lower auditorium of the church. Florence Hirst, assisted by Beth Howard, prepared the program.

The women's department was well represented at the May luncheon of the Cheyenne

Council of Church Women. Several members of the department have served as officers in this group.

Spring graduates include Richard Hirst, who was graduated from high school on May 28, and Leonard Holloway, who was graduated from junior high on May 23.

Additions to the group are Mr. and Mrs. Clyde Anderson, formerly of Fort Collins, Colorado.

—Gladys Reynolds, reporter.

Southeastern Illinois District

The Southeastern Illinois District Conference was held at Mt. Vernon on May 25. Activities of the day included a 9:30 worship service, a sermon by Apostle Arthur Oakman at 11, a talk by James Barrington of Manchester, England, at 2 p.m., and a business session at 3:30. Apostle Oakman and Seventy Z. Z. Renfro presided over the meeting. Recommendations for the ordination of Brad Henson to the office of elder, Noel Kirtz to the office of priest, and B. Rose Yokum to the office of deacon were approved. Ordination services will be held in the home branches. Seventy Z. Z. Renfro's resignation from the office of district president was accepted, and Elder William Guthrie was elected to succeed him. At the close of the conference, Brother Renfro was presented gifts from members of the Flora and Mt. Vernon Branches in appreciation of his service.

—Ruby Ellis, reporter.

Vancouver, British Columbia

Pastor, N. V. Morrison

Recent special events include the all-day meeting held by the Daughters of Zion, the district League prayer service, and the League picnic held at White Rock on Empire Day, May 24.

Dalton Shrank was baptized on Children's Day at Kitsilano Beach by Priest Chester Taylor and confirmed at the church by Elders E. Spargo and Calvin Taylor. Elder Jordan of Prince Albert assisted in the Communion service and gave the evening sermon on June 1. Mrs. Edward Butterworth visited Vancouver enroute home from Tahiti; she gave an illustrated lecture on island customs to the women. Priest Chester Gregory returned home from Graceland for a short while before going to Nauvoo, under church appointment, as a guide and assistant at youth camps. Priest Chester Taylor has completed his pre-graduate course in electrical engineering, and Doreen Bell received her Bachelor of Commerce degree from the University of British Columbia.

Apostle Roscoe Davey also visited Vancouver; his inspiring and instructive ministry was greatly appreciated.

—Bert Embleton, reporter.

Southeastern Illinois District

The Southeastern Illinois District Women's Institute was held at Brushcreek, Illinois, on June 19. This was the first such meeting to be held since 1941. District Leader Mabel Phillips was in charge. A brief business session was conducted for the election of a secretary, after which programs, projects, and plans for the reunion were discussed. Following the potluck luncheon at noon, Alta Malone presented a program on the theme of "Service." Music for the program was provided by Marie Henson of Flora. District President Guthrie talked on the importance of an active women's organization, and Eula Lowry gave a report on the work of the cradle roll department. Other speakers were Dr. W. E. Phillips, who talked on types and treatment of wounds, and Pastor Lewis DeSelms.

—Naomi Sons, reporter.

Fresno, California

Pastor, E. E. Workmon

Recent visiting ministers have been Apostles Charles Hield and Wallace Smith, Elders John Rushton and Laurence MacDonald, Bishop E. C. Burdick and his counselor, J. A. Damron. H. W. Savage of Berkeley gave both the Mother's Day and Father's Day sermons.

Pastor E. E. Workmon and his associates have been conducting cottage meetings. Seventy George Njeim is expecting to help in this missionary endeavor soon. Members of the Zion's League are also assisting in this work.

Fresno Saints were saddened by the death of Elder L. W. Roberts who died May 31.

—Eugene Workmon, reporter.

Wellsburg, West Virginia

Pastor, S. M. Zonker

Extensive repairs have been made on the church by members of the congregation.

The women, with Jessie Rollins as leader; the Live Wires, with John Treiber as leader; and the adult class, with Catherine Rodgers as leader, hold regular meetings. The Live Wires recently sponsored a doughnut fry and are now conducting a contest to earn "talent money." A chicken supper and bazaar were given by the branch and women's department.

June Zonker, Betty Yoder, Clarence Lannum, and Roy Hanes have returned from Graceland.

Apostle D. Blair Jensen visited Wellsburg recently. Other speakers have been Paul Lannum, John Treiber, Williard Melcher, Louis Zonker, Robert Rodgers, Otto Melcher, and Samuel Zonker.

—Leona Hanes, reporter.

Lansing, Michigan

Pastor, F. H. Boman

The district women's institute was held in Lansing on May 18. Members of the district presidency were in charge of the opening prayer service. The institute closed with a Communion service in the afternoon.

Don Cassidy, pastor of the Cedar Rapids Branch, was the speaker on April 20.

Large baskets of lilacs surrounding the picture, "The Good Shepherd," formed the setting for the children's baptismal services on Sunday afternoon, June 1, and Wednesday evening, June 4. Those baptized are Harvey Sheren, Peggy Dimick, Nancy Rockwood, Eugene and Judith Ellis, Marilyn Sayers, Dennis Main, Ethel Dexter, and Mary Dubendorf. Officiating ministers were Charles Wade, Ray Ellis, John Luce, Alve Dexter, and Albert Stanke. The confirmation service was held June 8 at 11 o'clock with Pastor Boman in charge.

Sharyl Lynn, infant daughter of Mr. and Mrs. George Whitmore; David Peter, son of Mr. and Mrs. Earl Premoe; and Larry John, son of Mr. and Mrs. John Nemeth, were blessed on June 8.

Apostle E. J. Gleazer gave the talk at the June Communion service and also spoke in the evening. Mrs. Gleazer accompanied him on this visit.

The Cradle Roll Mothers, under the leadership of Hazel Wade, have been quite active during the past year. They have sponsored several lectures on child problems, assisted in presenting the Christmas program, and folded bandages for the local hospital. They also cleared \$20 on the sale of Christmas cards.

—Mabel Foster, reporter.

Reunion Schedule

The following is a tentative reunion schedule for the coming summer. Where errors are noted by reunion officials, we shall appreciate receiving corrections.

THE FIRST PRESIDENCY,
By F. Henry Edwards

Reunion	Date	Place
Owen Sound and Toronto	June 28-July 6	Port Elgin, Ontario
New York and Philadelphia	July 5-13	Deer Park, Pennsylvania
Alberta	July 4-6	Ribstone, Alberta
Zion	July 5-13	Gardner Lake, Missouri
Alberta	July 11-13	Edmonton, Alberta
Gulf States	July 11-20	Brewton, Alabama
Western Colorado	July 12-13	Grand Junction, Colorado
Northern Saskatchewan	July 23-27	Saskatoon, Saskatchewan
Central Missouri	July 12-20	Odessa, Missouri
Des Moines	July 13-20	Des Moines, Iowa
Kentucky and Tennessee	July 19-27	Paris, Tennessee
So. New England	July 19-27	Onset, Massachusetts
Arizona	July 23-27	Granite Dells, Prescott, Arizona
Alberta	July 25-27	Calgary, Alberta
Northwest	July 25-August 3	Everett, Washington
Arkansas and Louisiana	July 28-August 3	Bald Knob, Arkansas
Ozarks: Spring River-Rich Hill	July 26-August 3	Racine, Missouri (near Joplin)
Detroit-Windsor, Flint-Pt. Huron	July 26-August 3	Blue Water, Michigan
Northern Saskatchewan	July 30-August 3	Saskatoon, Saskatchewan
Southern Saskatchewan	August 5, 6	Regina, Saskatchewan
Southern Saskatchewan	August 7, 8	Weyburn, Saskatchewan
Central Michigan	August 1-10	Sanford, Michigan
Chatham-London	August 1-10	Erie Beach, Ontario
Oklahoma	August 1-10	Pawnee, Oklahoma
Southeastern Illinois	August 1-10	Brush Creek, Illinois
Northwest Iowa	August 1-10	Woodbine, Iowa
Manitoba	August 9-10	Winnipeg, Manitoba
Maine	August 2-10	Brooksville, Maine
Southern California	August 2-10	Pacific Palisades, Santa Monica, California
Montana, Western	August 8-17	Deer Lodge, Montana
Rock Island	August 8-17	Aledo, Illinois
N. and Western Michigan	August 8-17	Park of the Pines, Michigan
Eastern Michigan	August 9-17	Cash, Michigan
Far West	August 14-24	Stewartsville, Missouri
So. Indiana	August 17-24	Riverdale Park, Mitchell, Indiana
Idaho	August 17-24	Hagerman, Idaho
Eastern Colorado	August 15-24	Colorado Springs, Colorado
Northern California	August 16-24	Asilomar Grounds, Pacific Grove, California
Lamoni	August 17-24	Lamoni, Iowa
Wisconsin and Minnesota	August 18-25	Chetek, Wisconsin

Portsmouth, Virginia

Pastor, W. J. Davies

Earl Stewart, Jr., son of Mr. and Mrs. E. S. Blackburn, was blessed on June 1 by his grandfather, Elder William Davies. He was assisted by Elders James Jenkins and E. W. Lewis. Evelyn Davies sang "Suffer Little Children" and Mary Davies sang "Serenity" preceding the service of blessing. Elder Jenkins gave the sermon.

Meetings are being held at the home of Pastor Davies, 3208 Duke Street, Westhaven Park, until the new church building is completed.

—Mrs. W. D. Jenkins, reporter.

Pensacola, Florida

Pastor, Heman Cooper

Sixteen people were baptized on Sunday, June 1. Elders Heman Cooper, J. G. Barnes, Sr., and L. G. Tepton officiated at the baptismal service.

Elder Franklin Steiner was the speaker both morning and evening on Sunday, June 15.

Priest John P. Carson of Chanute, Kansas, began a series of meetings on June 15 for the colored Saints in Pensacola. These meetings, which will continue through June 27, are being held at the Mt. Moriah A. M. E. Zion Church.

—Audrey Wall, reporter.

Grand Junction, Colorado

Pastor, Clarence B. Wallis

Alvin Brown and Sandra Wallis were baptized June 8 and confirmed the following week. Officiating at the confirmation service were Elder Clarence Wallis and M. L. Smith. The three children of Mr. and Mrs. Richard S. Kendall of Orchard Mesa were blessed at the 11 o'clock service. Apostle Wallace Smith and Evangelist Willard Hield will be in Grand Junction for the Western Slope Conference on July 12 and 13.

—R. H. Oliver, reporter.

Senlac, Saskatchewan

Artland Branch

Pastor, A. J. Cornish

The program on June 8 was given by the children under the direction of Mary Harper. In the afternoon, Edith Skinner, Brian Mills, Norman Roy, Keith Middleton, Allen and Larry Cornish, Zola Skinner, Marion and Joan Roy were baptized. Officiating ministers were A. J. Cornish, Vernon Cornish, and William Levitt. Pastor Cornish was in charge of the confirmation service.

—Mrs. A. J. Cornish, reporter.

Chicago, Illinois, District

District President, Joseph E. Baldwin

A five-session institute was conducted for members of the priesthood in Chicago District preceding the conference held May 18. Apostle Arthur Oakman lectured and led discussions on the three books and gifts of the Spirit as tools of the ministry. An average attendance of thirty was recorded at the evening and Saturday meetings. On Sunday, the conference began at 9:30 with a social service led by President F. Henry Edwards, Apostle Oakman, and District President Joseph Baldwin. A sextet from First Church sang "Sweet Hour of Prayer" at the opening of the service, after which various members of the priesthood summarized their experiences at the institute. Leslie Wight was ordained to the office of patriarch at the close of the service. President Edwards gave the morning sermon. Music was in charge of David Wiesen, and Mrs. Sally Anderson, youth leader of Maywood Branch, sang Mallott's "Lord's Prayer."

The women served lunch at noon, netting over \$30 for the district treasury.

The assembly was divided into two groups in the afternoon. Apostle Oakman discussed spiritual gifts with members of the priesthood, while President Edwards talked to the young people and adults. Preceding his address, Betty Lusha of West Pullman played a piano prelude, and Mrs. Ruby Motta of First Church gave a biographical sketch of Carl Sandburg and read one of his poems.

A religious education institute for district church school workers and parents was held for five consecutive Monday evenings at Central Church beginning May 12. District Director Hattie K. Bell planned and scheduled each two-hour session, which included a worship service, class study, and challenges by various local and district officers. Harley Morris lectured on child psychology and Mrs. Lydia Wight on techniques in planning worship. Average attendance was forty.

The department of women and district musicians sponsored an evening of music on June 14 at Central Church. Guest artists as well as local musicians participated in the two-hour program. Proceeds from ticket sales amounted to \$75.

—Ruth Dickens, reporter.

First Chicago Congregation

Pastor, H. T. McCaig

The theme for May, "Lo, I am with you always," was carried out in the Communion service. Buren Lenox gave the oblation talk and Harold McCaig Jr., the pastoral message. J. W. Pettersson was the speaker on Mother's Day. Soloists for the month were Gloria Fisher, Helen Skinner Hinkel, and Jack Edstrom. Many members of First Chicago congregation attended the district conference on May 18.

The North Side Study Class met at the homes of Mr. and Mrs. Hans Behnke and Velva Castins, and the Senippah Guild at the home of Mrs. Edward Kohn. Mrs. H. T. McCaig and Mrs. Berlin Henderson were hostesses for the Friendship Guild. May hostesses for the North Side Circle were Mrs. Harry Salomon and Mrs. Pat Kohn. Many of the women from First Chicago attended the annual mother-daughter banquet sponsored by the district department of women. Luncheon was served by the local women at the union meeting held in First Church. A program of music preceded the address given by Lydia Wight. Adah Wiesen was elected supervisor of women for the ensuing church year, subject to ratification at the annual branch election. Betty Fisher was

elected associate supervisor, and Bertha Seck, secretary-treasurer.

Sympathy is extended to the families of S. A. Whitehouse, and Sophie Schulz who died recently.

—Velva Castins, reporter.

Hammond, Indiana

Pastor, Roy Smith

The women met on the evening of May 6 for a class taught by Lydia Wight. The last all-day meeting of the season was held May 21. Preparations are being made for a paper drive the latter part of June and a bazaar to be held this fall. Many attended the district mother-daughter banquet held in Chicago.

No services were conducted at the local church on May 18 because of the district conference.

A number of Leaguers attended the retreat at Camp Duncan on the week end of May 25.

The children and their church school teachers presented the worship service on June 1. The evening service was also planned especially for the children. Elder D. M. Wiesen of First Church in Chicago assisted in the Communion service.

—Emma Geese, reporter.

Independence, Missouri

Stone Church Congregation

Pastor, Glaude A. Smith

Donna Kay, infant daughter of Mr. and Mrs. George Harrington, was blessed Sunday, April 27, in the annex of the Stone Church by Elders Ernest F. Rauh and Alma Fairbanks. Gayle Carlene, daughter of Mr. and Mrs. Francis Thompson, was blessed at the evening service by Elders Glaude A. Smith and Kenneth Thompson.

Vacation church school training classes were conducted at the Liberty Street Church each morning, April 28 to May 2. Representatives of each congregation attended in preparation for the vacation church school which was held in all Reorganized churches from May 26 to June 6. Mrs. Verda Bryant was in charge of the 232 children who registered in the Stone Church area. Approximately 1,300 children from all congregations who attended the school presented an achievement program in the Auditorium on Sunday evening, June 8. Mrs. Blanche Green was again in charge of the church-wide organization.

Knute Kenneth Bussell was baptized April 27 by Elder Glaude A. Smith and confirmed by his father-in-law, S. S. Smith.

Melchisedec Priesthood Institute was held May 5 to 9, inclusive. Dr. Floyd M. McDowell and Apostle C. George Mesley conducted forty-five minute class periods each evening. Special numbers consisting of organ music, readings, and group-singing supplemented the worship services between the two class sessions. Elders Ronald Sherman and Vernon Reese, presidents of the elders quorum, alternated in presiding over the meetings. A total of 149 members registered, seventy-four of which had perfect attendance records for the five-night period.

The Stone Church Orioles, under the direction of Vida Kraus, presented a festival on May 26, in the Auditorium. Approximately forty girls participated in winding the two Maypoles. Each circle presented a candidate for May queen and Beverly Douglas of the Custodes Ignis Circle was crowned. Her three attendants were Lois Neill, Eleanor Reynolds, and Elizabeth Willis. The Stone Church Blue Birds assisted in the processional at the time the queen was crowned. Features of the evening were the fish ponds, white elephant sale, bazaar, portrait booth, Oriole exhibits, May Queen voting, and refreshment stands. The

\$150 cleared will be used to send the girls to camp.

Communion was served to 1,494 members at the 8 and 11 o'clock services on Sunday, May 4. Bishop A. T. Trapp of the British Isles gave the pastoral address and prayer. The Clematis Chorus, under the direction of Mrs. John Lentell, presented the Communion music.

On Sunday evening, May 11, the Independence Music Club, in co-operation with the Community Music Association, presented members of the clubs and guest artists in a concert at the fourth annual May festival.

The Anti-Saloon League of Missouri sponsored a temperance drama, "Death Takes the Wheel," on Monday evening, June 9, in Stone Church. Pastor Glaude A. Smith, Charles V. Graham, and several other members of Stone Church congregation assisted in giving the presentation.

—May Dean Carter, reporter.

Walnut Park Congregation

Pastor, Donald V. Lents

Each mother present on Mother's Day was presented a red rose. Pastor Donald Lents gave the sermon. A flower of appreciation was given by each Scout to his mother.

William Ernest Hiatt, Gregory Bradford Kurtz, Kathryn Ann Stowell, Pamela Kaye Lents, and Dennis Ray Midkiff were blessed during the past month.

The theme for June was "Ministry in the Home." Speakers have been Pastor Donald Lents, Evangelist Milo Burnett, Bishop H. L. Livingston, and Elder W. E. Wakeman. Members of the primary and junior departments assisted the pastor in presenting a Children's Day service. Lois Ruth Hurshman, Paul M. Mitchell, Jr., Janice Marie Hall, Barbara Ann Brooks, Barbara Ann Clapper, Barbara Ruth Mason, and Betty Jean Kaylor were baptized on June 8. They were confirmed at 11 o'clock the following week. Mrs. Clara Peterson and her daughter, Norma Jane, were baptized on June 22.

Vacation church school was held from May 26 to June 6 with an average attendance of 108. Mrs. Violet Sackman was in charge.

The Blue Birds and Orioles sponsored a banquet on June 10 for those interested in girls' work. Proceeds will be used to send girls to camp at Gardner Lake.

The Leaguers are constructing tennis and volleyball courts on the lots at the rear of the church.

Members of the Walnut Park congregation join with the other congregations on Sunday evenings for the campus service.

—Jane McKinney, reporter.

Liberty Street Congregation

Ten children and two adults were baptized at 11 o'clock on Sunday, June 8.

Fifty-seven young people visited Fishing River, Liberty, Richmond, Excelsior Springs, and other points of interest near Independence on Sunday, June 8.

—Ethel Hart, reporter.

Gudgell Park Congregation

Pastor, Ralph G. Smith

Elder Thomas Worth was the speaker on Mother's Day; Nellie Cleland was the specially honored mother. Edgar Ford was baptized by Elder Ray Whiting, and Edwin Martin by his father, Milton Martin. They were confirmed on May 28 by Elders P. A. Sherman and Clarence Martin, Sr. Recent speakers have been C. J. Hunt, William LaGrece, Ivan Clothier, Joseph White, W. T. Atwell, Kenneth Sherman, Leonard White, and Ralph Freeman.

The annual business meeting was held June 18. Officers for the coming year are Ralph

Smith, pastor; Ronald Sherman and George Davis, assistants; Lloyd Hawkins, bishop's agent; Paul Mengel, church school superintendent; Charles Self, Zion's League president; Robert Sherman, assistant; Mrs. Ralph Smith, Blue Bird leader; Mrs. Everett Sherman, Oriole leader; Mrs. Paul Mengel, Mrs. Ronald Sherman, and Mrs. Myron Zerr, directors of music; and Albert Phillips, custodian.

Vacation Bible school, which was in charge of Mrs. William Mengel, concluded on Sunday, June 22, with an achievement day program at 11 o'clock. Handwork made by the children was displayed at this time.

Jerry Sherman recently conducted a tour of the Boy Scouts through the studios of KMBC in the Pickwick Hotel in Kansas City. Jerry gave an account of the visit at junior choir.

—Hallie Gould, reporter.

Windsor, Ontario

Pastor, Warren H. Chelline

A number of Windsor Saints attended General Conference.

Beverly Jean, daughter of Mr. and Mrs. Lavern Perritt, was blessed at the morning service on March 30 by her grandfather, Elder George Perritt, and Elder Harry Depew. Lyda Irene, daughter of Mr. and Mrs. Charles Gilbert, was blessed on April 20 by Elders Harry Depew and Warren Chelline.

Group one of the women's department sponsored a social evening on April 18 which featured a display of miniature trains. Sister F. Yeomans is the group leader. The Sunshine Club held a tea on April 22; President Virginia Bennett and Eileen Lindsay were the conveners. Helen Lancaster of Detroit reviewed *The Herdsman*, by Dorothy Clark Wilson.

District Supervisor and Mrs. Richard Wood were present on May 2 for a special League business meeting at which time the method of organization presented at General Conference was adopted. A hamburger feed followed the business session.

A religious education assembly for the Detroit-Windsor District was held in Windsor on May 4. Mr. and Mrs. Shenfelt of Lincoln Park showed slides of all churches in the district. Grace Hill of Windsor spoke on church school work, and Gwendolyn McClain told of the summer church school activities in Independence, explaining the benefits derived from them. District President Blair McClain addressed the assembly on teaching children in both the home and church school.

Pastor Warren Chelline gave the Mother's Day sermon on May 11. Special tribute was paid the mothers at the evening service.

President Jack Garnier and Vice-President Kenneth Nevels were in charge of the candlelight service conducted May 25 by the Zion's League. Pastor Warren Chelline read Edgar DeWitt Jones' "Roses of Bethany." This service will be long remembered for its beauty.

Bishop C. O. Carlson of Detroit was guest speaker on Sunday evening, June 1.

The children's division of the church school presented a service on Sunday morning, June 8, under the direction of Grace Hill, supervisor. Five young candidates, Elaine Carswell, Joan Curley, Robert Hueston, Gordon Newman, and Elward Robinson were baptized at 3 o'clock in the afternoon. Members of the junior church presented the evening worship service. Music was provided by the children, and Junior Pastor Lavern Perritt spoke on the junior church program. Pastor Chelline and June Grant were in charge of the award service.

The Boy Scouts recently attended a city-wide camp-o-ree and plans are now being made for a week of camping. Walter Thorp is Scoutmaster. A Cub pack has been organized by June Grant and Larry Marlowe.

—June Grant, reporter.

Sacramento, California

Pastor, Myron R. Schall

Elder E. L. Hamilton of Yuba City, former pastor of the branch at Hammond, Indiana, was the morning speaker on April 20. On April 27, Bishop E. C. Burdick spoke at 11 o'clock on the revelation of President Israel A. Smith given at General Conference. He also addressed the evening study classes, giving a resume' of the conference.

A service for the blessing of children was held at 11 o'clock on May 4. Following a solo by Edna Burdick, Pastor Myron Schall gave a talk. Sandra Inez, daughter of Mr. and Mrs. Ives Honeychurch, and Susan Gay, daughter of Mr. and Mrs. George Santos, were then blessed by Evangelist W. H. Dawson and Elder Laurence MacDonald. Pastor Schall was in charge of the Communion service, and Elder J. L. Bussell of Redlands, California, gave the address. Marjorie Damitz was soloist at this service. A motion picture, "The Great Commandment," was shown in the evening.

Bishop and Mrs. E. C. Burdick held open house on the afternoon of May 4 in observance of their twenty-fifth wedding anniversary.

Mother's Day was the theme of all services on May 11. The children presented the church school worship service. Elder Orval Schall of San Francisco gave the 11 o'clock sermon. The choir furnished appropriate music, and carnations were distributed by the children to all mothers present. The evening program was followed by a social hour.

Members of Sacramento Branch were saddened by the death of a faithful member, Mrs. Mabel Votaw, mother of Elder Laurence MacDonald and Mrs. Edna Burdick.

Apostles W. Wallace Smith and Charles R. Hield visited Sacramento recently. They were introduced at the morning service on May 25 by Elder John W. Rushton. Apostle Smith spoke on "The Meaning of the Restoration." Stephen Paul, infant son of Mr. and Mrs. Richard Ferris, was blessed by Apostle Smith and Evangelist William Dawson. In the evening, Apostle Hield gave an illustrated lecture on the ruins of Mexico. Following this service, a reception was held in the lower auditorium.

Pastor Myron Schall was in charge of the Communion service on June 1. A baptismal service was held at 9:45 a.m., on Children's Day. Elder Dean Hintz, pastor of Chico Branch, baptized William Baughman a member of his congregation. Priest Leroy Burdick baptized Mrs. Olive Davis, Marlene Lorenzen, Jo Ann Schardt, and Carol Cline. The confirmation service was held in connection with the Children's Day program presented by the church school at 11 o'clock. Evangelist W. H. Dawson, Bishop E. C. Burdick, and Elders Dean Hintz and Laurence MacDonald were the officiating ministers. Pastor Myron Schall gave the sermon. At the close of the service each child was presented a potted plant.

Celia May Schall and Robert Colville recently returned home from Graceland College. Celia May finished her second year with honors, and Robert completed his first year.

—Lena Swaney, reporter.

Columbus, Ohio

Pastor, John E. Booth

Evangelist John R. Grice presented a two weeks' series of "Sermons for Zion-Builders." Special activities were featured each evening in addition to the sermon.

The women's department is sponsoring a paper, *The Columbus Challenger*, which is published each month and sent to all members in the district. Priesthood study classes are held twice monthly under the direction of Pastor John Booth. Seventy-five attended the father-

son banquet held on June 13. A sewing circle has been organized with Ruth Hamilton as chairman. The last concert in the department-sponsored series was held on May 16.

The Leaguers have completed the course, *Does It Make Any Difference?* and are making plans for raising their quota pledged at General Conference.

Each member of the church school brought a visitor on Mother's Day; this was observed as "bring one day."

The Junior Girls' Choir and Boys' Glee Club, under the direction of Dorothy Miller, have supplied music for a number of services recently. On June 15, they sponsored a musical tea which received publicity in one of the local newspapers.

There have been eight baptisms in Columbus since the first of the year.

The bowling team of South Columbus congregation won the city championship for the fourth consecutive year.

A Hammond organ has been installed in the North Columbus church.

Fort Worth, Texas

Pastor, Harvey Spiller

President John Garver and Apostle Maurice Draper visited Fort Worth on June 1. Dinner was served at noon by the women's department at the suburban home of Mr. and Mrs. Earl Moore. Special music for the day's services was provided by Ina Hattey, Hazel Moler, Mrs. John Hamilton, and Mrs. Julia West of Kansas City and Independence, Missouri.

Della Marie, infant daughter of Mr. and Mrs. Jack Anderson, was blessed by Apostle Draper and District President Odum on June 1. Sandra, daughter of Mr. and Mrs. Monroe Davenport, and Jerry, son of Mr. and Mrs. Clarence Allen, were baptized the following Sunday by Pastor Harvey Spiller. Elders H. H. Davenport and Clayton B. Crooker officiated at the confirmation service.

Mrs. Maxine Moore Cahoon, Zion's League supervisor, was graduated from Texas Christian University on the evening of June 1.

Improvements on the church include two coats of paint, a sign bearing the name of the church, and Venetian blinds for the windows. The lawn behind the church has been made into a volleyball court.

No services will be held in Fort Worth from June 20 to 30 during the Texas Statewide Reunion.

—Mrs. Lucille Crooker, reporter.

British Columbia District Convention

"The Fields Are White" was the theme of the sixth annual convention of the British Columbia District held in Vancouver on June 6, 7, and 8. The convention opened Friday evening with a program by the Zion's League. Classes were conducted on Saturday by Seventy Phillip Moore. A banquet was held in the evening at the Hotel Georgia. Sunday's activities included a 9 a.m. prayer service, a sermon by Phillip Moore at 11; addresses by Bishop Lasater, who spoke to the women, and High Priest Carl Oliver, who met with the priesthood, at 2 p.m.; and a closing sermon by Bishop Lasater at 3. Special music was provided by the district choir and various soloists. During the Sunday services, Mr. and Mrs. West showed slides and conducted classes for the children at their home. Meals were served by the Vancouver women.

—Isobel Duckworth, reporter.

New Horizons

(Continued from page 22.)

The people who know God and have faith in their heritage will not fear. The Lord has promised, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."—Isaiah 54: 17.

These are times that demand a passionate devotion to church and nation. The heritage granted this people cannot be purchased for silver in the market place. It can be had only by those who can rightfully claim it by blood descent and by those who adopt the Christian way of life—the way of life preached by the restored gospel.

Even now at this period every year, the nation celebrates the signing of a document which meant the breaking off the bonds of tyranny and oppression from America. The nation must rise up and reaffirm its independence from a tyranny that seeks to engulf the world. The people must retain their birthright by putting on the mantle of righteousness which is adequate armor against the most lethal instrument of destruction that could ever be conceived by man.

The time for preparation is now. The Nation must sign a new Declaration of Independence from sin. Every home must become a tabernacle dedicated to God. The secret of survival is love of Christ and fellow man. If the people obey the law, they will not be forgotten in their time of need. "But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee."—Isaiah 49: 14, 15.

A well-known national radio program always opens with the words,

"Wake Up, America." That is precisely what must happen. The people must awaken to the facts and do battle in the name of the Lord. That time is now upon us. Pray God that we shall not sleep past the time when the cock crows in the courtyard.

BULLETIN BOARD

Eastern Michigan District Reunion

The Eastern Michigan District Reunion will be held at Cash, Michigan, August 9 to 17. High Priest Harry J. Simmons, Evangelist William Fligg, and Elders Luther Troyer, Warren Chelline, and James Phillips are to be in attendance. Meals will be served in the dining hall at the following prices: breakfast, \$.25; dinner, \$.60; supper, \$.45. Meal tickets for the week are \$8.50; for children under twelve, \$4.25. Reservations for tents may be made with Harmon Fetting, Sandusky, Michigan.

JAMES C. PHILLIPS,
District President.

Oklahoma State Reunion

All who plan to attend the Oklahoma State Reunion to be held in Pawnee, August 1 to 10, should forward reservations to H. M. Elwell, 1814 West Oklahoma, Guthrie, Oklahoma. Rental charges are as follows: large tents, \$5.50; small tents, \$4; dormitory space: adults, \$.75; children under twelve, \$.40; cots: adults, \$.75; children, \$.40. Meals will be served in the dining hall at nominal prices.

Apostle D. T. Williams, Evangelist John Grice, Seventy Glen Johnson, High Priest L. W. Kohlman, and Elder W. C. Haden will be present.

L. W. KOHLMAN,
Secretary, Reunion Committee.

Des Moines District Reunion

The Des Moines District Reunion will be held July 12 to 20 at Des Moines. The first feature of the reunion will be a religious drama, "The One Great Hope," at 8 o'clock on Saturday evening. Apostle D. T. Williams, Dr. Roy Cheville, Bishop Earl Higdon, Missionary John Conway, Elder Herbert Scott, and Miss Mildred Nelson are to be in attendance. Classes for children, young people, women, men, and members of the priesthood will be conducted during the week. Meals will be served at the church; tickets are available at the following prices: adults, \$7; children under twelve, \$5.25. Room reservations may be made with Anna Wicker, 1316 Lyon Street, Des Moines, Iowa.

FRANK A. FRY.

Notice to Members of Northern Atlantic States Mission

I shall be happy to contact anyone from New York, Philadelphia, Southern New England, and Maine at the Deer Park, Onset, and Brooksville Reunions, who wishes to file a first financial statement or will, or needs assistance in annual accounting. I will also give receipts for tithes and offering, and counsel those who want advice on the "gathering." Appointments may be made in advance by mail for any afternoon during these three reunions. Many isolated Saints will want to take advantage of this privilege.

BISHOP D. O. CHESWORTH.
56 Alumni Street
Fall River, Massachusetts

New Pastor

General church appointee T. R. Beil, who has been serving as pastor of Central Congregation in Chicago, Illinois, will be succeeded by Elder Frank Shank. Elder Shank was elected to the pastorate at a special business meeting held May 14.

Change of Address

James N. Kemp
270 Ululani Street
Hilo, Hawaii

W. J. Breshears
2216 West Gonzalez
Pensacola, Florida

Requests for Prayers

Prayers are requested for Mrs. Alice Arick, Route 2, Jacksonville, Arkansas, that she might be healed of her illness if it is God's will.

Mrs. Alice Sandell of Mt. Pleasant, Iowa, asks the Saints to pray that she may be healed, if it is God's will, so that she will not have to undergo an operation.

ENGAGEMENT

Grundy-Rohlig

Mr. and Mrs. John Rohlig announce the engagement of their daughter, Theresa Mary Winona, to Hudson Parker Grundy, son of Mr. and Mrs. E. Grundy of Sydney, Australia. Miss Rohlig will sail from Vancouver, British Columbia, on July 5 and the wedding will take place in August.

WEDDINGS

Griffin-Drake

Neelie Drake and Thomas Griffin were married on May 24 at the Park View Congregational Church in Portsmouth, Virginia. Elder W. J. Davies officiating. Following the ceremony, they left for a honeymoon by air.

Wolfe-Peterson

Marye Louise Peterson, daughter of Mr. and Mrs. C. C. Peterson of Kansas City, Missouri, and Clayton J. Wolfe, Jr., son of Mr. and Mrs. Clayton J. Wolfe of Independence, Missouri, were married at Central Church in Kansas City on June 7. Apostle C. George Mesley officiated.

Weiss-Fuller

The marriage of Nelta Mae Fuller, daughter of Mr. and Mrs. Floyd Fuller of Kansas City, Missouri, to Leland Weiss took place Sunday, June 8, at Central Church in Kansas City. Pastor J. C. Stuart performed the ceremony.

Rife-Cantrell

Ida Joan Cantrell of Kansas City, Missouri, and James L. Rife of Martin City, Missouri, were married at Malvern Hill Church in Kansas City, Kansas, on March 24, Pastor Curtis A. Vernon officiating. They are making their home in Kansas City, Missouri.

Denny-Jensen

Apostle and Mrs. D. Blair Jensen of Kansas City, Missouri, announce the marriage of their daughter, Carol Delia, to Charles P. Denny, Jr., son of Mr. and Mrs. C. P. Denny, also of Kansas City. The wedding took place at the Jensen home on Saturday, June 14.

Births

A daughter, Pauline Linda, was born May 12 to Mr. and Mrs. A. W. Piedt of Cheviot, Saskatchewan. Mrs. Piedt is the former Ruth Shaw of Calgary, Alberta.

A daughter, Carol Mae, was born to Mr. and Mrs. C. A. Walrath of Edmonton, Alberta, on May 27. Mr. Walrath is pastor of Edmonton Branch.

Mr. and Mrs. Manley J. Baltzer of Port Huron, Michigan, announce the birth of a son, Roderick Jay, born March 5.

A daughter, Roseanne, was born on March 21 to Paul and Lucille Bacon of Flint, Michigan. She was blessed on May 25 at the Newall Street Church by Elders Arthur DuRose and Arthur Slater.

Mr. and Mrs. Russell E. Resch of Independence, Missouri, announce the birth of a daughter, Katherine Jane, born May 16 at the Independence Sanitarium. Mrs. Resch is the former Mignon Franklin.

Mr. and Mrs. Cecil Bryant of Machias, Maine, announce the birth of a daughter, Jannell Glynn, born March 28. Mrs. Bryant is the former Edith K. Hall.

A daughter, Ava Charlene, was born on January 18 to Mr. and Mrs. Charles Tall of Machias, Maine.

Dr. and Mrs. Warren Baller of Lincoln, Nebraska, announce the birth of a daughter, Elizabeth Claire, born June 9.

A daughter, Kathleen Gail, was born to Mr. and Mrs. Keillor Winsor of Sacramento, California, on June 7.

Mr. and Mrs. Leroy Thamke of Ixonia, Wisconsin, announce the birth of twins, Arlen and Annette, born June 5.

A daughter, Rae Aldine, was born to Mr. and Mrs. Russell W. Genrich of Siloam Springs, Arkansas, on January 12. Mrs. Genrich is the former Carol Smith of Independence.

Mr. and Mrs. Tom Haveman of Bellingham, Washington, announce the birth of a daughter, Diane Linda, born May 20. Mrs. Haveman, the former Patty Hunt, attended Graceland College.

A daughter, Vicki Lynn, was born on May 19 to Mr. and Mrs. Mark W. Holmes of Aledo, Illinois. Mrs. Holmes is the former Ruth Ann Oliver of Detroit. Both parents attended Graceland.

A daughter, Kathlene Raye, was born to Mr. and Mrs. Raymond Baker of Oxnard, California, on November 5, 1946. Mrs. Baker is the former Myralee Neal.

Mr. and Mrs. Floyd Clements of Grant City, Missouri, announce the birth of a daughter, Mary Ella, born March 30. Mrs. Clements was formerly Ella Neal.

DEATHS

BENSON.—Dr. Joseph Lambert, was born at Magnolia, Iowa, on August 2, 1876, and died at his home in Independence, Missouri, on June 9, 1947. He received his early education in the public schools of Magnolia and the Iowa State Normal School at Cedar Falls. He took his dental training at the Northwestern University Dental School. He began his practice in Spearfish, South Dakota, later moving to Gooding, Idaho, where he was elected mayor. He came to Independence from Rupert, Idaho, in 1921. He had been a member of the Reorganized Church since October 10, 1884, and held the office of elder. He was also a member of the Independence Rotary Club. Dr. Benson was a man of outstanding ability in his profession. In his family life, he was an ideal husband and father.

Surviving are his wife, Sue, who cared for him during his three years of illness; a daughter, Mrs. J. Grant Dean, Kansas City, Missouri; two sons: Arthur of Nampa, Idaho, and Joseph of Sedalia, Missouri; and two grandchildren. Services were conducted by Elder Claude A. Smith, assisted by Amos T. Higdon. Interment was in Mound Grove Cemetery.

RHOADES.—Lula Mae, was born December 14, 1866, at Trenton, Ohio, and died at the home of her daughter in Bendon, Michigan, on May 9, 1947. She is survived by one son, John Sherman of Port Angeles, Washington; two daughters: Mrs. Minnie Putney of Pasadena, California, and Mrs. Ivy Lamb of Bendon; fifteen grandchildren and ten great-grandchildren. Funeral services were held at the Inland Latter Day Saint Church, Seventy Virgil Billings officiating. Interment was in the Joyfield Cemetery in Benzonia, Michigan.

BAKER.—Albert H., was born November 17, 1859, at Independence, Missouri, and died April 2, 1947, at Colorado Springs, Colorado. He was baptized into the Reorganized Church on May 10, 1925, and was a faithful member until his death.

He is survived by his wife, Sarah; a daughter, Mrs. Kathleen Moore, Colorado Springs; two sisters: Mrs. Edith Williams and Mrs. Minnie Blackmar, Omaha, Nebraska; four grandchildren, and two great-grandchildren. Elder J. D. Curtis was in charge of the funeral service. Burial was in Evergreen Cemetery at Colorado Springs.

HEDGES.—Arthur James, son of Mr. and Mrs. John Hedges, was born in Pana, Illinois, on January 7, 1880, and died in Independence, Missouri, on June 9, 1947. He became a member of the Reorganized Church in 1918, being baptized in Pana, Illinois, by Edward Stonger and confirmed in Independence by Joseph Luff and William Garrett.

He leaves his wife, Rose Ruth; one son,

Arthur James, Jr.; a sister, Alice Hedges of Pana; and three brothers: John of Pana; Charles, Lincoln, Nebraska; and Dr. Alvin Hedges, Medford, Oregon. Patriarch R. V. Hopkins was in charge of the funeral service; he was assisted by Amos T. Higdon. Interment was in Mound Grove Cemetery.

SMITH.—Nettie E., was born February 2, 1868, in Bay City, Michigan, and passed away May 21, 1947, at the home of her daughter in Sandusky, Michigan. She had been a resident of Sandusky and Argyle about fifty-eight years. She was baptized a member of the Reorganized Church in October, 1894, at Shabbona, Michigan. On June 4, 1883, she was married to Charles Smith, who preceded her in death fifteen years ago.

She is survived by four daughters: Mrs. Bertha Kilbourne, Port Huron, Michigan; Mrs. Alta Cooke, Sandusky, Michigan; Mrs. Sara Krause, Pontiac, Michigan; and Mrs. Edith Provost, Sandusky, Michigan; two sons: Ira of Snover, Michigan, and John of Port Huron, Michigan; sixteen grandchildren and ten great-grandchildren. Funeral services were held in the Reorganized Church, Pastor James Phillips officiating. Interment was in Greenwood Cemetery.

ROBERTS.—Lewis W., was born October 13, 1875, in Dunlap, Iowa, and died May 31, 1947. He was baptized a member of the Reorganized Church in 1898, and held the office of elder at the time of his death. On September 17, 1902, he was married to Pearl Allen. In 1910, they moved to Fresno, California, where they lived most of the time since.

Mr. Roberts leaves his wife; three daughters: Mrs. Letha Seib and Mrs. Altha Richardson of Fresno, California, and Mrs. Louise Miller of Friant, California; three sons: Allen and Lewis of Fresno, and Ray of Kansas City, Missouri; three brothers: Wilber, Willis, and Gene, all of Iowa; seventeen grandchildren, and one great-grandchild. Funeral services were conducted by Elder Laurence A. MacDonald. Interment was in Belmont Memorial Cemetery.

CURTIS.—Edward Alva, Jr., was born July 20, 1915, at Holyoke, Colorado, and died May 24, 1947, in Kansas City, Missouri. He was baptized into the Reorganized Church at the age of eight and attended school at Grandview, Missouri. On February 16, 1939, he was married to Eunice Blair. A son preceded him in death in 1940.

He is survived by his wife and a son, Blair Edward, of the home; his parents, Mr. and Mrs. E. A. Curtis; four brothers: Robert W., Richard B., Jack M., and M. Keith; and his maternal grandparents, Mr. and Mrs. Joseph A. Brackenbury.

COLE.—Joseph Charles, son of Joseph G. and Elizabeth Tyler Cole, was born October 23, 1889, in St. Louis, Missouri, and died at the Independence Sanitarium on June 13, 1947. He had been a member of the Reorganized Church since a boy. On February 13, 1941, he was married to Lura Mannering at Independence, Missouri.

Surviving are his wife; a daughter, Mrs. Russell Carter of Carrollton, Missouri; a son, Ralph of Kansas City, Missouri; a daughter-in-law, Mrs. Richard Cole of Kansas City; his parents, Mr. and Mrs. J. G. Cole; a sister, Amy Hendricks; and a brother, Claude, all of Henderson, Illinois. He also leaves three grandchildren. A son, Richard, was killed in the war three years ago.

VANDERWOOD.—John Elias, son of John and Anna Vanderwood, was born at Malad City, Idaho, on August 29, 1879, and died May 7, 1947, in Independence, Missouri. He was married to Bertha Radmall on December 22, 1904; four children were born to this union. A daughter, Vivian, died in infancy. Mr. Vanderwood was baptized into the Reorganized Church at Elkhorn, Idaho, on October 8, 1887. He was ordained an elder on March 1, 1903, and a seventy in April, 1909. He was under general church appointment for forty-three years; the last seven, he served as a guide at Nauvoo.

He leaves his wife; two sons: Elvin J. and Dean H.; a daughter, Mrs. Hazel L. Close, all of Independence; three sisters, and three grandsons. Elder Donald Lents was in charge of the funeral service, with Elder Claude Smith giving the sermon. Interment was in Mound Grove Cemetery.

WILLIAMS.—Gus Henry, was born March 4, 1870, at Camanche, Iowa, and died June 15, 1947, at Mercy Hospital in Council Bluffs, Iowa. He was baptized a member of the Reorganized Church on October 4, 1920. He also belonged to the Odd Fellow and Masonic orders. For over sixty-one years he was employed as a streetcar conductor in Council Bluffs.

Surviving are three daughters: Mrs. Otto

Meis and Mrs. Cecil Cooney, both of Council Bluffs, and Mrs. Myrtle Barton of Wichita, Kansas; a son, Robert C. of Council Bluffs; two brothers: S. B. of Omaha, Nebraska, and Bruce of Council Bluffs; a sister, Mrs. Ida Reid of Pittsburg, Kansas; nine grandchildren, and three great-grandchildren. Services were held at the Woodring Funeral Home with Elder V. D. Ruch officiating. Burial was in Cedar Lawn Cemetery in Council Bluffs.

ERICKSON.—Marcus O., was born June 12, 1872, in Steele County, Minnesota, and died at his home on May 23, 1947. At the age of eight, he moved to Cormorant with his parents. On February 22, 1908, he was married to Amanda Johnson; five children were born to them. He was baptized into the Reorganized Church in 1893, being ordained a teacher in 1894 and an elder in 1896. He also took an active part in community affairs. He served on the school board for thirty years, was a member of the town board, and, at the time of his passing, was one of the directors for the Lake Park and Cuba Fire Insurance Company.

He is survived by his wife; two sons: Enoch, a master sergeant stationed in London, England; and Robert of Lake Park, Minnesota; three daughters: Mrs. Archie Peterson, Audubon, Minnesota; Mrs. Lloyd Peterson and Althea Erickson of Lake Park; and six grandchildren. Funeral services were held at the home on June 1; Elder Charles Young and C. R. Rotzien of Fargo, North Dakota, officiating. Interment was in Strandwich Cemetery.

BROWN.—Joseph M., was born June 16, 1879, in Ontario, Canada, and died June 3, 1947, at Mt. Ayr, Iowa, where he had resided for the past forty-five years. He was married to Pearl Stanley in 1902. A member of the Reorganized Church, he held the office of priest. Although in poor health for a long period of time, he bore his illness with patience and Christian fortitude.

Besides his wife, he leaves seven sons: J. Eugene, Los Angeles, California; Arlis W., Carlisle, Iowa; Harmon W., Glendale, California; Hale O., Burbank, California; J. Daniel, Pasadena, California; Wade D. and Dr. Addison Brown, Des Moines, Iowa; four sisters: Mrs. Eliza Lane, Tingley, Iowa; Mrs. Susan Franks, Minneapolis, Minnesota; Mrs. Addie Johnson, Lamoni, Iowa; and Mrs. Viola Sharp, Blythedale, Missouri; two brothers: Israel and Ephraim, Independence, Missouri; and eleven grandchildren. Services were conducted at the Lilly Funeral Home in Des Moines on June 6 and at the graveside in Lamoni by Elders F. T. Mussell and F. A. Fry.

NAFUS.—Carolyn, daughter of August and Sarah Deller, was born at Ironton, Ohio, on December 30, 1873, and passed away at her home in El Dorado Springs, Missouri, on March 29, 1947. She moved with her parents to Missouri and spent her girlhood at Rich Hill. On July 20, 1896, she was married to James C. Nafus, who preceded her in death on March 2, 1932. She was baptized into the Reorganized Church as a child and was a charter member of Rich Hill Branch. She was one of the first women in the state to obtain an embalmer's license, and was the first woman coroner in Missouri. Following the death of her husband, she continued to operate their funeral home in El Dorado. She was a member of the Eastern Star, Royal Neighbors, and American Legion Auxiliary.

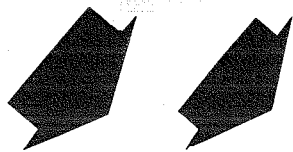
Surviving are her daughter, Mrs. Alice Allen, Independence, Missouri; her son, George W. Nafus, El Dorado Springs; two grandchildren; two great-grandchildren; four sisters, and four brothers. Funeral services were held at the Christian Church, Elder William Patterson and the Reverend R. A. Bialock officiating. Burial was at Rich Hill.

HALL.—Earl Frank, son of William D. and Tryphena Hall, was born in Shenandoah, Iowa, on January 1, 1880, and died at the Lutheran Hospital in Des Moines, Iowa, on June 2, 1947. In 1892, he moved with his family to Creston, Iowa, remaining there until he was eighteen when he made his home in Des Moines. Here he was baptized into the Reorganized Church and married to Winnie Newlan. After his marriage, he and his wife went to Lamoni, Iowa, where he was employed for fifteen years by the Herald Publishing House. He was called to the priesthood in 1906 and served in the mission field for a year. In 1910, a son, Robert David, was born. After the death of his wife, Winnie, he was married to Amy Lysinger; a son, E. Weston, was born to this union. In 1921, they moved to Des Moines where Mr. Hall was employed by Chamberlain's Laboratory.

He is survived by his wife, Amy; two sons: Robert and Weston; and two brothers, George B. of Creston and Robert E. of Des Moines.

Mary A. Burlington
1510½ Jules St.
St. Joseph 16, Missouri

62970
17
h



A CHURCH MEMBER'S MANUAL

Duties and Privileges of Members
Issued Under the Direction of the First Presidency

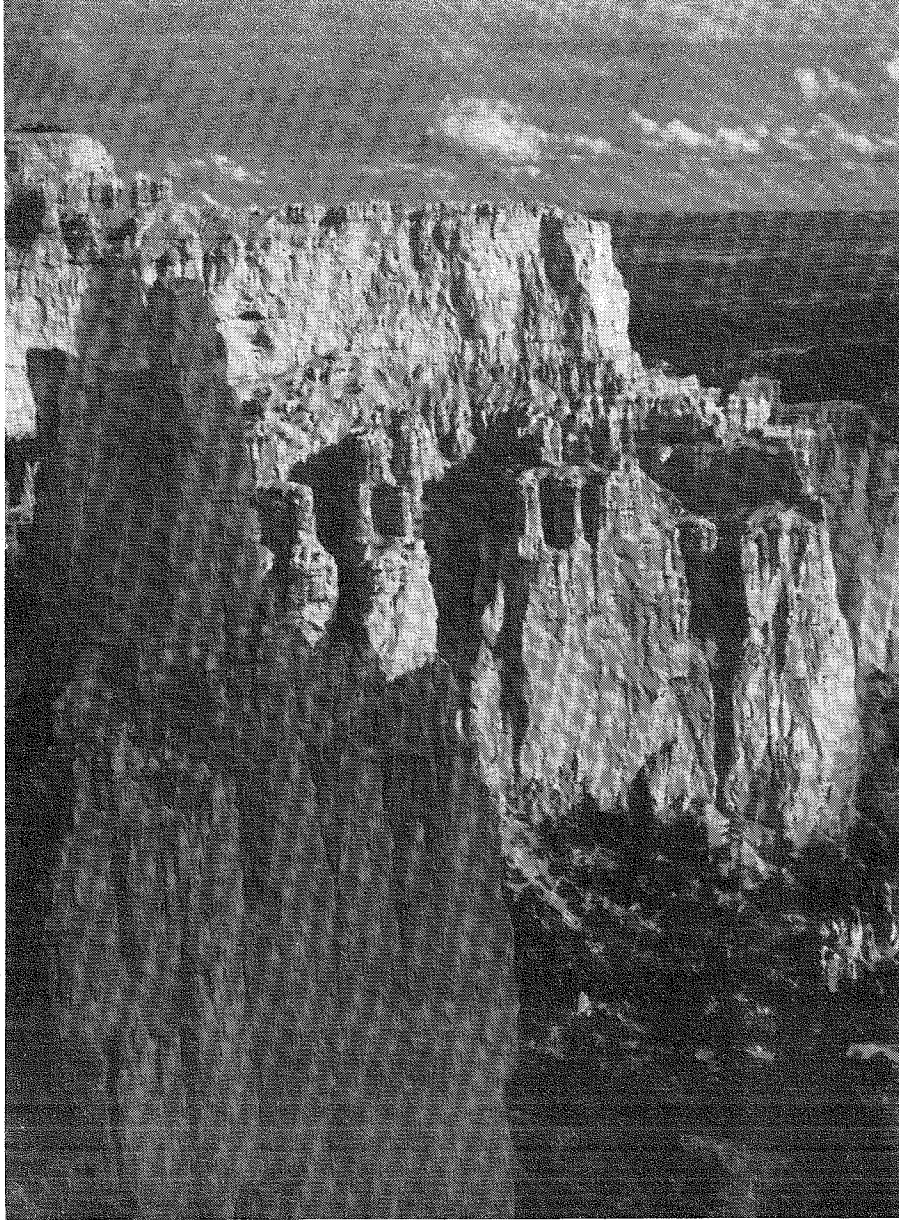
- Becoming a Member of the Church
- The Communion Service
- Keeping Spiritually Alive
- The Standards of Sainthood
- Relationship between Ministry and Membership
- Some Special Ministries of Comfort and Help
- Legislative Responsibilities of a Member
- Missionary Responsibility of Every Member
- God's Plan of Finance
- A Brief Statement of Belief

FOR EVERY MEMBER AND PROSPECTIVE MEMBER

\$1.00

Herald Publishing House

INDEPENDENCE, MISSOURI



Bryce Canyon

THE ESSENCE
OF EVANGELISM

By John W. Rushton



The Merciful Art

Nursing is an art—and if it be made an art, requires as exclusive a devotion, as hard a preparation as any painter's work, for what is the training to do with dead canvas or cold marble compared with having to do with the living body—the temple of God's Spirit. Nursing is an art which concerns every family in the world.

—FLORENCE NIGHTINGALE.

P. S.

* A Need for Nurses

The nation is facing a critical period in a shortage of nurses. Readjustments, following wartime employment have left hospitals understaffed. An effort is necessary to recruit able young women to take training in the schools of nursing.

The Independence Sanitarium and Hospital is doing its part in this national effort. Two pages of this issue are devoted to the recruiting of students for the School of Nursing conducted by the Sanitarium. All young women should read the two pages, "Dedication," and "Skilled Hands."

Excellent opportunities for young women are afforded in the School of Nursing of the Independence Sanitarium and Hospital. Fine church and social privileges are to be had in this city for young women who come here from a distance.

Hard times may come. Employment may drop off. The present conditions, so abnormally favorable to the worker, cannot last long—at least not forever. But nursing is a profession that provides long-time security. Its economic rewards are high and steady over a long course of time. The work is hard, but many young women find good health, satisfaction, fine contacts, and reward in it.

* Meetings

Once upon a time there was a nice little church. It had a nice little pastor, an earnest, good, hard-working, kindly man. And, in the course of time, along came a problem that was not particularly nice, nor did it seem very little.

The pastor organized a new meeting to solve the problem, a meeting which took the people out of their homes one more night in the week. They solved the problem, but the pastor liked the meeting so well that he kept it going. Then a new problem appeared, and there was a new meeting. And another. And another. Etc. The answer to everything was a meeting. And no meeting was ever allowed to die. The people might die. Fatigue, old age, apathy, and general weariness might take their toll. But the meetings went on.

Finally the people began to be very tired, and a slow spirit of resentment and disinterest set in. They slacked in their attendance. Some of them just quit coming.

The pastor was grieved. What did they want? Hadn't he organized all those nice meetings for them? He thought they were lacking in faith and appreciation.

By and by, there was an election, and the people voted for a new man. So our nice little pastor found another church. And just as he had done before, he began by organizing some nice new meetings for them.

* Wrong Label

This happened in the family of Meredith Mader. The mother, Josephine Crinklaw Mader, is well known as concert artist, oratorio soloist, and vocal teacher.

A visitor was admiring the youngest Mader, who looked very attractive in her crib.

"Hello, Butch," the visitor said, while going through the coochie-coochie routine.

Little sister Phyllis, aged four, was disturbed. "That isn't a Butch," she announced firmly. "It's a Toots!"

* Practice

Being a good Christian requires something more than the seat of your trousers. You cannot build the kingdom of God by "just sitting it out" for a number of years. It requires the planning of the head and the work of the hands as well as the devotion of the heart. You must get up and do something about your faith.

www.LetterDayTruth.org

Saints Herald

Volume 94 July 12, 1947 Number 28

EDITORS:

The First Presidency
Israel A. Smith
John F. Garver
F. Henry Edwards

ASSISTANTS:

Leonard J. Lea, Managing Editor
Kenneth L. Graham, Business Manager

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$2.50 per year and \$1.25 for six months in advance in the U. S. A., its territories and possessions; Canada, \$2.75 per year and \$1.40 for six months; other countries, \$3.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

Contents

EDITORIAL:

Elevate Our Marriage Standards..... 3
History of Council Bluffs..... 4

ARTICLES:

The Essence of Evangelism,
by John W. Rushton..... 5
We Must Keep the Financial Law,
by Orlin Crownover..... 6
To Jim on His Twenty-first Birthday,
by a Mother..... 7
Dedication, a Tribute to the Nurse..... 8
Skilled Hands, by Grace Pennell Tousley 9
The Redemption of the Land,
by J. A. Koehler..... 10
Our Neighbors Evangelize,
by F. M. McDowell..... 12
Letters..... 13
Love Can Do It, by Elaine Carson..... 14
Bulletin Board..... 16

A Mother's Thought

In a little room we fixed for you,
A room all blue and white—
I tucked you in your baby bed
Then kissed you, son, goodnight.

As I stood looking down on you
Snuggled safe within your covers,
I felt a tugging at my heart
As I thought of other mothers.

Mothers in another land
Where skies are over-run
With planes that any minute
Might destroy a mother's son.

I said a silent prayer for them—
I made no stipulation,
For regardless of their race or creed
Each one is God's creation.

Though wars are raging, race hates race
And men kill one another—
In every land—no matter which
A woman's first a mother.

If wars or peace depended on
The mothers—wars would cease
Then a mother's dreams would all
come true

In a Universe of Peace.

—Charlotte Elms



Elevate Our Marriage Standards

AT THE ROOT of all Zionic endeavor is improvement of our home life. Responsibility in this field lies with both priesthood and members. It involves obligations in which every member of the church has a share. As these obligations are successfully met, every aspect of our common life is enriched.

Successful marriages reflect the whole life of the participants. These marriages are not built on advanced education, or adequate finances, or good jobs, or careful sex adjustments in the sense that any or all of these guarantee marital stability and endurance. They are built on the mutual love of high principled and disciplined and courageous men and women; persons of industry and thrift and patience and sympathy, warmed by tolerance and good humor. The best marriage partner is a truly good man or woman; not a sanctimonious person, but one who lives honestly and affirmatively and zestfully.

Marriage is a life partnership. A relationship of such far-reaching significance should not be entered into lightly or hastily, but should be approached seriously and with frank regard for all the factors involved. Physical attraction is important. But of much more fundamental importance are such things as common ideals and interests, demonstrated ability to get along with people, industry, sobriety, and compassion. Possession of such qualities as these can only be verified in experience together, and this takes time.

Preparation for marriage begins with life itself. Nevertheless, specific preparation for such an important phase of life is manifestly wise. The period of engagement is part of this preparation. Obviously this should not be a period of suspicious or even doubtful inquiry, since it is based on avowed affection and a tentative agreement to marry, but it is nevertheless a time of open, mutual

assessment of the wisdom of the marriage. It should be long enough to fulfill its purpose, but not so long as to lose its piquancy.

Much has been said and written concerning marriage counseling. Such counseling is very desirable if the counselor is wise and sympathetic and informed, and if he knows what not to say as well as what to say. But the ability to give wise guidance to young people who are contemplating marriage cannot be acquired by reading a few books. Such counseling involves ministry of the highest order. No minister should lightly assume that his own abilities are adequate to such an important task. And, specifically, no minister having only a lay understanding of the physical and psychological factors involved should presume to advise young people concerning the sexual factors in the marriage situation. Much more frequently than some of us realize, the best ministry that a young pastor can give to engaged couples under his charge is to see that the informed advice of a good doctor or of an older and more experienced minister is made available to them. The seriousness of marriage counseling should not make the inexperienced pastor shirk his obligations, but it should make him very careful to marshal for the task the best resources that are available.

Marriages should be solemnized with dignity. This means that commercialized or "stunt" weddings should not be countenanced under any circumstances. Civil marriages, though legally acceptable, recognize only the civil significance of the compact and by their very nature tend to minimize the spiritual values involved. God is a major partner in every true marriage, and should be accorded his rightful place from the beginning.

There is good reason for the admonition of the Doctrine and Covenants that members of the church

seek their life companions within the fellowship of the faith. The "gospel bonds" about which our fathers wrote with such deep joy, can do much to make a marriage a truly indissoluble union and, on the other hand, the strain of following diverse convictions can do much to hamper the achievement of such a union. But, unfortunately, opportunities for our young people to meet other young people of like faith are not always readily available. This is one of many sound reasons for the gathering. And, while so many of us are yet scattered abroad, here is sound reason for providing frequent opportunities for our young people to meet each other at conferences and reunions and at college. It is a little late for a pastor to tell one of his flock that she is "considered weak in the faith" because she has become engaged to one not yet enrolled with the church, when that pastor has done nothing to see that her circle of friends within the church was wide enough to permit her some range of choice.

The church is deeply concerned in creating constantly higher marriage standards. This goal will not be reached in a moment. But such elevated standards can become characteristic of the Saints if we will give them careful and persistent and intelligent attention.

F. H. E.

Heckler, to Hyde Park soap box orator, "Christianity has been in the world for two thousand years, and look at the state of the world!" "Yes," replied the orator, "and water has been in the world for two million years, and look at the state of your face!"—Leslie D. Weatherhead in *This Is the Victory*, p. 242.

Editorial

www.LatterDayTruth.org

History of Council Bluffs

(When this branch on May 18, last, celebrated its eighty-fifth anniversary, Elder V. D. Ruch, pastor, read the following history of the work there.—I. A. S.)

At the general conference of the church held at Amboy, Illinois, in August, 1859, Elders W. W. Blair and E. C. Briggs were sent out as missionaries. In June, 1860, they came to the hills and vales of western Iowa for the purpose of looking up the lost sheep of the house of Israel who had been scattered by the persecution at Nauvoo. They found a few who had adhered to the faith as it had been committed to them under the administration of Joseph Smith, the Seer.

Those in the vicinity of Council Bluffs were visited by these missionaries from time to time, and under their ministry they renewed their covenant which they had made with God when they united with the church. On May 18, 1862, a branch of eight members was organized by Elder Charles Derry. The membership included three elders, namely: Thomas Revell, John Clark, and Hans Hansen; one teacher, namely: James Stuart; and four other members: Elizabeth Revell, Margaret Stuart, Rachel Clark, and Hans S. Michelson. The first president or pastor of the branch was Thomas Revell, a man of English birth who commanded the respect and confidence of the community. The branch has had a continuous existence since that small beginning 85 years ago today (May 18, 1947).

During that period of time it has had 25 pastors, as follows: Thomas Revell, John Clark, James M. Judkins, Hugh Lytle, Henry Kemp, James Caffall, Calvin A. Beebe, Robert McKinzie, Lewis Davis, Sentulam Butler, T. W. Williams, William Gess, John S. Strain, A. J. Davidson, Sam Harding, F. M. Cooper, B. S. Lambkin, Orman Salisbury, H. H. Hand, George Beaty, Ray Whiting, Frank McDonald, Glaude Smith, Chas. F. Putnam, and V. D. Ruch. Eight of these pastors are still living, as follows: B. S. Lambkin, in Michigan; Orman Salisbury at St. Joseph, Missouri; Ray Whiting and Glaude Smith at Independence, Missouri; Frank McDonald at St. Louis, Missouri; H. H. Hand, Chas. F. Putnam, and V. D. Ruch in Council Bluffs. Having had 25 pastors in 85 years, the average time served by each is a little less than three and one half years. Perhaps the longest period served by any of the pastors was that by Ray Whiting which was a little more than eight years, from January 24, 1928, to April, 1936. Some of the pastors served just a few months.

For the first few years after the organization of the branch, the Saints met in the home of the teacher, James Stuart, a two-

room cottage on Pierce Street between Park Avenue and First Street. In 1867, the meeting place was transferred from the home of Brother Stuart to a room in the Phoenix Block, corner of Broadway and First Street. Then in 1868 Brother C. A. Beebe erected a house on Pierce Street between Glen and Park Avenues. It was a story and a half house. The upper room was placed at the free service of the branch.

After holding meetings in private homes and rented halls for six and one half years, the branch, in a called meeting on November 4, 1868, decided to secure a lot and build a house of worship. A committee was appointed to secure subscriptions to that end. One of the first to contribute was a spiritualist by the name of William Smith who had a saw-mill in the southern part of the city. He gave one thousand feet of cottonwood lumber, much of which is still in the present building.

On January 1, 1869, the Saints gave a tea party at which they cleared \$59.25. This entertainment consisted of a supper and a musical and literary program. Later they succeeded in raising \$300. They bought the lot on Pierce Street, west of Glen Avenue, for \$500. That lot is our present location. In early spring they succeeded in putting up a frame building 24 by 50 feet, the lot and building costing \$1,640. It was a very plain structure even for those times, but it was a home for the local church, and the membership was grateful. Though not fully out of debt, the church was dedicated on June 20, 1869, by Elders Alexander H. Smith and David H. Smith. A deed for the property was at once sent to Bishop Israel L. Rogers. The branch at that time numbered 93 members.

In April, 1899, twenty years after it was built, the church was remodeled at considerable expense. The ceiling was raised, new windows of the Gothic type, chair and pulpit platform with an alcove for the chair back of the pulpit, and a baptismal font under the platform; also a vestibule at the main entrance. The cost of these improvements was never made a matter of record. In 1913 the church was again remodeled and enlarged at an expense of \$6,000. That is the church in which we meet today, 34 years later. During the summer of 1946 the branch purchased a new lot at the corner of First Avenue and South Sixth Street on which it is contemplated in due time to build a larger and better church to meet the growing needs of the branch. It is estimated that the new church will cost at least \$100,000.

Our first Sunday school in Council Bluffs was organized on December 23,

1866, with 22 scholars and Elder Lewis Davis as superintendent. He was succeeded by James Caffall, Robert McKenzie, J. Charles Jensen, C. A. Beebe, J. F. McDowell, A. C. Riley, A. E. Dempsey, Sr., T. W. Williams, Julia A. Hansen, and others. In a letter to the *Saints' Herald*, February 1, 1868, a Brother C——, of Council Bluffs, commends the Sunday school of that city. The Sunday school was a new institution in the Pottawattamie District, and met with much opposition both active and passive. It was called a sectarian institution. Elders and members considered it beneath their dignity to engage in the work, so it was difficult to find teachers for the few classes they had. The record shows that Brother A. E. Dempsey, Sr., was quite active in Sunday school work both locally and in the district. As a coincidence, his son, A. E. Dempsey, Jr., is the present church school director.

The local Zion's Religio-Literary Association was organized in the spring of 1893 with G. J. Harding president. He was succeeded by T. W. Williams on September 4, the same year. The society, at its organization, consisted of 34 members.

In 1913 missions were opened in the western part of the city known as Riverside, Belmont, and Orchard Height. They were conducted by local brethren. In 1922 a church building was erected to house the Riverside mission. The lot and building at Belmont had been purchased some time earlier. The Orchard Heights mission occupied a country schoolhouse, located some miles north of the city. These missions were all later discontinued and the buildings sold.

It is interesting to note that, according to the history, the following people have served as branch clerk: John Clark, Benj. Allen, A. W. Sanders, David Chambers, Jr., Frederick Hansen, J. Charles Jensen, C. P. Jensen, Peter Andersen, A. C. Riley, James D. Stuart, T. J. Smith, J. C. Dempsey, S. C. Jacobsen, J. J. Hartnett, Evelyn Vallier, Irene Turpin, and Ada S. Putnam.

The branch has had the honor of several of its members serving under general church appointment. In 1866 two of the brethren, John W. Lewis and Thomas Revell, were sent to England to represent the church. In April, 1873, Elder James Caffall was called to the office of apostle. He was Sunday school superintendent at the time of this call and resigned that office on October 8, 1873, to enter the mission field. The following year he was appointed in charge of the European mission with headquarters in England, where he spent three years. The record shows that 20 years later he returned to England in 1894 and spent three more years, returning to his home in Council Bluffs on September 4, 1897. P. M. Hanson, dur-

(Continued on page 11.)

The Essence of EVANGELISM

INSTINCTIVELY, IT would seem that men have accepted this familiar saying as the kernel of evangelical truth. The love of God is the dynamic principle of all his activities concerning man. Jesus Christ is the token and expression of that love. Anything different must be spurious and ineffective.

Man's part in this tripartite process is fidelity and loyalty to him in obedience and service. The resultant is *salvation*. To be saved means nothing less than living in harmony with the truth revealed in Jesus Christ. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John 17: 3. Willing, purposive unity with what we know to be the will of God is the necessary discipline by which each one can secure salvation.

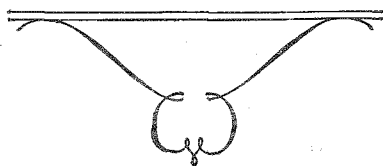
What we call "theology," we understand is the nature and the purpose of God. It is well said, "The end of all theology is a true concept of God." In the sacraments of baptism, the laying on of hands, the Holy Communion, etc., we share ourselves with God and elevate life and its work to the level of worship, and thus glorify our Father in heaven.

Ethically, our conduct is brought into accord with the will of God "in which is our peace" by making Jesus Christ the standard of our personal conduct. Through our church membership, we become part of the fellowship of the Holy Spirit. And there is extended through such fellowship the ministry of the incarnation of God in Christ Jesus. God in Christ, Christ in us, the hope of glory. All of which implies that when we speak of heaven, we think

A Personal Testimony to Youth

God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish, but have everlasting life.—
John 3: 16.

By John W. Rushton



of this experience of unity with the will and purpose of God. This is the end to which religious experience must lead us. Consequently, it is not enough to give verbal testimony, important as it is to "speak his word," but the word must be vitalized by the life and character of the disciple.

Upon these elementary teachings of Jesus Christ, our evangel must be established. Jesus Christ reveals God to us in terms of truth, goodness, and beauty, and these spiritual values he has translated into human expressions of helpful, even sacrificial services according to which God will evaluate the worth of each life. Our Lord summed up the meaning of his evangel in the familiar saying, "The whole duty of man is in the love of the whole man—body, mind, and

spirit for God expressed in a love of one's fellow man." So the validity of a man's religion is declared in terms of human as well as divine relationships.

LIFE IS relationship whether human or divine. Man's highest good is realized when he makes himself capable of the best service to the greatest number. His destiny in eternity derives from his disciplining himself in harmony with the will of God as revealed in nature, human experience, and finally in Jesus Christ who is "God manifest in flesh."

The same principle is discerned in science, morals, and spiritual experience which may be stated as follows: *To be out of harmony with the nature of things, we may be morally certain we are out of harmony with God.* This dissonance with God makes Hell, and to establish harmony with him is heaven to the soul.

To be effective evangelists and missionaries, it is clear that just as Christ is his Christianity, so each of us must authenticate the message we proclaim. Consequently our great need today is not *more* but *better* Christian men and women through, and in whom, the light of the life of Christ is shining. Such lives will be potent for good, and attractive in their drawing power. Whichever field of human endeavor we consider, we may conclude once again that Jesus has the key to effective evangelism when he said, "And I, if I be lifted up will draw all men unto me."

Give his magnetism a chance.

We Must Keep the Financial Law

By **ORLIN CROWNOVER**

If the kingdom of God is to be built on the earth at the present time, it must be through obedience to certain well-defined laws. One of these, and one of the most important, is the financial law of the church. We believe that this law must be kept scrupulously. While observance of and compliance with this law is not compulsory, members feel a definite obligation to keep it. We believe that the growth of the kingdom on the earth is in direct proportion to the faithfulness with which the members of the church adhere to the teachings of the financial law. We know, too, that failure to observe and practice the financial law will result in the death of Christ's church and the failure of his people to build his kingdom.

Compliance with the financial law is not a test of membership. We do not think that compulsory observance would do either the member or the church any good. While the church has certain ends to achieve which cannot be realized without money, it is more interested, by far, in the spiritual life of the individual than it is in any material gain. We can quickly see that money spent for anything to which people are not devoted, will, in the final analysis, go for naught. Only when there is a willingness to observe the law will the gospel of the kingdom be effective; and only when voluntary adherence is the keynote of the law, will the spires of Zion reach heavenward.

Observance of the financial law should begin as soon as we are conscious of our responsibility to obey the gospel of Christ. It may precede baptism into the church, or if not, it should immediately follow. Compliance with the law indicates as few things can, the sincerity of one's repentance and desire to obey the

whole law of Christ. If one understands his relationship with God, he will not hesitate in complying. We must recognize God as the supreme and sole owner of the universe, and consequently of all things therein. Since he is the owner of all things, he is the giver of all we possess and enjoy. It is impossible to use or think of anything without tracing ownership to him. The other requisite in our relationship with God is that we shall recognize ourselves as trustees or stewards. We are held accountable for the way in which the things he has given us are managed. All that God asks is that we shall be wise and profitable stewards, and return unto him a small amount of that which he has given us.

The one who does not comply with the financial law is selfish. The Heavenly Father placed us on earth that we might share with each other. It should be incumbent on him to whom much has been given, that he share with those who have less. He should realize, too, that someone paid the price in money, time, labor, and devotion, that he might hear and accept the gospel. Then it will dawn upon him that his small contribution will help some other soul to hear the gospel, and thus help to fulfill the purpose of the gospel. Not only will such men feel in their hearts that they have tried to do their part, but they will have begun to earn for themselves the rewards that God has for those who diligently serve him.

The church member begins to comply with the financial law by filing an inventory. An inventory is an itemized statement of one's property or possessions. It sets forth one's net worth, assets and liabilities.

The second obligation in keeping the law is in the payment of tithes. The first tithe to be paid is one tenth of the net worth as shown on the inventory. Thereafter, the law says that the individual should pay one tenth of his increase annually. This is at variance with the belief held

by some churches that one should pay one tenth of his income. The Bible says, however, that we should pay tithing on the increase, as instructed in Deuteronomy 14: 22. Income and increase have two vastly different meanings. The payment of one tenth of income would not hurt most people, but it would hurt some people very much. We can readily see that a person making \$300.00 a month could pay \$30.00 a month tithing without any great hardship; but we also know that if an aged widow received only \$20.00 a month, and all of that money was needed for actual living expenses, it would work an extreme hardship on her to require her to pay \$2.00 tithing. Our interpretation of the law is that everyone is entitled to a decent living, and if there is no money left when actual food, clothing, and shelter costs have been met, then the individual owes no tithing. To expect tithing from one who has no increase is not only a false interpretation of the law, but it is grossly unfair. Only he who has an increase must pay tithing, and he is obligated to pay one tenth of that increase. God, being a just Father, has never expected anything from his children which would deprive them of the necessities of life, and likewise he is not unreasonable in what he expects us to pay in tithes. The main purpose for which tithing is used is to support the families of missionaries and general church workers. Thus we can see that it is extremely important that tithes be paid continuously that the gospel be preached in all the earth.

The next step in compliance with the financial law is the payment of surplus. A surplus exists when one has accumulated more money and property than that for which he has need, even for reasonable security. The nine tenths that are left out of the increase when the tithing has been paid, technically belongs to the individual, but the consecrated steward

who has more than he needs will want to give part of that to the work of building the kingdom. Here again the refining influence of the gospel will be manifest; when those motivated by this righteous impulse will want to give part of their earnings for the promulgation of the gospel.

After the surplus has been paid, offerings may be given. We usually think of offerings as being associated with sacrifice, and we can understand that one cannot give through sacrifice until he has first given of his surplus. Offerings are given from one's reserves or from one's own necessities. An offering is usually a test of one's loyalty and devotion to the church and to the gospel of Christ. They are given from those who are intimately sharing in the Master's work, and oftentimes represent considerable self-denial. An offering is usually symbolic of one's consecration to the work of building the kingdom, and only through offerings can the ultimate purposes of the kingdom be realized. This does not mean so much that the money paid in offerings will be required in building the kingdom, while that is extremely important; but it means that those who give sacrificial offerings will have distinguished themselves as being worthy for participation in the building of that kingdom.

Besides the steps we have outlined in the compliance with the financial law, there is one more which may be observed, and that is the consecration of money or property to the church. These are made as outright gifts, and may be given with or without statements as to how they are to be used. They may be given during one's lifetime, or left in his will. Through these consecrations, the cause of Zion shall be greatly aided. If a few thousand people were to consecrate a part of their possessions to the church, it would be immeasurably strengthened.

In a brief summary, let us say that one complies with the financial law as given in the Scriptures by filing his inventory, paying his tithes, paying his surplus, making offerings, set-

To Jim on His Twenty-First Birthday

By a Mother

Today Jim was twenty-one, and my mind goes back over the years, remembering. Remembering when I first held that little bundle in my arms and looking across at my mother said, "Why, I love him."

Jim, a few months old patting my shoulder as I sang him to sleep. Jim, three and one-half years old, walking backwards with his outstretched hands full of toy cars and saying, "Come on little brother, take another step." Jim staggering half asleep out to the school bus, and my watching fearfully lest the big boys be unkind to him.

Jim as a Boy Scout with his coltish legs in wrapped leggings and his big shoes sticking out below. Jim, older now, and calling in a new deep voice as he banged into the house after school. Jim, proudly holding his new baby brother and tenderly watching over each new development of his babyhood.

Jim, *determined* to learn to drive, and my being over-solicitous, but Dad understanding and saying, "Here, son, take the car and get some ice for the ice cream." Sissy, loyally taking her place by his side as he drove away.

Jim, with his slight blush and broad grin, quietly answering when Dad asked, "Who was the girl you

sat with in church this morning?" Jim, graduating from high school, and all of us in the balcony craning our necks and trying to pick him out of the three hundred caps and gowns filing down the aisle.

Jim and his first man's job. Mother's Day and an envelope with "To Mother" in bold handwriting across the front. Inside, five dollars and a note saying, "For you to get something selfish with."

Jim, going away to war. I gave him up as surely as any mother whose son went away and never came back—only Jim was back the next day, disappointed and a little angry because the draft board had made a mistake.

Jim, with his patriarchal blessing, wondering why steadfastness and goodness were recognized as his attributes. I knew these things were true and thanked God for them.

Jim, breezing off to college after two years of war work. How I missed him those first few weeks away from home!

Jim, you were a good boy, a fine son—now you are a man. Some day, God willing, you will be a wise and loving father.

ting aside consecrations whenever possible and desired, and by making an annual financial statement. We believe that if one is to recognize his stewardship and his indebtedness to the Master, he will comply with the law in entirety, remembering that everything comes from God.

The financial law, as well as all the laws of God, is founded upon justice, equity, and righteousness. It is God's law governing the manner in which the income of the church is to be obtained, the purposes for which it is to be used, and the channels through which expenditures are to be made. Since the law is, above all, fair and equitable, there is no reason why anyone should neglect

observing it. We know that rich blessings always attend those who willingly choose to keep the laws of God in their fullness, and we have every reason to believe that the same attendant blessings will be for those who comply with the financial law of the church. As we said before, except the financial law shall be understood and kept, Zion shall never be complete, and the kingdom of God shall never be built. Let us, then, seek to know and practice the teachings of the Scriptures; that as we pray, "Thy kingdom come," we shall be assisting God to answer our prayer.



Dedication

A Tribute to the Nurse

YOU were a slave in Homer's time, and washing the feet of a wandering beggar who sat in the hall of Odysseus, you were the first to recognize the returned master by his scars when his own wife doubted You were a cloistered nun in the *Hotel-Dieu* of Paris, walking for centuries through endless corridors, serving countless patients for Christ's sake You were a pauper in London town, heavy and filthy and drunken, and in the absence of other employment you became an asylum nurse, but as you could not read, you asked the lunatics to decipher the labels on the medicine bottles In the lost abyss of Scutari, you were the Lady-with-the-Lamp, and with the background of a vast cemetery for statistics, your pity and your passion created Modern Nursing You were a modern girl, and you became a trained nurse for humanity's sake In the zero hour of Democracy, you landed with the American troops, and giving sulfa drugs and plasma under fire, you died on the beachhead of Anzio Now the war is over, and peace has come again, but Mother Earth, sick and hungry and tired, awaits your healing hands. . . .

—From *White Caps*, Copyright 1946,
by Victor Robinson. Published by
J. B. Lippincott Company.

Photo posed by
Leola Brady Wight, R.N.

Skilled Hands

Even the most casual reader of current publications knows that there is an alarming shortage of Registered Nurses. Many *opinions* about the causes for this condition are advanced by members of the medical, nursing, hospital administration, and journalistic professions. But whatever the *reasons*, one startling question leaps out; it is a question of life-and-death importance to you: **WHO WILL NURSE YOU OR YOUR LOVED ONES WHEN SERIOUS ILLNESS STRIKES?**

Think that over!

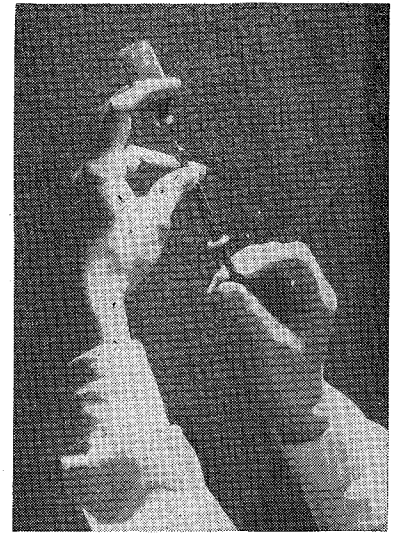
"But what can *I* do about it?" you are probably asking. You can do two things right now.

1. Familiarize *yourself* with nursing education: what it costs, where to get it, length of training, the eligibility requirements, the economic and social aspects of nursing. A post card addressed to Miss Nelle Morgan, R.N., Director of Nurses, Independence Sanitarium and Hospital, Independence, Missouri, requesting the *Nursing Packet*, will bring you this information. When it comes, study it.



Photos by Iris Palmer

These skilled hands belong to Edith Davey, R.N., B.S., Instructor in the Independence Sanitarium and Hospital School of Nursing.



2. Make it *your* business to channel the vocational interest of some young woman, whom you know well, into entering the nursing profession by way of a basic, three-year nursing course climaxed by the acquisition of the legal title: Registered Nurse. Put the *Nursing Packet* into her hands.

Unless the national need for the enrollment of 45,000 nursing students is met within the next year, *you* may, from your hospital bed, ring in vain for the wearer of a white cap—a nurse with knowing hands.

The Sanitarium school of nursing has facilities for educating a class of forty students each year. Additional enrollments up to twenty-nine are needed for the September class.

The next move is *yours*. Mail that post card **TODAY.**

—GRACE PENNELL TOUSLEY

Medical Librarian, Independence Sanitarium and Hospital.
www.LetterDayTruth.org

The Redemption of the Land

Number 33 in a series of radio addresses on the subject:

"The Social Philosophy of the Modern Prophet"

By J. A. Koehler

Where would you live if there were no place to live—no earth? Where would you get food with which to sustain life, if there were no earth? For all anyone knows, you would not live at all. You could not live. You would not even have come into being, for you were formed of "the dust of the ground." That means that if there were no "dust of the ground" there would be no "you."

So "in the beginning," in the very "beginning," "God created . . . the earth." Before he made man, he made a place for man to live; he provided the physical basis of human life. Not the basis of the life of the body, only; but the life of the soul, too. As the modern prophet put it, before God created man, he created the earth "for the benefit and use of man, both to please the eye, and to gladden the heart"; both to nourish the body "and to enliven the soul."

For which man did God create the earth? For the Englishman? For the white man? No, not for this or that man, nor for this or that people, but simply for "man." For the last man that is to be born as well as the first man that came into being. "The earth is the Lord's," said the Psalmist. And unless we say what is not true when we say "*Our Father*, which art in heaven," unless we misstate the facts when we say "God is no respecter of persons," and all such like, God made his earth for the use of every person and every people that is or ever shall be.

We say that God said, "Thou shalt not kill." Thou shalt not destroy human life. For man has in

himself a right to life. Now if there is for man, in the very nature of things or, if you prefer, by the decree of The Almighty One, the right to life, then there is for that very reason the right to the means of life. For the right to life without the means of sustaining life is actually not a right at all. So that when we treat intelligently of man's relations to the earth, we treat from necessity of man's rights to possession and use of the earth.

Speaking of the things which God has made—of the earth and the things which come naturally of it—the modern prophet said, "It is not given [it is not "right," that is] that one man should possess that which is above another." It is wrong to exercise dominion so that some have the advantage of others in this matter of possessing and using the earth for the purpose of promoting life. All persons and peoples should have equal claim on the wealth which came and still comes into existence by an "act of God"—equal claims, that is, for the purposes for which that wealth exists.

If, from beginning to end, man had replenished the earth in proper ways, each and every people would have come into exclusive possession on a basis of equality, of a land area for use in satisfying its wants, or for use in promoting its own well-being by its own industry, etc. And if each people had exercised territorial jurisdiction as we believe The Almighty intended they should have done, each and every person would have come into his right of inheritance in the earth. Which right, according to the modern prophet, is a guaranteed right of exclusive possession

and use of land in accordance with the individual's circumstances or his function in the life of his people. Or, to quote the prophet verbatim, each individual would have "equal claim on the properties [I believe that means the economic resources of the people or community] for the benefit of managing the concerns of your stewardships, every man according to his wants, and his needs, inasmuch as his wants are just . . ."

But that is not the land situation. The race—which does not appear to be a real "human family"—does not honor the rights of peoples. And peoples in turn do not honor the rights of persons.

Surely it is not necessary to retell the story of the manner in which, from the beginning of time, man replenished the earth. For you should know the story of the migrations of peoples, of the land-grabbing of the centuries, of the rise and spread of imperialism, of the conquests and servitudes of peoples and all such like. You should know how even religious authorities decreed without reason that all the land of unknown extent on one side of an arbitrarily drawn imaginary line should be the property of so and so, and the land on the other side the property of another so and so. Merely to mention that the replenishing of the earth did not take place in manner to honor the equal rights of all persons and peoples to land areas for possession and use in satisfying their wants, is enough for our present purpose.

Is that important? Does it have anything to do with the political liberty of the peoples of Europe today? The news which has been reaching our ears especially since V-Day, witnesses that it is very highly important. It is a crucial question; so crucial that there will be no real peace until the demands of some nations that other nations shall give up some of their lands, and all such like, are satisfied. And if the testimony of history is true, even then there will not be peace, unless, in the redistribution of land, persons as well as

peoples come into their rightful inheritances.

Every economic theory, every real social philosophy, treats primarily of rights in land. The most primary question in the civil code which Moses gave Israel is the land question. "I will give" to Abraham's seed, to the people of Israel, "the land of Canaan," is said to be a promise of The Almighty. Even religion must have a thought about "thy neighbor's landmark." And because industry is a primary affair of all peoples, because there can be no economy which is not concerned with man's right in land, the social philosophy of the modern prophet is shot through with measures which have to do with "the redemption of the land," "the land of Zion."

I explained, in a former article, that Zion is "a cause"; it is a great religious enterprise grounded in moral considerations, or in ethics. In the thinking of the modern prophet, the redemption of the land is at bottom a recovering of the right which the people of Zion, in common with all other peoples may claim in land.

The redemption of the land means, simply, to restore it to its right relations to peoples and to persons—first to peoples and second to persons. For only as peoples come into their rights in land can persons come into their rights of inheritance; for only peoples can honor the rights of persons.

The first step in Restoration's land-redeeming program is to gather together the moneys of the people so that the people as such, not individuals severally may come into possession of the land upon which its Zion is to be built.

The second step is to "appoint unto this people their portion, every man equal according to their families, according to their circumstances, and their wants and needs," and to make this right of inheritance secure by legal or lawful measures.

The third step—which is in truth a part of the second—is to make appointments of stewardships, or to entrust lands to persons for the purpose of gaining a livelihood, or for

the purpose of performing their several functions in the economic life of the people, or the community.

The next step in Restoration's land-redemption has to do with the socialization of wealth produced by individuals which is in excess of their personal needs and just wants, so that the land with its products may become a means of real social security, a means of improving the condition of all the persons who form the community, and a means of advancing the cause—which, as is implied in what we have said, may be advanced only as the land is possessed in accordance with "the law of consecration" of the land to "the cause."

That is redeeming land, not by force, or "by blood," but by peaceful means. That is cutting "a stone" out of a "mountain," or establishing a government within a government, as the Prophet Daniel said it shall be done "without hands."

Now that is not the whole story of the redemption of the land of Zion, which the social philosophy of the modern prophet anticipates and contemplates. But it should give a rough idea of what we mean by "the redemption of the land."

As a concluding thought, the methods of land-redemption advocated by the modern prophet for application by his people—whose relation to the state is that of an associational group—can hardly be the methods by which the land is to be redeemed by all peoples, throughout all the world, by the human race or family. But these methods do represent what land redemption consists in. The essence of that redemption is to set peoples in right relations to land, so that they may honor the rights of persons. It is to honor the right of each people to exclusive possession of land and of internal self-determination in its uses of that land; and the right of each person—the last person that is to be born as well as the first—his right of individual inheritance in the land. The redemption of the land is a foundation stone in the social philosophy of the modern prophet.

History of Council Bluffs

(Continued from page 4.)

ing his childhood, went to school in Council Bluffs and was a member of this branch. Other brethren from the branch who have been under appointment are Chas. F. Putnam, Peter T. Andersen, and others. Seventy R. E. Davey, whose present membership is in Council Bluffs, was called to the office of apostle at the recent General Conference. Our young brother, James C. Reneau, who is attending Grace-land College, received an appointment as a missionary at the recent conference, and will enter the mission field in June at the close of the school year.

At one period in the history of the branch, services in the Danish language were held on Sunday afternoons by Elders Hans Petersen and J. J. Christensen for the benefit of the many Scandinavian members.

The present membership of the branch is 1,190. Of this number, 39 hold the priesthood, as follows: one apostle, three high priests, eleven elders, eleven priests, eight teachers, and deacons. It is believed that the branch will continue to grow and that a great work is yet to be done in this place.

Gomer R. Wells

Brother Gomer R. Wells, veteran missionary, who is now giving his time to the guide work at the Auditorium, will celebrate his eightieth birthday on July 10. Anticipating this event, a member in Australia has written a letter of appreciation. Brother Wells made two trips to Australia and spent fifteen years there in missionary work. We quote an extract of the letter from Sister Ruth (Waller) Henricks, 22 College Street, Drummoyne, N. S. W.)

Quite recently Paul (my son) asked me, "About how old would Brother Wells be now? I'd love to see him." A day or so after, I remembered a long disused birthday book, and there was your name—July 10, 1867. The House of Henricks congratulates you! Your name is very familiar to each member of this family. . . . My husband never failed to remember you. To you he owed his conversion to the faith. It was through your influence indirectly that we have the fine pipe organ in the Balmain church. I also feel that I owe much to you for my development in the gospel. When you brought us the Gospel Quarterlies you opened up a new world for the children of my generation. You will always be loved by the people of Australia. . . . You were the first editor of *The Gospel Standard*, and what a new world it meant was known only to those who could remember when there was no such paper.

Our Neighbors Evangelize

By F. M. McDOWELL

This paper was prepared for the annual Religious Education Association and was published in the July-August edition of "Religious Education." Quotations are printed by permission of the editor.

The July-August issue of *Religious Education* contains an article entitled, "New Evangelistic Movements and Religious Education," by Frank M. McKibben, Northwestern University, which, we believe, merits the critical attention of our people.

In this article, Dr. McKibben cites many evidences of what he calls a "resurgence of evangelistic expression in Protestant circles." He briefly reviews such movements as the "Youth for Christ" and the "Child Evangelism Fellowship,"¹ but gives his major attention to the "rather extended development and spread of fundamentalist and ultra conservative sects across the country in recent years."

Dr. McKibben frankly confesses the concern of the "regular religious bodies" over these developments, concern that these sects shall:

1. Become strongly competing groups to the older and established churches.
2. Bring religion in general into disrepute.
3. Actually be found ministering to people in ways which the regular churches seem to fail to provide.

Something of the rapidity of growth of these "New Evangelistic Movements" is indicated by the following figures:

GROWTH IN CHURCH MEMBERSHIP* (1926-1943-44)

Church of God—	
Saints of God (colored)	450%
Assemblies of God	374%
Church of Nazarene	194%
Pentecostal Holiness	207%
Salvation Army	178%

In contrast note:

Baptist Bodies	68%
Methodist Bodies	22%
Presbyterian Bodies	11.8%
Lutheran Bodies	29%

Dr. McKibben's search for and conclusions concerning the reasons for this situation are most illuminating. Here are some of them:

¹These movements deserve our further study and perhaps consideration in a later issue of the *Herald*.

*See *Information Service* for December, 1945. These figures are more recent and inclusive than those furnished by Dr. McKibben.

CHURCH SCHOOLS:

There is a striking contrast as to the ratio of Sunday school members to church membership between these newer sects and the major denominations. Note the following number of church school attendants for every hundred church members:

Pentecostal Holiness, 187 pupils; Church of the Nazarene, 166; Christian and Missionary Alliances, 135; Salvation Army, 118; Assemblies of God, 117.

On the other hand, the ratio for Methodists is 88; for Southern Presbyterians, 74; for Northern Presbyterians, 64; Disciples of Christ, 64; United Lutherans, 49; Episcopalians, 25.

Undoubtedly, there is a definite relationship between the church school attendance of nonmembers and the rate of increase in church membership. Clearly, with these "newer sects" the church school becomes an out-and-out instrument for evangelism.

WORLD CONFUSION

A second contributing factor to the remarkable growth of these "newer sects" is pointed out by Dr. McKibben as follows:

"Undoubtedly the background for the rise of many of these sects and the shifting of persons from established denominations to these newer groups is the general widespread confusion, uncertainty, sense of impending catastrophe and feeling of personal frustration and inadequacy coincident with the coming, duration and subsequent turmoil of the great world wars. The times are ripe for any new messiah, any new group that is vigorous and generous in its promises of what it can offer to those who 'join up' and commit themselves to the program proposed."

PRONOUNCED CHARACTERISTICS

A close study of the characteristics and techniques of these groups reveals certain conclusions which are most challenging.

These newer sects:

1. Seem to bring their members "through to a definiteness of conviction concerning their faith."
2. Do a better job of getting their members to witness their faith.
3. Are indifferent to public sentiment—fearlessly stand for their cause.
4. Believe that membership means everything to them.

5. Have a sense of urgency, fostered by their belief in the second coming of Christ.
6. Assign each lay member and hold him responsible for specific tasks; i. e., witnessing.
7. Make extensive use of printed materials (one group distributed twenty-seven million pieces in a single year).
8. Employ definite technics in helping members gain the vaunted benefits of their religion—in salvation, health, security, peace of mind—rather than the general advice and platitudes which are often the sole wares of the orthodox churches.

SIGNIFICANCE OF THESE FACTS

The writer was particularly interested in Dr. McKibben's comments as to the significance of the facts revealed in his study. For example:

1. The theology of these groups is branded as unacceptable to a majority of those representing the Religious Education Association. Therefore, the orthodox churches must "seek to secure these results in other ways or accept the fact that we cannot achieve them."
2. Since the bad features of these movements are so definitely a part of their nature and activity, they cannot be given support.
3. The total membership of these newer groups is comparatively small. Hence, there would appear "slight cause for grave concern."
4. Nevertheless, there is need to bear in mind "How great a fire a match kindleth." Indeed some one of these sects "may bear the seed of a great religious mustard tree of the future."
5. These movements are definitely stimulating evangelistic activities, even "crusade" among the older Protestant churches, i. e., the "Teaching Mission and Youth United for Christ."

QUESTIONS FOR FURTHER THOUGHT, STUDY, AND ACTION

Where do we stand? How well are we doing? Are we holding our own? Shall we not face facts realistically, no matter how painful the process may be?

INFALLIBLE PROOFS

By ALVIN KNISLEY

\$1.00

HERALD PUBLISHING HOUSE

Independence, Missouri

www.LatterDayTruth.org

LETTERS

Growth of a Mission

In 1944, two families of Latter Day Saints moved with us to Vestaburg, Michigan. It was eighteen miles to the nearest church, and, during the war years of rationing, we were seldom able to attend. We decided, since there were children in the group, that it would be well to conduct a Bible class on Friday nights. This proved an interesting venture, so we began holding church school early in 1945. In February, another Latter Day Saint family moved into the community, and we decided to have preaching services each Sunday following church school. In July, 1946, we obtained the use of a schoolhouse and twice each month enjoyed the ministry of visiting speakers. We also conducted midweek prayer services. There were ten baptisms this year on Children's Day. For these new members we are deeply grateful. With God as our guide, we have the assurance that we shall continue to progress.

Bertha Jenkins.

Vestaburg, Michigan

Negligence

We never know how many blessings—even miracles—we deny others by failing to do the things which we feel a strong inner urge to do. That unwritten letter; that kind deed, so often thought of but still undone at the close of day; that visit we plan to make, but never do . . . these are the things that might change the entire life of someone, but, because they are never done, the world and its people go on much the same as if we had never been born.

Alice Carter.

Lamoni, Iowa

Importance of Kindness

There is nothing more important than kindness in the promoting of Zion's ideals. Love for people will fill our churches and expedite the building of the kingdom. We who have been enlightened should want to tell everyone the story of the gospel, but none will listen unless we use a kindly approach. Taking Christ for our example, we should sense the needs of those about us and seek to help them. The Son of God was willing to give his life for the sake of others; the least we can do is to live so that all who come in contact

Reunion Schedule

The following is a tentative reunion schedule for the coming summer. Where errors are noted by reunion officials, we shall appreciate receiving corrections.

THE FIRST PRESIDENCY,

By F. Henry Edwards

Reunion	Date	Place
Gulf States	July 11-20	Brewton, Alabama
Western Colorado	July 12-13	Grand Junction, Colorado
Northern Saskatchewan	July 23-27	Saskatoon, Saskatchewan
Central Missouri	July 12-20	Odessa, Missouri
Des Moines	July 13-20	Des Moines, Iowa
Kentucky and Tennessee	July 19-27	Paris, Tennessee
So. New England	July 19-27	Onset, Massachusetts
Arizona	July 23-27	Granite Dells, Prescott, Arizona
Alberta	July 25-27	Calgary, Alberta
Northwest	July 25-August 3	Everett, Washington
Arkansas and Louisiana	July 28-August 3	Bald Knob, Arkansas
Ozarks: Spring River-Rich Hill	July 26-August 3	Racine, Missouri (near Joplin)
Detroit-Windsor, Flint-Pt. Huron	July 26-August 3	Blue Water, Michigan
Northern Saskatchewan	July 30-August 3	Saskatoon, Saskatchewan
Southern Saskatchewan	August 5, 6	Regina, Saskatchewan
Southern Saskatchewan	August 7, 8	Weyburn, Saskatchewan
Central Michigan	August 1-10	Sanford, Michigan
Chatham-London	August 1-10	Erie Beach, Ontario
Oklahoma	August 1-10	Pawnee, Oklahoma
Southeastern Illinois	August 1-10	Brush Creek, Illinois
Northwest Iowa	August 1-10	Woodbine, Iowa
Manitoba	August 9-10	Winnipeg, Manitoba
Maine	August 2-10	Brooksville, Maine
Southern California	August 2-10	Pacific Palisades, Santa Monica, California
Montana, Western	August 8-17	Deer Lodge, Montana
Rock Island	August 8-17	Aledo, Illinois
N. and Western Michigan	August 8-17	Park of the Pines, Michigan
Eastern Michigan	August 9-17	Cash, Michigan
Far West	August 14-24	Stewartsville, Missouri
So. Indiana	August 17-24	Riverdale Park, Mitchell, Indiana
Idaho	August 17-24	Hagerman, Idaho
Eastern Colorado	August 15-24	Colorado Springs, Colorado
Northern California	August 16-24	Asilomar Grounds, Pacific Grove, California
Lamoni	August 17-24	Lamoni, Iowa
Wisconsin and Minnesota	August 18-25	Chetek, Wisconsin

with us will want to share our type of life. May we continually abide in the faith and pray without ceasing that we shall be worthy to help in the building of Zion.

Mrs. Fred Womack

Parks, Arizona

Home

Peace and contentment,
 Joy in the soul,
 Music and laughter,
 Fruit in a bowl;
 Kindness and loyalty,
 Songs of a mother,
 Sisters and brothers
 Loving each other;
 Laugh of a baby,
 Fire and heat;
 Visits at twilight,
 Songs low and sweet;
 Easy chairs, lamplight,
 Prayers said together;
 Teakettle singing,
 Sun in the weather.
 Kind words of comfort,
 Sacrifice, too,
 This is the home
 God will hallow for you.

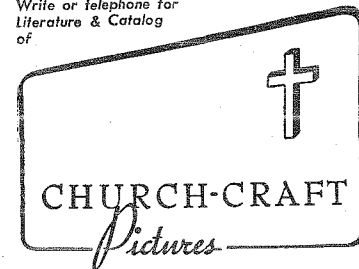
—Winifred Milner

They fell among thieves!

A thief stole a set of visual education slides from a young minister who was traveling from Stanwood to Seattle . . . It was suggested that the thief would do well to view them through a projector . . . for, said a minister, "they concern a man who traveled from Jerusalem to Jerico, and fell among thieves."

CHURCH-CRAFT Bible Slides inspire young and old beyond the power of word or tongue. They are ideal for impressing the lessons on pupils of Daily Vacation Bible Schools.

Write or telephone for Literature & Catalog or



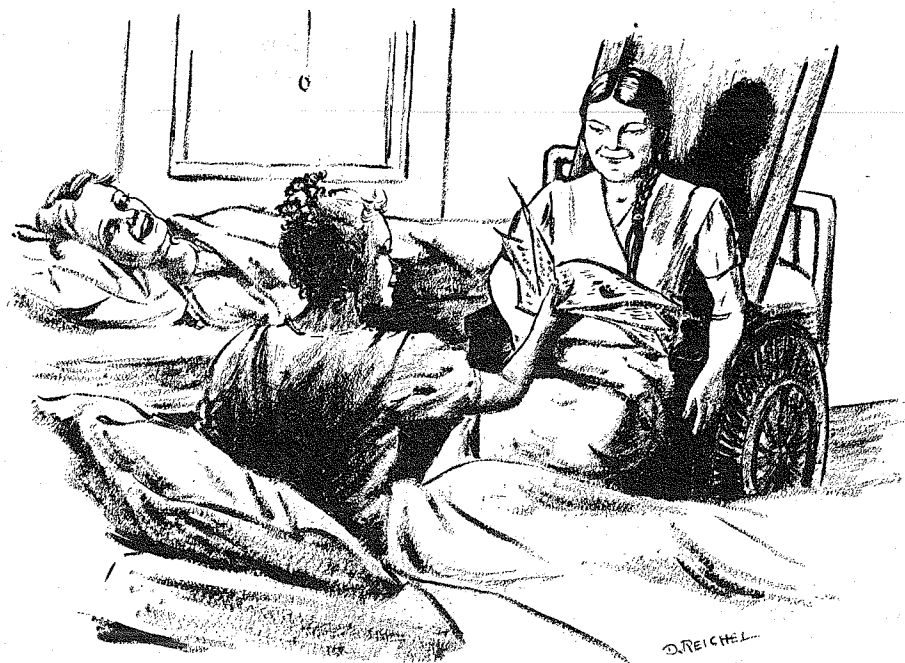
Colorful • Dramatic • Gripping

HERALD PUBLISHING HOUSE

Independence, Mo.

LOVE CAN DO IT

BY ELAINE CARSON



"I didn't quite hear your name, but would you like to see my paper?"

Less than a month ago I heard the basic truth of Christ's teachings being taught, not from the pulpit nor by a Latter Day Saint, but by a woman of education and culture—a woman who was making a profession of helping people. She said: "We seem to have got away from some good old-fashioned principles and words, such as faith and charity; and before we are going to get anywhere, regardless of our knowledge and skills, we've got to get back to or somehow recover—if we ever had it—a feeling of just plain love for people."

I liked that, and I liked that woman. She was conducting an institute in child welfare work, and somehow her whole approach had more meaning and power because behind it there was love—not a sanctimonious pity for "unfortunate clients" nor a condescending patronage in an effort to make the "other half" feel an equality that she believed really did not exist. Her every word, action, and bearing exemplified the thing she taught. Here was the same adage, rated first and foremost by Christ, the greatest teacher, being

taught again nearly two thousand years later: "Thou shalt love."

I heard a politician say the other day in an effort to interpret to the public a program of progressive social welfare, "After all, we are all the sons and daughters of the living God, in whose image we were made, and that makes us brothers. Any less conception than that will defeat our purpose."

Every day I see love a fact, and every day I see where love would have healed a wound or prevented an injury. The wounds are not always physical; they are wounds to the mind and to the very soul of man, and the greatest of these is a betrayal of love. The other day a woman wept bitterly in my office, "Oh, I've been a fool, but I was desperate. I didn't know what I was doing. When he told me that our marriage was through, that the boys and I meant nothing to him, I just didn't think any more." Maybe you smile a little sardonically or shrug your shoulders and say, "She read too many love stories." It was no laughing matter, however. Here was a woman terribly hurt, the timbers of her whole life strewn in con-

fusion around her, her children homeless, her name disgraced. We've all seen a puppy crawl toward his master, a pleading in his brown eyes for fondling rather than punishment. This woman looked to me in much the same way, with pleading hope but not much expectancy—"After all," she sighed, "how can you help me? Everything is such a mess!"

I prayed for help that day, as I have done many times, and then we proceeded to talk things over. "Are you big enough," I asked her, "to rebuild your life, to protect your boys? You know how you have been hurt. They are younger than you, their lives more vulnerable. What are you going to do to protect them?" The importance of her life's work was not underestimated, and after a clear picture was painted, we proceeded to examine her equipment to do the job. When the interview was over, things in this woman's life had not actually changed one iota, and yet, somehow, she had received a vision of what she had to do and how she could do it. Then she thanked me, and said, "You didn't criticize me for my great sin."

www.LatterDayTruth.org

"Mrs. S, we all make mistakes—some greater than others, but the important thing for you to see is not the mistake, but the result. The courage and vision with which you face this thing is what is going to matter ten years from now, and what is more, I'm not paid to judge you." She smiled when I shook hands with her. A job, a smile, hope, and love will go a lot further than anything else in helping people find themselves. There came to me a picture of Christ writing on the sand, and another woman being advised to go her way and sin no more.

An Indian woman was confined to a public ward of a large hospital with two other women, one of whom was elderly, rather outspoken, and not too thoughtful. With no inquiry as to the Indian's proper name, this woman immediately dubbed her "Rosie," treating her with about the same condescension as would be meted out to a pet of some sort. The Indian was rather shy, showing almost a deference for the "white ladies," and no one seemed to sense that she would not like the nickname, although all the other patients were addressed formally, "Mrs. So and So."

Late one afternoon a younger woman was brought into the fourth bed, and introduced to the other patients, the Indian being named by the nurse as "Mrs. A." After the evening meal, the young woman asked Mrs. A if she would like to read her paper, saying: "I didn't quite hear your name, but would you like to see my paper?"

"Her name is Rosie," spoke up the elderly woman, "the little brown devil."

"Is that your name?" asked the younger woman.

"That is what she calls me," was the reply, "but my name is Mrs. A." It was a subtle sort of an implication on the part of the elderly lady, and it possibly was not a conscious desire to hurt, but the native woman certainly felt it. Later, when the younger woman made a point of calling her "Mrs. A," and when the nurses seemed to "catch on" and do likewise, the Indian woman was noticeably pleased.

It was such a small thing, possibly not even worth mentioning, but, somehow, if Christianity and the command, "Thou shalt love," were an innate part of our very thinking, there would have been no possibility of that Indian woman's feelings having been hurt.

Because of circumstances in their family life, it became necessary for a young couple with two small children to board the wife's sister. For almost a week after her arrival, the little three year old daughter was absolutely uncontrollable—she was "cheeky," flew into tantrums, was disobedient, and had the whole household about wild with her antics. One night, after a particularly stormy session, the child was being put to bed because she was "bad." The young mother, in desperation, took the child in her arms and with an almost vicious hug said, "Oh, Honey, what am I going to do with you?" The child seemed almost hungry for that hug and replied, "Mummy, I not mean to be bad!" It then occurred to the mother that she and her sister had been so wrapped up in their new-found companionship that they had shut the little girl out; naturally, she resented it. Next morning the mother paid more attention to the child, joined her in her play, gave

"Oh, Honey, what am I going to do with you?"



her a few almost unnecessary hugs, and the mischief of the previous week just disappeared. Love had found the way and had given understanding.

Love is like that. It is the easiest thing in the world to give, but withholding it costs us an unbearable price. If we loved our neighbor as ourselves, we could not have war. If everyone loved his family as he should, there would be fewer broken homes, fewer delinquent children, and ninety per cent of the emotional and mental diseases could be wiped out in one generation. Love is free, but in order to have it, we must give it away. Love, someone has said, is the universal language—even the dumb can speak it and the deaf can understand it. "By this shall all men know that ye are my disciples, if ye have love one to another."

Pattern for Living

BY LOUISE

Love can heal a wounded spirit,
Soothe a child in troubled rest,
Love can guide a puzzled conscience,
Ease a weary heart, hard-pressed.
Love can bring a lot of gladness
To a life that's dull and grey
And bestow a peace that's priceless—
Is not Love the Christlike way?

New Horizons

BULLETIN BOARD HERALD PUBLISHING HOUSE

Presents

Central Missouri Stake Reunion

The Central Missouri Stake Reunion will be held July 12 to 20 at Lake Venita near Odessa, Missouri. A complete program will be offered for all age groups. Those in charge include Apostle and Mrs. C. G. Mesley, High Priests Emery Jennings and J. D. Anderson, Bishop Walter Johnson, Missionary Lloyd Adams, and the stake officials. Accommodations are available by advance arrangement. Meals will be served at the dining hall.

LORRAINE SHANK,
Stake Secretary,
Box 355,
Warrensburg, Missouri.

Reunion of the Ozarks

The reunion of the Ozarks Association of the Spring River and Rich Hill Districts will hold its first reunion July 26 to August 3, on the recently purchased forty-acre tract. The deluxe lodge has been completed and will be used for kitchen, dining hall, class study, and fellowship; the pavilion is in readiness for general services. A full daily program from 6:15 a.m. to 10 p.m., consisting of devotions, preaching, teaching, fellowship, recreation, and entertainment has been scheduled. President J. F. Garver, Apostle A. A. Oakman, Bishop L. Wayne Updike, Elders William Patterson and Arthur J. Rock, Mrs. Nobie Bath, Mrs. Elva Oakman, and other efficient leaders will be present. Those traveling south in Missouri will take highway 71-A through Carthage to 166, west to number 71, thence south four miles, turning to Redding Mills, south on number 43, leaving to pass through Spring City toward Racine. Observe signs, "R. L. D. S. Grounds." Those going south in Kansas, take number 43 through Joplin. All those desiring tents, write to Mark Mink, Route No. 3, Joplin, Missouri. Accommodations are available in Joplin and on near-by highways.

WILLIAM PATTERSON,
District President.

Alberta District Conference

The Alberta District Conference will be held in Edmonton, Alberta, July 11 to 13. General church appointees Percy Farrow, Harold Velt, and E. E. Ledworth are to be in attendance. All district officers are requested to submit reports before the opening of conference.

ELGIN CLARK,
District President.

Completed Schedules Wanted

Paul M. Frisbie, 5659 South Woodlawn, Chicago 37, Illinois, requests the return of some 150 schedules on Zion mailed out to members recently. He must have these forms before he can complete his requirements for a Master's Degree.

Requests for Prayers

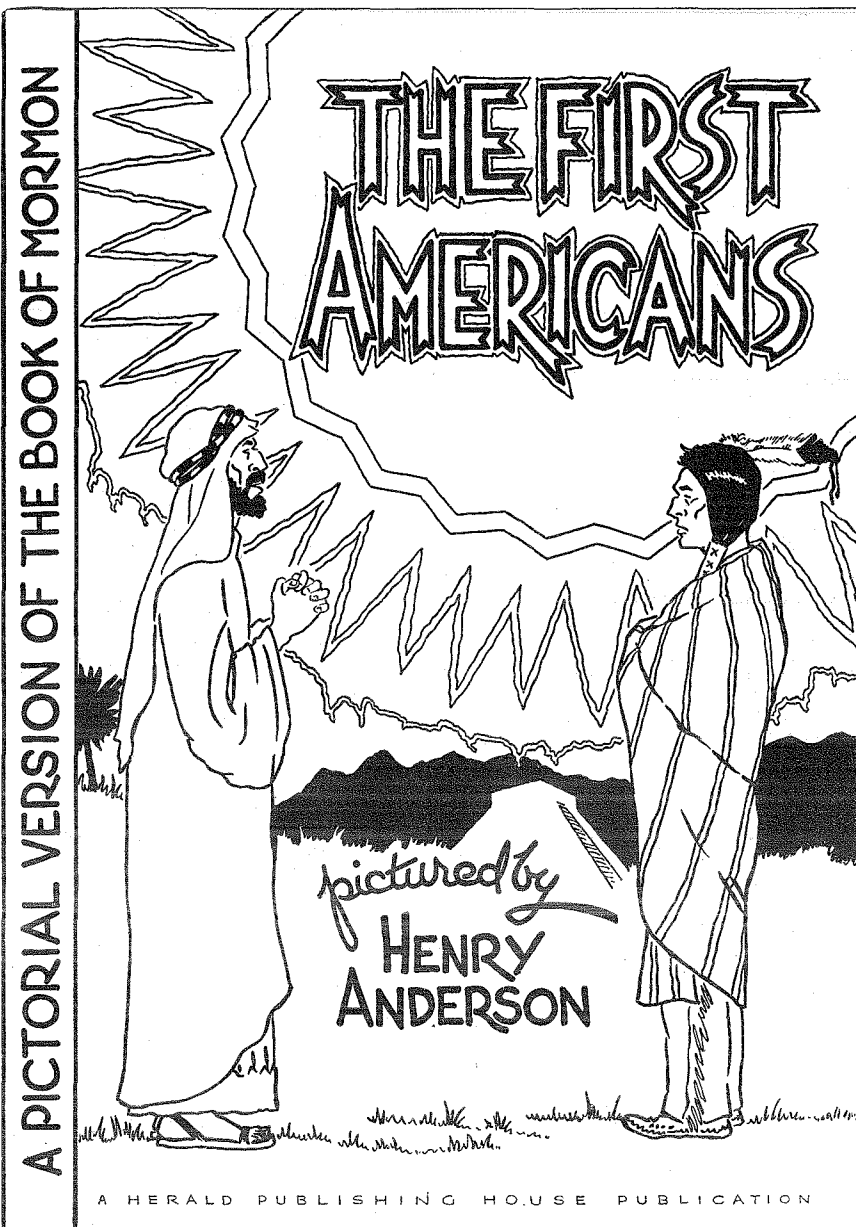
Arthur Poquette, Caro State Hospital, Cottage 3, Caro, Michigan, asks to be remembered in the prayers of the Saints.

Mrs. Will Crandall, Burwell, Nebraska, requests the prayers of the Saints that she may be healed of her afflictions, if it is God's will.

ENGAGEMENT

Pillsbury-Dippel

Mr. and Mrs. Frank Dippel of Hazleton, Pennsylvania, announce the engagement of their daughter, Mabel Edith, to Charles Henry Pillsbury, Jr., son of Mr. and Mrs. Charles Henry Pillsbury of Fall River, Massachusetts. The wedding will take place August 30.



A Cartoon Book of Book of Mormon Stories for Children

50¢

Beautiful Four Color Cover

HERALD PUBLISHING HOUSE



Photo by HARRY L. SHIPPY

Still Waters

The Ground of
Prophetic Faith
By Apostle Arthur A. Oakman



VOLUME 94

JULY 19, 1947

NUMBER 29

www.LatterDayTruth.org

Memo From Normandy:

To the Policy Makers

If you forget, my tongue is wedged in clay.
 Benumbed, blind, wedded to the slime
 you locked me in
 to serve your proud and unrepentant hearts,
 I cannot cry alarm. The hastening day
 of fire and fury looms, the vicious rhyme,
 repetitive, macabre, moves on again. Apart
 and voiceless, I, before the living, mark
 the far and misty mutter of the drums,
 and measured tread
 of baby shoes along the roads we marched,
 their sires. The way you take is dark,
 Through grim and ghastly hedgerows, and our sons
 will walk before.

—DICK IRWIN

Saints Herald

Volume 94 July 19, 1947 Number 29

EDITORS:

The First Presidency
 Israel A. Smith
 John F. Garver
 F. Henry Edwards

ASSISTANTS:

Leonard J. Lea, Managing Editor
 Kenneth L. Graham, Business Manager

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$2.50 per year and \$1.25 for six months in advance in the U. S. A., its territories and possessions; Canada, \$2.75 per year and \$1.40 for six months; other countries, \$3.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

* THE DOG THAT GOD SENT

Tommy had been pleading with Dad for some months to get him a dog. Dad was reluctant . . . he couldn't decide whether to get a Cocker Spaniel, a Dachshund, or a Chow. Tommy wasn't particular, but he was getting impatient. "Dad," he said with finality one evening, "you're too slow. I'm going to pray for a dog." Several weeks later Tommy had a birthday, the high light of which was the unannounced arrival of a nondescript mongrel, obviously a refugee from some back alley. One look at the dog and Dad immediately offered to replace him with a more sightly specimen, but Tommy protested, "I don't want another dog. God sent this one, and I'm going to keep him."

P. S.

* Wait

Here is a common word that needs a better understanding. We tend to think of it as meaning simply to cease activity, to pause while expecting something to happen, or somebody else to do something.

"Wait" means more than that, especially as used in the Scriptures. How often they admonish us, "Wait on the Lord."

Please notice number 5 in the list of definitions of the word given by Webster's Unabridged Dictionary: "To be or to remain ready to execute orders; to be in waiting; to act as attendant or servant; esp. to attend or wait upon persons at table; to serve."

There you have it. When you think of waiting on the Lord, remember that it includes the idea of serving him.

* Dr. Grabske Returns

Dr. Charles F. Grabske, Church Physician, has returned to Independence after a year's research on the west coast. Church people seeking medical aid will be glad to know that he is again available for consultation.

* Get Out of Your Rut!

Believe it or not, you're in a rut! Look at your daily program of activities. You leave home in the morning, go to the office or shop, to the restaurant, to the bank, to the postoffice, to the grocery store, and back home, right where you started. It's a circle that never ends, unless you end it. It's a good circle, of course, but it doesn't fill all the needs of your life. You see the same people, wear the same clothes, think the same thoughts, day after day, week after week, year after year. Isn't it monotonous?

Fortunately, the Lord provided you with a means of breaking that monotony. He gave you Sunday to rest, to dress up and go to church, to get some good ideas for the improvement of your mind and soul, to take the family out to dinner, to see your friends, and other possibilities.

Further, there are the reunions where you can go once a year, hear church leaders, meet friends you do not see in the home town, rest, learn, and enjoy yourself.

Our pioneer ancestors understood the importance of breaking the routine of life and work to relieve monotony. They didn't have cars and highways, but they traveled. If they had the horses or buggies, they rode. If not, they walked. They did not mind walking from ten to twenty miles to go to a town, to visit a friend, or to see something interesting.

Today, we have many more facilities for getting out of the ruts that make dull circles of our lives. Time clocks and working hours limit us, but we have freedom too. Let's use our free time to get out of our ruts. It will help both mind and spirit.

Small Boy

A mother and her young son were visiting the office. The lad was shy, and an effort to get acquainted with him did not progress very rapidly. "Don't worry about him," the mother cautioned. "When he gets over his shyness he will swarm all over you. Then you'll like him better this way!"

* Wanted

If you can't have what you want, don't break your heart about it. Want something you can get.

There is no royal road to anything. One thing at a time, all things in succession. That which grows fast withers as rapidly; that which grows slowly endures.—J. G. Holland.

Departmental Officers a Supporting Ministry

As the church has grown in numbers and in concomitant problems to be solved and ministries to be performed, its administrative officers have been increasingly concerned that it shall function effectually, or commensurately with its growing responsibilities.

This study has drawn attention to the intent of the law governing in the matter of institutional and departmental as well as official functioning, and as time passes one might well expect some clearance of understanding, with increase of proficiency in labors performed.

The work of the Department of Religious Education has, of course, come under this closer scrutiny, with conclusions in the field of administration as cited in the report of the First Presidency to the late General Conference, as follows:

The work of the Department of Religious Education has been more clearly defined as a result of correspondence and personal conferences with Brother McDowell and his associate, Elder John Darling. With their full co-operation, it has been agreed that activities of any nature, conducted anywhere in the church, should be administered under the authority of appropriate administrative officers; if they relate to the branch, then by the authority of the branch president; if they relate to the district or stake, then by the authority of the district or stake president; if they relate to a still larger area, then by the Apostle or Apostles in that field.

This reaffirms the role of the departmental officers in local organizations as a supporting ministry inseparably connected with the spirit and purpose of our total endeavor. It also frees general departmental officers for their major task of training leaders and preparing study and activity materials. And, yet again, it emphasizes the obligation of the spiritual authorities, both general and local, to become the shepherds of the entire flock, concerned about the needs of every age group, integrating ministry in the departments with the total ministry offered, and building for both present and future needs and service.

This division of labor is clear-cut and concise, as it ought to be. It centers in the administrative officers of the church as placed there by the law, the responsibility of specific

as well as over-all shepherding of the flock of God, to be made effectual by means of an integrated ministry available to all Saints, and related to future as well as current needs. And it leaves to the Department of Religious Education in that field its work as a supporting ministry, free from the burdens and vexations and heartbreaks attending those whose calling it is to administer the affairs of the church.

As the church looks to the evangelical order for spiritual ministry divorced from administrative distractions, so it looks to the Department of Religious Education apart from administrative diversions, for the educational viewpoint, the resources, and the trained teaching staff essential to the education of its membership. And this it does with the confidence that as the administrative officers of the church function effectually in their several places and labors as assigned, and the officers of the Department of Religious Education in theirs, this department shall be found making its full and potent contribution to the unfolding life of these, the people of God.

J. F. GARVER

* * *

Maya Civilization

Life for June 30, 1947, contains an interesting story of the Maya civilization, devoting seventeen pages to some of the finest Kodachrome pictures we have seen. This should be of interest to Latter Day Saints. One of the full-page illustrations is that of the Castillo, sanctum sanctorum of Kukulcan.

On his latest visit to Central America, Apostle Paul M. Hanson, secured many valuable pictures in color, among them this same

(Continued on page 18.)

E d i t o r i a l

Across the Desk

APOSTLE D. BLAIR JENSEN reports that the Youngstown, Ohio, District was organized June 8, 1947, in pursuance of an earlier action by the Joint Council of the First Presidency, Quorum of Twelve, and Presiding Bishopric. Elder William G. McCune of New Castle, Pennsylvania, was selected as district president and Elder Homer McDowell was approved as Bishop's Agent. There will be about 500 members in the new district which starts out with excellent prospects for growth.

A RECENT LETTER from Elder Blair McClain, pastor at Detroit, calls attention to the fine faith of Sister Lydia Clark. We feel sure the Saints will be interested in reading this letter which follows:

June 19, 1947.

Dear Brethren:

I visited Sister Lydia (Blakeslee) Clark again a few days ago and received another wonderful ministry from her. I think that I have never witnessed such faith and love for the Restoration. Her eyesight is good and she reads the Bible and *Saints' Herald* daily (especially the *Herald*).

Sister Clark was born in Batavia, Illinois, 93 years ago last October, and until the death of her husband five years ago, she had lived in Galien, Illinois, most of her life. She is a daughter of Bishop George A. Blakeslee, second Bishop of the Reorganized Church. Mrs. S. B. Smith, mother of Blakeslee Smith, who now lives in Independence, is a sister. Another sister was Mrs. Viola Blair, now deceased, who made her home in Detroit.

It is interesting to note that Sister Clark was baptized at the Annual Conference at Beaverton, Boone County, Illinois, in the month of April, 1859 (according to the *Church History*). She has been a continuous subscriber to the *Saints' Herald* for 74 years. She was bishop's solicitor in her home branch for many years. Many of the early day missionaries and church officers were welcomed into their home as guests, enjoying their generous hospitality, and Brother Joseph Smith was well known and loved by their family.

Sister Clark is now making her home in Detroit with her daughter, Mrs. Lloyd Babcock, 16420 Schoolcraft Avenue, Detroit 27, Michigan, and would enjoy hearing from any of her old friends. She enjoys the memory of Brother Israel Smith's visit with her when he was in Detroit a few months ago.

This note of her continuous *Herald* subscription for 74 years should be a record.

APOSTLE M. A. MCCONLEY reports that he has just returned from a trip through northern England during which he visited our branches and missions at Wigan, Warrington, Farnsworth, Stockport, Beresford Road Manchester, James St. Manchester, Leeds, Bradford, and Hull. In these and other centers a good foundation has long been laid for the work of the church and everywhere Brother McConley reports that he has

found consecrated men and women who are eager to make their contribution under the guidance of the Spirit.

This is anniversary time in England, when special services for Sunday school scholars are held in practically every church. Brother McConley and Elders Davies and Rowe of the appointee forces are quite busy attending these special services. Baptisms are recently reported as follows: Clay Cross, 3; Wigan, 3; Nuneaton, 1; Llanelly, 4; Farnsworth, 2.

WORD COMES from Germany that 13 were baptized at Gross Räschen on Sunday, May 25. While this is the largest report of baptisms at any one time, the missionary spirit is very evident throughout the entire German mission.

THE FOLLOWING LETTER has recently been received from Elder John Smolny who was in charge of the work in Germany during the war years:

Gross Räschen, May 5, 1947.

To the First Presidency:

I send you greetings from Germany and to let you know that I met Brother McConley in Berlin. As he was not allowed to come into the Russian Zone, he asked me to meet him in Berlin which I did with two other elders. Brother McConley was only permitted to stay for two days, so the time was short, but our friendship was deep as if we knew each other for years, which the gospel of Christ does for us. We were very satisfied with Apostle McConley and hoped that he could stay in Germany. He was of good service to us and answered our questions about Zion wisely. He is gifted to draw people to himself but too bad he had to leave us until the month of July. If the other brothers who come may enter the Russian Zone is still a question, but we hope they let us know in time so we can have a large delegation of us meet them in Berlin.

We are thankful that Brother McConley promised to get the *Saints' Herald* to us, which gives us a connection with headquarters. Also we are happy to get the Book of Mormon and the Doctrine and Covenants sent in German. We are compiling a hymnbook here and hope to present it to you, when you come, for your approval and to decide where it could be printed, as there is a bad shortage of paper here. Smaller matters we may be able to translate and print here.

With greetings to the church in America and with joy that the Lord again has spoken, I remain,

Your brother in the Lord,

JOHN SMOLNY.

A RECENT LETTER from Elder Hermann Peisker of the Australasian Mission indicates that Brother Floyd Potter has accepted his call to the office of Seventy, as approved by the recent General Conference, and will shortly be ordained. The Saints from "down under" are eagerly anticipating the visit of Elders Garver and Johnson and are particularly anxious to have them share the ten-day mission reunion at Tiona at Christmas time. It looks as though arrangements to this end will now be possible.

F. H. E.

OFFICIAL

Notice of Appointment of Bishop's Agent, Youngstown District

July 2, 1947

Notice is hereby given of the appointment of Brother Homer D. McDowell, Route 1, Sharpsville Pennsylvania, as Bishop's Agent of the newly organized Youngstown District. Solicitors in this district are hereby notified to send their reports for the month of July and each succeeding month thereafter to Brother McDowell at the above address.

We appreciate the willingness of Brother McDowell to accept this responsibility and take this opportunity of commending him to the Saints for their favorable consideration and support.

THE PRESIDING BISHOPRIC,
By W. N. Johnson

Approved
THE FIRST PRESIDENCY,
By Israel A. Smith

Metal Plates

Attorney At Law Ariel L. Crowley, of Boise, Idaho, sends us a copy of his latest work in defense of the Book of Mormon record. In thirty-three pages he deals exhaustively with the evidences of the use of metal plates for the purpose of historical record. He amply authenticates his work. Mr. Crowley has done a splendid piece of work which suggests painstaking research. We acknowledge our thanks to him.

ISRAEL A. SMITH.

A missionary in Swaziland, South Africa, told a native that feathers made a good bed. The native went to his kraal and spread a few feathers on a board. When he awoke next morning, he was stiff and sore, and complained that the missionary was a liar. The trouble was not in the missionary, but in the fewness of the feathers.

The Ground of Prophetic Faith

INTRODUCTION

By Apostle Arthur A. Oakman

The third of four studies in the field of Christian apologetics. The second of the series appeared in our February 22 issue.

APOLOGETICS is that branch of theology which seeks to defend on grounds of reason, the divine origin and authority of Christianity. It seeks to make luminous and to justify the great deeds done by God for man; reasoning from fact to faith, and from faith to knowledge.

When we reason, the whole man is engaged. We think, not alone with the brain cells, but with heart and with disposition—with the “set” of the will. No one can begin to reason without a *desire* to do so. Desire engages *feelings*—*emotions*. And, once the process is begun, a *determination* to reach a conclusion is called forth. Determination connotes *will*. So, then, mind, heart, and will, the whole man, is encompassed when one reasons. Apologetics, then, has to do with those aspects of experience which are representative of men as men. Abstract reasoning alone (if such a thing there be) does not wholly satisfy, for the “heart has reasons of its own.” No amount of mathematics will convince a man that he ought to be kind, generous, true, and righteous. But the revelation of a Holy Will, coupled with infinite love and guided by superlative intelligence will evoke that allegiance in which alone mind, heart, and will find their peace and home. Such revelation was given in the person of Jesus of Nazareth. Apologetics justifies this revelation. Peter urged all Christians to become apologists when he wrote, “be ready always to give answer to every man that asketh you a reason of the hope that is in you.”

It is contended in this study, that in the prophets of Israel a process of revelation was going on, and that such revelation found its culmination in Christ. The “higher pantheism” is very unsatisfying. It conveys no sure hold on a personal God who can enter into intimate communion

with his creatures. The unaided reason of the best men fails. “Canst thou by searching find out God?” Unless the quest for him is met by his quest for mankind, the music of the spheres is sad. To the question, then, with which the previous study closed, viz.: “Has God, from his side, taken any specific steps to disclose himself to mankind, other than, and in addition to, the half-concealed revelation in nature?”

I. IMPERMANENCE OF RECENT THEORIES

In answer, we know what the prophets of old would say. Unhesitatingly they would reply, “Yes, he has.” But the dread of superstition which dominates the scientific mind has been the cause of many reasonably minded people depreciating any such claim as we here propose to examine. Many feel “safe” or on “solid ground” when listening to some scientific theory. But science cannot claim infallibility on the ground of consistency in its attempt to get at the truth. Science has demonstrated so many things to be true which in the abstract appeared impossible, that we should accord it great respect. On the other hand, that which was taught by scientists fifty years ago has been placed in the discard today, or even reversed in the light of fresh discovery. How else, for example, can we interpret the statements of these great ones, other than to assume that their language is certainly fragmentary?

A. Alternatives

“There is nothing between absolute scientific belief in a creative Power

and the acceptance of the theory of a fortuitous concourse of atoms.”—Lord Kelvin, in 1903.

“We are faced by two alternatives: either the law and order of the Universe is the result of haphazard happenings, or it is the result of a definite purpose.”—Michael Pupin, 1927.

B. The Change of Front

“There is no definite aim and no special purpose to be traced in it [the Universe], there seems to be no alternative but to leave everything to “blind chance” The development of the Universe is a monistic mechanical process in which we discover no aim or purpose whatever—all is the result of chance.”—Ernst Haeckel, *Riddle of the Universe*.

“Thirty years ago, we thought, or assumed, that we were heading towards an ultimate reality of a mechanical kind. It seemed to consist of a fortuitous jumble of atoms, which was destined to perform meaningless dances for a time under the action of blind purposeless forces, and then fall back to form a dead world. Into this wholly mechanical world, through the play of the same blind forces, life had stumbled by accident. “Today there is a wide measure of agreement, which on the physical side of science approaches almost to unanimity, that the stream of knowledge is heading towards a nonmechanical reality; the Universe begins to look more like a great thought than like a great machine. Mind no longer appears as an accidental intruder into the realm of

matter; we begin to suspect that we ought to rather to hail it as the creator and governor of the realm of matter."—Sir James Jeans, *Mysterious Universe*, page 148.

"Our universe is not merely bankrupt; there remains no dividend at all; it has not simply liquidated; it is going clean out of existence, leaving not a wrack behind. The attempt to trace a pattern of any sort is absolutely futile."—H. G. Wells, 1946.

C. *Old and New Views*

"The old, confident nineteenth-century materialism, among the alert scientists, lies in ruins. Modern physicists are not even bothered about that old materialism, save, with as great expedition as possible, to clear away the debris."—H. A. Overstreet, *Enduring Quest*, page 26, (1931).

"Materialism, once a scientific theory, is now the fatalistic creed of thousands, but materialism is nothing better than a superstition on the same level as belief in witches and devils."—J. S. Haldane.

"We discover that the universe shows evidence of a designing or controlling power that has something in common with our own individual minds."—Jeans, *Ibid.*, page 149.

It is wise that we do not "reason in fetters." *We shall be dominated neither by a superstitious regard for the sanctity of the written word, nor by the (apparent) authority of scientific theory.* Let us "go where the argument leads," and feel as we do that such a claim as the prophets present is at least worthy of sympathetic scrutiny.

II. REVELATION IN HEBREW HISTORY

A. *Special Vocations of Specific Peoples*

Ewald says that the "all absorbing quest of Israel was religion, and the good life based thereupon." Athanasius (c. 325) affirmed that Israel was, through the prophets, "the sa-

cred school of the knowledge of God and of the spiritual life for all mankind." Various nations have fulfilled distinctive missions in history. We remember the Greeks for their artistic and philosophic genius. In art not only were they pre-eminent among ancient peoples, but their artistic sense dominated their whole life; and this fact is the secret at once of the strength and of the weakness of the Greek ideal. They saw everything in terms of beauty. Their religion was religion of beauty, and their ethics partook of the same character. Naturally, they saw life from a subjective point of view. And their ethics were individualistic and subjective in character. As Ellwood says, "Almost from the first, Grecian civilization was corrupt, and at length, in certain of its features, it became degraded beyond belief." However, in spite of this, we owe to the Greeks our artistic and intellectual traditions. Fisher says, "We are the children of the Hellas."

The Romans were primarily a military and warlike people. Their standards in ethics and religion were neither philosophic nor very much above the level of barbarism. But they had genius for political and legal organization, and laid the foundations for all modern government. The keeping of standing armies was first advocated in modern times by Machiavelli, in the 16th century, because he admired the methods of ancient Rome. Rome was a militant nation, aiming at the domination of the world by force, and while many of the unfortunate tendencies in our civilization have come from Rome, we have greatly benefited by their genius for law and organization.

Still another ancient people contributed to our present life, the Teutons. They brought to us a strong tradition of individual liberty. So we must recognize, as we have said, that certain peoples have been the channels through which various aspects of reality have come to us.

B. *Historical Limits*

But supreme among these contributions is that of Israel, whose con-

cept of God and whose ethic lies at the very heart of all that is enduring in our present civilization. In their literature and history they have evolved a monotheistic religion under the tutelage of the prophets and developed the conception of the ethical fruits thereof.

A study of religions comparatively will not alter this fact. We may freely admit that Zoroaster, 600 B. C., or Mohammed, A. D. 507-632, or Confucius, 551-478 B. C., or Socrates, 469-399 B. C., were to some extent inspired by the Spirit of God. In admitting this we shall simply validate the Scripture which says, "the light of Christ lighteth every man that cometh into the world." This will not prevent us from accepting the thesis that in Israel we see a special movement of God towards man, gradually enlarging and refining itself in the measure of man's adjustment thereto. This divine revelation has its roots in history, and if we are to understand it, we must see it at work. We have, then, between the year 760 B. C., the time of Amos, to about 400 B. C., the time of Malachi, a succession of men who claim that in a special sense the mind and will of God was impressed upon them. It is not necessary to argue this point, since the most hostile critic would be prepared to concede that the language these men use admits of no other interpretation but that they *claimed* to be in touch with God.

The Old Testament speaks of Moses and of Elijah and of others, who were before Amos, but it is generally recognized that within the historical limits set, 760-400 B. C., we are on solid historical ground. Further, we cannot doubt that the conceptions of God and of human duty were, before the days of Amos, mixed with much superstition borrowed from neighboring nations and tribes. Then the worship of Jehovah was corrupt. Consequently, the prophets, even of olden times, again and again accused the people of thinking wickedly, in that God was "such a one" as they were. From

Amos to Malachi we see emerging against the background of the mists and shadows of antiquity a clear conception of one God, who is God of the whole earth, who has called Israel for a special mission because he has regard to the welfare of all men. And, these prophets are insistent in demanding righteousness; in calling for *equality*.

C. Prophets Tell of Their Commission

In analyzing their own explanation of the experiences from which their utterances stem, they say without equivocation, "thus saith the Lord." At times they appear to be reasoning with Jehovah, and are at some pains to excuse themselves from the commission to which they have been called. But they are constrained to yield to an overmastering sense of the Divine which takes possession of them. Let us listen to some typical utterances:

I was no prophet, neither was I a prophet's son; but I was an herdsman, and a dresser of sycamore trees; and the Lord took me from following the flock, and the Lord said unto me, go, prophesy unto my people Israel. Now, therefore, the word of the Lord.

But I truly am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.

Mine heart within me is broken, all my bones shake; I am like a drunken man, and like a man whom wine hath overcome; because of the Lord, and because of his holy words . . . Is not my word like as fire? saith the Lord; and like a hammer that breaketh the rock in pieces?

We notice that they are acutely conscious of the contrast between their own feelings and ideas on the one hand, and on the other of the purpose and mind of God who constrains them. This is vividly presented where the prophet holds conversations with God, represents to God his own feelings, questions, and complaints, and is answered. These prophets are clearly conscious of the distinct overmastering pressure of

God who possesses them, making his mind and will articulate to them.

D. Nature of God the Ground of Prophecy

"Such passages recur constantly. The prophets, then, because they are conscious of being thus even violently dealt with and possessed, claimed to utter with *supreme authority* a word message from God to man. The content of this message, is on the whole quite clear in its final outcome. It is a message which proclaims God as intensely *personal* and *moral*, as the *one* and *only* God, the absolute *creator* and *sustainer* and *judge* of all that is, almighty in the sense that no other God or external power exists to restrain him. It proclaims him in unmistakable terms for a practical purpose, not, that is, with a view to the satisfaction of metaphysical inquiries, but for the sole purpose of making his people understand that there is no manner of fellowship with him possible except by conformity to his character, that is, by goodness, social and individual, by 'doing justly, and loving mercy, and walking humbly with God.' It proclaims the responsibility of man as a *free being*, and his awful power to thwart God by his *pride* and *willfulness*, and to throw his world into confusion—in Isaiah's tremendous phrase, 'To make God serve with his sins.' It assumes that God does not, over the long course of this world's history, intend to remove man's liberty thus to thwart his purpose; but it declares God's intention to *judge* and *overthrow* one by one every *structure* and *device* of human pride and willfulness, and finally to vindicate himself in his whole creation. That is 'the day of the Lord.' Meanwhile, his prophets are his mouthpiece to make his character and will and purpose known, and to call on those who have ears to hear to correspond and co-operate with him, that is, to stand for righteousness and truth in evil days."—Charles Gore.

Thus we are here presented with a succession of men who claim that

God spoke to them in such terms as could not be apprehended by the unassisted mind of man in contemplation of the creation. If there were really such a process of divine education as these men say, it would place Israel in a position analogous to the Greeks in relation to beauty and the Romans in relation to law, as a special vehicle for the apprehension of arresting religious truths; although Israel would be profoundly different as to the method in which this special vocation was secured to them. No one can read the prophets without feeling that either God did or he did not speak to them. And the question pre-emptorily thus presented holds in its grasp tremendous moral consequences for mankind. Those who believe the message and are sure of its origin find themselves laid under a pressing obligation to obey it. History affirms that as the message has been believed and obeyed, it has released to men great moral and spiritual power.

Were the experiences of the prophets real? Did God, the Creator, the Sustainer and Judge of all nature and the world of men actually take the initiative and impress himself upon these men, so that their experiences had intellectual content, and could be made over into human language adequate, at least in part, to convey his will? That is the main question, and it is profoundly important. The intellectual world of today is "studiously refusing" to face it. In doing so, various theories are advanced in an attempt to explain away both the idea of revelation and the conclusions borne in the idea. Before we examine some of these theories let us say at once that we do take note of some facts concerning the origin, the nature, and the progressive character of the teaching of the prophets.

III. ORIGIN, NATURE, AND PROGRESSION OF PROPHETIC TEACHING

A. Origin

Chrysostom, one of the church Fathers, declared that all the ele-

ments of the Jewish cultus, "the sacrifices, cleansings and the new moons and the ark and the temple itself had their origin from heathen grossness." So, in effect, many of the other church Fathers. The peoples with which Israel was surrounded had their professional priests, soothsayers, and seers, whose function it was to ascertain the will of the god of the particular nation. Most of these surrounding peoples worshiped nature, and often the productive and reproductive aspects of it. As nature seems to be indifferent to morality, so was the religion thus fostered nonmoral or even immoral. There is no doubt but that the earlier religion of Israel was mixed with much heathen superstition and grossness. We may admit it, and even lay aside the pregnant question as to whether Israel received a perfect system of religion and rite in the beginning from which they departed subsequently. The fact is that it is impossible to read some of the narratives in Judges or Samuel, or to peruse the denunciations of the prophets aimed at the superstitions around them without feeling sure that Jahweh was to the Hebrews, in many respects, simply a tribal god, who belonged exclusively to his people, and who demanded ceremony and rite without regard to moral purpose or social righteousness. Superstition is religion that is nonmoral. It is worship and rite unrelated to social duty. To the early Hebrews it appears that religion was not incompatible with sexual immorality, drunkenness, fraud, oppression, and gross economic inequality. Because their worship bore no social fruit, it was denounced by the prophets. The people sought the will of their god by all manner of means, by Urim and Thummim, by sacred pillars, by ephod and ark much the same way as the surrounding nations and tribes sought the favor of their gods in military and practical concerns.

From this welter of superstition, made all the more glorious by contrast with it, there arose, through the

work of the prophets, a conception of the moral character of God. As a "root out of a dry ground," surely, grew gradually, but with expanding and pervasive power, the ideal of social justice and corporate righteousness. This ideal was, according to the men who fostered it, received by them from God as part of a process of divine education. We shall not discard the conception because of its antecedents, nor shall we assume that Deity had nothing to do with the process because it began as it did—in gross misconception of him and his purpose. The end *explains* the beginning, and is its own justification.

B. Nature of Prophetic Teaching

What was the function of these great prophets? Was it to foretell the future? It must be admitted that in their utterances there is a large measure of apocalypticism. Specific dooms are pronounced on certain peoples, and what will befall "Israel" in the "latter days" is also set forth. And it must be remembered that insofar as history has unfolded to the present time, these predictions have had, upon the whole, remarkable fulfillment. But there is great danger in overestimating the importance of this evident function of the prophets. Whatever foresight they had, sprang from their insight. They saw into the nature and character of God, and compared this with the contemporary situation, and in the agony of this process, they perceived with unerring insight the principles which moved to judgment. It was this juxtaposition of the ideal with the real, of that which ought to have been with that which prevailed, which lent wings to their vision. There is no disposition on their part to demonstrate the "cleverness" of Jehovah, by telling something which would come to pass without regard to the moral challenge laid on the people by the character of God. Every prediction of future judgment, or vision of blessed apocalypse, carries with it the qualities of character which are the

basis of adjustment to the will of Deity. The prophets, then, were not primarily foretellers of the future. Rather were they the revealers of the nature of God. Furthermore, to "write history beforehand" apart from the moral considerations just discussed, may demonstrate a clever mind, but it can lay no sure hold on the will of man. To possess prior knowledge of what *will* be, in and of itself, does not necessarily say that what will be is what *ought* to be. This binding together of the future with the moral character of God is what assured the prophets of the triumph of righteousness. Because God was God, and because he was as he was, he was bound to come into his own in the end. Evil works and rival gods, powers and principalities have within them and their nefarious activities the certainty of their own doom. To the prophets the coming kingdom was certain, and the most glorious aspect of that kingdom was the King.

Only in so far, then, as foreknowledge could serve the useful purpose of unveiling the character of God, was it given to the prophets. Surely we can see in the rise and fall of nations and peoples that their power to endure is directly proportional to the extent to which they incorporate into their economy the nature of God revealed in the Hebrew Prophets.

C. Progression in Prophetic Teaching

The theory of evolution in the natural sciences has fostered the doctrine of development in the field of history. This idea of development finds confirmation in the Bible. We can see successive steps in the growth of morality. Under the tutelage of the prophets, a process of divine education went on in Israel, and in the measure of their ability to assimilate, the people were led upward. It was a great advance when Jahweh was accorded his rightful place as the one and only God, the Creator of all that is. Amos added to this concept further enrichment. He saw

that because God is God he must judge all impartially, including Israel and Judah. Further light came when Ezekiel affirmed that as in the case of nations absolute justice is meted out to each individual. Ezekiel also refashioned the traditional worship so as to make it the center and inspiration of a new social order which was to characterize Israel. From these successive advances, there was no retrogression. The gains made were permanent. Of course, one prophet borrows from another; and just as musical or poetical motifs and ideas may dominate a period, so also the prophets were influenced one by the other. But each is unique, and each would reject the charge of plagiarism by citing his own calling as something conveyed to him personally by Jehovah.

What we see here is in the nature of a process of divine education. As the mind and experience of man were able to comprehend and respond to the progressive revelation given through the prophets and culminating in its individual mode in Jesus Christ, so the movement of Divinity became more and more pronounced. So, also, there was given increased moral power to those responding to the movement of God; and thus over long periods of time, and in the widest experience of the race, the prophetic and Christian ethic has shown itself capable of sustaining mankind on the highest levels of creative achievement.

The prophetic faith was not developed as a result of a process of philosophy. The Hebrew people were singularly unresponsive to questions of philosophy. Philosophy was the special vocation of the Greeks. The prophets acted on the assumption that God was real and able to communicate himself to them, and the intellectual questions and difficulties which beset the Greek thinkers did not occur to the prophets. The Greeks never laid secure hold on the personality of God—for them, he was more of an object of intellectual contemplation than a person to be sought after,

loved, and responded to. Whatever the prophets discerned was received by them, and did not spring from their own reason.

IV. THE PROPHETS "EXPLAINED"

In seeking to explain the long succession of inspired souls who constituted the instruments of divine education in Israel, many arguments have been advanced. Three of these we shall briefly examine, namely, (a) that the prophets and their ethical doctrine resulted from what is called the "semitic genius for monotheism," (b) that they were taught by experience, and (c) their utterances stemmed from the unconscious regions of their own minds.

A. "Semitic Genius for Monotheism"

It used to be argued that the Hebrews were simply one of a family of nations who had a genius for religion. The Babylonians wrote hymns to one god, hymns of great beauty and power. In Egypt there was a heretical king, Akhnaton, who developed a monotheism which ran counter to the prevailing polytheism of his time, and who wrote a remarkable psalm which some say is worthy to be placed alongside some of David's psalms. These and other instances have been cited to show that the Hebrews simply developed a tendency already manifested in their kindred peoples, the Semites.

But a moment's reflection will serve to show that the prophets advanced their ideas not with current conceptions, but precisely against them. The surrounding tribes were polytheistic, and their worship was of the productive and reproductive aspects of nature and on the whole grossly immoral. On a wide view of Semitic religions, a great scholar has described their characteristic on the whole as not "Monotheism," but "sexual dualism." As for the king, Akhnaton, his religion was stifled at birth, and one can see even now, on the cylinders and bas-reliefs disinterred from that ancient kingdom,

clear evidences of his name having been erased by the priesthood hostile to his views. Certainly his views did not affect the stream of Egyptian religious history with its polytheism, idolatry, and preoccupation with the world of the dead. It may be that the Babylonians and the Jews both shared certain myths or legends about the creation and the flood; but under the tutelage of the prophets, a whole new world of moral meaning was infused into these legends which certainly never affected the Babylonians or practice of the Semitic people. There was nothing in the tradition or practice of the Semitic peoples to account for the prophetic teaching.

B. Prophetic Teaching Not a Reflection on Experience

Nor were the prophets taught by experience. Under their guidance, there was developed a keen sense of divine justice, which had not yet been vindicated in time. Indeed, while they affirmed that if Israel kept the commandments, Israel would prosper, Jehovah had never had a chance to show what he could really do for his people. Even in times of apparent prosperity, the prophets were not deceived by the appearance of things. Material gain and wealth there might be, but, said the prophets, it was accompanied by gross inequality, by sexual vice and idolatry, and they were not deceived. Prosperity *materiel*, when accompanied by departure from the commandments of God was chimerical. Like the hungry man who falls asleep and dreams of filling his belly only to awaken with a keener sense of hunger by reason of his dream, so also the nations who fight against God, including Israel and Judah.

Individuals had wrestled with the problem of divine justice. How could there be any such thing as justice, when the "wicked flourished as the green bay tree"? Under stern necessity, then, developed the doctrine of immortality, and there was brought

into focus that region beyond the grave where divine justice has full sway, and where the wrongs of this life are righted. What was true of individuals remained true also of nations. Let Israel keep the commandments, then come what may, sometime, somewhere, the "mountain of the Lord's house" would be established over all the earth.

This conviction of the absolute finality and inexorableness of divine justice was not a conclusion based upon experience. It was a conviction born out of communion with God. Because he was as he was, he must come into his own.

C. Prophets and the Unconscious

But there is a further explanation of the work of the prophets which is more appetizing to the modern mind. It is the psychological explanation. According to this view, these inspired souls simply experienced an uprush from the subconscious. What was normally suppressed, and is in most of us not in permanent view of the conscious mind or part of us, was, in the case of the prophets, jarred loose by some emotional strain or trancelike condition. This uprush was vivid enough to appear to them, as the voice of another person. What was subconscious became thus co-conscious. William James enunciated the doctrine of the subliminal self thus: "Apart from all religious considerations there is actually and literally more life in our total soul than we are at any time aware of." Again, Myers says, "Each of us is in reality an abiding psychical entity far more extensive than he knows, an individuality which can never express itself completely through any corporeal manifestation." According to the psychological explanation of the prophetic mind, it is from these trans-marginal regions of consciousness that the "word of the Lord" is supposed to have come.

Now it is true that the mind of man is a wonderfully mysterious entity. Psychology has done a great

service to suffering humanity, especially in the area of psychiatry. When the unconscious becomes a writhing mass of frustrations and conflicts between incompatible ideals, the mental balance is disturbed. Attitudes which have been fostered either consciously or unconsciously are stored in the hidden recesses of the mind, and when these attitudes are un-social, or come in conflict with the standards set by society, they are repressed and not given expression. Thus they fester underneath and are often manifested as a "co-consciousness" or split personality, or a "demoniac possession." People become ill mentally. It has been the high calling of psychiatry to assist such sick people to mental health. Thus we cannot deny that the mind is a vaster area than engages the mentality at any given moment.

While we admit this, however, it is not to be supposed that the prophets were in the same case. The subconscious is related to the past individually and racially. How could the prophets have had any prior knowledge of future events except they had been introduced to a preview of those events by some power or brooding spirit which had them in comprehension? The predictions of the prophets have had on the whole remarkable fulfillment. Could Isaiah's knowledge of Cyrus have been stored in his subconscious by past experience? Think of the remarkable and concise review of history "written beforetime" given in the 24th and 25th chapters of Matthew's Gospel. How else could the Master have known about these things save he were in contact with some spirit to which all things were present, and which saw all time at once was outside the time series, and, therefore, eternal? Think of the prophecies of Joseph Smith, especially the utterance concerning the Civil War of 1861-64 previewed in 1832. It is inconceivable that these utterances stemmed from an uprush by the subconscious.

Even more remarkable is the statement of moral principles given over

and over again far in advance of the ethical standards of the times in which they emerged, yet finding confirmation in the social history of mankind later.

These "explanations of the prophetic voice" will not do. Let each take his own view. For my part I can find no explanation for what history records other than that the prophets were in touch with God. The following from the pen of Emily Bronte satisfies the soul:

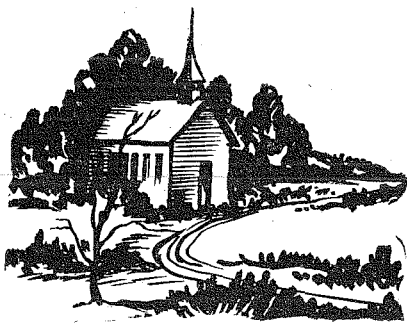
"With wide-embracing love,
Thy spirit animates eternal years,
Pervades and broods above
Changes, sustains, dissolves, creates,
and rears."

How many times, conscious of this brooding spirit of the eternal, must the prophets, great souls that they were, have prayed in something like the following language:

"Eternal Father, God of Truth,
To whom all things, seem as they are.
Thou, who of old the prophet's eye
unsealed,
While heavy sleep fell down on other
men,
In holy vision tranced.
The future pass before him,
And, to Judah's harp attuned?
Burdens that made the pagan mountains
shake,
And Zion's cedars bow.
Inspire my song,
My eye unscale,
Me what is substance teach,
And shadow what, while I of things
to come
As past rehearsing,
Sing the Course of Time."—Pollock.

The prophets affirm that God is. They affirm that he is a person capable of exercising all the functions of personality among which is that of communicating his word and his nature to mankind. They were not taught by experience, nor were they inspired by surrounding tribes and peoples. They did not come by their perceptions as a result of the "unconscious" cerebration of which we today hear so much. They went to school with a living God, and the results of their education are plain for all to see.

(Continued on page 19.)



The Rural Church

By Ward A. Hougas

President, Central Missouri Stake

THERE IS such a thing as a rural church. It is an important segment of our total spiritual economy as a church. This is news to many—even to many living in rural communities. To be right sure that we are speaking the same language, it is well to keep in mind that a *rural church* is any church located in any area of less than 2,500 population. This means that the term “Rural Church” includes not only the churches located in the wide-open country, but also most all churches located in villages and towns of less than 2,500 population. There may be some exceptions to this rule in connection with suburban towns and, on the other hand, there may be some “rural” churches in towns larger than 2,500 depending upon the background of the membership and the community.

The sociology of the rural church is not so different from that of the urban church as some have been inclined to believe. The position of the rural church in the community, however, is vastly different, due to the more simple social structure of the rural group. This gives the church a more prominent part in the community life. We need to face some of these questions and to evolve a type of ministry which will meet these needs. Our church originated in a rural area and continues to remain predominantly so. We need to discover how to minister to this rural population.

Because of reasons for which we probably have not been responsible, urban life—and urban church life as well—has been set up as the ideal. Our church literature has been urban in its background. Our training, our

teaching, our joking, our everything has ignored the rural church as a specific institution. Now comes a general awakening that rural life is not an offshoot from urban life. In fact, we are beginning to sense that just the reverse is true. Some realize that, from the larger viewpoint, rural life is still the ideal and should be the coveted mode of life. Likewise the rural church is beginning to come into its own in the minds of leading thinkers in this field. Rural sociology is a new science just beginning to take form.

And so, as a church, we begin to push our thinking into the possibilities of this extensive field. We are anticipating the training of ministry for this task. We are starting to search for competent young men and women who have a real love for rural life in their hearts, and who are willing to devote themselves to ministry in this field of activity.

Many questions must be answered. Many things must be studied. Why have a large number of rural churches been abandoned? Why have the young people left their native surroundings and gone to the city? What relationship is there between the productivity of the soil and the success of rural churches? What is the relationship of community organizations and projects to the rural church? Is the presentation of the “six principles” the extent of our missionary message to rural folk? Are our present one-room churches sufficient for rural activities? Is it possible to make rural church life such that young men and young women will voluntarily choose to remain in rural areas? Is the percentage of children and older folk greater in rural areas? If so, does our program meet that challenge? Who constitutes this rural popula-

tion? How many are farmers, businessmen, professional men and women? Are we employing a type of ministry that has been developed for an entirely different type of life?

The trend just now, with what little research we have been able to make, seems to suggest that our first opportunities lie in the following:

1. Development of rural ministers who know and believe in rural life so completely that they are willing to give themselves to it.

2. Development of rural church plants that are suitable as community centers, both in size and quality.

3. Acceptance of the challenge for leadership in community affairs; viz., 4H Clubs, agricultural extension work, Parent-Teachers' Associations, community clubs, etc.

4. Development of a social order that will offer, among other things, financial assistance to worthy young people who desire to remain in rural areas.

Other opportunities will arise as we advance in this field, yet our activity must of necessity be limited in its beginning.

This is not a matter for a few committee meetings or General Conference legislation. It is a matter of education first and action later. In order to assist those who are interested in studying this question, we include a bibliography which offers at least a beginning. This is a very “readable” field. By that, we mean it is an interesting field in which to read—even for those with little or no sociological background. It is one of the most important lines of research that faces the church. Will we meet the challenge, or will we continue to ignore it until many more

(Continued on page 14.)

What Is Achieved in the Laying on of Hands

By E. Y. HUNKER

THE LAYING ON OF HANDS is a *first* principle of the doctrine of Jesus Christ. It is likewise an ordinance and sacrament of his church. As such, it has the same force behind it as have baptism and the Eucharist. Because Divinity is back of it, intelligent reason is the basis of its being instituted. Consequently, its observance is mandatory in the spiritual administration of the church. Its usage and custom, based on divine authority, class it as a statute or law of the Lord. Like baptism, it is a fitting symbol, admirably and intelligently suited to man's nature and need of such objectivity as will enable him to visualize certain indispensable spiritual experiences and transactions vouchsafed through his moving in harmony with the gospel economy. It is, therefore, vitally important in spiritual experience, unfoldment, and stabilization.

The principle of the laying on of hands is like a tree-trunk, out of which spring forth six major branches or ordinances, viz.:

- (1) blessing of children,
- (2) ordination of ministers,
- (3) administration to the sick,
- (4) confirmation of baptized persons,
- (5) patriarchal blessing, (blessings by the evangelist), and
- (6) other occasional blessings.

The physical sense of touch-feeling is one, if not the most basic of the physical senses, by and through which concepts are formed, ideas objectified, and intelligence transmitted. A person may lose his sight, or hearing powers, and still, through the sense of feeling of form, vibration, and texture, develop proper concepts. Thus he may intelligently interpret, understand, and react. Helen Keller's experience and achievements verify this fact. Because of the place and play of the sense of touch in human experience, the hand shake is a vital and significant symbol for millions of people. This is mentioned in order to deepen our appreciation of what it is possible to achieve through the ordinance of the laying on of hands. The hymn, "The Touch of His Hand on Mine" is not mere silly sentimentalism. It expresses a need and

a desire, rooted in deeply underlying fundamental traits inherent in human nature.

The human hand, marvelously designed and created, is an instrument of power and skill in craftsmanship, and is almost indispensable to man's success in the realm of the physical environment. By and through the hand are transmitted and expressed the creations of his mind and the welling emotions of his heart into sculpture, music, painting, building, and the cultivation and improvement of crops. Little wonder, then, that the hand has come to be a symbol of power, achievement, authority, and union. Edwin Markham asserted that there is enough evidence of creative intelligence in one joint of the thumb to put utterly to rout all the arguments of the atheists. The hand is, furthermore, employed much as a symbol of encouragement and support, to transmit strength, sympathy, and understanding.

The ordinance of the laying on of hands serves to objectify a connecting link between man and Deity and the fact of God's power being entrusted to divinely called ministers, who, by obedience and godly quality of life, stand in the stead of Christ as transmitters of heavenly gifts and blessings. Thus is vivified the concept of the reality of powers and beings in the generally unseen world.

Bearing all this in mind, we can better appreciate the purpose of this ordinance in its various phases. Particularly is this true when we consider the profound implication in Doctrine and Covenants 17: 8, in that one of the duties of the elders of the church is "to confirm the church by the laying on of hands." For the word "confirm" is derived from the Latin *confirmare*: to make firm; to validate—give legal force to; to give assurance of the truth; to strengthen, as in an opinion or a habit; to establish—make enduring (Webster).

The following is achieved in the laying on of hands in the blessing of children:

1. A public expression of gratitude and justifiable pride in the miracle and blessing of a new life, complementing the estate of family and home;
2. A deepened sense of the "sacredness of childhood";
3. A sublimated sense of parental part-

nership with Deity in a most sacred stewardship over life and personality;

4. A realization of responsibility on the part of (a) the immediate family, (b) the church as the spiritual family, and (c) the priesthood who is "to feed the lambs."
5. An ordinance of dedication and pledge (a) of the child to God and God's purposes; (b) of the parent's energies and means to the stewardship of parenthood; and (c) of the church and its priesthood to the aid and support of the child and parents.
6. Humility of spirit in the recognition of duty to labor with God and Christ for the unfoldment and maturing of personality to highest usefulness as a citizen of the kingdom of God, and, consequently, as the best type of citizen and person in civic life.

The laying on of hands in ordaining ministers objectifies: 1. Man's acceptance of and submission to the divine call of God to him. 2. God's recognition of man's acceptance, and the sealing of the covenant. Doctrine and Covenant 83: 6, ". . . for whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies; they become the sons of Moses and of Aaron, and the seed of Abraham, and the church and kingdom and the elect of God; and also all they who receive this priesthood receiveth me, saith the Lord, for he that receiveth my servants receiveth me, and he that receiveth me receiveth my Father, and he that receiveth my Father receiveth my Father's kingdom. Therefore, all that my Father hath shall be given unto him; and this is according to the oath and covenant which belongeth to the priesthood. Therefore, all those who receive the priesthood receive this oath and covenant of my Father, which he can not break, neither can it be moved; but whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come." 3. Dedication of the minister, together with his powers, energies, abilities—even his whole life—to labor for God for the sake of mankind; to bring men to Christ and, through Christ and the gospel, to perfection. 4. An obligation to holy living, intensified by the consciousness of the holiness of the work. This that the man of God may have "power" to represent God and minister for him.

"The rights of priesthood are inseparably connected with the powers of heaven: and that the powers of heaven cannot be controlled nor handled, only upon the principles of righteousness, that they may be conferred upon us it is true, but when we undertake to cover our sins, to gratify our pride, vain am-

bition, or to exercise dominion or compulsion over the souls of the children of men, in any degree of unrighteousness, behold the heavens withdraw themselves, the Spirit of the Lord is grieved, then amen to the priesthood, or to the authority of that man."—Joseph Smith, Jr., in *Times and Seasons*, Volume 1. (Also in *Unity*, November, 1916.) This power is dependent, not so much on a high "I. Q.," or adroitness, shrewdness, or cleverness, as on an incorruptible goodness. A man is ordained by the *power of the Holy Ghost* in the one who ordains him.—Doctrine and Covenant 17: 12.

A consciousness of God's fatherhood, Christ's compassion, and a divine concern for human well-being is achieved in administration to the sick. This is not only a concern about suffering, but also about health. A full normal capacity to enjoy life—to receive and to return all possible—is not the lot of a person who is handicapped by either organic disease and pain, or spiritual discouragement and suffering based on functional disorder. There was a time when medical science considered man's body as something separate from man's mental entity and so treated disease on that basis. The Scriptures, however, have from the first declared that body and spirit properly integrated constitute the complete man. Today, medical science and psychiatry agree that body and mind are meant to be a unity, not separate entities. The greatest hope for well-being is when the person is a harmoniously adjusted being. In other words, when he has achieved *wholeness*. Jesus said to the woman who was healed by touching the hem of his garment, "Thy faith hath made thee whole."

In this ordinance, then, we come to see the superior comprehension of God relative to all our needs and that the major concern of Deity has been to effect *spiritual* healing. Organic disease (illness caused by basic physical disorders) influences the mental and spiritual outlook and reaction. It is asserted, however, that more ailments are the result of personality maladjustments than of organic causes. Let the spirit and mind be adjusted, and often physical pain and incapacitation will vanish. A well-adjusted mind in a disabled body often will help a person to make a much better adaptation to life's situations than frequently is the case in which an organically sound body is sabotaged by a greatly disturbed and distracted mind. It is desirable, of course, that a sound mind should have habitation in a sound body. But of the two, it becomes apparent that a sound mind is the more vital. And we should be aware that a person who is maladjusted is sick and suffers. The

general attitude on this score needs re-adjusting. We often contribute to the suffering of maladjusted persons by lack of intelligent, sympathetic ministry. Persons are sensitive beings, delicately constructed and adjusted. Sympathetic and understanding ministry—not pampering ministry—is needed. Christ had compassion on the suffering. He cast out "devils," and some of these maladjustments are devils. They furnish a condition that Satan uses to every disadvantage of and hurt to the sufferers.

In what way does the ordinance of laying on of hands have application in such situations? Here is found place for one of its most outstanding services. For often the basic need is the assurance of divine concern and the sense of the touch of the hand of the Great Physician. The laying on of hands by the servants of God, in humble and intelligent petition, makes a connecting link between the Heavenly Father and the affected person—an extension of God's and Christ's hands and power and blessing through the hands and person of the elder. It gives the sense of leaning on and being supported by the Everlasting Arms (Deuteronomy 33: 27). Often that is needed more than medicine. A wise old physician once asserted that in his practice a cheerful attitude and personal interest did his patients more good than all the medicine he prescribed.

In view of the mental or psychological factors involved, is there then any direct healing at all? Certainly! God's power is not restricted to psychological reaction and mental suggestion. Neither should it be concluded that because he does operate through these channels that it is any the less divine healing. God will employ every available legitimate agency at his command in his labors of love for his children. At times, he will combine these various agencies and focus them in particular instances, so that the concentrated power may help to pierce the armor of ill-forces about the person afflicted. This unifying of the best of divine forces and agencies is made available in the laying on of hands in administration. Prayer is helpful. Suggestion is helpful. Each has its place. Administration is a combination of both. There can be no effectual ordinance of laying on of hands without intelligent, sincere faith, wisdom, and fervent prayer.

An exceptionally valuable instruction is given to the church in Doctrine and Covenants 42: 12. It involves a viewpoint beyond this life and an understanding of eternal things: "If they die they shall die unto me, and if they live, they shall live unto me." Too many people pray for the sick on the basis of the sparing of the physical being for the sake of the physical and temporary alone.

God wants us to get the viewpoint of eternity.

Now let us be assured that when we are properly attuned to God, there is more than suggestion in administration. There is the working of the supreme power added to our own feeble powers, far over and above anything we can do. This fact has been repeatedly verified in the experience of the elders. We know it is true. We cannot always explain the how or why, but we do know that it happens. Something is achieved and the *church* is *confirmed* thereby.

Laying on of hands for confirmation of baptized persons achieves a completion of the steps of obedience which seal the baptismal covenant. "Then laid they their hands on them, and they received the Holy Ghost."—Acts 8: 17. In this, the process of the new birth nears completion—which is when the gift of the Holy Ghost is bestowed. This is not always experienced while hands are imposed nor always immediately afterward, though there are instances both ancient and modern in which it did so occur. At times, it is like a gift earned, but with the condition that it may be held in reserve until, in God's wisdom, the opportune occasion arrives for its utilization to the best and most telling advantage. There is achieved, furthermore, the sense and experience of entire forgiveness of sins—purged therefrom by the refining and cleansing process of "baptism with fire," co-ordinately with our full adoption by Deity. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption; whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Romans 8: 2, 14-17. "Did not our hearts burn within us?" is the way the disciples who walked with the risen Christ expressed it (Luke 24: 32). We may say, then, that in and through the laying on of hands of the elders is achieved the transmission of the most precious and significant of all gifts in earth—life, the gift of the Holy Spirit—without which the greatest of all gifts, eternal life, cannot be attained. The bestowal of the Holy Ghost brings to fruition the gifts of the Spirit: (a) enlightenment, knowledge, (b) comfort, (c) prompting, (d) strength, (e) revelation, (f) guidance, (g) testimony, (h)

assurance, and (i) wisdom, to the end that the fruits of the Spirit, the Christian graces, may abound. The newborn babe in Christ, now emerged and in unreserved consecration before the altar of God, ready to respond to the call of the kingdom of heaven, further commits the eldership to aid and nurture this new life to its unfolding into the full bloom of spiritual maturity. There is also given herein, an expanded measure of the significance of the word "confirm" by the laying on of the hands of the elders.

Laying on of hands provides for the special work of the evangelist in conferring patriarchal blessings. This is no doubt intended by Deity to help "confirm" the church (collective body) in the larger import of the term. The calling of the evangelist to be "a father to the church" places him in a position of trust and influence to do much in "confirming" the church. This is likewise true of the purpose of "other occasional blessings," which may have been kept altogether too *occasional*, when Deity has intended a deeper and fuller significance of the ordinance of the laying on of hands of the eldership, in general, to truly "confirm" the whole church. As specified in Doctrine and Covenants 17: 8, there appears to be a rather clear distinction indicated between the two statements that the elders are (a) "to confirm those [individual persons] who are baptized into the church, by the laying on of hands for the baptism of fire and the Holy Ghost," and (b) "to confirm the church [collective body of previously confirmed persons] by the laying on of hands, and the giving of the Holy Ghost." It is possible that highly desirable, needful, and entirely legitimate blessings and "confirmings," available through the laying on of hands in the occasional field, await our utilization in conferring, to quote President Garver: (a) "assurance of divine grace to accompany one in his engagements, and (b) for the clearing vision, and (c) strength of heart to hold to the course laid out for him (d) with a view to his enduring to the end." Such blessings would without question do much to "confirm" the church. All of us who come to grips with the grim realities of the terrific impact of sin upon the spiritual life of our people can realize how much the church needs "confirming."

There is, then, in and through the ordinances stemming out of the principle of the laying on of hands a most excellent and fitting symbology that objectifies and achieves:

1. The reality of a connecting link between man and God.
2. The fact of God's operating through

- properly authorized human agents.
3. The extension of God's hands and power through human intermediaries.
4. The fact of Deity's unceasing concern for life to be at its best.
5. The bestowal of the Holy Ghost and diverse gifts of the Spirit for man's profit and salvation.
6. The adoption of the sincerely repentant and obedient into the fold and kingdom of God—into the greater family relationship.
7. A fuller, deeper moving, more intelligent adoration, worship, and service to the Maker.
8. The making steadfast or firm in the course of the new life.

All of which, like the reserve waters at the source of a mighty stream provide constant supply for the steady flow of the best of life-forces, drawn by the gravitation of God's eternal love and purpose to its eternal ocean home—the final fulfillment of divine objective and being—immortality and eternal life.

The movement and influence of the Holy Spirit may sometimes be experienced in an outpouring of mighty power that will penetrate and charge with divine fire and passion to the utmost fiber and cell of the physical man, and to the utmost reach of his spiritual entity. But, more generally, it will be shed forth upon the humble, sincere, diligent, and obedient children of the Lord in a gentle and quiet distillation like the dews of heaven that fall upon the fields in the silent watches of the night. This is made available to our generation, in its original measure of abundance, grace, and love, through the mighty workings of the Father in the restoration of the fullness of the gospel in these latter days.

The Rural Church

(Continued from page 11.)

of our rural congregations dwindle and die?

THE RURAL CHURCH—BIBLIOGRAPHY

The Church in Our Town....Rockwell C. Smith
God's Back Pasture..Arthur Wentworth Hewitt
HIGHLAND SHEPHERDS..Arthur Wentworth Hewitt
Steeple Among the Hills.....
Arthur Wentworth Hewitt
Farmers in a Changing World.....
U. S. Department of Agriculture
Manual for Town and Country Churches
H. S. Randolph
A New Day for the Country Church.....
Rolvix Harlan
Rural Sociology.....Sanderson
Iowa's Vanishing Farm Youth (Bulletin)
Iowa State College, Ames, Iowa
Stewards of the Soil.....Eugene Smathers
Bulletins No. 812 and 661....Cornell University

The Rural Church in Missouri, Bulletin
 No. 225 University of Missouri, Columbia
Rural Sociology.....Carl C. Taylor
Elements of Rural Sociology Newell Leroy Sims
Principles of Sociology.....Frederick E. Lumley
A Study of Rural Sociology.....
J. H. Kolb and E. deS. Brunner
Recent Trends in Rural Planning.....
Prentice Hall
Rural Sociology (Third Edition).....
J. M. Gillette
The Rural Alms House Population of Missouri, Bulletin No. 3....Univ. of Missouri
Plainville—U. S. A......James West

Love Is a Gypsy

By LOUISE WRIGLEY

Love's gown is the mist of a rose dawn,
 Her hair is a moonbeam, airspun.
 The silvery strain of her laughter
 Is echoed where little brooks run.

Her swift gypsy feet swish through violets,
 Those first timid heralds of Spring.
 Crystal tears fill her eyes with deep dew pools
 Like those which to gentian hearts cling.

The daffodil's fragrance enfolds her
 The lily's pure heart is her home.
 Her smile is the glow from the meadow—
 The buttercup sea's golden foam.

Twilight's blue shadow her cloak is,
 The leaves are her lacy-meshed shade
 Her dark, sultry eyes hold an anthem
 Of brooding peace, as yet unplayed.

But her heart's a torch, kindled at dawning,
 Steady-burning, forever alight,
 A bright beacon to guide us by day-time
 And a warm, friendly glow in the night.

Macartney's Illustrations

by Clarence E. Macartney

So vital and suggestive are the anecdotes in this collection that they not only give life and force to sermon building, but in many cases will furnish ideas and texts for new sermons.

Price \$2.50

HERALD PUBLISHING HOUSE

103 S. Osage Street
 Independence, Missouri

The Lord's Prayer

4. "Thy Kingdom Come"

By John W. Banks

This is the fourth in a series of meditations presented at the Appointee Institute held at Independence, August 28 to September 14, 1946. The first three appeared in the issues of January 18, January 25, and June 14.

Since man has had the capacity in higher varying degrees to be sensitive to the tug and pull of the universe (God's heart) about him, his prayer (the sincere desire of his heart) has been "Thy Kingdom Come." There seems to be in man an urge for a fuller and more complete life. This state of perfection, personal and social, he has symbolized in the term, "God's kingdom." That kingdom is ever a coming thing as life, public and private, is in the process of completing, fulfilling, and perfecting.

I'm thankful for that ever-present longing that seems to be at the center of our lives, to live closer to God and to receive his kingdom. We can be grateful for a God who, first of all, inspires us with his divine presence. For there could be no aspiration within our hearts for the beautiful, good, and true in life, or for the coming of God's kingdom, except for the inspiration of his divine initiative. While it is true that the kingdom is within us, it is also true that it is written into the very structure and make-up of the universe about us. God and all life are directed toward realizing the coming kingdom. The creative urge for a perfect life is in our mental and moral make-up, in society and the universe. As that creative urge (God's love) expresses itself, it draws, in a most magnetic way, our spirits, our lives, our society, our world, and our universe on to perfection. In the language of St. Augustine, "Thou hast made me for thyself, and I am restless until I rest

in thee." All of God's creation is restless, in the very nature of things, until it rests in him. To rest in God is to rest in perfection or to attain unity with him, and to attain unity with him is to realize beauty in all life. Apostle John W. Rushton says, "realizing beauty is the synthesizing of unitary parts into a harmonious whole." We would call this social Zion. "Out of Zion, the perfection of beauty, God hath shined."

Only willful disobedience, indolence, and ignorance stand in the way of our success in kingdom-building efforts. These sins dull our sensitive powers of reception to light and power from on high.

It is for us, then, to develop keener sensitivity of mind and heart to God's impelling, loving spirit. Then, we will aspire to answer our own prayer, "Thy kingdom come," and shall most assuredly be inspired in our task. Jesus said: ". . . blessed are they that do hunger and thirst after righteousness; for they shall be filled with the Holy Ghost." When we move toward God and feel his downward reach to us, there will ensue an increasing discontent with what we are and with what society now is. This, in turn, will cause us to revolt inwardly against both. The kingdom will then come in power and beauty in our lives and in the social, economic, and political life not only of our Zion communities but in the nations of the earth. ". . . let my army become very great, and let it be sanctified before me, . . . that the kingdoms of this world may be constrained to acknowledge

that the kingdom of Zion is in very deed the kingdom of our God and his Christ, therefore, let us become subject unto her laws." (Doctrine and Covenants 102:9.) The kingdom having come, all life will be sublimated and conformed to God's most holy and divine will.

We who endeavor to lead should pray very earnestly, "Thy Kingdom Come," and then strive in an equally earnest way to help God to answer our prayer.

The founders of the Restoration Movement were told to ". . . pray unto the Lord; call upon his holy name; . . . call upon the Lord, that his kingdom may go forth upon the earth; that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven . . . to meet the kingdom of God which is set up on the earth; wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, may be glorified in heaven, so on earth, . . . for thine is the honor, power, and glory, for ever and ever. Amen. . . ."—Doctrine and Covenants 65.

What Is "Alcohol Abuse"?

There is alcohol abuse when people allow themselves an inferiority of performance and ability to work, or of lowered capacity for responsibility at times like these, from the consumption of alcohol which does not reveal itself in overt acts offensive to public order or private customs of life, but which renders them less efficient, whether driving a car or an aeroplane, working at a lathe or adding machine, or directing the work or discipline of others.

Such abuse is not that of the drunkard, or of the acute or chronic alcoholic, but of the men or women who drink as they believe in moderation but sufficiently to lower their level of performance below what they are capable of at their best.—Haven Emerson, M. D., Professor Emeritus, Public Health Practice, *Alcohol Abuse a Public Health Problem*.

WE GATHER

Amusing and thoughtful is this brightly pleasant little comedy of the family that decided to move into the regions of "the Center Place."

By Mae Elliot and Orpha Lorance

SCENE I

Setting: Living room stripped of everything but a few large articles of furniture. Some boxes are in sight.

Mother: *(entering and sinking wearily into chair)* I'm glad that room is done. This packing is getting me down.

Teen-age Daughter: No wonder. Getting ready to move in just one week is too much to expect. I don't know what father was thinking of.

Mother: Well, you know it isn't every day one gets such a good cash offer for a house, even in these times. It paid us to vacate quickly, you know. And after all, we've looked forward to moving to Lamoni for years.

Small Boy: *(entering slowly, in doleful tone)* I sure wish I liked beans. *(He crosses room and moves chair, sits staring moodily out the window.)*

Father: *(from without)* Where's my brown coat? I want to wear it on the train.

Mother: *(rising abruptly)* Why didn't you tell me? I'm almost sure I packed it away—but I can't remember just where. Let me see. Maybe—I think—I may have packed it with the bedding—that box near the hall door.

(Father goes out. There is a sound of creaking boards.)

Small Boy: *(still staring out of the window, to no one in particular)* I sure wish I liked beans.

Father: *(appearing at door again)* Nothing in that box but blankets and quilts, and I can't get them back in again.

Mother: *(sighing)* Well, I can't think where else it might be, unless it's in that black trunk. Odds and ends in the bottom, but I packed clothes in the top.

Father: *(withdrawing, muttering)* What a blessing it will be to get started, actually started.

Small Boy: *(moving restlessly)* I sure wish I liked beans.

Daughter: Why do you keep talking about beans? *(Looks toward door and*

bursts out laughing as father enters wrapped in an Indian blanket, holding a feather duster at the top of his head.) Father, what are you doing?

Father: In that old trunk were ten coats, none of them mine. I did find this feather duster though. I thought maybe with these feathers and this blanket I might gather to Zion as a Lamanite.

Mother: *(buckling)* I expect I'd better look for your coat. *(She rises.)*

Daughter: What coat does he want?

Mother: His brown coat.

Daughter: Oh, I know where that is. It was lying on the bed, so I hung it back in the closet. I'll get it.

Father: Never mind. Just so I know where it is. *(Apologetically to mother):* I'm sorry I can't get this stuff repacked, either. It just doesn't seem to fit in right again.

Mother: That's all right. I'll fix it again as soon as I rest a bit.

Daughter: *(sinking back into chair again)* We all need a little rest. I wish I had time to visit all my friends. I'm going to miss them a lot.

Small Boy: I sure do wish I liked beans.

Daughter: *(Half-amused, half-irritated)* Why do you keep saying that?

Small Boy: Beans is what we'll have to eat in Zion.

Mother: Whatever gave you such an idea as that?

Small Boy: Chester Brown told me. He was at reunion several years ago with his Aunt Mary. They were just beginning to eat dinner and Brother Cheville—he's one of the big leaders down there and has a lot of say in things—well, he stuck his head in at the door and called, "The Saints are gathering in goodly numbers. Better open the beans."

(Everyone laughs.)

Daughter: But that doesn't mean we'd all have to eat just beans.

Small Boy: Chester said it did.

Daughter: Chester is a big tease. He's about twice your age, he should be ashamed to torment a small boy. We're to have milk and honey at least; it's a land flowing with milk and honey.

Mother: I expect I'll continue to cook the same kind of meals you've always been used to eating.

Small Boy: Well, that's a load off my mind. *(He slips from chair and goes out of the room.)*

Mother: *(thoughtfully)* I wonder if we don't all have a few erroneous ideas about Zion? I hope I can fit in and adjust myself in the proper way.

Daughter: You'd fit in with the very best of them anywhere.

Father: People are about the same there as here—only better, of course.

Daughter: That's what worries me; probably there's nothing to do there but to be good, and they've had a lot of practice at it. I am trying hard not to use slang—I hope I won't forget; I'd like my conversation to be as dignified and solemn as any of them. It won't be. I can't think we'll have much fun, though.

Small Boy: *(entering with an armful of comic books)* You forgot to pack these.

Mother: *(smiling)* I really don't think we should take them with us. People in Lamoni probably don't read them at all. But you may take Henry Anderson's Book of Mormon picture book.

Small Boy: I'm thankful for that, anyway. I wish he'd make some more books like that.

Father: I wonder—is my umbrella in the closet where my coat is? I want to be sure to take it.

Small Boy: Why?

Father: Why does one carry an umbrella?

Small Boy: But it doesn't rain in Iowa. Zion probably doesn't need rain.

Father: What gave you that idea?

Small Boy: Well, I read in a book at school that the farmers in Iowa do dry farming.

Daughter: *(giggling)* Dry farming means they don't irrigate. It probably rains now and then.

Mother: "The rain falls on the just and the unjust—"

Small Boy: That doesn't seem quite fair.

Daughter: I'm glad I like to knit and embroider things. At least I'll have something to do beside go to church. Though, of course, I'll enjoy that, too. I wish I could have a visit with our pastor before we go. Do you think it would be all right to call on him this morning, father?

Father: I'm afraid not, dear. We can all write him a letter from Lamoni. He's pretty busy at the store right now.

Small Boy: They say at Lamoni the pastor is just like a missionary. He doesn't have a thing to do but go around all the time and see to it that people are good. And the bishop just sits and looks on while his secretary takes in tithing.

People line up and give him their inventories and tithing.

Daughter: That reminds me—I still owe seven cents tithing. Should I pay it here or wait till we get to Zion?

Small Boy (*in alarmed tone*) Better pay it quick—they won't let you in if you aren't paid up. Will they, father?

Father: I don't know where you get some of your ideas. But we'd better finish packing. (*To mother*) I packed the things in the bathroom.

Mother: The bathroom!

Father: Yes, and I cleared off the dresser top, too, since all those things were similar.

Mother: My comb, powder, hair pins, and all? What did you do with them? Where did you put them?

Father: Why? It doesn't matter, does it? I put them in with the hammers and other tools. You have a comb in your handbag, haven't you?

Small Boy: There's the van! They're coming for our furniture!

Mother: Oh, dear, I didn't expect the movers for an hour yet? I'll have to rush.

SCENE II

(Same furniture arranged slightly different. Daughter sits at desk writing. Mother is at her left sewing. Boy is on divan counting marbles. Father comes in door, center.)

Father: Well, how do you like Lamoni so far?

Mother: I'll like it better when I get the house tidied up the way I want it. I've been asked to take part in so many things and met so many people, I'm almost bewildered.

Small Boy: I sure wish I'd brought those comic books along. I coulda traded them for marbles. The kids here like funnies the same as I do. And I had some different ones. Lamoni is just like back home.

Mother: It is just about the same as any town—except—

Father: Except for subtle differences.

Daughter: Mother, will you please listen to my letter and see if I've left anything out? I'm writing to Mavis.

"Dearest, most beloved friend of my past: As I ponder upon the joys of yesterday, I think continually of you and my old friends with excruciating longing."

Small Boy: (*with emphasis*) Excuse me! (*He goes out.*)

Daughter: (*after a little pause*) "I know, Mavis, that you will want to hear all about our new home. It is neither magnificent, nor yet ugly. It is not a palace, nor is it a hovel."

Mother: Dear, why don't you just say it is a nice little cottage?

Daughter: And have them think I haven't developed a bit in the two weeks

I've been here? I wanted to choose words that were stately and dignified. (*reads again*) "Our house is rather small with only six rooms, but only one family lives in it, namely us. It is painted white and has green trees around it and shrubs and a wide, green lawn. The view out to the west is simply excruciating."

Father: You don't mean excruciating, do you? Excruciating means, among other things, painful.

Daughter: I meant it was so beautiful it filled me with pain to look at it.

Small Boy: (*reappearing in doorway and entering room*) What's painful?

Mother: Your sister is talking about the view in the western sky.

Small Boy: Isn't that the truth? It's been full of rain clouds almost ever since we came.

Daughter: I had reference to the sunsets, however—over the western hills.

(*Reads on*) "This is a farming country around here. Lamoni itself, of course, is a town and when college is going on,

several hundred young people are here, too. I saw one boy that looks like Frank Sinatra. He belongs to the summer crew.

But outside the town you can see fields of waving grasses and corn starting to come

up, long rows of it. It is an inspiring sight, though they say we have had too

much rain. My brother is changing his mind about dry farming! Mother says it

rains on the just and the unjust, and I guess it must. Now I'll proceed to tell

you about the people. We've met a lot of the town people, and they're just lovely.

There are meetings on Sunday and prayer meetings Wednesday night and, of course,

Zion's League meetings for the young folks. Mother feels quite at home in the

women's department. Thursday nights daddy drives out to the Old Folks' Home

and helps with the music and so on. They have asked me to help some in the pre-

paration school. I have joined the Girl Scouts and my brother is a Cub Scout.

We are having a big Fourth-of-July celebration, and next fall there will be a

horse show. And, of course, I mustn't forget the reunion. There are no police-

men here, and you can go most anywhere, night or day, without feeling

afraid. Lots of people never lock their doors. I don't think there is anything

bad here except maybe a little gossip."

Mother: (*interrupting, letting sewing fall into lap*) You know, that has worried

me some.

Father: I grew up in a small town. My father used to say, a small town was

a place where nothing ever happened, but what you heard made up for it. He also

said for me never to believe anything evil I heard and only half of what I saw.

There is bound to be gossip everywhere, I guess. I think only a few people take

part in the gossip here. You mustn't let it worry you or weaken your faith.

Daughter: Do you want to hear the rest of my letter?

Father: Of course, excuse me.

Daughter: (*reading again*) "I have had so much fun since coming here.

There is always something going on, and the town young people are friendly and

I feel at home. Sometimes I think—suppose I had my choice and could either

go back there or stay here, which would I do? It would be excruciating."

Mother: Do you have to use that word so many times?

Daughter: (*firmly*) I like it. (*reads again*) "But I want you to know that in

all this wide, wicked, weary world, wherever I go, I shall never forget you—"

Small Boy: (*rolling eyes, melodramatically*) Don't tell me!

Daughter: Mother, make him quit. He can completely spoil any moment of

beauty.

Mother: (*smiling*) Let's not interrupt again.

Daughter: (*picking up letter and resuming*) "And if you ever can come to

Lamoni to live, I shall be excruciatingly happy." And now, father, is there some-

thing you want me to tell Mavis to tell her father?

Father: No, thank you. I prefer to write my own letters. (*In more serious*

tone) I think I shall write him soon, however. I'd like to tell him there is a

subtle difference and really a great one, in living here. Even when you pass a

man on the street, there is the consciousness that he has the same aims and

ideals you have. There is unity of purpose and feeling that colors everything.

Mother (*thoughtfully*) I think I am most thankful for the helps in family

living. So many wholesome things for children to do and learn.

Small Boy: I'd like you to put something in your letter for me. Tell Mavis

to tell Billy that I have a new friend here. His name is Dick, but we call him

Spud. He goes around with me. We play together all the time and we've had

only three fights. We went to the last potluck supper together. Boy, what a

meal! Fried chicken, pie and cake and ice cream and lots of other stuff and (*with a*

satisfied grin) NO BEANS!

***** The Arts and Religion

by Albert E. Bailey, Editor

Four chapters in each of which a noted author analyzes the relation of religion to a special field of art.

Price \$2.50

HERALD PUBLISHING HOUSE
103 S. Osage Street
Independence, Missouri

Maya Civilization

(Continued from page 3.)

Castillo, which Manager Kenneth Graham informs us will be used as a frontispiece in the revision of Brother Hanson's book, *Jesus Christ Among the Ancient Americans*.

Life fixes Mayan civilization as having begun in A. D. 317; does not speculate about it, but states definitely that it began in that year. It does not attempt to go back of that date. The article was written by Sylvanus Griswold Morley, who, *Life* says, studied the Mayas for forty-two years. He is an associate of the Carnegie Institution of Washington.

Says Morley: "It was a brilliant civilization, and it lasted through 1,100 years and two great empires. Yet for all its brilliance, the Maya civilization was unable to cope with the forces that brought it into decline and, finally, into collapse."

ISRAEL A. SMITH.

Evangelism

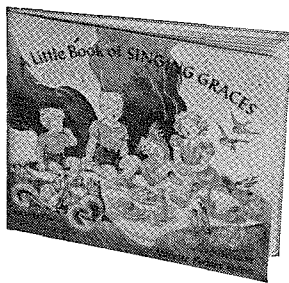
THE MISSIONARY SPIRIT

At the recent conference of the New York District, the retiring district president, Dr. P. L. Weegar, gave one parting challenge to the district. Dr. Weegar had been district president for many years. Always enthusiastic and anxious to see the work of God taken to others, now that he no longer has the administrative burden of the district work, he is still ready to work. "I challenge anyone present here to tell more people about this church this coming year than I do." Very soon there was a response. Here and there were those who accepted the challenge to tell the story of hope and salvation to others. One young woman who attended the recent General Conference told of her experience with her relatives, how she had talked with her sister for a number of hours about the church, its beliefs, and its purposes, and her sister was asking for baptism before she left.

The church needs to accept the challenge. Let the army of witnesses increase in each locality, and we will be happily surprised by the number of those who will be won. How many will accept the challenge this year?

G. G. Lewis.

Let's Make Our Children Happy!



A LITTLE BOOK OF SINGING GRACES

collected by Jeanette Perkins Brown

Here are nine ways of saying thank you to God. Only the vocal notes are given, so this little book is for children who say their graces and children who sing them. Ages 3-7. Price 50c

Walt Disney's BAMBI

How Bambi learns to stand on his long wobbly legs and to frolic in the meadow with his friends, how he becomes aware of MAN, and how he grows up to become Prince of the Forest is retold here. Many lovely Disney illustrations are included. Price 50c



A PICTURE BOOK OF PALESTINE

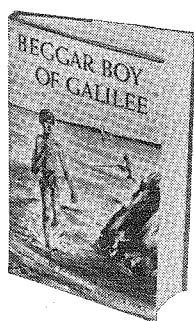
by Ethel L. Smither

What were the houses like? What kind of food did the people eat? How did they "make their living"? What games did the children play? What were the festivals like? These questions about Bible times are answered in this book using fifty pictures to illustrate the text. Price \$1.00

YOU AND THE UNITED NATIONS

by Lois Fisher

Lois Fisher, with a few lines of text and a succession of humorous sketches, presents a great idea so simply that it lands right at the level of daily living. Ages 10 and up. Price 60c



BEGGAR BOY OF GALILEE

by Josephine Sanger Lau

"Thieving little fox!" the fishermen call him. But how else, Caleb wonders, can a beggar boy and his blind father live? Then Jesus comes, teaching a new way of living. Ages 8-12. Price \$2.00

ALICE IN LETTERLAND

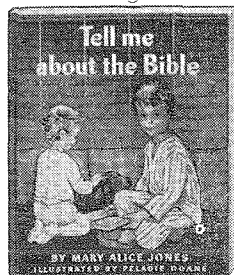
by Joe De Mers

Here in rhyme is one of the most charming and original alphabet books written for modern children. Alice's adventures in Letterland will delight every child with jingles about the things he or she does. Price \$1.00

CLOVER

by Fritz Willis

This story is a tender and beautiful tale of a baby rabbit. It tells of a winter on a farm where Clover comes to visit. This is a delicate and sensitive tale of faith that will live for many years to come. Price \$1.00



TELL ME ABOUT THE BIBLE

by Mary Alice Jones

This story explains why the Bible is called "God's Book" and tells how it came to be written down. By linking the Bible stories with everyday happenings, it helps our children to think of the Bible as a part of their daily lives. Price \$2.00

HERALD PUBLISHING HOUSE
INDEPENDENCE, MISSOURI

The Ground of Prophetic Faith

(Continued from page 10.)

V. REVELATION—ITS UNITY AND CONTINUITY

When one studies the process of revelation in Israel against the background of history, he is amazed to find how clearly the prophets saw into and beyond the social situation in which they lived. While they had a Word of God for specific time, and from their own peculiar vantage points, yet they state the principles which have endured, and which have come down to us so that we today recognize them, at least nominally, as providing the foundation of all stable and enduring social life.

Turning from the prophets to Jesus, we find him taking his stand upon their message, although greatly enlarging and intensifying it. The more we study the saying of the Master, the more we are driven to the conclusion that he is more than the subject of their prophecies. He is, we feel, the author of them. Whatever greatness they had was made possible by and in him. And so, we conclude in our moments of deepest insight and devotion, that "before Abraham was, I am," was merely a statement of simple truth upon his part.

Christ does not attempt to argue or philosophize about the existence of God. He sets himself the more difficult task of revealing him to his contemporaries. The teaching of the prophets about Jehovah is out-distanced by Jesus, and carried on beyond the limits which they had explored. Jesus said Jehovah was a Father, and etched in history forever the type of Father Jehovah was by showing man the kind of Son the Father owned and vindicated. No finer expression of family fidelity has ever been conceived. Material things, as he showed clearly, including the physical body and the whole world of material objects, must be used by man as a stewardship brought forth by the obligation of filial love in the family association. Things must be used to promote fraternity and equal-

ity among all who are destined to be sons of God and brothers of Christ. Whenever love of things stifles the "enthusiasm of humanity" which Christ reflected and which endows man's true nature, ritualism and formalism become superstition.

The words of Jesus, we find, seemed to possess in them the power of association with man's conscience, correcting and enlightening and inspiring man and eventually lifting him above the sordid and the mean life he had inherited. In the lives of those who heard, the words of Jesus set in motion powers through which they could act toward each other as Christ had acted toward them. Charity, the great dynamic of the new order prophesied by those of old, is a fruitage of the revelation of Christ.

So deep and so abiding was this experience that Paul, a Jew skilled in Hebraic philosophy, and who, before his conversion, believed in *one God* beside whom there was none other, *found no confusion in his own mind in ascribing to Jesus Christ the attributes of God.* It did no violence to his monotheism to put Christ in the place of Jehovah. He could freely observe that "God, who at sundry times, and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."

VI. REVELATION AND CONSCIENCE

Revelation appeals to conscience. Conscience is that power within us which enables us to be grafted in to the life which flows from God. While the prophets claim that the word of God is *given to* them, and not *created by* them, they assume that there exists in mankind as normally constituted a faculty for recognizing the authority of their message—something akin to God himself. Conscience, that "stern daughter of the voice of God," is the "lamp of the eternal, flashing into man's inmost soul." Seneca speaks of conscience as "a holy spirit residing in us, the guardian and observer of our

good and evil deeds." Conscience and reason both render man able to apprehend and recognize the voice of God when it is uttered. We must admit, of course, that conscience is a matter of education and environment, as well as representing deep-seated racial inheritance. It is possible so far to corrupt it that it becomes useless in the acquisition of the truth. But the normal man is impressed with the image of the Creator, and has the power, through conscience, of achieving the divine character, although the power be latent. This image comes to life, as it were, when exposed to the spirit of revelation and the latent possibilities become actual. In the *Phaedo* there is a moving passage, showing a friend of Socrates urging the paramount requirement that, in the absence of divine words, man should approach the truth as best he can with his whole reason and conscience. They were discussing immortality:

It seems to me, Socrates, as to you also, I fancy, that it is very difficult, if not impossible in this present life to have clear knowledge concerning such subjects; but that, on the other hand, it is the mark of a faint-hearted spirit to desist from examining all that is said about them in every way, or to abandon the search so long as there is any chance of light anywhere. For on such subjects one ought to secure one of two things, either to learn or discover the truth, or, if this be impossible, at least to get the best of human argument (words) and the hardest to refute, and relying on this, as on a raft, to sail the perilous sea of life, unless one were able, more securely and less perilously, to make one's journey on a safer vessel—upon some divine word.—Plato, *Phaedo*, 85 C. D.

Thus, while reason and conscience, unassisted, cannot find God, man does have the power to recognize him when he is revealed. In referring to ancient times, the Scripture has it that "Adam heard the voice of God from the garden." Cast out from the divine presence, man yet retains in his being a racial memory, derived from a common origin, of times when he was with his Creator.

"Ye were also in the beginning with God."

This fact, according to the prophetic point of view constitutes at once both the possibility for man's salvation and for his condemnation. Salvation, if he responds to the divine light, and condemnation as he fails so to do.

The nineteenth century prophet has given an exposition of this same truth in the following language:

And now I give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life; for you shall live by every word that proceedeth forth from the mouth of God. For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ; and the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world that hearkeneth to the voice of the Spirit; and everyone that hearkeneth to the voice of the Spirit cometh unto God, even the Father; and the Father teacheth him of the covenant which he has renewed and confirmed upon you, which is confirmed upon you for your sakes, and not for your sakes only, but for the sake of the whole world: and the whole world lieth in sin, and groaneth under darkness and under the bondage of sin: and by this you may know they are under the bondage of sin, because they come not unto me; for whoso cometh not unto me is under the bondage of sin; and whoso receiveth not my voice is not acquainted with my voice, and is not of me; and by this you may know the righteous from the wicked, and that the whole world groaneth under sin and darkness even now.—Doctrine and Covenants 83: 7.

Many years ago Augustine said, "Thou hast made us for thyself, and we are restless until we rest in Thee." The prophets assumed that man has within him the faculty for recognizing and responding to the voice of God; and that man has not done so, on the widest scale and in the long course of history, presupposes the doctrine of agency; which is also part of the prophetic faith, about which we shall have more to say later.

Trouble, in itself, is always a claim on love.

Presenting: Charles Johnson

The first in a series of personality sketches of Auditorium employees

By BILOINE WHITING

"Nursemaid to the Auditorium" might be the title for Charles Johnson, otherwise known as the building superintendent. Charlie, with his crew of ten men, keeps the Auditorium, Stone Church, Rest Haven, and other church properties in repair and good running order.

Under his supervision comes everything from a stopped-up sink to the roof of the Auditorium, which, he says, "is my biggest problem."

Charlie handled some big build-ings when he had his own construction business in Minnesota, but he had never worked on a building with the peculiarities of the Auditorium.

For instance, there's the leaking roof over the First Presidency's office.

"It's only because the building isn't finished," he said. "You see, there are expansion joints in the roof that allow for swelling in the heat, and . . ." Here he went off into the intricacies of the construction of the building that somehow escaped your reporter. At any rate, until the dome is finished, Charlie and his men must coat the roof every three months to keep the presidents' desks dry.

One of his recent jobs has been revamping the electric wiring in the building.

"We arrange and wire the loud speakers every possible way to try to improve the acoustics for conference, but I guess that too will have to wait till it's completed. When the main auditorium is finished with acoustical plaster and tile, we should be able to hear very well."

Being completed now are six new restrooms, several offices, and a new library room, and the installation of a new boiler.

"That boiler should cut down the coal bill," he said. "We burn six carloads of coal every winter now."

Besides heating and caring for the offices, Charlie has as many as eleven banquets a month, scout meetings, and church school classes to prepare for.

The F. B. I. gave him a lapel pin for identification when President Truman spoke in the Auditorium. Charlie also says he enjoyed the visit of Ex-governor of Minnesota Harold G. Stassen.

When April 6 arrives, it's not the conference crowds that trouble him, he says, but the loose candy wrappers, chewing gum, and lost children.

"I don't blame the kids though, because when I first came, I couldn't get my directions straight. North will always be east to me in the Auditorium."

Before coming to Independence he had served as associate pastor at Minneapolis for six years and as pastor for four and one-half years. "We tried something when I was pastor in Minneapolis that might work here in the Auditorium," he said. "For months up there we had been trying to get the church basement finished. I gave pep talks and preached sermons about it, but the adults just weren't interested in repairing the basement. Then one Sunday I asked Lydia Wight, our church school superintendent, to move the children's classes upstairs and have the adults meet in that basement. You know, they didn't meet there more than twice before they started to finish it.

"I just wonder how that would work in the Auditorium."

Preparation for the Temple

By D. B. Sorden

Text: "And David said, Solomon my son is young and tender, and the house that is to be builded for the Lord must be exceeding magnifical, of fame and of glory throughout all countries; I will therefore now make preparation for it. So David prepared abundantly before his death."—I Chronicles 22: 5.

THE THOUGHT of a holy temple erected to the Lord inspires men's minds. Although we are talking about Solomon's Temple, the man responsible for it was David. But David had done things against the will of God and was not permitted to build the temple. David had ordered a numbering of the men of Israel, that he might know how many fighting men he could count on in another war. This was displeasing to God who sent an angel of destruction to immediately reduce the number of these men. Many thousands were soon killed and David quickly and thoroughly repented, requesting God's vengeance to be turned on himself and his family. God ordered the destruction stopped, and on this spot where the deaths stopped, God commanded David to build an altar.

Some men always take life at its narrowest dimensions. They do as little as possible. Their constant thought is how little will suffice. But real saints and heroes are of another mind; their question is not how little but how much they can give. They take life at its largest and its best and expand it into uncommanded meanings. This was what David did, and so instead of merely an altar which the Lord commanded, David at once wanted to build a temple. He wanted to do more than was required of him. While God did not permit David to build the temple, the prophet of the Lord said to him: "It was good that it was in thine heart." David was near his grave when the brave words of our text were uttered: "And David said, Solomon my son is young and tender, and the house

that is to be builded for the Lord must be exceeding magnifical, of fame and of glory throughout all countries: I will therefore now make preparation for it. So David prepared abundantly before his death."

I want to point out some truths found in this verse. First, there is a disabling power in past sins. David was a very successful man. No one would think of calling his life a failure. From being a shepherd to becoming the great king who had given incalculable service to Israel was quite a step. But, despite all of his success, his hands were stained with blood and he was forbidden to build the temple to the Lord. The plan that he hoped would crown his life was frustrated because of the sin of a past day. This fact was seen long before David's time, when, because he had grumbled and was impatient, Moses was not permitted to enter the promised land. His sin, like that of David's, was forgiven, yet crowning all of his service to Israel was denied him, and he never set foot in the Caanan of his hopes. The thing that barred his entrance was his past sin.

We know how sin can make utter ruin of a life. The best of men can forfeit much during the brief time when they neglect God. A second truth we want to consider this morning is that we must have lofty estimates of what we undertake. David said the house of the Lord must be exceeding magnifical, of fame and glory throughout all countries. Old age had not chilled the enthusiasm of David. It had not made him cynical or selfish. In his mind, nothing could be too splendid to be lavished on the house of the Lord, for which he was largely going to pay but not be able to build. David was taking no light or laughing view of his life's task. Others might build cheaply, but not David. Jesus al-

ways had a lofty estimate of his own calling. He was building for God. Deep in our hearts should burn the idea that we are builders for God.

Another thought worth mentioning found in the text is that true service may be unrecognized. David made magnificent preparations for the temple—iron, nails, fine gold, cedars of Lebanon. Without the labors and the wealth of David, the temple would never have reached its later glory. Yet no one ever called it David's temple; it was always known as the Temple of Solomon. When men came from afar to view its wonders, it was Solomon whom they praised, not David. The truly great service, that of preparation, may be unrecognized in the judgment of the world.

Perhaps we cannot all do great or glorious things, but we can all help prepare the way for these great things. There is not a good thing we do that does not prepare the way for something greater. There is not a cross we bear that shall not be of service after our work is done. Only, we must not be eager for applause. When the temple of the ages is completed, may we have had a part in its erection, though our names are not mentioned.

It is not marriage that fails; it is people that fail. All that marriage does is to show them up.—Harry Emerson Fosdick.

Cyclopedia of Bible Illustrations

by Paul E. Holdcraft

Apt stories, poems, and incidental facts illustrating Bible truths. Price \$3.00

HERALD PUBLISHING HOUSE
103 S. Osage Street
Independence, Missouri

HOME COLUMN

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

Busy Groups of Women Throughout the Church

The following report of activities of the women's groups of the Central Los Angeles Church was sent in by Halloween Liberto, secretary.

We have a number of working and faithful members in our women's department at Central Church in Los Angeles. At the present, there are four groups. The Fidelis Group is composed of young mothers who give programs, socials, and luncheons. The Myosotis Group is composed of business women. They recently donated new toys for the nursery. The Ladies Aid is composed of industrious workers who do many helpful things. The Prayer and Study Group visits and looks after the needs of sick members seeing that cards of cheer are sent to all.

Brother W. W. Powers, a very fine teacher, is in charge of classwork. At present, we are using *Restoration, A Study in Prophecy* by Brother Elbert A. Smith as a text.

All groups are busy sewing for the bazaar, and a number of articles are being collected for a white elephant sale. A display of dolls is also being made.

In four months, the penny drive has brought in \$205, which will be used to purchase a new gas range. This will enable us to have more suppers at the church to raise necessary funds. The friendly visiting program is another highlight in our program.

We meet quarterly for business, luncheons, and a program of entertainment; the various groups take turn being in charge.

The nursery has been enlarged, beds, play pens, and linens have been donated by the women's department.

We have also adopted two families in Holland, which we supply with food and clothing.

With Sister Izetto Sletto as department leader, we are looking forward with anticipation to a richer, fuller year of accomplishments.

When Sister Harold Velt returned from the Central Michigan Reunion, where she had been teacher of women's classes two summers ago, she

told me of the good work done by the women under the supervision of Mrs. Byron Doty, district leader, and of the almost unbelievable amount of money the ladies had raised at their bazaars. When Sister Doty attended General Conference the following year, I asked her to write an article telling how this was accomplished. She has kindly sent in the following details.

In October, 1939, at a conference of the Central Michigan District held at Coleman, I was chosen leader of the department of women. At that meeting, the annual Liahona Park Reunion bazaar was approved. After the conference, we visited the groups throughout the district, and all were in favor of the project.

Our first attempt was made at the 1940 reunion, at which time \$121.62 was taken in. This appeared to be a very feeble beginning, but all concerned desired to make it better the following year. A total of \$359.00 was raised in 1941. In 1942 the amount grew to \$437.21. The money received during these three years was applied to the improvement fund. In addition to sewing for the bazaars, the women contributed the following for the missionary cottage which we were hoping to build: eleven quilts, sixteen sheets, two sheet-blankets, seventeen pairs of pillow slips, two bedspreads, one throw blanket, five pairs of pillows, eight rugs, eleven quilt protectors, fifty-seven bath towels, twenty-two wash cloths, and two dresser scarves.

In 1943 and 1944, it was decided the proceeds should be applied to a fund for the erection of a missionary cottage. Five hundred forty two dollars was raised the first year, and \$802 the second year. The women also sent \$300 to the Sanitarium for the equipping of a room, besides linen of various kinds. During the years mentioned, more women became interested, and more groups were organized.

Once again the ladies decided to change their objective, this time to the finishing of the main auditorium. At the 1945 reunion the almost unbelievable amount of \$1,025.53 was counted.

In 1946, the objective went through

another change; this time the amount raised was to help build a young people's auditorium. Because of the shortage of materials and other hindrances, the total intake was only \$925.25.

We would not have the readers of this article think that money is our only interest. At each reunion inspirational classes were held for all women.

Many will want to know what articles were made to bring such results. Every member was asked to make something of her own choosing or to give money. Articles of every kind were made including the following: aprons, dresses for women and children, slips and panties for children, baby diapers, comforters, quilts, quilt-protectors, coat hangers, embroidery work, badges and bookmarks, crocheted articles, purses, flowers, aprons, edging for pillowcases, chair sets, vanity sets, rugs, cushions, souvenirs of shells and birch wood, knitted baby sets, booties, sweaters and bonnets, mittens for both adults and children, shoe-bags, dish towels, stuffed toy animals, and surprise packages.

In fact, anything that could be found at a bazaar anywhere could be found at our bazaars. Several groups at different times sent money instead of handmade articles; others raised money through dime books, while still others brought homemade ice cream to sell. The spirit of Zion was manifested in everything that was made and everything that was done.

If there are any questions, I shall be glad to answer them. Address me at 2010 Bay Street, Midland, Michigan.

A Need Fulfilled

Many of the more vigorous and capable workers in the church are found among the young married couples, who are often denied the privilege of making a specific contribution because of the demands of their families.

For some time there has been a growing demand for a Sunday nursery in Stone Church where children under kindergarten age might be cared for during church school and the 11 o'clock service.

To answer this need, one has been established at the corner of Kansas Street and River Boulevard under the able supervision of Mrs. Mae Lockhart.

To make it self-sustaining, Mrs.

The Essence of Life

By Robert J. Miller



Mrs. Mae Lockhart and daughter, Mary Beth

Lockhart is offering additional service to the women of Independence by operating it through the week on a pre-kindergarten basis.

A clean, shady yard has been fenced in for supervised play periods. The homelike appearance of the inside of the house lends a desirable atmosphere for mealtime and rest periods.

Mrs. Lockhart has had previous experience in day nursery work in Kansas City, having served in the University of Kansas hospital day nursery, The Plaza nursery, and the Westside nursery. In addition to this, she has had one year of training at the Kansas City Teacher's College.

The nursery is a nonprofit, self-

supporting institution designed primarily to enable young parents to participate in the work of the church, both as students and as teachers.

It is operated by a board of management and is sponsored by the women's department of Stone Church.

(Local readers interested in this service may obtain full information by calling Mrs. Lockhart, Independence 3997.)

For as one star another far exceeds,

So souls in heaven are placed by their deeds.—Robert Greene,
A Maiden's Dream.

If death is the ultimate end of all men, as some believe, then it would seem there is no purpose in the creation of man and that, perhaps after all, creation is but a series of accidents rather than design in the evolution of matter.

But we who embrace the teachings of Christ, believe there is too much wisdom in the order of things throughout the infinite reaches of space to doubt the fact that back of it all is a wise and intelligent Creator whom we call God. We believe there is a wise purpose in all the acts of creation. We believe man was created for a definite purpose—and we are interested in that purpose, because WE ARE MAN. We are interested in the intrinsic values of this life, as well as in the life to come. We seek to comprehend God's purposes in us, because therein lies the solution to objective living.

We of the Reorganized Church of Jesus Christ of Latter-Day Saints believe man to be the finest creation of God, predestinated by him to become his sons by adoption through Jesus Christ (Ephesians 1: 3-5); and that they who overcome (Revelation 21: 7) will dwell in his presence and be the Church of the Firstborn (Doctrine and Covenants 90: 4). We believe "to overcome" means the refinement of character and the true exercise of the laws of love as taught by our Lord.

We further believe that such as can overcome will be given the powers of sonship, and will "see as they are seen, and know as they are known, having received of his fullness and of his grace"; and that these "he makes equal in power, and in might, and in dominion." (Doctrine and Covenants 76: 7) THIS IS THE ESSENCE OF LIFE FOR US.

A Vital Religious Philosophy

Number 34 in a series of radio addresses on the subject:
"The Social Philosophy of the Modern Prophet"

By J. A. Koehler

IF SOMETHING should obstruct your breathing for even a minute, your body would make its hardest fight to get air in and out of your lungs. If you were denied fluids for any great length of time, you would cry out for water! Deny any normal person the things that are absolutely requisite to life, and he will begin (at least his body will) to put up a fight for life. For self-preservation—which means the preservation of life—is the first law of nature.

Vital affairs are not the concern of only some categories of human beings; they are the concern of all. For the nature of all men is such that their lives depend primarily on the satisfaction of vital needs. Religious man or not, if he has a normal mind and a healthy body, if life is desirable to him, he will have a care about vital affairs. Whatever the differences in men's views respecting vital affairs, they are the primary necessities of all, religious man or not.

In the beginning of man, the struggle for life was probably a struggle with natural forces—with wind and wave and weather. It is still necessary to resort to natural forces to sustain life. But the great problem of life today lies in the social world. As civilization marched on, people became more and more dependent on social arrangements for the preservation and enrichment of life. To order social relations aright has come to be a very vital problem.

You see evidences of that truth on every hand. Labor unionism—which is an endeavor to improve the relations of employers and employees;

which are social relations—is part of that evidence. Go on up the line of human relations until we come to the business of the U. N. A., and from beginning to end we see evidences that vital affairs have come to be social affairs.

Now, that is simply to say that we satisfy our vital wants today through the conduct of social affairs. The truth is that industry, matrimony, and government—which are the primary vital affairs—have been the first concerns of man ever since there were any peoples. Industry is a social affair because "human" life cannot be promoted except through social arrangements. And that means that social affairs are at once vital affairs.

From the point of view of Latter Day Saints, it is significant that the first interests of the genius of Bible religion—of prophetic Judaism and Messianic Christianity, that is; which, to us, is the true religion—it is significant, we say, that the first interests of true religion were and are vital interests. The first requirement of that religion was then, as we believe it is now, to conduct the primary affairs of all peoples—which are industry, matrimony, and government—in accordance with the will of God. It is required of God that vital affairs shall be grounded ethically, righteously; otherwise economic endeavor—which is vital endeavor—will not be efficacious. Jesus said that our first concern in the conduct of economic affairs, or in our endeavors to satisfy vital wants, should be the "righteousness" of God's Kingdom; which means the righteousness of human living together, the righteousness of economic life. The social philosophy of true religion is a vital philosophy.

I said that the normal man wishes to preserve life. But while all have a care about this life, the man who really has faith in true religion has a care about the next life, too. And this care about what the condition of man shall be in eternity, if there were no other reason, makes true Christian philosophy a vital philosophy. What is the reason? Simply this, that what the future has in store for us depends on our conduct of the vital affairs of the present.

Food, medicine, and all such vital affairs—these, said Jesus, are the affairs in the conduct of which we shape the future. And that is what the modern prophet said: "If ye will that I give unto you a place in the celestial Kingdom"—if you will, that is, that the future life shall be to your liking—you must conduct the vital affairs of the present life aright as in the sight of God. Like prophetic Judaism and Messianic Christianity, Restorationism is a vital religious philosophy.

"The sting of death is sin," said St. Paul in his epistle to the Corinthians. Not the sin, especially, of having given a sick person arsenic instead of quinine, through ignorance or want of caution. But the sin of making money a god, and such like, so that in vital affairs generally we do what is morally wrong; we choose to live by "bread" and refuse to live by "every word of God." We choose the unrighteousness of imperialism and bureaucracy and government by proxy and the rest, rather than the morally right way of governing industrial affairs—which Jesus called "the righteousness of the kingdom."

The time of death is a matter of comparatively little concern to the believer in true religion who has conducted himself aright in vital relations. What is of comparatively much greater concern is that, in the next life, because of the immorality of this life, there shall be "weeping and wailing and gnashing of teeth," or "everlasting punishment."

The philosophy of true religion is a vital philosophy, because the ends

of true religion may not be reached except through devotion to "right" doing in vital relations. That end is personality. Call it the perfection of the moral nature or the sanctification of the soul or "the measure of the stature of the fulness of Christ" or Christian manhood or whatever you choose to call it. The history of man abounds in evidences that the manner of conduct of vital affairs, the ways in which persons and peoples get their livings, or sustain life and seek to enrich it, has a direct bearing on personality or the cultivation of the soul. There is no question about it, we know positively that the instincts of man tend to manifest themselves in accordance with the stage-setting of the individual's life. That stage-setting is society. And the principal affairs of men in society are vital.

From what many persons call "practical" considerations, it is necessary that there should be a vital religious philosophy. Look over the political records of even the best men you know, and you should see indications that only religious convictions and sentiments of righteousness in vital relations have power to restrain persons generally from yielding to temptations which bear heavily on the vital interests of peoples.

Who will deny that the proper way to live this life—the proper conduct of vital affairs—is the way which promotes man's well-being and happiness *here*? And that promoting of human well-being *here* is the only guarantee there can be that religion is the way to secure the interests of the hereafter. Religion can have no way of demonstrating its capacity to promote the eternal life except by making this temporal life an implementation of a vital religious philosophy.

There are no evidences that a religion which is not a philosophy of vital interests accords with the requirements of man's nature and being. There are no evidences that such a religion is a true religion.

The pressure of the need of a

What Are Your Assets?

By L. W. Hastings

What would anyone of us have left were our material possessions swept away?

Explosions, tornadoes, high waters, fires, and transportation wrecks have left quite a few people destitute of this world's goods in recent weeks. Some have lost loved ones, too. For these reality is harsh.

What remaining assets do they have? That depends largely upon their objectives. What are yours? Strictly material? Or do you give some thought and time to being a genial, helpful neighbor? And do you consider the Master, Jesus, and his philosophy of life of any importance?

A few years ago, a dairyman was caught in the wake of the Ohio River overflow. From his youth, this dairyman had been raising and improving a choice strain of Jersey cattle. In his early fifties, his herd had an estimated value of forty thousand dollars.

Into the improvement of these choice animals he had invested years of scientific study, planning, work, and a part of his heart. Now the product of his work was swept away. He was very much depressed. What was the use?—he must have thought. It might happen again.

In his hours of grief, he had overlooked his remaining assets. He hadn't, of course, counted on drawing from this treasury. Perhaps he wasn't even conscious that he had built up security with which to meet that terrible day.

The dairyman's land and buildings had lost little of their previous value. But their worth was minute in comparison to his other assets. Having imparted a portion of his heart to his home and another portion to his community, he was in good

standing with his companion and his neighbors. As a believer in God and Christ, there is no information available.

His appreciative, helpful companion stood by to give help and encouragement. The wealth of good will he had built up hadn't been washed away. Nor had his wealth of knowledge.

The dairyman's purpose in cultivating friends was not for material gain nor financial security with which to meet disaster. It was a joy to him to labor for the good of the community. The quality of his business was a center of pride to his community. Let a man of his character and mental stature sink? Never.

His friends included the unprosperous as well as the prosperous. Quite a number of these were spared from the flood. And before the waters had subsided, his friends made plans to raise funds to replace his loss in highbred Jersey cows. These plans were completed.

What are your assets today? Do they represent material things only? Cash, a car, a house, land, or a few head of livestock?

The Master has admonished us to "Lay up treasures in heaven." Treasures in heaven will not rust, he tells us. Neither can they be swept away in a tornado or washed away in a flood.

Laying up treasures in heaven, according to the Master (Matthew 25), consists in part of building good will among your fellow men; giving meat to the hungry, drink to the thirsty, haven to the worthy stranger, etc. This done to the best of your ability, have no fear of the tornado, flood, earthquake, or an accident. These evil forces cannot demolish such high quality assets.

vital religious philosophy is to be seen in the turns of events in matrimony as well as in industry and government. The whole human family faces a crisis in all moral relations. Only when religion—true religion, I mean—has functioned as the all-inclusive interest of man has there been deliverance from such evils as distress men today.

We have had enough of speculation about eternity. We have had more than enough "vain babblings" which "increase unto more ungodliness." It is time, high time, past

time, to reground the vital affairs of life in a vital religious philosophy; in a true philosophy of social life.

Well, that is what the social philosophy of the modern prophet is. It is a vital philosophy. It is a system of *ethical* principles in which the vital affairs of peoples should be grounded. The crisis of civilization, which arose out of the misconduct of vital affairs, is reason enough for the advent of the modern prophet with his vital religious philosophy.

Are You "Sifting" Someone?

By Jessie Heide

What you do so thoughtlessly and independently may be putting someone else out of the church. Had you thought of that? The author discusses frankly and realistically some of the common faults that send other souls astray.

IT SEEMS TO ME that we consistently underestimate our influence over each other; we don't realize what a profound effect even our thoughts have over our associates. Despite the good advice "keep your thoughts to yourself" often passed out, I do not believe that it is possible to do such a thing. "As a man thinketh, so is he."

Good thoughts can be cultivated. It is more difficult for adults to cultivate them than it is for younger people. For that very reason older people should work hard to do so, because they are the ones who have the real influence over younger, more malleable minds.

During the economic depression of the early thirties, many drifted away from church influence, and people said, "This is the sifting time." Then the high wages of the war years produced such a feeling of overconfidence, that many turned to trust the arm of flesh only, and people again said, "This is the sifting time."

ALTHOUGH I WAS too young to understand (and, anyway, we were fortunate in the little, "out-lying" branches that we didn't hear much about it), I presume that people said, "Surely this is the sifting time," during the crisis of 1925. I know little about it, except sketches I have read. Events seem stilted when viewed even twenty years later. But one outcome of this "shake-up" isn't at all cold or impersonal; it's alive—terribly alive: that is the loss of thousands of souls. Oh, I know

there were only a few hundreds who "dissented," or "protested" enough to leave the church and most of them returned in their hearts even though many could not sacrifice their pride enough to return literally.

Those whose pride was not brittle enough to break and allow them to return lost not only themselves, but their children and grandchildren, and even their great-grandchildren. Even many of those who did return lost their children, their most beloved, to the church. Many of them have their names on the church records, but many more are not even listed among the membership. What's worse, some who remain are disgruntled and "picky."

THE LOSSES sustained from this episode of our church history are as nothing when compared to the countless thousands (literally!) who have been sifted away by the insidious crumbling caused by the placid indifference on the part of some of us all the time and by all of us part of the time. The inertia of this carelessness at times seems to nullify the hard-won gains of our missionary force.

I don't want to hurt anyone's feelings, I merely want to cite some examples whereby we may draw up some guidelines for our future actions: We must think before we do things which are contrary to the ideals of the organization with which we are affiliated.

We should think, "Whom am I 'sifting'?" We often hear this philosophy expressed: "If I choose to forsake the ways of righteousness, whose business is it? Surely 'they'

shouldn't worry about my soul's salvation if I don't. And I'm doing nothing wicked anyway." Perhaps not. But do we think of the persons that we influence? They may take our negativism and carry it much further than we—even to the destruction of their own happiness.

We do not need to do such a startling thing as leaving the church to create havoc in some young mind. A flagrantly indiscreet or unconventional act is frequently the deciding point for a doubtful youth—particularly if it is committed by one of his current heroes in the church. Some say, "If he is weak enough to waver or be so strongly influenced by other people, he may as well be sifted out. He never will do the church much good anyway." Now, is that fair? He can grow only by learning the answers to his problems. Besides that, did Christ value a soul by what he could do for the church? It seems to me he was concerned mostly with what the church could do for each individual.

I know of a young man whose wife and friends worked to convert him and he was seriously considering being baptized when he went to work in a place where a church member in good standing persistently repeated bad stories, with much blasphemy. Needless to say, that man decided that he could find finer associates outside the church membership. It was the turning point for him.

I once knew a woman who left her husband and children, setting an unrighteous example before her brothers and sisters. Soon her mother followed her example and broke up her home. Could we be influencing our parents as much as they influence us?

Another thing which appears to be hindering some young people is the failure of priesthood members and others with influence to give a concrete "Yes" or "No" answer to questions which are put to them. It is well and good to let one decide little problems and temptations by himself if he has his philosophy and his ultimate goals well defined in his

In praise of

THE OSTRICH

Or, How to save your sanity, in one easy lesson

PEOPLE WHO refuse to face the facts of life are often lampooned and compared with the ostrich, who is supposed to stick his head into the sand at the approach of danger.

Whether the ostrich really does poke his head into the sand seems to be a debatable point. Have human observers seen him under all conditions in which he must live in his wild state? We can't be sure.

It is known that some other inhabitants of the desert flatten themselves to the ground for protection when the terrible sandstorms, blown up by high winds, pelt them with rocks and sand so fiercely as to kill any animal that does not know how to protect itself. The camel, for instance, is said to lie close to the ground, and has the power of con-

mind. But most persons don't have these things clearly figured out until late adolescence or early adulthood. An occasional, "Yes, that would be a wise thing for you to do," or a "No, I wouldn't do that," *with good reasons explained*, is in order for the average busy young person. They all feel disappointed to think that they are regarded as so unimportant that their questions need not be considered; the more intelligent ones often draw the conclusion that "Brother or Sister So-and-So hedges and evades an answer because he doesn't know what the Scriptures or church ruling says on that phase of life." Could the young people be correct in this feeling? Or are we merely condoning ourselves that we want them to develop their set of values by themselves, when really all we are doing is shirking our responsibilities?

It seems to be impossible to sift just one person. Our influence reaches too, too far.

tracting his nostrils so that the sand cannot get into his lungs.

Perhaps the ostrich is wiser than those who laugh at him, and sometimes saves his life by putting his head (which is conveniently small for the purpose) down into the sand. Standard reference works say nothing about this, but such works are written at desks, which are poor places for research in natural history. Few men know all that is to be known about the life of any wild creature.

The ostrich is no coward. He can kill a man, if aroused, though he doesn't do it for fun or in malice. He can outrun a horse, though he may prefer to save his dignity by fighting. Only when he is confronted with overwhelming danger does he become an escapist. With his vestigial wings, he cannot fly. So, like a poet, he escapes with his imagination!

But the ostrich gives us something more than a ridiculous picture, head in the sand, plumes waving in the breeze. He gives us a philosophy. If it is true that he sometimes saves his life by thrusting his head into the sand, we can learn something from him. The ostrich does not suffer from nervous breakdown. None of his kind go to the asylums. He does not drink coffee, nor smoke, to steady his nerves or shatter them. Has anybody ever seen a hysterical ostrich? He may be a veritable cartoon of a creature, as chinless as Andy Gump, as foolish as a goon, but he knows how to take care of himself. No ostrich ever became a prophet of gloom, none ever spread tales of terror or disaster to frighten the multitude; they do not commit suicide.

Ostriches are better equipped by nature to survive the dangers of the atomic age than men are. Applying his mythical principle of self-preser-

vation, is it any worse to refuse to see dangers that exist, than it is to persist in seeing dangers that do not? If you have ever been in a tornado, you know you must close your eyes and cover them with your arms to save your eyes. You must get under something to save yourself from the fury of the storm. You must hide. It is no time to be facing facts. When the storm is past, you can come out and look around.

The ostrich may or may not stick his head into the sand. If he does, he is a wise bird, and praise to him for the good sense to do what people have not the wisdom to do. If he did *not*, it would be a terrible indictment of ostrich intelligence.

Perhaps it is time to organize, for the benefit of less intelligent humans, an Ostrich International with a chapter in every city. Emblem, an ostrich plume; initiation, dunking the head in a tub of sand; dues, an egg; world headquarters, a sand dune. Who will start the first chapter? This great organization may save us from the prophets of gloom, disaster, and despair. Thousands now living will not have to die; they don't have to be frightened to death. Overcrowded conditions in our asylums will be reduced. Psychiatrists can take a vacation. Doctors will be relieved of prescribing for imaginary ills, and can devote their energies to those who are really sick.

Nobody can calculate what a debt of gratitude we will owe to the ostrich! —P. S.

BAPTISMS

A report from the Philadelphia Branch on June 25 contains information that at the conclusion of a series of sermons on Sunday, June 8, by Bishop D. O. Chesworth, thirteen persons were baptized, four adults and nine children.

Some To Be Pastors

by Peter H. Pleune

This book gives vital and helpful suggestions for every phase of a Pastor's work. Price \$1.50

HERALD PUBLISHING HOUSE
103 S. Osage Street
Independence, Missouri

I Was A Buddhist

The testimony of a girl, who, despite the protest of her family joined the Reorganized Church in Honolulu.

By Edith Toda

Church membership and the effects of going to church have brought to me a conception of God's manifold works and mighty power, as well as the realization of a better way of life. The experiences of my youth were varied. As a child, I associated church attendance with the receiving of Biblical cards and stories Sunday after Sunday with special gifts and candies on holidays. Regular attendance was no inconvenience for me as we lived just a block from the church. However, as an older child, I sought something new in the churches of our environment. Still too young to think very clearly, I was greatly influenced by my grandmother who was a staunch Buddhist.

There is a great contrast between the Buddhist Church and the Christian Church. It was compulsory that we attend services there, especially on designated occasions. Our language school was governed by the

beliefs of the church, just as Graceland is influenced by Latter Day Saint ideals. In Christian services, prayers were uttered spontaneously by people who were seeking aid and inspiration from God. In the Buddhist Church, prayer was replaced with a very formal reading of unknown words, which meant nothing. It was hard to bear at times, but as I learned every word by heart, I was able to tolerate those long, tiring services. Only the songs and stories were comparable to those of the Christian Church. They, too, eventually became boring, and I stopped attending any church. At the outbreak of the war, the Buddhist temples and shrines were seized by the government. This was rather fortunate for me, as I dreaded going back.

Then came the time when I found no significance in keeping the Sabbath Day holy. Sunday was just another day of the week. Much of the laundry, housework, cooking, and mending became a part of Sunday's chores. Three years elapsed without my attending church, and I was graduated from high school. I was entering into womanhood, but I was not satisfied with my mode of living. Something was lacking. I had to find that something, and thus my quest for a new philosophy of life began.

One of my co-workers and I were

discussing religion and its effects on life one day at work. After a while, I accepted an invitation to go to church with her. At first, it was merely formal attendance in seeking some change and relaxation from daily tasks. But as I went week after week, I made new friends and began to feel a sense of belonging to this group of congenial people. After a year, I felt I had found the thing for which I was seeking. My decision to become a member of the Reorganized Church was solemnized in baptism on June 13, 1943. It was during my confirmation that I sensed the friendship of God. I soon learned of the obligations which I ought to fulfill, and, realizing my duty, I participated in various church activities. That service brought me the greatest happiness I had ever known.

Church membership has meant more to me since I've had the opportunity to attend Graceland College. Now, more than ever before, God has become an active force in my life. He is with me every hour of each day and aids me in time of need.

Although my sisters are devoted to me, we have had some heated discussions concerning our churches' aims and beliefs. I found it disadvantageous being the only Latter Day Saint in our family, and, many times discouraged, I thought I would submit and join the others. But then

Here Is the Writer . . .



Edith Toda came to Graceland from Honolulu, Hawaii, where she was a member of Kalihi Branch. A graduate of McKinley High School, she attended Phillips' Commercial School and Honolulu Business College before coming to the States. Her greatest interest is in people,

and she was elected a Crescent at the close of college this year. She is spending the summer in Oregon.

WHERE ARE THE ISOLATED?

To date we have received exactly **NO** letters in response to the June 28 request. Can it be that there are no isolated members? If not, we shall unfurrow our brows and cease to worry about their problems. But if there are, we'll give them one more chance . . . suggestions are still welcome.

New

I would remember the words which the elder spoke in confirmation: "If you are faithful even unto the end, you will some day be a shining light in the kingdom." Now, I do not feel that I shall ever weaken. I am encouraged by my classmates who are working with me toward a common goal—that of building Zion, a city of citizens with "one heart and mind," dwelling in righteousness.

I feel my responsibility to God as a member of his church. If I live up to the best that is in me, I must make constructive use of my time. Regular church attendance will bring me continued inspiration and strength. I must be diligent in my school work, as I have only a limited time for formal education and schooling. By assuming responsibilities, I shall walk further along the road of spiritual understanding. Standards of honor, which I am bound to maintain in fellowship, are clear thoughts and a clean life. As a spiritual pioneer, I must not only retain my love for God, but share that love. As a church member, I hope to fulfill my obligation of imparting to others what I enjoy myself.

Men are influenced by friendship—especially friendship with God. Through it they gain confidence in themselves and acquire a consciousness of the good in those about them. The church provides an opportunity for such development. Those who seek to serve God can begin only by serving humanity.

Membership in the Reorganized Church has meant new purpose in life for me. If I live up to the challenge it offers, I cannot help being a better person.

The Trouble-Shooter

How God Helps in Making Choices

QUESTION: Is it right to expect God to reveal in a patriarchal blessing what profession the recipient of the blessing is to train for or which person he is to marry?

ANSWER: By Patriarch Ray Whiting

God is concerned about the affairs of his children. He wants to direct in the choosing of a career, and in the selection of a life's mate, and in every other phase of one's existence. God, however, seldom if ever, makes decisions for people. He wants us to arrive at our own conclusions after giving due consideration to all the facts.

A patriarch is not primarily a revealer of coming events; he is not a medium, or a fortuneteller. He is, first of all, a spiritual father, an adviser, and counselor. More directions might be obtained in regard to a vocation or marriage from an hour's conversation with the patriarch than through a patriarchal blessing. In fact, I feel that counseling is perhaps the patriarch's chief function rather than the giving of blessings.

The purpose of a blessing is: first, the rededication of the one to be blessed. He who comes for a blessing should be as completely resigned to the will of God as is possible. Such an attitude will, of itself, result in a blessing. And second, the blessing is a blessing. It is the invoking of direction and protection and such spiritual forces upon one as he may need. Blessings more often give direction than decision.

To illustrate. A young unmarried woman came to a patriarch for her blessing. She had opportunity to marry a man not of the church and who wasn't much inclined toward religious matters, yet who was a good man. She wanted direction that she might make a decision. The patriarch was unaware of her desire. Yet in the blessing he was definitely led to advise her to make choices that would keep her in touch with the church



and its people, and not to make choices which would take her away from her work and place in the kingdom. A promise was also given that if she would keep in close fellowship with the church, doors of opportunity would open to her in the future which would permit her even more fully to enter into the work of the church.

After receiving this advise, she thought the matter through again and realized that to marry this man would most likely take her from the church, therefore she did not accept the offer. A very few years later she was married to a Latter Day Saint and is now happily engaged in church work.

Direction in choosing a vocation or in marriage should come mostly as the result of daily prayer, meditation, the weighing of all the factors involved, and a life dedicated to the purposes of God more than through a definite "yes" or "no" in a patriarchal blessing.

Horizons

Meetingitis

By NAOMI RUSSELL

THIS IS NOT written in defense of the late sleepers nor the voluntary victims of *Morbus Sabbiticus*. I'm wholeheartedly in favor of everyone's putting on his best suit and—despite funnies, radio programs, and the urge to go fishing—being at church by nine-thirty each Sunday morning. It's a good habit and, once formed, a fairly painless one. I don't believe, however, in soliciting church attendance via tears or bribery . . . or the threat of eternal damnation. It's a decision every person must make for himself, and the odds are against anyone's deciding to attend regularly if somebody insists on making up his mind for him.

Let me illustrate. Jane, a Latter Day Saint, and Bob, a Baptist, were married four years ago. Before they were married, Bob always attended services with Jane and so, quite of his own will, was exposed to the "gospel message." He liked what he heard and decided to make Jane's church his church. Three weeks after the wedding, Bob was baptized. Everyone was proud of him—especially his in-laws . . . that is, until he was put on the night shift. When Bob started working the twelve to eight, he went to bed on Sunday mornings instead of going to church. Jane's family couldn't justify that . . . they thought he was getting weak in the faith, and they told him! They said if he couldn't stay awake a few hours for the sake of God's work, he'd better get another job. And then Bob told them.

Jane tried to get her folks to apologize, but they held their ground. Consequently, Bob doesn't go to church any more, and Jane goes only occasionally.

Too often church attendance is regarded as an "end" rather than a means to an end. A man's char-

acter is frequently judged by the number of times per week he is seen at church, not by the use he makes of the knowledge gained at church. Sometimes an entire family suffers from meeting-fatigue. Mr. B., a member of the priesthood, hasn't observed Sunday as a day of rest for years. He goes to an early prayer service, thence to church school, thence to preaching, home for dinner, back to church at 2 o'clock for a priesthood class, (after which he visits the people who won't come to church), home for supper, and then back to church for the 7:30 service. He doesn't see much of his family all day, and, by the time the last meeting is over, he's too tired to see much of them at night. On Monday evening, he attends a Book of Mormon study class; Wednesday night he goes to prayer service, and on Thursday, the Men's Club. Mrs. B. is a never-miss-a-meeting-er, too. She teaches a class on Sunday morning, sings in the choir, is president of the women's department, and project chairman of the Needle Club. She spends a lot of time reading and reporting to other mothers on the latest techniques in child-training. Unfortunately, she seldom finds opportunity to employ them in her own home. Neither she nor Mr. B. can find time to enjoy their children. The only place the whole family goes to together is church. . . . Sunday picnics in the country are "out" because both parents are exhausted by what they believe to be their religious obligation. Eight-year-old Jim and eleven-year-old Mary are getting pretty fed up with it and have solemnly promised themselves that, as soon as they grow up, they're not ever going to church again.

Every church should provide, under the leadership of a good pastor, a full range of services, programs, and activities to meet the needs of

all the members of the congregations: the children, the youth, the mature, and the aged. People are so varied in their interests and requirements that they separate into many classifications, and the good church must take account of all of them.

No one person can attend all of these services and activities and do any creative work. Only those who "just sit" can manage it. And frequently they feel very righteous because they succeed in sitting out so many meetings a week. They then turn their attention to others who must work in certain departments, requiring much time and labor for preparation. "He doesn't attend our meetings!" they complain, and gossip, and criticize.

Go to church as often as you can, but reserve some time to put into practice the things you learn when you go. Unless church attendance inspires men and women to live better lives and build happier homes, it is failing its God-intended purpose.

"If an honest man is the noblest work of heaven, a worthy and happy home is the noblest work of earth. Certain it is that such a home is one of the greatest blessings to the world and to those connected with it. If life in the family circle is satisfactory the members of that home can face almost anything undaunted. If it is unsatisfactory, particularly if it is marked by dissension and strife, everything else in life, for those involved in that strife, is undertaken under a handicap.

"The achievement of a satisfactory relationship in homelife, therefore, is a consummation worthy of any sacrifice." —From the Foreword of *The Fine Art of Living Together*, by Albert W. Beaven. Here is a new edition—completely revised for our day and generation—of this standard book on family life. Because of its spiritual insight and its practical wisdom this is an ideal book for those just married or contemplating marriage. \$1.60. Herald Publishing House, 103 South Osage Street, Independence, Missouri.

BULLETIN BOARD

Northwestern Ohio Institute

The Northwestern Ohio Institute will be held in Lafayette Park, Ohio, (Route 81 near Ada) on July 27. Activities will include a 9 o'clock prayer service, a sermon by District President A. C. Wadsworth at 11, basket lunch at noon, song service and recreation in the afternoon.

ETELKA WHITE,
Publicity Agent.

Books Wanted

Mrs. A. M. Rogers, Route 2, Oak Grove, Missouri, is anxious to obtain copies of *Memoirs of Joseph Smith* and *Story of Our Hymns*.

Church Histories Wanted

L. C. Allen, 1509 North Spring, Independence, Missouri, want to purchase Volumes I, II, and IV of the *Church History*.

Church Publications Offered

Having found it necessary to dispose of the library of the late Bishop Benjamin R. McGuire, Sister McGuire is offering a number of out-of-print church publications to interested parties who may wish to acquire them.

Volumes offered include the following: Bound issues of the *Saints' Herald* for the following years: 1873, 1877, 1878, 1879, 1880, 1884, 1885, 1893, 1894, 1895, and volumes 40 to 60 inclusive. Bound issues of the *Sunday School Exponent*, in three volumes, from 1908 to 1913. Six volumes of the *Journal of History* from 1908 to 1913. Of the *Church History*, two copies of Volume I, and one copy of Volume II. *Autumn Leaves*, Volumes 3 to 13, 16 to 25, and 27.

Address Mrs. B. R. McGuire, 314 North Crayser, Independence, Missouri.

Requests for Prayers

Prayers are requested for Mrs. Lois Hornocker Beard, Route 1, Thorntown Indiana, who is suffering from a nervous collapse. She will also appreciate receiving letters from the Saints.

Prayers are requested for Mrs. Phoebe M. Horn of Vale, Oregon, who is recovering from a serious operation.

Mrs. Earl E. Hammon, Box 87, Rural Route 2, Custer, South Dakota, asks the prayers of the Saints for her husband who suffered a stroke on June 17.

WEDDINGS

Higgins-Jones

Mary Lou Jones and Floyd Earl Higgins were married May 3 at the home of the groom's grandparents in Springfield, Missouri. Elder R. H. Evans performed the ceremony.

Jones-Browne

Leolla Browne and Richard Jones were united in marriage on June 1 at the Reorganized Church in Springfield, Missouri. A reception was held at the Browne home following the ceremony. Mr. and Mrs. Jones will attend Graceland this fall.

Benjamin-Brindley

Geraldine Brindley, daughter of the late Mr. and Mrs. Fred Brindley, became the bride of Wilson Benjamin, son of Mr. and Mrs. William Benjamin, on May 3, at the Reorganized Church in West Branch, Michigan. Pastor Ben H. Ouderkerk performed the ceremony. A reception was held in the community building following the wedding. Mr. and Mrs. Benjamin are making their home in West Branch.

Norris-Thomas

Ella Jo Thomas, daughter of Mrs. Mary Thomas of Tulsa, Oklahoma, and Danny Jack Norris, son of Mr. and Mrs. C. E. Norris of Sheffield, Illinois, were married June 17 in the Tulsa Reorganized Church. Seventy Glen Johnson performed the double-ring ceremony.

Mr. and Mrs. Norris will spend the summer in Tulsa, returning to Graceland this fall where both will be sophomores.

Phinney-Hardin

Alberta Lee Hardin and Walter Phinney of Springfield, Missouri, were married June 6 at the home of Elder and Mrs. Francis Bishop, Elder Bishop officiating.

Hield-Millman

Faith Millman, daughter of Mr. and Mrs. Milton R. Millman of Plymouth, Massachusetts and W. Wayne Hield, son of Mr. and Mrs. Norman E. Hield of Detroit, Michigan, were married June 28 at the Reorganized Church in Somerville, Massachusetts. Elder B. W. Leland performed the double-ring ceremony. Both bride and groom attended Graceland College. They will make their home in Berkeley, California, where Mr. Hield will attend the university.

Bryan-Innes

Betty May Innes and Marlin W. Bryan were united in marriage on June 28 at the home of the bride's parents, Mr. and Mrs. William Innes of Castle Shannon, Pennsylvania. Elder T. A. Dershimer officiated at the double-ring ceremony.

Gamet-Williams

Lillian M. Williams, daughter of Mr. and Mrs. E. R. Williams of Rock Island, Illinois, became the bride of Raymond G. Gamet of Portland, Oregon, on May 30 at the Reorganized Church at Rock Island. Apostle D. T. Williams read the double-ring ceremony. Mr. and Mrs. Gamet are residing in Rock Island.

Paterno-Johnson

Betty Theresa Johnson and Kenneth Dal Paterno were married June 26 at the Reorganized Church in Omaha, Nebraska, by Pastor John Blackmore. After a visit to Independence, Missouri, they will make their home in Council Bluffs, Iowa.

Reed-Williams

Jackie Williams, daughter of Mr. and Mrs. Henry Williams of Escatawpa, Mississippi, and Private Sinclair Reed of Kessler Field, Mississippi, were married recently.

Parker-Barnes

Ivon Barnes, daughter of Mr. and Mrs. A. N. Barnes, and Melvin Parker, son of Mr. and Mrs. Demey Parker, both of Escatawpa, Mississippi, were married June 7, Elder A. O. Crownover officiating. They are making their home in Escatawpa.

BIRTHS

A son, David Paul, was born to Mr. and Mrs. Otto Paul Logeman of Independence, Missouri, on June 13. Mrs. Logeman is the former Eldene Peer of Buckner, Missouri.

A son, Gary Don, was born to Mr. and Mrs. Donald Everhart at Los Angeles, California, on January 5. He was blessed on Sunday, June 22, by Elders A. H. DuRose and H. J. Simons at Flint, Michigan. Mrs. Everhart is the former Louise Putney.

A daughter, Diane Kay, was born January 31 to Mr. and Mrs. Robert B. Gillaspie at St. Joseph's Hospital in Centerville, Iowa. She was blessed on Easter Sunday by Elder John Boden.

Mr. and Mrs. Maurice Hudson of Bussey, Iowa, announce the birth of a son, Marcus Duaine, born January 7. He was blessed on January 22 by Elders John Boden and David Taylor.

A daughter, Joan Adele, was born on June 25 to Mr. and Mrs. John G. Wight of Chicago, Illinois. Mrs. Wight is the former Leola Brady.

A son, Terry Scott, was born May 23 to Mr. and Mrs. George M. Douglas of Denver, Colorado. Mrs. Douglas is the former Ruby Lee Spillman.

Mr. and Mrs. O. H. Martin, Jr., of Escatawpa, Mississippi, announce the birth of a son, Richard Havens, born June 6, at the Jackson County Hospital.

A son, Dennis Vesper, was born to Mr. and Mrs. Vesper Yandle of Portland, Oregon, on June 13. Mrs. Yandle is the former Irene Koenig.

DEATHS

BELROSE.—Burton Alexander, son of Benson and Edith Belrose, was born May 2, 1912, at Owen Sound, Ontario, and died June 1, 1947, in the General Hospital at Sarnia, On-

tario, of injuries sustained in an automobile accident on May 29. He was baptized into the Reorganized Church on September 11, 1921, and was ordained a deacon on July 9, 1939.

He is survived by his wife, Marjorie; two sons: Bob and Dan; his father; five brothers: Irvin of London; Harold Wilbert, and Elgin of Owen Sound; and Lorne of Toronto; and three sisters: Mrs. Rollie Reid, Mrs. Harry Bowers, and Mrs. Bruce Small, all of Owen Sound. Funeral services were conducted by Elders Ellwood Smith and E. S. Phillips.

PAUL.—Wilbur B. was born on March 31, 1871, in Dorr, Michigan, and died May 27, 1947, at his home in Independence, Missouri. He was first married to Estlyn Harper, who preceded him in death in 1924. On June 30, 1894, he was baptized into the Reorganized Church at South Boardman, Michigan. On May 6, 1900, he was ordained a deacon, on November 3, 1912, a priest, and on September 16, 1919, an elder at Lamoni, Iowa, where he made his home for a number of years. He moved to Independence, Missouri, in 1921, at the time the Herald Publishing House was transferred there from Lamoni. Until three years before his death when he suffered a stroke, he was employed as a pressman by the publishing house. In 1926, he married Mrs. Bina Nesbitt Scott. During his residence in Independence, he was a faithful worker in the church, serving part of the time as pastor of the Sugar Creek congregation. He was assistant pastor when he became ill.

He leaves his wife, Bina, of the home; and a brother, Wallace, of Flint, Michigan. Elders Amos T. Higdon and Ephraim Brown were in charge of the funeral; Patriarch Roy V. Hopkins gave the sermon. Interment was in Rose Hill Cemetery, Lamoni.

ARCHIBALD.—Theda Mae, daughter of William Harry and Jean Duckworth, was born September 5, 1891, in Pittsburg, Kansas, and died June 5, 1947, at her home in Centerville, Iowa. On April 8, 1911, she was married to Russell Archibald; two daughters were born to this union. She was a member of the Reorganized Church.

She leaves her husband; two daughters: Mrs. Charles K. Baker of Woodward, Iowa, and Donna Archibald of Kansas City, Missouri; a sister, Mrs. Clarence Cosner of Centerville, Iowa; three brothers: William H. Duckworth of Clovis, New Mexico; Phillip H. Duckworth of Duncan, Oklahoma; and George Duckworth of Centerville, Iowa; and one grandchild. Funeral services were held at the Johnson Funeral Home, Elder John Blackstock of Lamoni officiating. Burial was in Oakland Cemetery in Centerville, Iowa.

FRIESE.—Nellie Evelyn, was born April 24, 1908, in Nebraska City, Nebraska, and died in Lincoln, Nebraska, on May 21, 1947, following a long illness. She was married to Charles H. Friese on December 15, 1934. She had been a member of the Reorganized Church since June 20, 1917.

She is survived by her husband; her parents, Mr. and Mrs. Orval Preston of Nebraska City; and one brother, John Preston of Salt Lake City, Utah. Funeral services were held at Lincoln with Elders Earl Oehring and Francis Schrunck in charge. A brief committal service was held in Nebraska City with Elders Floyd Hirst and Earl Oehring officiating. Interment was in Nebraska City.

PIPHER.—Mossie May, daughter of Timothy and Melissa Bruels, was born May 11, 1882, in Markham Township, Ontario, and died in the Red Cross Hospital at New Liskeard, Ontario, on April 24, 1947. On July 1, 1909, she was married to Hiram Pipher, and on March 24, 1912, she was baptized into the Reorganized Church. To her friends in the church and community, she was affectionately known as "Aunt Mossie."

The funeral was held at the George Reid Funeral Home in Toronto. Elder E. H. Hewitt officiating. Burial was in Dixon Hill Cemetery, near Toronto. Surviving are her husband, six sisters, and one brother.

LANGDON.—Roger Friend, Jr. was born July 4, 1926, in Independence, Missouri, and died May 4, 1947, at Wasilla, Alaska. He was baptized a member of the Reorganized Church at Mt. Washington.

He is survived by his parents and a brother, J. Philip Langdon, all of Wasilla. Since no minister of the church was available, funeral services were conducted by the Veterans of Foreign Wars. Burial was in Anchorage, Alaska.

BROWN.—Joseph M., was born June 16, 1879, in Ontario, Canada, and died June 3, 1947, in Des Moines, Iowa, where he had resided for the past forty-five years. The original account, which appeared in the July 5 issue, stated that he died in Mt. Ayr, Iowa.

For Latter Day Saint Readers

Book of Mormon

In a Flexible Leather Binding

A beautiful flexible Morocco leather binding with overlapping covers, cloth lining, and gold over red edges. Gold embossed type on the cover matches the Inspired Version and the Doctrine and Covenants in this same binding.

Price, \$5.00

A Compendium OF FAITH AND DOCTRINE

By A. B. Phillips

Here we have the finest workmanship that church scholarship has so far been able to produce. Edited with the greatest possible care, this book comes in a new form; with the best of the old contents and much that is new.

Price \$1.75

A CHURCH MEMBER'S MANUAL

Duties and Privileges of Members

For the first time under one cover we find what the purposes and organization of our church mean to each of us, what privileges we receive from membership, and what responsibilities are given to us as members of this church.

This pocket-sized book should be in every church home and should be given to each new member.

Price **\$1.00**

HERALD PUBLISHING HOUSE
Independence, Missouri



Cactus Bridge

TUCSON • ARIZONA

Photo by J. Robert Burns

OUT of OBSCURITY

By D. O. Chesworth



VOLUME 94

JULY 26, 1947

NUMBER 30

www.LatterDayTruth.org



Jimmy Worth

James William Worth, age three on May 27, 1946, when this picture was taken. Son of Seventy Thomas Worth of England, who is now serving in the United States. Jimmy and his parents (his mother's name is Betty) have won many friends wherever they have gone. (Photo, Smith Studio, Fort Madison.)

*** Choral Music**

Now, at an interminably long last, this editor knows how choirs are built. They shanghai them.

Last night at reunion, after becoming footsore and weary exploring the reunion grounds, the editor reached the Bia Tent and dropped down on a bench. Apparently it was the wrong bench. In a little while the choir, assuming he was just another singer, sat down around him. Someone thrust a package of music into his hands, and from then on it was too late. Nobody would take the music back; nobody would listen when he said he couldn't sing; and they didn't budge when he tried to get out. "I don't care if you can't sing," said the assistant director. "You look like a basso profundo, and that is qualification enough. We are desperate for help."

After that it was easy. The editor picked out a nice baritone near by and imagined it was his own voice he heard. What a pleasant way to prepare for an evening service!

*** Abbreviations**

Although an abbreviation is a convenience to the writer, it is a source of trouble to the reader or the editor. Because the writer either selects or creates it, he knows exactly what it means. But to the editor it may resemble several words or names, and he may have difficulty in choosing the right one. The abbreviation that saved seconds to the writer costs the editor minutes.

And doesn't it seem sometimes that an abbreviation is a slight discourtesy? It is so hurried, and implies to the reader, "I haven't much time for you!" Nobody wishes to make that kind of impression on a friend or acquaintance.

Be careful of the abbreviation. It is like a temptation—it may play a mean trick on you!

*** Home Again**

The First Presidency announce the safe arrival of Seventy Edward Butterworth from Tahiti on July 8. His port of destination was Vancouver, Washington.

*** News Discontinued**

Some of our correspondents are still unaware that it has been necessary to discontinue our news department, particularly all letters relating to routine branch services and affairs. To save them labor and disappointment, we are reminding them again of this change. It will remain effective until further notice or until there is a dependable improvement in our paper supply. We send our thanks and appreciation to all of our loyal helpers and correspondents.—Editors.

* That clever man, Burr Shafer, draws a picture of the woman in a bookstore asking for something that says the atom bomb isn't so bad after all.

After all our nightmares on the subject, wouldn't we all like such a book?

* BISHOP G. L. DeLAPP arrived in Ireland by plane at 3:55 on July 10. A cable received at his office here indicated a satisfactory crossing.

Good luck is a lazy man's estimate of a worker's success.—Anonymous.

Let us be of good cheer, however, remembering that the misfortunes hardest to bear are those which never come.—Lowell.

Saints Herald

Contents

Volume 94 July 26, 1947 Number 30

EDITORS:

The First Presidency
Israel A. Smith
John F. Garver
F. Henry Edwards

ASSISTANTS:

Leonard J. Lea, Managing Editor
Kenneth L. Graham, Business Manager

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$2.50 per year and \$1.25 for six months in advance in the U. S. A., its territories and possessions; Canada, \$2.75 per year and \$1.40 for six months; other countries, \$3.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

EDITORIAL:

- Good Government a Fundamental Concern 3
- The Fellowship of Saints..... 4

OFFICIAL:

- Appointment of Branch President..... 4

ARTICLES:

- Out of Obscurity,
by Bishop D. O. Chesworth..... 5
- Council Bluffs Sponsors Dinner,
by V. D. Ruch, Pastor..... 7
- Dealing With the Erring,
by Bishop L. Wayne Updike..... 8
- A Miracle of World War II,
by Milton D. Broadfoot..... 9
- Personal Righteousness,
by J. A. Koehler..... 10
- The Lord's Prayer,
by J. D. Anderson..... 12
- Presenting Gomer Wells,
by Bilome Whiting..... 13
- Close to Thee, by Betty Sanford..... 14

Good Government a Fundamental Concern

The writer has had the experience of serving in two state legislative bodies: a representative in the thirty-fourth General Assembly of Iowa from 1911 to 1913 and a delegate in the Constitutional Convention of Missouri which convened in September, 1943. I am sure I never cast a vote in either body where I was controlled by partisan considerations. My best judgment, though possibly not always the best, controlled my vote.

I believed, as a Latter Day Saint, that I was honoring our best traditions in taking part in the work of good government and in trying to secure good laws. I believed I was honoring the word given to the church in the ninety-fifth section of the Doctrine and Covenants in which the Lord said:

And now, verily I say unto you, concerning the laws of the land, It is my will that my people should observe to do all things whatsoever I command them, and that law of the land, which is constitutional, supporting that principle of freedom, in maintaining rights and privileges belongs to all mankind and is justifiable before me; therefore, I, the Lord, justifieth you, and your brethren of my church, in befriending that law which is the constitutional law of the land; and as pertaining to law of man, whatsoever is more or less than these, cometh of evil. I, the Lord God, maketh you free; therefore, ye are free indeed: and the law also maketh you free; nevertheless when the wicked rule the people mourn; wherefore honest men and wise men should be sought for, diligently, and good men and wise men, ye should observe to uphold; otherwise whatsoever is less than these, cometh of evil.

We are reminded also that the church in an early day took a stand on good government:

We believe that governments were instituted of God for the benefit of man, and that he holds men accountable for their acts in relation to them, either in making laws or administering them, for the good and safety of society.

We believe that no government can exist, in peace, except such laws are framed and held inviolate as will secure

to each individual the free exercise of conscience, the right and control of property, and the protection of life.

We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same, and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people (if a republic), or the will of the sovereign.

We believe that religion is instituted of God, and that men are amenable to him and to him only for the exercise of it, unless their religious opinion prompts them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments, and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgment are best calculated to secure the public interest, at the same time, however, holding sacred the freedom of conscience. — Doctrine and Covenants 112: 1-5.

Some of the civil divisions of Missouri have been operating under patterns adopted when it became a state in 1820. This is especially true of county government. It has long been apparent that the present-day needs of the most populous counties are not and cannot be provided by the old law, although passably adequate for most rural counties. Thus, it was that the section on county government in the new Missouri Constitution included a provision that the most populous counties from 85,000 and upward could, by a method therein set out, establish for themselves a special or charter form of government. I am sure this provision is one of the best among the

very many outstanding improvements in the new basic law of the state.

As I write, a movement has already been inaugurated to secure, by the legal steps required, a charter form of government for Jackson County, the home county, as it were, of the church, where we have the most members and where we have our greatest interests.

For the benefit of some (including, probably, a few of our own members) who, unfortunately, cannot discriminate in such matters, I wish to make it clear that this movement is not partisan and is not politics in any objectional sense of the term. In my opinion it is one which challenges the best thought and consideration of our members who live in Jackson County.

At the present time, the whole matter is one of investigation and exploration, and without going into details of procedure, the question to be decided by the electorate, eventually, is: Can a system of government for Jackson County be evolved that will be superior to the present plan? It is obvious to me that every taxpayer and voter should become actively interested in helping rightly to resolve this question.

ISRAEL A. SMITH

Word From Europe

Air mail service brings us a message from President Edwards which we are pleased to present to *Herald* readers without delay:

Mid-afternoon
July 10, 1947

We are about 500 miles from Shannon, and expect to get there in about a couple of hours. This may be too late to go on to England tonight, but we can complete our journey by tomorrow. So far the flight has been smooth, pleasant, and

Editorial

uneventful. Time has been divided between sleeping, eating, reading, and talking. It is still a little difficult to realize that we will be at work on our assignment so soon and at such small cost in time and effort.

We were greatly heartened by our send-off at Chicago. It happened that Bishop Livingston could be there between trains, and we were naturally, especially happy to have him there. Lawrence Brockway was also in Chicago en route by air to an eastern destination, and we were very pleased to have him in the group. Then, too, there were Joseph Baldwin, who helped so much with our visas, and Fern and Chucky; Tom Worth, with affectionate messages for the Saints in England; the Lushas, Steve Lester, Sr., Mrs. Steve, Jr.; Marion Cooper, Harley Morris, Ray Zinser, Dorothy Mills, Bess Blair, Faye Burke McDonald, Hattie K. Bell, Dave Weisen, the Wilfred Winholtz, Frank Shank, and others whom we were delighted to see.

When we came to earth at Detroit, we were surprised and pleased indeed to find Blair McClain, Bishop Carlson, Stanley Russell, and Eldon Osborne waiting to wish us well.

All of these good people have been friends of ours for many years, but we felt that any merely personal elements in their greetings and good wishes showed but a tithe of their deep concern in our mission. We left Detroit very happy and at the same time quite soberly determined to do our utmost to make a worthy contribution.

Everyone was distressed that Brother Gleazer is not with us. And, of course, so are we. We had counted on his partnership. But since conditions are as they are, everyone understands that he could not leave at the moment. We hope he will catch up with us before long. In the meantime, we are remembering Sister Gleazer in our prayers.

We feel that good preparatory work has been done in Europe by Brother McConley and that the practical interest shown by the Saints who have sent parcels from the United States, Canada, Australia, Hawaii, and elsewhere cannot fail to ease our burden; so that we are now anxious to get on to the job.

We will report further at the earliest opportunity and in the meantime solicit your counsel and prayers.

things for which one has striven have lost their importance. One's work is done, or he has not his former zest for it. Indeed, it may be his duty to sit on one side, and alone. He, however, need not be lonely. Memory is his. And, if with memory he has retained sweetness, the fellowships that have been his are his to the end; all the more cherished in that, of the things which remain, these are the more enduring and satisfying of this present life's experiences and the more reassuring as to the relationships awaiting him in the life to come.

And, finally, it seems appropriate that we think on these things at this time. Our people are in the midst of another reunion season. Such gatherings are rich in fellowship. They head up in the direction of the gathering and Zion, and, with other influences and ministries, condition our people for these wider movements. It is well that reunions are available to so many of us for this purpose.

All these things being true, it is a matter for congratulation that there is growing among us a fellowship to be remarked about on every hand. May we, one and all, contribute to its continuance and development to the full.

J. F. GARVER.

The Fellowship of Saints

"The fellowship of Saints" is a phrase often used among our people, lightly sometimes, . . . sometimes with a sense of its deeper meaning. And full fellowship of its people at life's higher level is one of the goals of the church, for its own sake, as well as for theirs.

The word "fellowship" connotes friendship, comradeship, companionship, a community of interests.

A fellowship, then, is an association of persons drawn together by common interests, inclinations, ideals, and purposes that may be held together in a common cause. It may be an association of good and wise men for altruistic purposes, or of fools and knaves for carnal purposes. The fellowship of Saints is definitely of the former class.

Fellowship among its members and ministers and councils is basic to the progress of the church. Neither the Spirit of God nor the spirit of this movement can find

place among a discordant people. And the closer and more refined the accord, the fuller sway have these essential propulsions in the direction of the purposes of the church.

And fellowship is a heritage of saintly life. Mutual respect and regard, concern and affection one for the other bring people together to the blessing and satisfaction of each. For us who are in the church—such are so associated as to share and share alike in the blessings of a common cause, and to labor together in extending its benefits to others—here is a fraternity of the first magnitude.

Fellowship, furthermore, is an expanding experience and state of being. This one learns with the passing of the years, and the longer the association, the richer the fraternity.

Nor is any blessing to be cherished above that of fellowship. Life glides by until all that is left of it, as to time, is old age. Material

OFFICIAL

The First Presidency has received and accepted the resignation of Elder James S. Menzies as president of the Northern Saskatchewan District and has appointed Elder J. A. Gendron of Saskatoon, Saskatchewan, as district president subject to the action of the next ensuing district conference. Brother Menzies' assignment as a general church appointee takes him into another field of labor.

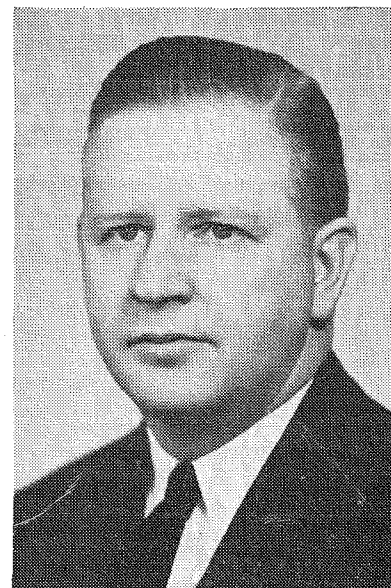
THE FIRST PRESIDENCY,
By F. Henry Edwards

Independence, Missouri
June 21, 1947.

Out of Obscurity

By Bishop D. O. Chesworth

Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jr., and spake unto him from heaven, and gave him commandments, and also gave commandments to others that they should proclaim these things unto the world . . . and after having received the record of the Nephites, yea, even my servant Joseph Smith, Jr., might have power to translate, through the mercy of God, by the power of God, the Book of Mormon; and also those to whom these commandments were given might have power to lay the foundation of this church, and to *bring it forth out of obscurity and out of darkness.*
—Doctrine and Covenants 1:4, 5.



FERVENCY AND FIDELITY NEEDED

TO THIS GREAT missionary task we must apply ourselves with fervency and fidelity. Our ministry must preach the gospel until it has become a "spiritual dynamic" in the lives of men. Power was promised to those who would receive these commandments to enable them to bring the church out of obscurity. If this condition is to be attained in our day, it will be done when the world is in a critical condition according to quotations from the Chief Executive of the United States and the Secretary of State.

Today, one reads much and hears excessive conversation about power — especially atomic energy — but there doesn't seem to be much attention given to the power of the Holy Ghost. Quoting William James, "As a rule man uses only ten per cent of his power and lives far within his limits." Kierkegaard, a great Danish thinker, states that there are drivers and drifters. Many are creatures of custom, fashion, convention, and fad, doing what others do, saying what others say. It is a great day when man accepts himself and sets about to make life an expression of his ideals. We used to call it conversion; now we call it an "adjustment to life."

Delivered at Stone Church during General Conference.

Fervency is needed so much. This is illustrated in the reference to a businessman who commented on the young men he employed, loved, and studied. One per cent reached the top, four per cent attained some degree of leadership, but ninety-five per cent remained in the ranks of the defeated. Few scale to the peak, more stop on the slope, and many walk on the plateau. Again ninety-five per cent see the obstacles, four per cent see the objective, but only one per cent sees through the obstacles, reaches the objective and finds success. One should never give up until he has released and used all his power. A single kindled spirit can set others on fire, as experienced by the Prophet Abinadi. It is that kind of faith which defeats failure. It is that fervency and fidelity which were possessed by John Paul Jones when he replied, "Surrender? We've just begun to fight." This is the type of fervency which will assist in bringing the church out of obscurity.

A TWENTY-YEAR PROGRAM

In 1930, this church launched a twenty-year program. We have three years to go, but there is still some emphasis required in behalf of goals still unattained, such as (1) more missionaries, (2) better and more representative church buildings throughout the world, (3) completion of the Auditorium, and (4)

development of individual and group stewardship. The attainment of goals will assist in bringing the church out of obscurity. We need to have the best methods and a consistent approach, not arguing incessantly about philosophies and theologies but "teaching" what has been given to the church.

We need a plan of action. Our challenge is to think creatively, make a plan of action, and follow through. So few follow through to bring the Restoration out of obscurity.

EVANGELISM IS VERY IMPORTANT

Two hundred years ago in Great Britain, it meant helping people into an experience of conscious salvation in Christ. Religion was soul-centered, preaching was soul-seeking. Aware of the social and economic perversions, of political corruption, moral and religious degeneracy, nevertheless, attention was focused upon the "heart." Society needed new souls more than new laws. Repentance, faith in Christ, and forgiveness of sins were essential to salvation. For over fifty years, the spotlight was kept right on the heart, and men found the way by that light, which was a healing light for the cancerous growths in them. Moral and spiritual power was restored. These powerful ministers

were not remaking the church but struggling to restore its life and its power in bringing experience to men. They were not assailing the church, nor making light of it, nor injuring it. They wept over it, because it lacked life—spiritual life—genuine religious life. Suffering from heart weakness, it had failed to exhibit religious power. Evangelism was emphasis on experience, rather than the method of acquiring it. There has been much more improvement in science than in “living.” The burden of the toiler and his beast of burden is eased, but the toiler hasn’t been released from many inherited beliefs as to his origin and destiny. Progress in living must increase and this will come about when the hearts of men are touched.

Mr. Clarke in his book, *Ten Great Religions*, states: “It is true that the great missionary work of Christianity has long been checked. It does not now convert whole nations. Heathenism, Judaism, Brahmanism, and Buddhism stand beside it unmoved. What is the cause of this check? How do we reply in terms of our participation in the great Restoration.

Encouragement is noted in an editorial in the January 18 issue of *Saints’ Herald*, which reported “Our men are preaching with power again, somewhere, somebody has turned on the light. Power has returned to the church. There is new hopefulness and expectation, strength is returning to them. Power will soon find avenues of expression. Perhaps 1947 and 1948 will note increases in baptisms, and finances will record an upturn in increased number of contributors.” Power, we trust, which will bring the church out of obscurity.

Our evangelism since 1930 has been deterred many ways. Passing through a terrible financial panic, we were plunged into a second world war. As a result of the shortage of man power, baptismal results were

decreased. In 1921, the missionary spirit was strong, and we recorded 5,500 baptisms. Again in 1929 and 1930, there was a registration of 8,800 new members, but the 1946 total was less than 2,700. During the last twenty-five years—the span of my membership in the church—we have baptized 80,000 members, but only one out of four contribute to the general church to promote our evangelistic effort to convert. This pace will not bring the church out of obscurity.

APOSTOLIC WARNING OF 1944

The 1944 apostolic greeting to the General Conference advised the church to avoid obscuring the vital principles of our message by things of secondary importance and concentrate upon qualities which have stirred the souls of men and caused them to do exploits. These are: (1) fatherhood of God, (2) brotherhood of humanity, and (3) realizing the kingdom of God, which is the very heart of the Lord’s Prayer. It continued, “These are days which try men’s souls. The destiny of our race is in our hands. As never before, we must earnestly lift up the warning voice, and call attention to these evils which have encroached upon the church.” Unless the Restoration keeps paramount in its presentation the Spirit of Jesus, his life, his sacrifice, his daring faith, we will fail to bring the church out of obscurity. Courage, patience, and an undaunted faith will be demanded.

In our missionary effort, we must determine who we are and what we are trying to do; we should consult our origins: (1) To evangelize the world, to bring men to a knowledge of the gospel and to *persuade* them to comply with the conditions of the plan of redemption, *was the early object of the church*. This is still our primary function, unceasing duty, and great aim. (2) Our most important hope from the very first was to build Zion as a result of this type of organization.

PROPOSALS TO ASSIST IN BRINGING THE CHURCH OUT OF OBSCURITY

1) A greater desire is needed to “save souls.” We should be constantly reminded of the worth of souls to Jesus (Doctrine and Covenants 16: 3, 4). We need a great emphasis on the value of winning souls rather than winning position, and a certainty of conversion rather than quantity of baptisms. Many baptized members are lost in the first five years, undoubtedly because of “uncertain” conversions.

2) We would profit by a fuller enlistment of local departments and priesthood toward missionary participation with general church assistance, utilizing modern methods and materials.

3) Let us participate in “rotating visitation” to all members enrolled in the branch. This can be enlarged to include tracting, missionary preaching and winning, rather than occasional “injection or spurt of enthusiasm.”

4) The *Saints’ Herald* might, to great advantage, carry “success stories,” probably in testimonial form. These reports could include the methods used to help others who have limited ability in this field. “Nothing succeeds like success.”

5) There is merit in the re-establishment of a *publicity department* which was lost in the depression. The church might give consideration to a research department like the Presiding Bishopric had for a while in the services of Bishop W. N. Johnson.

6) We need a re-analyzing of duties outlined in the Doctrine and Covenants and a great appreciation of the duties of others. There should be a place and specific duties for all quorums divinely instituted and for every priesthood officer.

7) We need an increased appreciation of “priesthood.” In Doctrine and Covenants 110: 20, we read, “what do we hear? Glad tidings from Cumorah! The voice of Peter, James, and John, in the wilderness . . . declaring themselves as possessing the keys of the kingdom, and

of the dispensation of the fullness of times." There is very little recorded of one of the most momentous events in the world's history, the restoration of the Melchisedec priesthood to earth after having been withdrawn because of abuse and neglect. On an unnamed date, sometime in June, 1829, in an unknown place, an event occurred which has affected and will continue to affect this entire world as long as human beings inhabit the earth. Oliver Cowdery said, "these were days never to be forgotten." If the Lord had a work for him to do, he was firmly determined to do it. That same spirit must grip our hearts today.

8) We might well publish an up to date and more comprehensive *Voice of Warning*, for that is still our message as suggested in the "Lord's Preface" from which the scripture reading was selected.

9) A working Zion will attract many who are needed in the great Restoration and will work miracles among our own membership. Certainly it will aid in helping to bring the church out of obscurity and probably cause greater attraction than the eight previous aids.

CONCLUSION

The Lord said that those who received these commandments would have power to lay the foundation of this church and power to bring it forth out of obscurity and out of darkness. Furthermore he said, (Doctrine and Covenants 42) that inasmuch as we shall find them that will receive us, we shall build up the church. We are to teach the children of men the things which he has put into our hands by the power of his Spirit.

Here in the United States there are great opportunities among many peoples. There are over 1,000 dailies, weeklies and semi-weeklies printed in thirty-eight languages other than English, with a combined circulation of over 7,000,000, and an average of two and one-half readers per copy. Supplementing this with our assignments in missions

Council Bluffs Branch Sponsors Building Fund Dinner

By V. D. RUCH, Pastor

ON MARCH 7, a very successful building fund dinner was held by the Council Bluffs Branch. The date for the dinner was set last fall by the women's department, which sponsored the project. Each of the twelve women's groups began working to raise money to be donated at the dinner, and several earned money privately, which they called their "talent fund." Tickets for the dinner were sold for \$5.00 each.

The financial goal for the project was set at \$10,000. We thought that was plenty high and some of us doubted that we would ever reach it. One day, a businessman (a member of another branch) met me on the street and asked how much we planned to take in at the dinner. When I told him the goal was \$10,000, he belittled the idea and said, "Why don't you raise \$25,000?" I said I thought it couldn't be done, but he insisted that it could and challenged us with this proposition: "If you will raise \$24,000, I will give you the other \$1,000."

To make a long story short, we accepted his challenge and really went to work. We sold 448 tickets and cleared over \$2,000 on the dinner itself. The women's groups and some of the departments in the church school made liberal contributions. The women turned in their talent money. After all of this money was in, Elder Charles F. Putnam was asked to take charge and solicit individual donations from the more than 400 people present. The con-

tributions began pouring in, ranging in amounts from \$1,000 down to \$5.00. We kept that goal of \$25,000 before the people all the time and didn't give up. When all donations were in, they amounted to \$25,336. About \$8,000 of this was pledges to be paid by the end of this year. The other \$17,000 was cash. Our treasurer called the police to escort him down to his office where the money could be put in a vault until morning. A nonmember businessman from Omaha gave a pep talk at the dinner and contributed \$100 besides.

Prior to this, we had nearly \$24,000 in the building fund. After we announced at church the following Sunday morning that we would have \$49,000 in our building fund when all of the pledges were paid, someone suggested that we raise the other \$1,000 from people who had not contributed. In a few weeks, we had that \$1,000 also. By the end of this year, we shall have more than \$50,000. Besides that, we have a new church site (in which we have about \$11,000 invested) already bought and paid for. Our new church will cost at least \$100,000. We don't intend to start building for two or three years, when materials should be more plentiful and cheaper. We need a new church badly, as we are crowded in our present quarters. We feel that God has opened the way and richly blessed us in raising our fund to the amount it now is. There is every indication that he still has a great work to do in this place. We hope to be worthy instruments in his hands to accomplish that work.

The cautious seldom err.—Confucius.

Dealing With the Erring

The first of a series of articles on this subject prepared for publication under the direction of church officers

By Bishop L. Wayne Updike

1. OFFENSES

IT IS THE divine intention that men should be free. One of the gifts of most importance to men who look purposively toward the kingdom is the gift of rights and the freedom to exercise them without restriction, so long as there is no trespassing upon the rights of other men or upon rights retained by the Creator. An example of the latter is found in the apostolic pronouncement: Vengeance is mine, I will repay, saith the Lord.¹ Anyone who takes upon himself the task of getting "even" is, therefore, infringing upon the rights of God and taking over one of the functions that he has purposely retained unto himself. When the exercise of one's freedom carries him beyond the point where the rights of God or of other men begin, we say an offense is committed.

Such infringements of rights may be of many kinds, among the most common being:

1. Offenses against the physical body.

Such as striking with the fist or with some weapon, kicking, projecting a missile toward a person by the hand or with some instrument such as a gun, pistol, sling, etc. . . . causing pollutions to contaminate the air, water, or food which others use, or any other act or failure to act which results in injury to another. The offense may be caused either by intention or by negligence.

2. Offense against one's feelings and peace of mind.

Such as threats to do physical harm, to take life, to injure or destroy property, making disturbance by unnecessary noise; unnecessarily endanger one's life; the life of his wife and children, or the safety of his property; threats to injure one's reputation, to expose one's misdeeds; insults, especially before

others. These and many more, would destroy peace of mind and cause anguish of spirit.

3. Offense against one's property rights.

Such as stealing, housebreaking, defrauding, refusing to pay debts, carelessly allowing stock to enter another garden or field, trespassing, etc.

4. Offenses against the reputation.

Such as originating damaging reports which have no foundation in fact; enlarging upon the faults or sins of another in retelling; telling of another's faults or sins to persons other than provided for in the law of God; implying that which is not said, but which gives an unfavorable opinion of another, also writing or publishing matter which injures one's standing in the estimation of others.

5. Offenses against society or the church.

Such as laziness, uncleanness in body or mind, needless ignorance, immorality, extravagance, pride; also disputings, quarrelings, covetous striving for property in division, drunkenness, profanity, etc. . . . Some acts which may be considered as offenses, and which are more strictly against the church than against individuals are teaching false doctrine, heresy, refusing to attend services, violating church articles, refusing to abide by lawful decisions of courts. All these are but a few of the many offenses that may arise, but these are sufficient to show their variety and nature.²

Individuals and the church are protected from infringement upon their rights by both civil and divine law. Under a perfectly functioning system, the aggressors are restrained, and protection is guaranteed to the innocent. Since some transgressing is caused by innocent desire to seek one's own rights, it is necessary also for the law to define the rights of individuals and groups. No man living under the law is altogether justified in being ignorant of it. The civil law has its origin in humanity

and defines men's rights as humanity has understood them. The law of Christ, being of divine origin, is perfect. It includes all civil law within itself and goes beyond it. "Let no man break the law of the land for he that keepeth the laws of God hath no need to break the laws of the land."³ For this reason, offenses against the civil law by members of the church are to be referred to the civil courts, and the offenders are to "be delivered up unto the law of the land."⁴ The church is nevertheless under the necessity of dealing with such transgressors, unless they repent, confess, and forsake their transgressing, and in dealing with such, the record of their trial and conviction in the civil courts may be taken as evidence if it will prove helpful in arriving at justice.

Rarely do church members deliberately plan to give offense or violate the law. Stress of circumstances, temptation, the sudden impulse springing from some inborn evil propensity, the gradual leadings of selfish desire without controlling intelligence, are often dominant causes of man's infraction of the law. Much of the damage done by such error could be avoided, however, if men would, upon finding themselves in error, seek to follow the law of repentance and confession. The procedure often followed, however, is to seek to justify oneself. Because this is true, the civil law has evolved to the point where its purpose is to convict and punish. The purpose of the divine law is to save the wayward one from his transgression. Officers in the church, whose responsibility it is to apply the law to transgressors, are specifically charged with the task of doing all that is possible, not only to allow a man to save himself but to help him to do so. It is his duty to see to it that all things are done which can be done to restore the offender to right relationships with his fellows and God, and thus deliver him from his own error. Such effort to restore a man to right relationships after some particular offense has occurred is known in the church

terminology as "labor" and will be dealt with later under that title. Only when a member persistently refuses to forsake his wrong and be saved from it, can he rightfully be subjected to the punishment allowed in the law. Even then, the purpose of inflicting penalty is only to protect the rights of others or of the group. In the operation of that part of divine law which has been given to men for administration, punishment has been given no place.

When a member inadvertently falls into error, it is his immediate responsibility to put himself right with the law. If the error involves another person or the church, it is the duty of the injured person also to see that the erring one is restored to spiritual health.

It should be the daily effort of every person who seeks to build the kingdom of God to "give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God,"⁵ but to "have always a conscience void of offense toward God and toward men."⁶

Probably the offense most offensive to God is to "take offense." In few, if any, areas does man overstep the rights given him by his Creator more than in the area in which he becomes indignant and offended because he feels someone has trespassed upon his rights. It cannot be said too strongly that man has no such right given him. He is protected by law, and under no circumstances should he go outside the law to find retribution for some real or supposed injustice. By taking offense, or by seeking vengeance, punishment, or apology, he himself becomes a lawbreaker. The lawful course for him to follow is clearly set forth in the Scriptures, "go and tell him his fault between him and thee alone."⁷ "Thou shalt take him or her between him or her and thee alone; and if he or she confess, thou shalt be reconciled." If this effort at reconciliation is unsuccessful, the law still does not allow the injured party to become offended. He is to take one or two others who have

A Miracle of World War II

PERHAPS SOME OF the Saints have read Margaret Lee Runbeck's *The Great Answer*; it is composed of a series of incidents having no other explanation than the intervention of divine providence in the affairs of servicemen and women during World War II. No doubt many young Latter Day Saints who were in the service can testify to divine help received in moments of peril during the recent conflict.

Simply and humbly, I desire to submit the facts of a testimony that has become a part of our family faith and spiritual heritage.

The week end of January 20, 21, 1945, I was in Attleboro, Massachusetts, as guest speaker at a youth convention. About 8 o'clock Saturday morning, I received a telegram from my mother, Mrs. Alma Broadfoot of Toronto, Canada, stating that my younger brother, Flying Officer Raymond R. Broadfoot of the Royal Canadian Air Force, was listed as missing in action after a bombing mission over Magdeburg, Germany. I called mother long distance, and during the conversation she told me of a spiritual experience she had had in which Ray appeared to her, assuring her that he was all right, giving her reason to believe that he was alive and that God was taking care of him.

One can image my feelings after receiving such news and having the responsibility of ministering at the youth gathering. I was staying at the Percy Wood home; their many kindnesses in that hour will be long remembered. While praying in my room, the assur-

ance that my brother was alive was strongly impressed upon me.

Sunday came with its responsibilities of ministry: spiritual help was present to bless my efforts. During the following days, with their severe New England winter weather, I somehow could not shake off the feeling that Ray was somewhere in Germany, suffering from the cold. This was true, we discovered later.

Assurance came through one of the local elders that my brother *was* alive and that God would bring him home, as there was a work for him to do.

Early in April came the assurance that word would soon be received concerning Ray—word that he was a prisoner of war followed. A little later, a dream given to my sister, Helen, assured her that he would be home the latter part of June. This was fulfilled.

His part of the testimony is as follows: When the first shell struck the plane, he was stunned by the shock and slumped forward. While in this position, a large piece of flak tore through the fuselage at such an angle that, had he been sitting in his usual, upright position, he would have been seriously wounded. Fire broke out in the plane, and the crew members started to bail out at a height of thirty thousand feet. As the tail gunner ran past Ray to jump, his foot caught Ray's paraphernalia in such a way as to tear the harness and parachute off, and the rip cord could not be reached.

With no cord to pull, all fear was taken from him; offering a prayer that

(Continued on page 11.)

heard nothing of the difficulty and again seek reconciliation with the offender.

It is only the careful and sincere application of the spirit of this part of the law that makes it possible for a people to live in the presence of each other without continual strife. While it is true that men should not be ignorant of the rights of others, as they are guaranteed to all in the law, yet in their humanness, they will often trespass against others. Only a people informed about that part of the law which denies to men the right to take offense at a brother's erring can succeed in building the kingdom. It is axiomatic among kingdom-thinking people that every opportunity to keep or to break

the law is an opportunity to grow, if the right choice is made. One takes a step toward spiritual death with each wrong choice. This being true, it follows that one who is sinned against should have in his heart not only sorrow and concern for the offender, but also gratitude to God that he has provided the way to turn even the mistakes of men to some worthwhile purpose.

1. Romans 12: 19
2. Charles Fry—*Saints' Herald*, July 17, 1912, pages 686-87
3. Doctrine and Covenants 58: 5
4. *Ibid.*, 42: 21-22
5. I Cor. 10: 32
6. Acts 24: 16
7. Matt. 18: 15
8. Doctrine and Covenants 42: 23

Personal Righteousness in the Business of the Kingdom

Number 35 in a series of radio addresses on the subject:

"The Social Philosophy of the Modern Prophet"

By J. A. Koehler

WHEN I WAS a boy, it was our custom to have a burlesque serenade—a charivari—whenever there was a wedding in our neighborhood. The instruments we used were tin horns, cowbells, and dish pans, together with our vocal organs, which sent forth a veritable bedlam of raucous noises. Anyone who could make ungodly, ear-splitting sounds was welcomed to take part in that affair. He was a logical candidate for membership in our gang.

In later years, some of the members of that gang elected to put on a Messiah performance. And when they did, you may be sure that they had no place in their musical organization for frog-croaking and cowbelling mock serenaders. For, as you surely must know, Messiah choirs cannot be formed of persons who have cracked voices, who have poor ideas of harmony (and so on) and no taste for artistry. No one who has any capacity for the higher levels of musical expressions would think of forming a symphony orchestra as we formed our gang of mock serenaders. It would be ludicrous to do so.

The goal of the church formed under the leadership of the modern prophet is the civil-mode Kingdom of God. We call it the Kingdom of Zion. This kingdom may be likened unto a Messiah performance. It is a kind of social symphony. It bears no resemblance to a social charivari or to a Babylonish economic society. And to elect to perform that symphony with a gang of Babylonian merchants and other customary

moralists, or to elect to redeem Zion—to establish the righteousness of the Kingdom—with the kind of persons who are made to beat others in the game of business and politics as it is now played, would be little short of border-line insanity. For that reason, one of the features of the practical plan of social action of the modern prophet is the principle of selectivity, or of the gathering of "the elect."

The elect are the persons of whatever nationality or blood whose desires for righteousness fit them for the business of the Kingdom. In other words, the elect are the persons to be found in every quarter of the earth whose spirits, whose personalities, whose state or temper of mind is an impulsion to a peculiar or more excellent quality of righteousness, and whose election it is, therefore, to implement the will of God respecting the right conduct of economic affairs in a community of their own building.

Jesus had said, nearly 2,000 years before the advent of the modern prophet, that entrance into the Kingdom is impossible to persons whose righteousness does not "exceed." Jesus was a Kingdom-building "maestro." Manifestly, his people had not attained to the quality of personal righteousness, which is the stuff out of which social righteousness is made and of which alone the Kingdom may be built. So he instituted a program of personal regeneration that in time there might be a people whose personal righteousness would make them competent to adventure in kingdom-building righteousness.

The modern prophet said, by implication, that the work of Jesus had succeeded. He said that in 1830 there were to be found in "the four quarters of the earth" enough persons to "bring forth and establish the cause of Zion." So he instituted a Kingdom-building agency—a church constituted for the business of the Kingdom—and he instructed his disciples to gather those elect "from the four quarters of the earth" unto the place where the business of the civil-mode Kingdom is to be established. His plan was, as it still is, to form a Messiah chorus, so to speak, selectively on the basis of personal fitness for participation in that social symphony.

"The gathering of the elect," then, means that Restoration is engrossed—not less, as many have supposed, but more than any other current religious movement—with the question of personal righteousness as it pertains to the business of the Kingdom.

What I have in mind here I shall try to make clear with this illustration: here and there are men who are good for the auto manufacturing business or the farming business or any one of the many businesses which are engaged in for the purpose of earning a living. But, of these men, some are not good for the business of matrimony. For the state of wedlock involves, besides the qualities which make a good businessman, the qualities of husband companionableness. And many a good businessman is deficient in this quality. So the adventure of these men in wedlock is not highly successful. Some of them are tragic failures. They have yet to cultivate the personal qualities which fit them for the business of matrimony.

Just so, there are many men who know medicine and manufacture, and so on and on from "a" to "z." They are not to be beaten in such businesses. They know everything that needs to be known to make such businesses successful. But they do not know the business of the Kingdom. They may know medicine or

plumbing or breadmaking, but they know very little about Zionitic citizenship. And to adventure in the business of the Kingdom with such men—men in that state of mind, or on that level of personal righteousness—is to do what our church did in the past; it is to make a failure of that business.

Many generations ago the wise man, Solomon—whose level of personal righteousness was far below the level of Kingdom-building righteousness—said, “Keep thy heart with all diligence, for out of it are the issues of life.” He said that the set of the mind shapes the course of action. So that when the Church tried to go in the direction of the Kingdom with men whose minds were set on the attainment of private objects which did not accord with the social objects of Restoration, it got off the beam. It got on the wrong track.

It is to avert such miscarriages of purpose that Restoration speaks so pointedly on the question of personal righteousness. You may find much in the message of the modern prophet of this character: “All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end [which has a very special meaning in the language of Restoration], and truly manifest by their works that they have received the Spirit of Christ unto a remission of their sins, shall be [or may be] received by baptism into his church.” And the elders or priests are to have sufficient time to expound all things concerning the Church of Christ to their understanding (to do which they must expound the business of the Kingdom) previous to their partaking of the sacrament (of the Lord’s Supper), and being confirmed by the laying on of the hands of the elders; so that all things may be done in

order. They shall have a care about personal righteousness, so that the purpose of the church to establish the righteousness of the Kingdom shall not fail. There is much in the message of the modern prophet to that effect.

Whatever the level of the personal righteousness of anyone—of even the elect—it is to be raised through devotion to the business of the Kingdom—which is an adventure in social righteousness. Restoration has a care about the righteousness of the Kingdom as a means of promoting the righteousness of persons as positively as it has a care about personal righteousness as a means of promoting the righteousness of the Kingdom. For no person can hope to rise to and maintain a level of righteousness which greatly exceeds the righteousness of the society in which he lives. For society is the milieu or matrix in which personality is formed.

The truth is that the reason for adventure in the business of the Kingdom is that personal righteousness may be advanced. It is, as the modern prophet said, through devotion to the cause of Zion—which is a great enterprise grounded in *moral* considerations—that the moral nature of man may be perfected, or that persons may prepare themselves for “a place in the celestial kingdom.”

So says the modern prophet, since the goal of this church is to build the Kingdom, it must have a care about the righteousness of persons. It may not be less concerned about the righteousness of persons because its goal is a rightly constituted society; it must be more concerned. Such are the teachings of the modern prophet as they pertain to personal righteousness in the business of the Kingdom.

The great trouble with rich men in this country is that they have so much to retire from, and so little to retire to.—Andrew Carnegie.

A Miracle of World War II

(Continued from page 9.)

God would watch over and protect mother and comfort her in the hour of sorrow, he stepped into space. After a few seconds, he became aware of the fact that he was not falling as fast as he would be without the benefit of an open parachute. Looking up, he saw his parachute open above him, functioning perfectly. A miracle indeed!

Landing on his feet in enemy territory, he started out in the bitterly cold weather for the Dutch border. He walked nearly 160 miles in ten days, and was nearly into Holland, when, with hands and feet so badly frozen he could hardly creep along, and only a few concentrated food tablets left, the Gestapo caught up with him and made him a prisoner of war. He was put in the basement of an old building for several days; when the German doctors finally examined his feet, gangrene had set in, and they thought amputation was necessary. But the skin formed a hard crust, cracked, and peeled off, leaving not even a scar.

Mention should be made of terrible conditions in the prison camp, the comfort obtained through prayer, of that long forced march into the interior as the Allies closed in, of a giant American corporal who carried Ray on his back for many miles, ministering to his need with infinite tenderness, pleading with him not to give up, while others dropped out of the line of march, collapsing from weakness and left to die.

Eventually release from prison camp came under General Patton’s men, a period of recuperation in the British Isles, and then home the latter part of June.

Today, Ray holds the office of priest, to which he was called after his return, and is active in Toronto Branch and Zion’s League activities.

We do not know why some of our worthy young people were spared, while others were called upon to make the supreme sacrifice. But out of these things we do know that when God gives us the blessing of the Holy Spirit, a calm, unshakable serenity and faith can be ours so that, come life or death, we may say, “My times are in thy hand! Why should I doubt or fear?”

With this letter I should like to send greetings to my many friends in the mission field, especially to the Saints in Kirtland, New York, and Southern New England Districts.

Milton D. Broadfoot.

2228-A N. 39 Street
Milwaukee 8, Wisconsin
Pastor, Milwaukee, Wisconsin, Branch

The Lord's Prayer

5. "Thy Will Be Done"

By J. D. Anderson

President, Kansas City Stake

This is the fifth in a series of meditations presented at the Appointee Institute held at Independence, August 28 to September 14, 1946. The first four appeared in the issues of January 18, January 25, June 14, and July 19.

"Thy will be done on earth, as it is done in heaven"¹ was no idle phrase with the Master, but rather an expression of the "magnificent obsession" which motivated his every thought and deed. Again and again we read of the Lord's reference to this basic principle of his life. Jesus told the angry Jews on one occasion, "I seek not mine own will, but the will of the Father who hath sent me."² Another time, he shocked an excited sign-seeking multitude who would have declared him king by saying to them, "I came down from heaven, not to do mine own will, but the will of him that sent me."³ Again, when the Master should have been hungry, he amazed and puzzled the disciples as they offered him food, saying, "I have meat that ye know not of." Then he explained the great purpose of his life with these words, "My meat is to do the will of him who sent me and to finish his work."⁴

This all-consuming, dynamic obsession to do his Father's will was the driving force in the life of Jesus from his childhood until his death on Golgotha. At twelve, he asked his parents, "Know ye not that I must be about my Father's business?"⁵ About twenty-two years later, he cried in his hour of agony and bloody sweat, "Father, if thou be willing, remove this cup from me; nevertheless, not my will but thine be done."⁶ No wonder John said of him in later years that God's "word was made flesh, and dwelt among us."⁷

It behooves us who aspire to follow in his footsteps to understand more clearly and feel more deeply this great principle by which he lived and died. That we do not ordinarily understand very clearly nor feel very deeply is apparent when we compare our usual attitude toward the achievement of God's will with his attitude.

Our attitude is generally one of passive acquiescence, mournful sacrifice, reluctant submission, and often at best half-hearted, doubtful obedience. While Jesus' attitude was one of hungry searching, determined fidelity, impassioned loyalty, wholehearted obedience, and joyful sacrifice, we passively sing, "Have thine own way, Lord, have thine own way; Thou art the *potter*, I am the *clay*, Mold me and make me after thy will, while I am *waiting, yielded and still*." Jesus said, "My meat is to do the will of him who sent me."⁴ "I seek . . . the will of the Father."² "My Father *worketh* hitherto, and I *work*. . . . What he *seeth* the Father do these *doeth* the Son likewise."⁸

When we say, "Thy will be done," we usually think of God executing his will while we bow in more or less willing submission. When our Saviour said, "Thy will be done," he thought of personally performing God's will by *seeking, speaking, working, and doing*.

An experience from life will illustrate this contrast. A certain elder was deeply concerned about *doing* God's will in the work of his ministry. Among the families in his congregation was one whose mem-

bers were selfish, easily offended, indulged in many worldly pleasures, attended church irregularly and contributed to the cause very infrequently. The elder had visited them often, urging, encouraging, and challenging them to Christian living, but without success. Then tragedy entered that home in the form of a deadly disease. The elder was called every day for several days. The child was taken to the hospital, but neither prayer nor medical science prevailed. The child rapidly grew worse and endured considerable pain. The family finally in desperation asked the elder to pray that God's will might be done whatever the cost. The child passed away soon after this, and the family wept in reluctant submission. Later they took comfort and some pride in the assumption that they had yielded to God's will. Yet they never changed their pattern of living.

Such an attitude is certainly not Christian. The Christian attitude is one of hungrily and passionately seeking to *understand* and *do* God's will. Even a gracious and appreciative yielding to the execution of the will of God is not sufficient.

Our Father does not want us to be slaves, who bow to his will only because it is absolute, inevitable, irresistible, and from it there is no appeal. He longs, rather, for free men who will voluntarily and eagerly learn and obey his will because they sympathize and agree with it and long to bring their lives in harmony to it. The Master knows no pleasure in those who refrain from sins of commission largely because they fear his wrath. He longs, rather, for men who will follow him and grow in his likeness because they love him and his way of life. May our prayer that his will be done be interpreted by our *loving, seeking, and doing*.

1. Matt. 6: 11.
2. John 5: 31.
3. John 6: 38.
4. John 4: 36.
5. Luke 2: 49.
6. Luke 22: 42.
7. John 1: 14.
8. John 5: 17-19.

Presenting: Gomer Wells

The second in a series of personality sketches of Auditorium employees

By BILOINE WHITING

Contact man with the touring public, Gomer Wells is the official guide in the Auditorium. With him in the foyer, the church has its best foot forward, for Gomer can out-show, out-talk, and out-walk the spriteliest of visitors—and he celebrated his eightieth birthday on July 10.

"This job is a natural for retired men in the ministry," he says, "but I seem to be the only one around here not feeble or sick."

Brother Wells has been an ordained minister since 1888, and he was under General Conference appointment from 1890 until ten years ago when he became Auditorium guide.

He spent fifteen years in Australia, where he almost lost his voice preaching to crowds out-of-doors. Back in the States, he became the first full-time superintendent of church school work.

In spite of all the people he met while in the mission field, Brother Wells estimates that he contacts more nonmembers in a given time as a guide than he did in any other way.

"Since the end of the last General Conference, I've shown approximately 1,000 visitors through the building," he reported. "When they come out of their way to see us, they are in a receptive mood—they're interested, and I present the gospel in a tabloid form while I conduct the tour."

One of the most common questions asked him is if the Auditorium is patterned after the Salt Lake tabernacle. Another question asked in all seriousness is if Latter Day Saints believe that when Jesus returns to earth he will land with his feet on

the Auditorium roof. He has ready answers for those questions as well as for the visitors who wonder if President Truman is a member of the church, and if the Utah and the Reorganized churches will join forces.

The main auditorium, seating 8,000, is the main point of interest, though many are amazed to learn that there is a mile of corridors. However, by the time they have followed Brother Wells on a tour, the mile doesn't seem nearly so incredible.

Up to a year ago, there were some assistant guides, but for the past year he has been on duty all day, seven days a week, with only the Sunday afternoon assistance of Glen Cargyle. Brother Wells' slim figure, only slightly stooped, strides up and down the ramps, and his brown eyes have all the snap of a man's half his age. Due to a mastoid operation, he wears an inconspicuous hearing aid. His hair, though thinning, is still dark.

Lately he has become converted to the idea of using young women as guides. A few weeks ago, a group of 120 Mormons on a chartered bus tour from Utah arrived at 6 in the evening. It was past closing time, his voice was hoarse, and his feet hurt; so Lucile Esgar volunteered to relieve him.

"You know, she did a bang-up job of it. She has a powerful voice and the kind of personality to put it over," he said enthusiastically.

Every visitor to the Auditorium is presented with a descriptive folder, and such tracts as Brother Wells thinks advisable. The collections left in the offering box have always been more than enough to pay for

the literature given away.

The scattered Saints whose summer itineraries take them through Independence should visit the Auditorium, not only to see the building, but also to meet Gomer Wells, who demonstrates that age and retirement only open up new horizons of service.

Corrections

A mistake was made in the *Herald* of July 12, page eleven, in the item relating to Brother Gomer R. Wells. The name was given, "Sister Ruth (Waller) Henrichs." This should have been, "Ruth (Haworth) Henrichs." We are sorry for this error.—Editors.

An error was made in the *Herald* for June 21, regarding the date of the baptism of Sister Sara L. Dempsey of Council Bluffs, Iowa. The date given was 1866, but Sister Dempsey writes and says that the date was 1876.

Baptismal Experience

George Moore, aged eight, a descendant of several generations of a church family, son of Mrs. Bessie Moore, 16027 Hartland, Van Nuys, California, had the interesting experience of seeing in a dream the place of his baptism, although he had never been there. The family attend Burbank Mission, and the baptism at Central Church, followed by confirmation by Brethren Louis J. Ostertag and John W. Rushton made a strong and lasting impression on this young member.

Colorado Springs Reunion

The Colorado Springs Reunion will be held in Colorado Springs, Colorado (1015 Cheyenne Road), August 15 to 25. Apostle C. R. Hield, Dr. Roy Cheville, Pauline Arnson, C. H. Hobart, and Herbert Scott are to be in attendance. Meals will be served on the free-will-offering basis, but specific charges are made for rooms and tents; rooms, \$1.50 to \$2.50 per day; tents, \$6.00 for the entire reunion period. Write Herbert M. Scott, 878 South Logan, Denver 9, Colorado, for reservations.

C. H. HOBART,
District President.

Liahona Park Reunion

The Liahona Park Reunion for Central and South-Central Michigan Districts will be held at Sanford, Michigan, August 1 to 10. Apostle Maurice Draper, Bishop E. L. Kelley, and other general church appointees will compose the principle leadership personnel.

MYRON DOTY, JOHN W. BANKS,
District Presidents.



WHEN Mary sat down at the piano, she had no idea what she was going to play for a prelude. This Sunday morning ritual

was so much a habit with her that lately she'd gone at it in a more or less haphazard way. If she planned her music ahead of time, fine; if not, she could always pick up something at the last minute. No one appreciated it anyway. No one ever bothered to stop her and say, "That was a lovely prelude, Mary," or "What was that beautiful piece you played, Mary?" Of course, her family always said something about it, but the other people just didn't seem to care one way or the other. She wondered what they'd say if there weren't any prelude this morning.

She took one of the hymnals she had grabbed at the last moment before she left the house and opened it to a number she had played often before. It was a soft, peaceful tune, but she scarcely knew what she was doing. Her mind was miles away



CLOSE TO THEM **BY BETTY SANFORD**

from the little church on Chestnut Street.

Old Mrs. Parks and her husband sat together in the same place and on the same bench they had occupied for the past forty years. Mr. Parks was nodding quietly in time with the music, as was his custom to do every Sunday morning, and Mrs. Parks smiled absently into space. The song Mary was playing brought back many tender memories to her of the days when she'd been a strong young girl, carefree and happy. It reminded her of her meeting with Tom and their marriage in this very same room. It recalled to her mind the time when she had walked down these very same aisles with Tom to have their first baby blessed. She could see Jenny and Peter and Tim-

othy all being baptized and later, Timothy and Helen taking the same solemn marriage vows which she and Tom had taken so long ago. She saw children and grandchildren blessed, baptized, married and ordained within these sacred walls of her church. She felt the peace and the quiet which pervaded it now, and felt again the wonder which knowing God intimately had brought to her. The music swelled and her heart swelled with it. Thanksgiving arose in her breast, and she found herself thanking God for all that he had given her. When the piece ended, she felt a little sad. It had been so beautiful and Mary seemed filled with the power to make her music speak.

Tom Parks listened to the music rise and fall and could not help looking down at the wrinkled

gnarled hands lying quiet in his lap. Once those hands had been brown and strong. Once he'd walked down the street with arms swinging loosely at his sides, head held high, and his back straight and tall. Once he had been a reckless, "not-caring" boy from the other side of the tracks, until Elder Thomas had taken him aside and told him about all the beautiful things which the world possesses when one takes time out to find them. He remembered how he had felt when Mr. Thomas had submerged him in the waters of baptism—clean and pure and holy—filled with an unbearable longing to make something of his so-far useless life. And his first sacrament of the Lord's Supper! They had sung the very song Mary was playing now.

*Thou my everlasting portion
More than friend or life to me.*

Wave over wave of memories engulfed him as he remembered all the wonderful things which had happened to him from that day forth. How that girl could play! How still the room always became when her fingers touched the keys. God had surely sent her as a spokesman for himself. Whenever Mary's music reached his ears, it was as if God was speaking.

Carrie Adams was thinking almost the same thing. She always sat near the piano on Sunday mornings so that she could watch Mary more closely when she played. Ever since she had been a little girl, she'd wanted to play, but there'd never been enough money for lessons, and the Adamases had never owned a piano. She *could* pick out a few of the hymns on the neighbor's piano, but it wasn't the same. Sometimes she wondered for what purpose God had intended her. The things she wanted to do most, she was not capable of doing. She had wanted to serve the church with her every ounce of strength and her whole heart and soul, but she never seemed to be able to do what she felt needed to be done most. The big important things! Instead she always found herself doing the insignificant things in the church program like washing dishes after a potluck supper or varnishing chairs and cleaning the basement. Not that she really minded! Quite the contrary. She enjoyed her job, but it didn't seem big enough or important enough to her. If only—suddenly she realized what Mary was playing. One line of the song stood out in her mind!

Here Is the Writer . . .



Betty Sanford is seventeen years old and a graduate of the Ft. Madison, Iowa, High School. A member of Quill and Scroll and the National Honor Society of High School Journalists, she plans to attend Graceland this fall. At church, she is leader of the junior stewardship club and director of the junior choir. Her hobbies

include reading, writing, and music. She also enjoys teaching children's Sunday school classes.

New Horizons

*Gladly will I toil and suffer,
Only let me walk with Thee.*

After all, wasn't that the important thing—walking with God? What if her tasks weren't big ones? What if they weren't important ones? What did it matter as long as she was *doing* her tasks and doing them well? If God was satisfied, then why shouldn't she be? From this day on, she'd strive to overcome her feeling of insignificance, but for just one moment longer she watched Mary's fingers move across the keys and thought, "Oh, to be able to play like that! Oh, to be able to take to God such a gift!"

Doris Baxter looked at the beloved faces about her and began to wonder as usual, at the different expressions which met her guarded glances. Where had all these people managed to acquire the calm they now seemed to radiate? Where had all their problems gone to? As she looked at their quiet faces, she saw peace written there, and strove valiantly to put herself into that same mood. She knew their problems to be as great as her own, but there was not one who seemed to be thinking of them now. It was as if something in these few minutes of prelude music had reached out to them and relieved them of their burdens. If only that something could relieve her of her sorrow. It had been weeks since her mother's death, but it was as poignant in memory to her as if it were only yesterday. It had been her mother who had advised her in every problem she faced. It was her mother to whom she turned for guidance and wisdom. She had been like a ship lost at sea since the day they had laid her mother to rest beside her father. How did one overcome such grief?

How could one meet the problems of the day with no one to guide and direct?

She looked around her again. "No one?" she asked herself. But of course there was someone—God! God was always waiting! God was always willing to help. That was the secret these people knew. She must learn to cultivate a closer walk with God. As Mary played, Doris listened intently, and something in her mind became alert to the words:

*Lead me through the veil of shadows;
Bear me o'er life's fitful sea;
Then the gate of life eternal,
May I enter, Lord, with Thee.*

Young David Taylor recognized the hymn the moment Mary struck the first few chords.

*All along my pilgrim's journey,
Saviour, let me walk with Thee.*

He almost hummed the words aloud. It was surprising how much meaning a hymn could have to one about to leave his home and family. He remembered how thrilled he had been as a youngster when his mother spoke of the missionaries of the church and the good work they did in carrying the gospel story to people all over the world. He had promised himself then that he would always live the kind of life which would enable him to qualify for that position if God should ever call upon him to do so. Last Sunday he had been given his appointment. It had been the happiest and proudest moment in his life. He was going to be a missionary like the ones his mother had spoken of. He was go-

ing to be a good missionary! It was almost as if the song was being played just for him this morning.

*All along my pilgrim's journey,
Saviour, let me walk with Thee.*

Mary straightened up with a start! She had been so engrossed in her thinking that she had not realized until this moment what she was playing. It was as if her subconscious mind had led her astray. For the first time that morning, she really *looked* at her music and the words of the second verse caught her attention.

*Not for ease nor worldly pleasure;
Nor for fame my prayer shall
be.*

Hadn't she been thinking in terms of fame? Expecting people to compliment her playing? her selection of pieces? Wasn't it a desire for fame that had directed her petty thoughts this morning? It was easy just to sit down and play "any old thing" for a prelude, but it was a task to find the right kind of music and fit it into the right atmosphere. What if it wasn't the most important thing in the world? What if people didn't recognize her ability? God had recognized it. He had given it to her that she might use it in service to others. She was doing her part—she was doing what was right. *That* was the important thing.

A new feeling of belonging and a new spirit of service arose out of her humbleness in that moment, and as she entered into the chorus of the hymn, she felt herself climbing to new heights and gaining new ground. Unconsciously, she put into the notes before her all the fervor and love which she possessed for the church and its people.

*Close to Thee; close to Thee;
Close to Thee; close to Thee;
Then the gates of life eternal,
May I enter, Lord, with Thee.*

Reunion Schedule

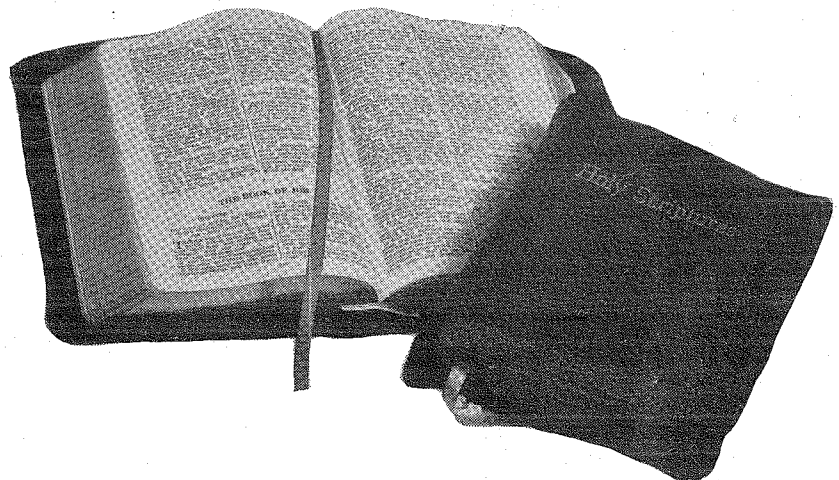
The following is a tentative reunion schedule for the coming summer. Where errors are noted by reunion officials, we shall appreciate receiving corrections.

THE FIRST PRESIDENCY,
By F. Henry Edwards

Reunion	Date	Place
Northwest	July 25-August 3	Everett, Washington
Arkansas and Louisiana	July 28-August 3	Bald Knob, Arkansas
Ozarks: Spring River-Rich Hill	July 26-August 3	Racine, Missouri (near Joplin)
Detroit-Windsor, Flint-Pt. Huron	July 26-August 3	Blue Water, Michigan
Northern Saskatchewan	July 30-August 3	Saskatoon, Saskatchewan
Southern Saskatchewan	August 5, 6	Regina, Saskatchewan
Southern Saskatchewan	August 7, 8	Weyburn, Saskatchewan
Central Michigan	August 1-10	Sanford, Michigan
Chatham-London	August 1-10	Erie Beach, Ontario
Oklahoma	August 1-10	Pawnee, Oklahoma
Southeastern Illinois	August 1-10	Brush Creek, Illinois
Northwest Iowa	August 1-10	Woodbine, Iowa
Manitoba	August 9-10	Winnipeg, Manitoba
Maine	August 2-10	Brooksville, Maine
Southern California	August 2-10	Pacific Palisades, Santa Monica, California
Montana, Western	August 8-17	Deer Lodge, Montana
Rock Island	August 8-17	Aledo, Illinois
N. and Western Michigan	August 8-17	Park of the Pines, Michigan
Eastern Michigan	August 9-17	Cash, Michigan
Far West	August 14-24	Stewartsville, Missouri
So. Indiana	August 17-24	Riverdale Park, Mitchell, Indiana
Idaho	August 17-24	Hagerman, Idaho
Eastern Colorado	August 15-24	Colorado Springs, Colorado
Northern California	August 16-24	Asilomar Grounds, Pacific Grove, California
Lamoni	August 17-24	Lamoni, Iowa
Wisconsin and Minnesota	August 18-25	Chetek, Wisconsin

A New Edition

Inspired Version of the Holy Scriptures

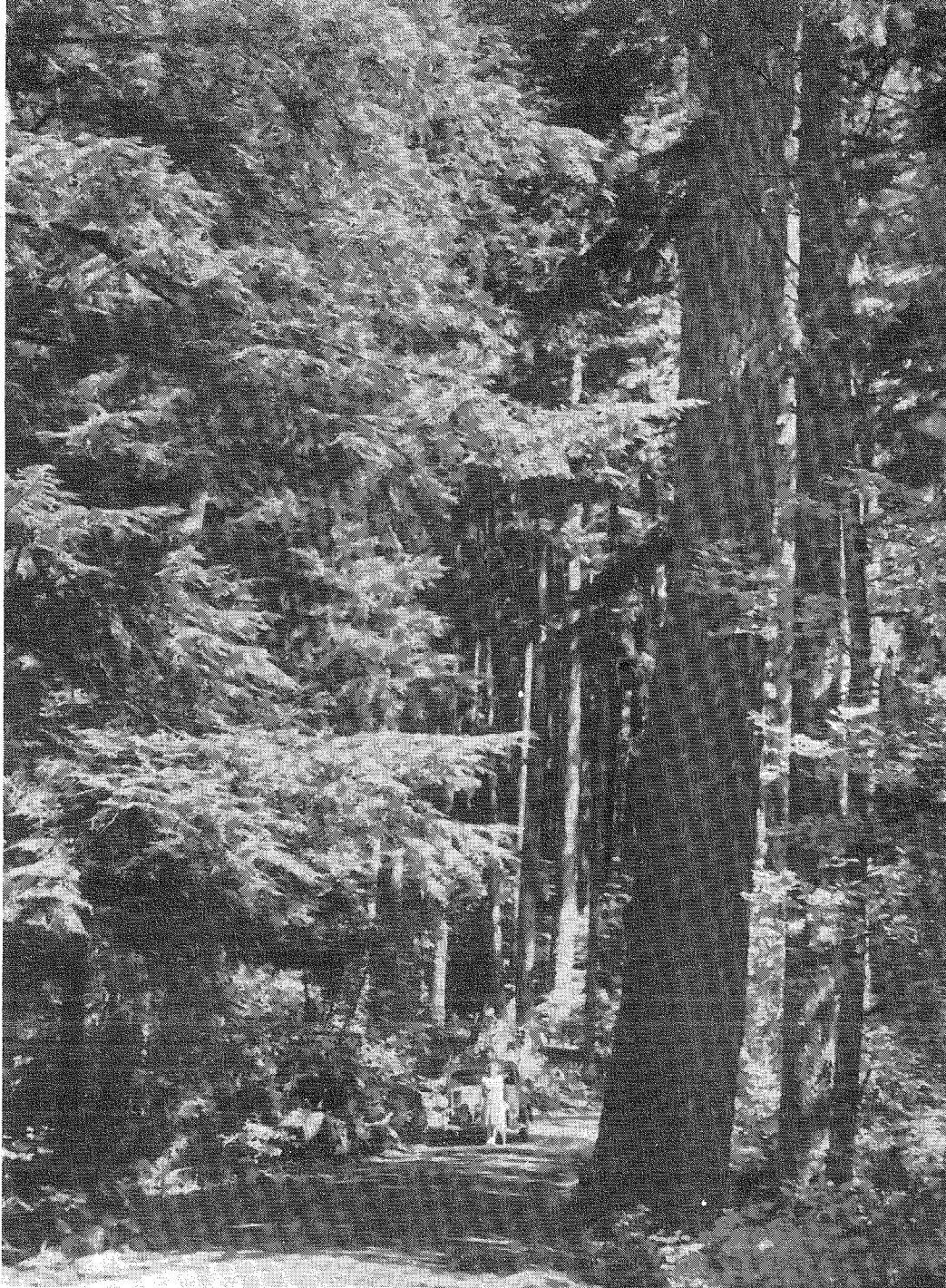


in durable cloth binding

\$4.25

HERALD PUBLISHING HOUSE
INDEPENDENCE, MISSOURI

www.LatterDayTruth.org



OLYMPIC NATIONAL FOREST

Photo by Marvin M. McDole

What Education for World Evangelism

BY F. HENRY EDWARDS

THE Saints Herald

VOLUME 94

AUGUST 2, 1947

NUMBER 31

www.LatterDayTruth.org

Musings

P. S.

He gives us rain and wind and sun.
He does not ask what we have done.
He gives us grass and trees and flowers,
He gives us birds and shady bowers,
And all the earth we dwell upon.

But we are creatures dumb and blind,
We give a frown, a word unkind.
We hate to lend our hoarded gold,
We think we'll need it when we're old,
To satisfy our peace of mind.

Some of us live a bigot's creed.
Some fail to see a brother's need.
Some worship gods of power and might,
Some like the darkness, hate the light,
And ponder why the nations bleed.

We're often fools, then wonder when
The earth will be at peace again.
We want to smile, we want to sing,
We want each day to be like spring,
Yet keep our special kind of sin.

—WINIFRED MILNER

* Beauty

After dinner at our service club, a member showed a number of Kodachrome pictures of Jackson County, and commented on what pretty sights we have close to our homes, to be seen with little effort and no cost. The views on the screen picked up and accentuated all the colors and tints of nature in a most effective way.

There are many lovely scenes on the bluffs and shores along the Missouri River, and though the inhabitants of these prairie lands may travel far, they love their homeland best. Visitors are not exempt from the spell. One exclaimed, "This whole country looks like a park!" Another said, "In our state it would take a lot of gardeners and an ocean of water to keep it this way." And a lady declared, while we were touring, "I love these gentle, rolling hills and long slopes of the Middle West, with the trees growing clear to the tops." How precious and imperishable such memories are!

Why is it that people pay more attention to a picture than to nature itself? Several reasons. Nature is so big that the eye is lost in masses of details. The picture selects a small bit of beauty and puts a frame around it, so that the eye can attend to it and not be distracted to other things.

Once you understand this trick of selection practiced by painters and camera artists, you can do it yourself. If you haven't a telescope, get a cardboard tube, or simply cup your hands about one eye to see as the camera does. It will give you a pleasant surprise. Keep mind and eyes alert, and you can see beauty everywhere. Nature is as artistic as the Old Masters, as clever as the most recent modern. Try it!

* A Postage Stamp

Today we received a letter bearing a four-cent Canadian postage stamp which gives honor to Alexander Graham Bell, the inventor of the telephone. Immediately the thought occurred, why should the Canadians be so generous as to honor an American inventor? It seemed like a fine gesture, and wouldn't it be a good thing for our country if on our special issues of postage stamps we also could honor distinguished men of other nations whose contributions have done so much to contribute to the welfare, happiness and strength of our country. This is an example of international courtesy that might well be extended.

Curiosity sent us to the encyclopedia to see what might be of interest in the career of this scientist and inventor. Immediately it was apparent that the United States owes a great debt to Scotland, England, and Canada for the development of this great man. He, like many others, acquired his scientific training and the development of his splendid mind and gifts elsewhere, and brought a rich harvest for us to reap. Certainly Americans should be humble and grateful for what has been given us by other countries. It should make it easier for us now to be generous in giving something back to them in return.

* Abbreviations

Among the petty annoyances of an editor's life is the abbreviation. This literary short-cut may save the writer two seconds and cost the editor five minutes. Especially if it is scrawled, it may appear to stand for several words or names; unless he is psychic, the editor cannot know which one. It is a mark of courtesy and culture to write things out clearly, so that others may understand. The busiest people, whose time is valuable, are not too important to make their meaning clear. Often it is those who have little to do and no reason for hurry who use illegible and incomprehensible abbreviations.

Saints Herald

Contents

Volume 94 August 2, 1947 Number 31

EDITORS:

The First Presidency
Israel A. Smith
John F. Garver
F. Henry Edwards

ASSISTANTS:

Leonard J. Lea, Managing Editor
Kenneth L. Graham, Business Manager

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$2.50 per year and \$1.25 for six months in advance in the U. S. A., its territories and possessions; Canada, \$2.75 per year and \$1.40 for six months; other countries, \$3.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

EDITORIAL:

Gathering 3
Across the Desk..... 4

OFFICIAL:

Notice of Appointment of Bishop's Agent 4
Change in District Presidency..... 4

ARTICLES:

What Education for World Evangelism,
by President F. Henry Edwards..... 5
The Lord's Prayer, by L. Wayne Updike.. 9
Without Tears, by Holly Sherrington..... 10
Answer to Modern World Problems,
by J. A. Koebler..... 14
Opportunities for Young Women..... 15
It Isn't Charity—Campus Shop,
by Biloine Whiting..... 16
God at the Center, by Blair Jensen..... 19
Worship Suggestions for September,
by Camilla Collins..... 20
Covenant With Life,
by Nettie Chappelow Lake..... 22
The Church at Flora, Illinois..... 23
Dealing With the Erring,
by L. Wayne Updike..... 24
"Let Nothing Separate You,"
by Robert J. Miller..... 26
Elder Amos Milton Chase..... 27
Let's Co-operate, by Fred Young..... 28
Are You a Climber? by Mary Shaw..... 29
Letters 30
Bulletin Board 31

Gathering

(Revision of Editorial by President Frederick M. Smith, *Herald* of October 23, 1943.)

SINCE THE CHURCH debt was liquidated there has been a growing inclination to look to our goals. As a result there has been a quickening of the always present interest in the gathering of the Saints into "the regions round about." This is a part of the establishment of Zion. Without doubt there has been an augmentation of the desire on the part of the Saints to act in the matter; and cases have developed, now, as in times past, where there has not been sufficient care taken in solving the problems arising from such movements. It should be apparent to all that moves which have not been wisely considered are likely to be followed by undesirable results and our Zion program be retarded. So it becomes necessary once more to warn the Saints against such unwise moves and urge them to give due observance and consideration to the instructions given in regard to gathering into the central regions of the church as a step towards Zion development.

We are deeply interested in the gathering and firmly believe in it as a necessary part of our Zion program. It is a practical reality with great spiritual significance; but unless it is carried out in harmony with instructions and due care is given to preparations for the necessary moves, disaster is quite likely to follow. So once again we join our predecessors in office in urging the Saints to seek advice, counsel, and needed information in making preparations to move towards or to Zion. "Let the way be carefully prepared before you," has been an admonition repeatedly presented. We must give greater heed to it than ever before.

Before us as a people, religiously concerned with the problems of composing present perplexities arising from world conditions, and more particularly with the answering of

social questions, lies not only a great task but what will also be one of our finest opportunities to present a demonstration of our social ideals as factors in solving social and economic problems and composing the confusion and conflict of many ideas and theories. In order to be in position of advantage in contributing towards greater social and religious security we must be in position collectively and as groups, to demonstrate our social theories. A prerequisite to that is the gathering.

But that gathering must be in harmony with the divine instructions to us received over the years. It is one thing for our people, individually and as families, to move from one locality to another in efforts to better their financial or economic situation. In such cases the church officials may have little or nothing to say, though their advice and counsel can be secured. But for the Saints as persons or as families or as groups, to move from outlying posts into the center place or the regions round about, as a part of the program of the church looking towards Zion establishment, is quite another matter, and one in which the question of preparation arises, and in which that counsel should be sought which has so many times been indicated.

Some members of the church have demonstrated they are nomadic in inclination. Very many of them have moved from place to place with no intention of moving to the places indicated in the instructions to the Saints. Obviously the motivating purposes are closely related to self-serving interests, moves made to better economic or financial conditions. The general church officials would not presume to give counsel in such changes of locus or habitat, more especially when they were not asked for advice or counsel. It is likely in many instances that such moves have proved beneficial. There are undoubtedly many instances when improved conditions were not realized.

No one questions the right of the Saints to go where they would like;

but we have often been puzzled that some Saints have moved so many times, bought land and property, without honoring the instructions given, as we believe, from divine sources, which pointed to the center place and the regions round about as the places where land should be purchased and Zion begin her habilitation.

But where Saints transfer their interests geographically with the gathering in view, there can be no question of their need to confer with the proper church authorities as to the wisdom and timeliness of such move. This may well include local church authorities in places from which movement is made as well as those toward which movement is contemplated, and between the local authorities, branch or district, and the general officers there should always be close co-operation.

We think it well to include an editorial from the late President Joseph Smith which appeared in the *Herald* for December 11, 1886, under the caption "Gathering":

God said to the Saints in 1831, when they were gathering to Zion and "the regions round about," that they should not gather "in haste, nor by flight; but let it be done as it shall be counselled by the elders of the church at the conferences."—Doctrine and Covenants 58: 12. In December, 1833, this was further enjoined in these words: "Let not your gathering be in haste, nor by flight; but let *all things* be prepared before you."—Doctrine and Covenants 98: 9. And in 1873, He said: "Let my commandments to gather into the regions round about, and the counsel of the elders of my church guide in this matter," etc.—Doctrine and Covenants 117: 11.

The instruction herein given should govern *all* the Saints in the matter of gathering or removing into "the regions round about." Those who do not "have *all things* prepared before" them when they remove, are neither wise nor safe; and if they meet with disappointment and loss, and severe trials of faith, they will have themselves to blame. The "elders" should seek to have these matters well considered and complied with by those who they know are gathering "into the regions round about," and thus prevent confusion and evil; and no member should remove from one place to another till they know what awaits them, and how they can find affairs in their proposed new home. Be prudent; be wise.

If such as intend to remove would consult with the Bishop, the leading authorities of the church in the locality where they wish to gather to, or with the chief authorities of the Church, stating their wishes, needs, conditions, and in-

(Continued on page 15.)

Editorial

OFFICIAL

Notice of Appointment of Bishop's Agent Eastern Colorado District

Notice is hereby given of the appointment of Brother W. A. Reynolds, 723 Lincoln Street, Fort Morgan, Colorado, as bishop's agent of the Eastern Colorado District, succeeding Brother Floyd H. Engstrom, whose resignation has been received. Solicitors are hereby notified to send their reports for the month of July and each succeeding month thereafter to Brother Reynolds at the above address.

We take this opportunity of expressing our appreciation to Brother Engstrom for the service he has rendered in this office.

We have also appreciated the support given by the Saints to Brother Engstrom during the period of his service and take this opportunity of commending Brother Reynolds to the Saints for their favorable consideration and support.

THE PRESIDING BISHOPRIC,
By W. N. Johnson

Approved:

THE FIRST PRESIDENCY,
By Israel A. Smith

On account of illness of his wife, transportation problems, and conditions in Europe, Apostle E. J. Gleazer's visit to Europe has been canceled. He will resume his mission responsibilities as and when home conditions permit.

THE FIRST PRESIDENCY,
By Israel A. Smith

Change in District Presidency

Inasmuch as Elder Lawrence O. Brockway has resigned as president of the Flint-Port Huron District, we hereby appoint Elder Harry J. Simons to serve as his successor, effective August 3, 1947, subject to the action of the next conference of said district.

In making this announcement, we acknowledge our gratitude to Elder Brockway for his services and to wish for Elder Simons every success in this new responsibility.

THE FIRST PRESIDENCY,
By Israel A. Smith

Across the Desk

Leaders in Europe

Advices from President Edwards are to the effect that he and Bishop DeLapp moved into Scandinavia on Friday, July 18; also that they have succeeded in getting reservations to leave by plane for home on September 9, destination—New York.

ISRAEL A. SMITH.

Facts, Fables, and Fiction

I am always puzzled when reading about so-called "Mormon" history to know what is fact. In many matters of which we have dependable history, we know that there is a plethora of fable, and often outright fiction. These observations apply to early church history as well as that applicable to 1844 and since.

Carry Longmire, who we note is one of the "owners" of '47 (magazine of the year), has told an interesting story, "Centennial of an Epic," in the August number of that periodical which is remarkably free from error of fact.

ISRAEL A. SMITH.

Tragedy at Sabetha

We are apprised of the tragic death by accident of two of our members at Sabetha, Kansas: Sister E. L. White, wife of Pastor E. W. White, and Sister Owen Kimmel, wife of Doctor Owen Kimmel. Obituaries will be found elsewhere in the *Herald*.

We extend to the bereaved families and to our members at Sabetha our deepest sympathy and regrets.

THE FIRST PRESIDENCY,
By Israel A. Smith

Independence, Missouri
July 18, 1947

Error Sometimes Persists

The "Mormon Caravan" now under way (July 18) noted by the daily press, is the occasion of numerous articles in papers and magazines. They are generally fairly accurate, but occasionally there are inaccuracies.

The *Globe-Democrat* (St. Louis) of July 13 gives a good account, but the reporter, Mr. Justin L. Faherty, in referring to the Nauvoo troubles, places the blame of the *Expositor* incident solely on Joseph Smith. The undersigned deemed it proper to enlighten Mr. Faherty, and it may be helpful to our members also to know the facts. Our letter of July 17 addressed to him is as follows:

I have read your account of the "Mormon Caravan" in your issue of Sunday, July 13.

As president of the Reorganized Church and as a grandson of Joseph Smith, I note you have made a pretty fair report. However, you have repeated an erroneous report about the destruction of the *Expositor* office at Nauvoo:

You say, "Joseph broke up the printing shop of a newspaper which attacked him and was jailed at Carthage, along with his brother, for vandalism."

A report of proceedings by the Nauvoo City Council held on June 8 and 10, reported over the signature and seal of Willard Richards, city clerk, and published *in extenso* in the *Nauvoo Neighbor* (Nauvoo) on June 19, 1844, shows that the City Council acting as a quasi-judicial body, found the *Expositor* was a nuisance and ordered its abatement. Joseph Smith, though Mayor, did not even preside at these sessions. He as Mayor had to see the order carried out, and it was done—not by him, but by the city marshal.

The evidence of my own father, who was twelve years old at the time, was that he heard his father say he thought the order too drastic, but he could do nothing about it. But, he said, he, because he was mayor, would get the blame for it.

I have examined the laws of Illinois, as also the charter of the City of Nauvoo, and the City had the unquestionable *legal* right to consider and abate nuisances (which included anything threatening the health or welfare of the citizens).

The matter is not very important, but Joseph Smith has been charged wrongfully with so many things I could not resist the idea of writing you.

ISRAEL A. SMITH.

P. S.—The Smiths were charged with treason, not vandalism.

What Education for World Evangelism

By President F. Henry Edwards



AT THE VERY beginning, let us determine what we mean by "World Evangelism." There is no point in seeking an exhaustive technical definition, but a brief exploration of the phrase will probably prove a short cut to clearer understanding.

Let me remind you that Christianity is essentially a matter of loyalties. By world evangelism, therefore, I mean winning men to new loyalties wherever we can and as fast as we can in all the world—loyalties to Christ and to the society of the redeemed which is being built by him in and through men who serve happily and intelligently and devotedly under his leadership.

World evangelism means, moreover, the extension of the Christian way of living, and, therefore, of the kingdom frontiers in every direction as rapidly and as widely as they may be extended, while yet maintaining and developing the stability and coherence of the area already won for Christ. This does not necessarily mean the extension of the American

way of living, or even of the Anglo-Saxon way of living, but of the kingdom way of living. World evangelism is concerned with things of the spirit, with love and mercy and compassion and justice and truth, and with honesty, and sobriety and charity and chastity and reason, as these may be incorporated into and manifested through the cultures of mankind all over the world. It is not concerned with customs and procedures and traditions, except as these influence and are influenced by the word and the way of love which we proclaim. World evangelism proceeds on the premise that what is important in a convert is not a change in his manner of eating or speaking or dressing but in his attitude toward God and toward his neighbor and toward his own destiny.

World evangelism means, or at least implies, something else, too; something almost uniquely important. The phrase implies not only world-wide geographical outreach, but also a fundamental unity pervading this world-wide outreach. World evangelism means evangelism for all the world—evangelism that enriches a man here and wherever else he may go, and there—wherever else "there" may be. It is evangelism for all men as citizens of one world. Its principles and requirements are without respect to persons. It is evangelism of the people and for the people in the dignity of their status as actual or potential sons of God. It is addressed to men of every race from the God and Father of all.

And yet, world evangelism does not mean "foreign missions." In

the sight of God and the world evangelist, there are no foreign missions. There are only missions to persons who are aliens from the commonwealth of the kingdom. Since our own neighborhood is part of the world, world evangelism means evangelism here as well as in other lands. It is evangelism wherever the message is needed and the word can be preached. The frontiers of the kingdom are not drawn in far-off lands, but between the quick and the dead in the things of the spirit no matter what their race or habitation.

After having thus examined the chief phrase involved in our discussion we may well ask, "Is world evangelism important enough to warrant spending time and effort in setting forth an educational program to achieve it?" The answer is a decided affirmative. In light of the nature of Christianity and of the meanings of "World Evangelism" which we have noted, it is apparent that world evangelism involves the development of a service attitude toward every part of our one world. It does not require that our immediate field of action shall be extensive or far flung; but it does require that what is done anywhere shall be done in the light of our common humanity and, therefore, of our common need of redemption. We who live in the United States of America and others who live in the United States of Soviet Republics, and still others who live in the United Kingdom or in any of her associated nations, or dependencies, or in China or India

or Africa or in the remotest islands of the sea, all need desperately to share in a deep feeling of brotherhood. World evangelists are convinced that this sense of brotherhood can be achieved under Christ, and that it can be achieved in no other way. If we are justified in this conviction, then no enterprise on earth is more important than world evangelism.

In these present, difficult days we are prone to become too nearly exclusively interested in the attempts of publicists and statesmen to build a better world order. Truly the work of such internationalists is important. But the shape of the world to come is likely to be much more significantly influenced in schools and laboratories than it is in chancelleries and council chambers. Speaking generally, educators and scientists have much wider horizons than do politicians. Those who love their fellow men have much keener insight into the contribution to world co-operation which these fellow men might make, than do those who merely rule over mankind. This is not idealistic exaggeration but actual, sober truth. For example: no other Anglo-Saxon knows the Chinese or the Japanese or the Hindoos or African Negroes or the Polynesians—not to mention the so-called "civilized peoples" of the world—as well as do the missionaries who have worked with and for these people in love and so have discovered for themselves the hidden possibilities within them. "Do nothing without Peet," cabled the United States Government to the Ambassador at Constantinople during World War I, Peet being treasurer of the American Mission. Close identification with Near Eastern affairs during forty years had given weight to the opinion of this man beyond that of the diplomats of Europe or America. I venture to assert that the present leaders of world missionary movements could name from their own number a better informed,

better disposed, better trained, and better qualified world-governing council, if occasion arose, than could the combined cabinets of the Big Five. Such men as John R. Mott, Robert E. Speer, Albert Schweitzer, William Paton, C. F. Andrews, Basil Mathews, W. A. Visser't Hooft, and others of similar caliber need take second place to no other candidates likely to enter this field.

But these world evangelists whom I have named are not ignorant sentimentalists. They are highly cultured men whose wisdom and learning and experience are controlled by their consuming spiritual passion. They are noble lovers of mankind who know that ignorance and superstition, prejudice and selfishness are among the worst enemies of the race. They are concerned about education, not as a guarantee of redemption from these evils, but as a valuable tool for all who wish to serve as pioneers of true freedom for all mankind.

In this connection, it is well to recall the tenor of the great appeal made by Mr. Lloyd George and the premiers of the British Dominions, in their message to the British people in 1921. These gentlemen said:

It has become clear today, both through the arbitrament of war and through the tests of rebuilding a life of peace, that neither education, science, diplomacy, nor commercial prosperity, when allied with a belief in material force as the ultimate power, are real foundations for the ordered development of the world's life. These things are in themselves simply the tools of the spirit that handles them.

Even the hope that lies before the world of a life of peace, protected and developed by a League of Nations, is itself dependent on something deeper and more fundamental still. The co-operation which the League of Nations explicitly exists to foster will become operative insofar as the consenting people have the spirit of good will. And the spirit of good will among men rests on spiritual forces; the hope of a "brotherhood of humanity" reposes on the deeper spiritual fact of the "Fatherhood of God."

In the recognition of the fact of that Fatherhood and of the divine purpose for the world, which are central to the

message of Christianity, we shall discover the ultimate foundation for the reconstruction of an ordered and harmonious life for all men. That recognition cannot be imposed by government. It can only come as an act of free consent on the part of individual men everywhere.

We would, therefore, commend to our fellow-citizens the necessity that men of good will, who are everywhere reviewing their personal responsibilities in relation to the reconstruction of civilization, should consider also the eternal validity and truth of those spiritual forces which are in fact the one hope for a permanent foundation for world peace.

The years which have intervened since the leaders of the British Commonwealth made this significant appeal have but served to strengthen the convictions of wise public leaders all over the world that religion is fundamentally involved where living issues are faced. There is a widespread and constantly growing distrust of materialistic culture which neglects the primary importance of values. As we look toward the coming industrialization of India and China and then Africa in the wake of a world-shaking demonstration of the power of naked physical might, we see that it is not science nor invention nor commerce, which of themselves threaten our peace, but the materialism which everywhere seeks to control them. And we should be almost hopeless as we contemplate the ever-widening reach of materialism if we did not also know that, where it has been given an opportunity, Christianity has again and again saved and controlled the material world. Our own characteristic Latter Day Saint approach to this problem is not to deny the marvels of science, invention, organization, and communication—of which our age is so justly proud—but to subdue these in the service of the kingdom of God through application of the principles of stewardship.

We need world evangelization, then, to win men to new and eternally valid loyalties—loyalties to Christ and to the kingdom. Only through such evangelism, practiced here and elsewhere as we have

strength and opportunity, can our common Father deliver the minds and hearts of men from hatred and fear, encouraging them to claim all the goods and opportunities with which our age is being blessed, and building a consistent moral universe where men are free, responsible, and co-operative.

Now, obviously, in such a comprehensive program of evangelism as we have been considering, education is an indispensable junior partner. We need education for the enlargement of soul to which it ministers when sought in the right spirit. Education involves stern disciplines of mind and heart, patient search for underlying principles, eager regard for truth wherever it is found, frank facing of facts, and an equally frank disregard for imposing trivialities—all of which are of the very essence of the spirit of Christianity. We need education for our own development as evangelists with a world outlook.

Obviously, too, we need education which will help us to understand men, to serve them, and to enlighten them. It is difficult to appreciate the point of view of a man who can understand that a physician should be highly educated in order to make his good will effective in caring for our bodies, but who does not see that it is also desirable for a minister to be well educated in order to make his good will effective in caring for our souls.

This brings us, at last, to our question: "What Education for World Evangelism?" Long ago one of the great men of all time, a spiritual and intellectual giant, proclaimed that God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us; for in him we live, and move, and have our being—for we also are his offspring." Now with Paul's dictum that men are of one blood, modern science is in full

agreement. There is absolutely no scientific basis for the idea of intrinsic racial superiority or inferiority. Christian people ought to be happy to know this and to find that local leaders can be found and quickened anywhere, among any people, to lead their fellows toward that abundant life which is the life of the kingdom.

World evangelism, and particularly world evangelism after the Latter Day Saint pattern, is an adventure in world transformation through discovering Christian leadership possibilities in millions of seemingly average people. We do not hope or intend to impose our own leadership on others of our own race or of any race. We only hope and expect to awaken men to their own possibilities, and then to share the results of their growth under God. It was with such hope and expectation that the early missionaries of our church went throughout this land and other lands with the message of the Restoration and their faith was confirmed in results.

Basic to all education for world evangelism, then, is reinforcement of the Christian conviction regarding the innate possibilities of our enterprise. We must study men as men. I am convinced that as we work in the fields of history, sociology, psychology, race relations, world literature, and comparative religion—and do so without prejudice, i. e., in the scientific spirit of hunger for truth—we cannot fail to be both enlightened and empowered thereby. Christianity is revolutionary and our studies will convince us that, like all genuine revolutions, it is capable of disclosing immense reservoirs of human power which would otherwise have no opportunity of effective expression.

Once our attitude toward our fellows is right—rooted in faith and confirmed in study and experience—every educational approach which we make to the enrichment of our personalities and the enlargement of our skills is an advantage. If we are to make evangelism our profession, a liberal education with em-

phases in such fields as theology, language, music, pedagogy, economics, agriculture, medicine, and the social sciences is of major importance. Equally important is the necessity that such education shall make us practical builders in life situations and not mere theorizers, demonstrators and not just lecturers, leaders in the abundant life and not just preachers about it.

Few evangelistic situations at home or abroad are so simple that they can be fully met by the ministry of preaching. Almost invariably some additional ministry must be exercised. It has been said that man is like an island, and that if we would land a valuable cargo, we must row round him several times to find the best beachhead and then do the actual work of landing with both foresight and skill. The best beachhead in evangelism has generally been the point of the greatest need of the person or group concerned. Thus, as far back as the fourth century, Ulfilas gave both Christianity and letters to the Goths north of the Danube. Prior to Ulfilas' mission, the Goths were without books or writing. In order that they might have the Scriptures, Ulfilas invented for them an alphabet in which he used modifications of the Greek letters and added some additional characters to represent the Gothic sounds for which the Greeks had no signs. Then he translated the whole Bible for them, omitting only the Books of Kings, since he felt that these would tend to feed the warlike passions of the Goths. The Upsala copy of his "silver Bible" is invaluable as the earliest existing form of Teutonic speech, the mother-language of all Northern Europe and America.

Two hundred years after Ulfilas' ministry among the Goths, Columba crossed the Irish Channel into Argyllshire, Scotland, and, with twelve companions, founded at Iona a settlement which became one of the most famous missionary schools in history. One writer says,

"For two centuries or more Iona was the place in all the world whence the greatest evangelistic influence went forth and on which, therefore, the greatest blessings from on high rested."

Since the days of such pioneers, but most notably during the past one hundred fifty years, ignorance and disease have provided important beachheads, which world evangelists have exploited skillfully in many lands at great cost to themselves. Some of the best schools and hospitals in the world have been built as means of evangelism and are maintained in the spirit and joy of witnessing for Christ by devoted and excellently trained teachers and doctors and nurses.

"Preach, teach, and heal" are the watchwords of evangelism, but wise and well-trained evangelists have varied basic approaches in a multitude of effective ways. Livingstone did it by making himself indispensable to the African natives; doctoring them, teaching them, and amusing the children with his magic lantern. John E. Paton did it by sinking a well through the soil and rock of a coral island, and when he was successful the jeering natives turned from ridicule to gratitude as they realized that the water would be free to all. The back of heathenism on Aniwa was broken from that moment. Samuel Higginbottom did it with his farm and agricultural institute, which made famine a back number in the region of Allahabad. Cyrus Hamlin did it with his forge, his power mill, his bakeshop, his phonograph. Dr. Albertus Pieters did it through newspaper evangelism which reached the key people of Japan, those who could read and write. James M. Hess of the American College, Madura, South India, did it by interesting his students in English classics such as Shakespeare, Wordsworth, and Tennyson, where the many Christian allusions and quotations they met required them to read the Bible and especially to

familiarize themselves with the life of Christ.*

But world evangelism is not primarily either a professional ministerial enterprise or a foreign missionary adventure. It is a basic Christian vocation to be entered into with energy, devotion, intelligence, and skill. To this vocation, all are called according to the gifts of God unto them—gifts of capacity and possibility, as well as gifts of native talent. In this vocation of winning men to abundant living through Christ, education is a major means of implementing our kingdom purpose. Every saintly and well-educated man and woman can play an appropriate part. In Graceland, in the Sanitarium, and in many a personal situation, this fact has been demonstrated again and again. Consider, then, what any Graceland man can do in his community if he has the faith and courage and imagination for which abundant life calls. He can himself share in the hopes and joys and challenges and prophecies of the kingdom. And he can encourage and help specific persons to achieve the kingdom spirit, and to lay hold on life and make it yield beauty, truth, and power.

The spirit of world evangelism expressed by our people in Hawaii in the past has already resulted in the enrollment of a significant number of Hawaiian students at Graceland. Let us suppose that one out of every two such students goes back to Hawaii fired with the vision of the purpose of Christ for the people of that lovely land as part of His purpose for the people of every land. Let us suppose, moreover, that these Graceland students still continue to nourish and to refine their kingdom life and purpose through sincere and earnest and frequent worship experiences. Then let us suppose that during the next twenty years these Graceland graduates make it their absorbing hobby to discover, stimulate, and enlarge the finer spiritual and cultural possibilities of the people around them. What a delightful time these Graceland people

would have, what a power for good they would become, what evangelists they would make, what a fellowship they would build, and how wonderfully their will-to-good would be multiplied by their own education and by the education of others whom they might tempt upward. Education in itself projects no such glorious possibilities, but education as the handmaid of religion can guarantee them. And what can be done in Hawaii can be done in England and in Continental Europe and in Australasia and in China and in the islands of the sea. It can be done wherever men love God enough to qualify and to serve.

World evangelism begins anywhere in the world that we can reach men who need God. At its heart is testimony by word and in deed that Jesus is the rightful Lord of life. Among its most worthy handmaids is such education as enriches the understanding and strengthens the hands of those who want to serve at the points where men most need help.

* See *Business of Missions*, Cornelius H. Paton, page 100.

Illness of Sister E. J. Gleazer, Sr.

On the eve of the scheduled departure of President Edwards, Bishop DeLapp, and Apostle Gleazer, the latter was detained by the sudden illness of his wife. Sister Gleazer was taken to the Sanitarium on Sunday, July 6, and returned to her home on the 12th; but will return to the hospital for further treatment.

Under these distressing circumstances, decision has been reached that Brother Gleazer should not make the European trip. Brethren Edwards and DeLapp are already in England.

We are all hopeful that Sister Gleazer will make a speedy recovery.

I. A. SMITH, President.

July 14, 1947

The Lord's Prayer

6. "Give Us This Day Our Daily Bread"

By L. Wayne Updike
Bishop, Kansas City Stake

This is the sixth in a series of meditations presented at the Appointee Institute held at Independence, August 28 to September 14, 1946. The first five appeared in the issues of January 18, January 25, June 14, July 19, and July 26.

IT HAS SOMETIMES been stated that the greatest prayers are those of gratitude, praise, and adoration. Those sections of the Old Testament which extol the grandeur and the majesty of God have been considered outstanding. Prayers of petition have been termed "give me" prayers and are often rated as of lesser worth.

What, then, shall we say of this petition, "Give us this day our daily bread," which is found in the prayer suggested by the Master for our use? Is this a prayer of lesser quality? Did Jesus instruct us in ways less than the best? Is this only a "give me" prayer?

To anyone who has given any time to becoming acquainted with the nature and purpose of Jesus, the answers to these questions are obviously negative. When Jesus directed that we use this form for our prayers, he did so with full knowledge that God has provided for man all the material things we need. As he strove to plant the kingdom idea in the hearts and minds of men, he was seeking not for material things which have already been provided but rather for a relationship between men that should make it possible for all to share in these provisions.

There are probably three levels of interpretation of meaning of this "give me" phrase in the Lord's Prayer. The first is the view which holds that this is simply a request for the food and shelter and other necessities of life. Further, that we

are asking God that they be provided today. Some have even gone so far as to state that it is against the Master's wish for us to pray for anything which shall not be needed until tomorrow. Scripture such as the story of the rich man who built bigger barns, and the directive, "Take no thought for tomorrow," are used to support this view. Undoubtedly, this interpretation is an intelligent one, and people who have such straightforward faith in God's ability to provide shall find their faith rewarded as they put forth a reasonable effort to seek the answer to their requests.

A second interpretation holds that Jesus was referring to spiritual food, that since he had stated, "I am the bread of life," he was suggesting men should pray for spiritual food in the words, "Give us this day our daily bread." Oft quoted in this connection are the words from the parable mentioned above, "Thou fool, this night thy soul shall be required of thee. Then whose shall these things be?" Another bulwark of this view is the scriptural excerpt, "What doth it profit a man if he gain the whole world and lose his own soul?" There can be no question that this view is also sound. Whenever men reach the position that they can sincerely pray for spiritual food, they are by that very prayer made the partakers of "meat that the world knows not of." To men who accept the prayer in this light and use it with sincere purpose there shall come much good. The food

they receive—spiritual food—shall make them strong—morally strong. Well can we say that this prayer is one to be emulated.

The third view, however, is one which holds that the prayer of Jesus ranks with the greatest even when measured against prayers which express praise and adoration and gratitude, for it was out of such an attitude of mind that the prayer was dictated. Jesus recalled that God has provided all the earth for the use of man. To mankind he gave dominion over all that exists in the world. How grateful men should feel for the gifts of the sun and the rain which make food and shelter possible! The purpose of the Master was not to ask for things which God has already provided. His purpose was to teach men the kingdom way of utilizing all these abundant gifts. True, this would take spiritual and moral strength, and for these we should pray. But such strength can have real meaning and effectiveness only as it finds implementation in a righteous society. The admonition to seek first the kingdom was directed at the same problem as the prayer, "Give us this day our daily bread." Men who pray this prayer most intelligently and understandingly do so out of a background of gratitude that God has provided the wherewithal for men to live each day. The focal point of the petition is the task of so relating men that the things provided shall be used to the maximum for the building of the kingdom.

Give us all mankind enough to eat. Give us all mankind clothing and shelter. Give us these things every day, and with them a release from the sense of concern about tomorrow. Give us these things in the only way they can be given to all men, by the establishment of Thy kingdom. We thank Thee for all that has been provided. Now teach us to use it wisely. We praise Thee for Thine unending
(Continued on page 18.)

Divorce means only a broken home to adults, but to children—a shattered world.

Without Tears

By Holly Sherrington

MARY BETH knew something was wrong again the minute she got home from school. She and Buster, her red-haired brother, had just come in and set their lunch pails on the kitchen table when she noticed it. She knew at once what it was. Mamma and Daddy had been quarreling again.

"Come on out and play," Buster was urging, tugging at her arm. "I'll show you how to make a rubber gun just like mine. Come on, Mary Beth."

She shook his arm away, impatiently. "I don't want to," she said grouchy, "You leave me alone; I have to see Mamma about something."

Already lost in contemplation of the new gun he was going to cut out, Buster lumbered away in his sheepskin coat and high boots. He was too young to know what was going on, Mary Beth reflected briefly, looking after him. She began to unwind the heavy woolen scarf teacher had tied for her under her upturned coat collar. Mamma always believed in dressing them warmly and watching their diets and seeing that they didn't repeat the language they heard around the barn. Mamma was what you would call a very conscientious mother. But even so, Mary Beth was never quite at ease about her. Mamma was a great one for crying and going off by herself and not talking to anyone at all, and secretly and fearfully, Mary Beth had long been



"Where's Mamma?" she asked hysterically.

troubled with thoughts of what Mamma might do. There had been a neighbor man once who had climbed up in the hayloft of his barn and tied a rope around a rafter and around his neck, and had stepped off the loft floor and hanged himself. She had heard them say—the hired men and her parents—that he did it because he was having trouble with his wife. The thought of him hanging there in the barn had shocked her so at the time that she had gone away from the table quickly with terrible little chills racing up and down her spine.

It was even worse than the time she had peeked into a third grade reader when she was in second grade and had found the awful story of Bluebeard, who had murdered all his wives. She would never, never have admitted it out loud—not even to Buster, who was her closest confidant—but she was always afraid that Mamma would hang herself, too. She had taken it upon herself to check on Mamma at all times when she was home so that no such thing could happen.

Now she went through the rooms of the house slowly, wondering

where Mamma could be. Maybe she was in the bedroom, sewing. She was going to make three new school dresses for Mary Beth, maybe she was working on them. At the beginning of each school year Mary Beth always got three new ready-made school dresses from the store, and she wore these until about the first of February, when Mamma would buy some goods and make her three more to wear until the term was out and for the rest of the summer. Mary Beth was always thrilled when Mamma started her spring sewing. She was the best sewer in the world. She always matched the bias tape to one of the colors in the material and then she piped the collars and sleeves with it, sometimes making sashes edged with the tape. Once she had even made a little bolero that looked as if it would come off, except that its back was also the back of the dress. Sometimes when Mary Beth went to school in the morning the material would be on the sewing table, and when she came home at night, there would be an almost completed new dress on a wire hanger, waiting for her to try it on so Mamma could pin up the hem. On these occasions, Mary Beth had difficulty concealing her joy. Mamma always told people she could not sew very well and didn't know the first thing about fitting anything, but Mary Beth always thought she was being modest—as when she said she had just had good luck with her bread. Everyone knew she was the best bread baker in the neighborhood.

She hurried on into the bedroom. Mamma was not there, and the sewing machine had not been opened. But there was a sort of dent in the bed as if Mamma might have been resting, and on the pillow there was a funny looking little book that Mary Beth had never seen before. She picked it up and looked at it. It was like a catalog, only not so thick, and it had pages and pages of colored pictures of houses in it. Mary Beth thought it was very curious. Under the descriptions at the bottoms of

the pictures there were prices. Enormous ones. People must order these houses, just like they ordered things from Montgomery Ward or Sears, Roebuck. But why should Mamma want to buy a house? She already had a house.

She went to all the other rooms, hurrying now, because she found them empty. It was awfully quiet in the house, and it was getting just a little bit dark. Sometimes it was almost dark when she and Buster got home from school. Daddy said the days were getting longer now, and she was really glad, because she had always been afraid of the dark, although she would never have admitted that either.

Mamma was not in the house. Not even in the basement.

Maybe she was gathering eggs at the barn, or maybe she was out feeding the hens. Mary Beth looked up at the kitchen clock, and it was time for Mamma to be starting supper. Daddy and the hired men would soon be finished with the chores. Mary Beth reached up on the cupboard, got down the kerosene lamp, lighted it and set it on the table. Its feeble light made things a little brighter, but she was beginning to be badly frightened. She ran outside.

First, she looked in the hen house. Mamma was not there—nor in the barn—but she found Buster, whittling away on a stalk for his new rubber gun. Now thoroughly frightened, she grabbed him and shook him, sobbing.

"Where's Mamma?" she asked hysterically. "Do you know she had a fight with Daddy today and went and hung herself, maybe?"

Buster was always quick to fall into her moods. Now he began to cry too.

"How'd you know? How'd you know, Mary Beth?" he blubbered.

The two children looked at each other woefully.

"I know because I looked all over the house for her," Mary Beth said earnestly, "and in the basement and in the yard and out here, and she isn't anywhere unless she's in the tool house. And she's prob'ly hung herself, and I'm scared to look in there."

Sobbing, both children started for the tool house. They saw their father through the open door of the barn, going from stall to stall with feed for the horses, but they did not approach him. He was talking to the hired man about what the Democrats were apt to do if they were elected again, and he did not notice the children.

"How'd you know Mamma and Daddy had a fight?" Buster demanded, panting along beside his sister.

"I always know," Mary Beth said. "I can tell, every time. Mamma always goes off by herself, and Daddy just looks funny, and they don't talk to each other but just to the hired men and us kids. And after they go to bed sometimes Mamma tells him she's going away, and Daddy says to go ahead, he doesn't care because he can get along without her, so I think she is either going to hang herself like that man did, or else buy a new house and go away and live by herself."

The door to the tool house was almost closed. The inside looked forbiddingly dark to the two worried children. Mary Beth reached the door first, but Buster, always the braver of the two, pushed it open. They looked inside timidly, and sure enough, there was Mamma. But she was all right. She was just sitting on a sack of binder twine left over from last harvest, and she had her hands over her face. She must have been crying, because her eyes were all red, and she couldn't talk very well. The children looked at her with the tears drying on their cheeks.

- a home column feature -

It was an awkward moment, and Mary Beth experienced both relief and embarrassment. Now that she had found Mamma, her fears of a moment before seemed silly, and she wished she could think of something to say to make Mamma think they had not been looking for her, but had just happened to open the tool house door.

"I lit the lamp," she faltered, clutching Buster's hand.

Mamma wiped her eyes on her apron.

"Run on to the house and get yourselves washed for supper," she said.

That night Mary Beth listened to her parents talking after they were all in bed, but they were in the other corner of the room, and she could not understand much of what they said. She knew they were both very cross. She went to sleep, puzzled and unhappy. One of them must be wrong, but she didn't know if it was Daddy or Mamma. But she did know that she loved them both. Daddy was so much fun when he wasn't tired. On long winter evenings he would put Buster on one knee and Mary Beth on the other, and read them stories out of their library books that teacher brought to school and let them check out, or else he would get out some of the old books he had when he was a little boy. And he used to sing them songs, although they were a little too big for that now, and he would rock them after they were in their pajamas and ready for bed. He was a wonderful Daddy! But Mamma was nice, too, only things were always making her cross and unhappy.

The next day at school she tried to tell Junie Anderson, her best friend, about it. Only she didn't know just how to begin, and besides Junie was just the same age as Buster, and probably too young to know about quarrels, anyway. Mary Beth did not talk much about serious things to Junie. Once Mamma had told

her about how things were born, and she had cautioned Mary Beth not to tell Junie or any other child about it, because that was for their own mothers to tell them, just as she had told Mary Beth. So Mary Beth was always very careful about her conversations with Junie.

Now she ventured, "Does your Daddy ever get mad at your Mamma?"

Junie, across the teeter-totter, nodded vigorously. "Yea—he does. He gets as mad as an old bull sometimes. That's what Mamma says," she amended hastily, in case Mary Beth might think this was her own opinion.

Neither little girl said any more. They went off to play Indian tepee with their arms around each other. A few days later, Junie had a birthday and got an autograph book. Teacher helped Mary Beth find a little verse to write in it.

*Merry have we met,
Merry have we been.
Merry let us part,
And merry meet again.*

Mary Beth was first to write in the new book, after teacher, and now that they had shared a confidence about their parents and exchanged autographs, she and Junie were inseparable friends.

There was no one at home that Mary Beth could talk to about her problems. Mamma did a lot of talking, but mostly it was to Grandma, who came and stayed with them every few months. Frequently Mamma said things like if she had known before she was married what she knew now she would never have married at all, and sometimes she said that if she were a widow no man would ever change her name again. Mary Beth suspected that Grandma agreed with Mamma about this. Mary Beth guessed from what Grandma said that Grandpa had been a very wicked man. She was glad that he had died when she was a little baby.

One summer day, Junie's mother and Junie came over to visit. The

two girls went out to play, and after a while, when they came back indoors, Junie's mother looked very strange, and Junie went up and put her arms around her, and hugged her tightly. Mary Beth noticed and she thought that probably Mamma had been telling Mrs. Anderson about men again. But she did not worry about it because for quite a while now Mamma and Daddy had been getting along all right. Sometimes Daddy even kissed Mamma when she was working around the kitchen. Once at the table, though, he had said something about only one couple in a thousand being meant for each other, and Mamma had got very cross and said sharply that she wished he had been a woman.

That summer, Junie and Buster and Mary Beth organized a club and held meetings every time they could get together. This was a very exclusive club, and they were the only members. Each one was an officer. To the imaginative Mary Beth, just plain presidents and secretaries seemed far too commonplace, so she made a motion that they have a king, a yell leader and a life guard instead. They made up books of bylaws interspersed with club yells in the backs of their school composition books. They practiced life-saving on the roof of the barn and in the attic. At the end of the summer, they were even going to have their own fair. This would be about ninety per cent Mary Beth's work, since Buster leaned to horseback riding, and Junie took to climbing trees and running through deep water. Mary Beth was always stuck with the bookwork, but she got around this by making a motion that whoever did the bookwork was also the king.

When you are only ten years old, you forget things easily. You don't pay much attention to details. Unless an event is especially outstanding, you do not remember. But as long as she lived, Mary Beth was sure she would never forget that day in July.

She could close her eyes and see everything that happened. First, Mamma had hurried through the breakfast dishes, Mary Beth helping. Then Mamma had put on a fresh house dress and her straw hat, and told Mary Beth they were going over to Mrs. Andersons.

"You come along," she said to Mary Beth. "Mrs. Anderson wants you to play with Junie while we take up the living room rug."

This had not seemed especially odd. When they arrived at the Andersons, Junie's father was in the field, and her mother was folding down some towels and putting dishes in a paper lined bushel basket.

Junie, in blue denim overalls, came out of the house with her hands full of cookies, and she and Mary Beth wandered off to the chicken house to look at the hens. Mary Beth did not like chickens, but she liked to play in the feed bins. They liked to chew the wheat into gum. Each took a tiny handful and began to chew slowly.

"Gee," said Mary Beth, swinging one leg over the side of the bin, "school starts pretty soon."

"Uh, huh," agreed Junie without enthusiasm.

"Wonder who our teacher will be this year?" Mary Beth speculated. "Maybe Miss Parker again."

"Maybe," said Junie.

"You ought to know, if anybody does," Mary Beth said, "the school-teacher always boards at your house."

"Let's go look at the garden," suggested Junie.

While they were in the garden, Junie's mother called her, and Junie turned around immediately and started for the house. Mary Beth lagged along behind. Mrs. Anderson had her car out, and her hat and coat on. There were lots of things sticking up in the back seat of the car—boxes and pails, and ironing boards.

"Are you and your mother going somewhere?" Mary Beth asked stupidly.

"Uh, huh."

"Well where, f'hevvin's sakes?"

"Hurry, June," Mrs. Anderson said edgily. "I want to get started before dinner time."

Junie got in beside her mother. Mrs. Anderson looked around at Mary Beth and her mother, then glanced at the field. She let out the clutch and the car rolled slowly forward.

"Good-by, Mrs. Phillips," she said.

Mary Beth stood there watching. She saw Junie sit up on her knees and turn around to wave. She heard her shrill good-by. She even waved back languidly at the small, departing figure.

"Where are they going?" she asked then, turning to Mamma.

Mamma had a funny look on her face. Mary Beth was suddenly unexplainably afraid.

"They're going back east, to Junie's grandmother," she said, not looking at Mary Beth's stricken face. "Mr. and Mrs. Anderson are going to get a divorce."

A great wave of pain swept through Mary Beth. It was even worse than the time she had taken ether to have her tonsils out. If Mrs. Anderson was not coming back, Junie would not be coming back, either. She had been tricked! They had taken away her best friend!

She grasped at a straw. "But — what about school?" she faltered, not daring to even put her awful fear about Junie into words.

"Junie will go to school back there."

All hope left Mary Beth. All hope, and for a moment, all faith. What would become of the club? Where would she and Buster go to play? And what had been the matter with Mr. Anderson? Mary Beth decided she would never marry—she would grow up and teach school like Miss Parker. Married people were always unhappy. But why hadn't she known about Junie's mamma and daddy? Then she remembered that time on the teeter-totter at school. Junie had known all along!

Mamma drove in the yard and

picked up the basket of berries Mrs. Anderson had given her. She took them into the kitchen, looked at the clock and remarked matter-of-factly that she had better get some potatoes peeled for dinner. Just as if she didn't know the whole world was upside down! Mary Beth was choking with resentment, but she said nothing. There was a great ache in her throat, and she fled from the kitchen and the presence of her mother. Not caring where she went, she climbed up into the attic where she had made herself a playroom.

No matter what she looked at, all she could see was Junie sitting up on her knees and looking back and waving. She put her head down in her hands, but she could not cry. She knew that tears would not help her now. It was the first real tragedy Mary Beth had known in her short life. Her childish heart was for the first time so full of despair that she could in no way express it.

A YEARBOOK

for

Church Schools

STANDARDS AND GOALS FOR THE
FIVE-YEAR PERIOD 1947-1952

"Standards by which we shall estimate what we have and by which we shall set the direction of our course."

EVERY CHURCH SCHOOL OFFICER,
TEACHER, AND WORKER WILL
WANT AT LEAST ONE COPY.

Price 20c each
5 or more 15c each

Herald Publishing House
Independence, Missouri

AUGUST 2, 1947

13 (709)

The Answer to the Modern World Problem

The last in a series of radio addresses on the subject:
"The Social Philosophy of the Modern Prophet"

By J. A. Koehler

SUPPOSE YOUR family were face to face with the problem of reconstituting itself so as to uproot the causes of its chaos, its inefficiency, or wastefulness, and, more than all, of its injustices. Suppose it faced a problem of reorganization which, if it were not soon resolved, would lead to ruination—in what could the answer to that problem be found? Could it be found in a device for making more money, or in a scheme for serving a greater variety or even a better quality of foods on the table? It could not. The answer to the problem of a bad way of living together as a family is a good way of living together as a family. That, and only that.

Surely you must know that marble halls are not the cure for bad domestic relations. Nor are they the cure for the evil spirits which give rise to those relations. There has been more "heaven" in the "log cabins" of the past than we have in the "marble mansions" of the present. Electrical gadgets and larders filled with viands are not the causes of domestic peace and happiness. It takes a lot of living—a lot of *right* living—to make a contented and happy home.

The human family today is neither contented nor happy in its earthly home. With the passing of the years, particularly since the scientific awakening and the advancement of the practical arts, the affairs of that family have become more and more

chaotic. The manner in which the business of peoples is conducted has come to be more and more wasteful, burdensome, and oppressive. And the injustices which have either increased or become more acute with industrial advancement or technological progress, threaten to make instruments of human degradation of some of the means of temporal welfare. The race is face to face with a problem of government. And the question we ask today is, "What is the essence of the answer to that problem?"

Suppose the church had the answer to that problem of ordering human relations *aright*, or of grounding the economics of peoples in the ethical principles which we call "the righteousness of the Kingdom," could it exhibit that answer in rituals and sacraments? Could it exhibit the answer in ecclesiastical novelties and varieties? It could not.

Could the church exhibit the answer to the problem of the "righteousness" of industry and government in experimental business devices designed to increase the productivity of farming and the techniques of manufacture, and such like of its members? It could not.

Could any religious agency or genius reveal the answer to the modern world problem in anything short of a model community—a godly mode of economic self-governance—"a City out of which our God shall shine"? It could not.

I may speak as representing only

one religious agency. Some of the assumptions of the genius of our religious movement are: (1) That true religion consists in conducting the affairs of this world—primarily the vital affairs of all peoples, or the eternal affairs of man—in the manner designed of God. True religion is the *intentional* or willing doing of God's will primarily in those relations. (2) That the function of the church with its sacraments is to promote the doing of God's will in all the relations that condition the welfare of the soul. And (3) that it is, therefore, the mission of the agencies of true religion to exhibit in the life of its own peoples the design of God respecting the uses of the things of this world. That is the testimony of the prophecy of the ages.

That is the expectation of reason. There is no reason, so, therefore, no one can think of any reason why religious peoples should not conform their own conduct of their own affairs, as they have opportunity to what they believe to be the will of God. But everyone may think of many reasons why they should, because there are many reasons.

Now, if there were a religious movement grounded in such convictions, to fulfill its mission, it would have to have a true philosophy of social life, would it not? And if it had such a philosophy which it was implementing in a "City," or community of its own building, it would be the answer to the modern world problem, would it not?

Let us reflect a moment on the aspects of that problem with a view to judging of whether the social philosophy of the modern prophet together with his practical plan of social action, or his way of implementing that philosophy, bears any resemblance to the answer to the modern world problem. Does Restoration attempt, in fact, to resolve that problem?

Speaking in a very general way, we may say that the modern world problem is a problem of govern-

ment. It is the problem of adapting governmental institutions to the requirements of the new conditions under which peoples must seek to promote their prosperity, their happiness, and their peace. And, to break down the problem of government into its parts, we may say that the factors in that problem are (1) property organization, (2) financial institutions, (3) business customs and practices, (4) political controls, and (5) governmental personnel.

It seems evident to us that the roots of our problem have their anchorages in our forms of ownership of wealth, our monetary devices, our profit-making or acquisitive practices, our forms, constitutions, and methods of government, and the character and capacities of the men who dominate the economic lives of peoples. Of course, all these institutions arise from and are sustained by the spirits of peoples. They represent what goes on in the hearts and heads of men, or in their minds—which are their spirits.

If you have listened to this group of radio talks or if you have read the prophetic message of Restoration, you should know that the essence of the social philosophy of the modern prophet is its concept of what is right in the sum of all the relations which we call economic life. That philosophy is a pattern of a system of administration of economic affairs. It is concerned, not with the "goodness" of this or that way of planting corn or making shoes, nor with any other problem which it is the function of persons to solve, but with the "righteousness" of the whole business of human living together. It is concerned with the conduct of the business of "peoples." It begins with the assumption that only right spirited men, only a competent citizenry, can hope to achieve a rightly constituted society. And from that it goes on to say what is right in respect to property, in respect to money and finance, in respect to motives of business activity, in respect to units of economic controls, and in respect to the kind of men who

should serve as organs of government, or of the social purpose of peoples.

We do not say that the social philosophy of the modern prophet represents a body of new truths. We say, rather, that it reveals the applications of old truths which need to be made in the circumstances of invention, mass production, specialization, or the division of labor, the interlocking of economic interests, and the interdependence of both persons and peoples in the business of living.

That social philosophy strikes at the basic causes of imperialism, of unemployment, of civil strife, of poverty in the midst of plenty, of ignorance of government, of public and private debts, of oppressive taxation, or racial animosities, of warfare in general. In brief, it lays the axe to the roots of the modern world problem.

That, of course, is a representation of the essence of a religious philosophy of social life *as such*. It does not represent the reactions of the people of any church to that message. It says nothing about what this or that church has or has not done about it.

I am nearing the age of seventy. I have spent most of my years in seeking to give an interpretation of Restoration as a social philosophy and as a practical plan of social action. My anchorages of faith in that practical message have become firmer with the passing of the years, notwithstanding the failures of performances of peoples. The more good books I read, and the more I learn about the turns of human events, the deeper does the conviction become that the social philosophy of the modern prophet, together with his practical plan of social action, is the answer to the modern world problem.

Human society is the limited and legalized struggle of men and women to get the better of one another.—Wells, quoted in *Victorious Living*, by E. S. Jones, page 155.

Editorial

(Continued from page 3.)

tentions, they could obtain council and direction which would be of great value tending to prevent bad feelings, and unity and mutual benefit be secured to all concerned. "Look before you leap."

In the light of the document accepted at the late General Conference, it is even more important that the Saints should observe the instructions to prepare the way before them when moving toward Zion or the regions round about as a part of the gathering and the realization of Zion's goals.

ISRAEL A. SMITH,
President of the Church

Opportunities for Young Women

At Independence Sanitarium and Hospital

"Requests for the *Nursing Packet* offered in the *Saints' Herald* of July 12 are being received in gratifying numbers, mostly from prospective students, some of them still in high school," reports Nelle Morgan, R.N., Director of Nurses at the Sanitarium. "May I suggest that parents, pastors, women's leaders, vocational counselors, and all others having the responsibility of counseling young women, send for the *Nursing Packet* and be prepared with the latest facts about the nursing profession. A post card addressed to me at the Independence Sanitarium and Hospital, Independence, Missouri, will bring the *Nursing Packet* immediately."

Applications are now being accepted for the fall class of laboratory technicians at the Independence Sanitarium and Hospital. Requirement for entrance is at least two years' college credit, the major part of which is in the biological sciences. The length of the course is one year under the supervision of a diplomate of the American Board of Pathology. Address all inquiries to Miss Gertrude Copeland, Superintendent, Independence Sanitarium and Hospital.

IT ISN'T CHARITY

But the Campus Shop Is Big Business

In Human Relations

By Biloine Whiting



Photographs by Marvin M. McDole

A WEARY SCHOOL OFFICER plodded along the dingy street at the edge of town, looking at numbers. She stopped at the smallest, poorest house there.

"You Mrs. Patrick?" she asked the heavy woman who answered her knock. "Four of your children have been out of school. What's the matter? Are they sick?"

A glance around the room revealed the children in question playing on the rough boards of the floor. Some were barefoot, others wore but one garment.

"As soon as the snow melts, we'll send 'em," replied the woman. "They haven't enough clothes to go to school now."

It was the same old story to the social worker. Children seemed to wear out clothes before they could outgrow them, and with no hand-me-downs for large

families to depend on, clothing bills became cancers on the pay checks of laborers like Mr. Patrick, who worked too irregularly to clothe nine children through a rigorous Missouri winter.

In the city of Zion, children were missing school (and church) because they hadn't enough clothes to wear, and they probably would have gone on getting frost bitten if it hadn't been for Mrs. Russell Rowland, a driving little woman with sunny blond hair.

FROM THE SIDELINES she had watched the spasmodic local relief projects, mostly inadequate, failing to meet many a need, and reducing self-respecting people to objects of charity. In fact, Mrs. Rowland had such emphatic views on the subject that in 1939, the church put the whole Commodity Shop problem in her lap and gave her a free hand.

"Poor people don't want charity," she

reasoned. "They want to pay for what they need. Why don't the older women of Independence, the grandmothers and great-grandmothers, establish a clothing store with prices low enough for anyone?"

Her idea was simple. The women would merely collect cast-off garments, remodel them (children weren't to be humiliated by having to wear someone else's old clothes), and sell them again for a nominal sum. With careful managing, they could make the store self-supporting.

Business men told her she was crazy. There would have to be a tremendous turnover to make any money, they said, and older women operating a business was silly, they were doing well to propel a rocking chair.

They had figured without Mrs. Rowland's personnel methods, for "by prayer and hard work" she got workers. While much of Independence scoffed, she copied the rolls of clubs and sent printed cards to the women, asking for contributions of old clothes. She gave luncheons where she outlined her plan.

"No one will be paid for her labor," she explained. "We will give our time every Tuesday to fashioning attractive clothes from the donations we receive."

Even while her enthusiasm recruited workers, there was still one point that she wasn't sure about—the location of their store. Its former home in the basement of the Graphic Arts building wouldn't begin to house the expanding plant Mrs. Rowland was visualizing, so she sought use of the church-owned Swope mansion on the Campus, the scene of the notorious Hyde-Swope murder case years ago.

EVER SINCE Dr. B. Clark Hyde had been accused of the murder of Colonel Swope and Chrisman Swope, and the attempted murder of the four Swope daughters, their red brick home had been virtually deserted. The Saints were using the ground for summer services, but the mansion rose dark and forbidding in the background. It was almost with a sigh of relief that the bishop gave Mrs. Row-



Old couples, struggling to live on a pension, became steady customers, while burned-out families and disaster victims were outfitted at 1c up. The women formed a policy of charging something for everything, but in verified cases of need, they gave whole crates of garments with no thought of payment.

With the customers came new workers, and departments mushroomed as every woman wanted to experiment with her own idea. One worker envisioned piles of quilts when she saw the great heaps of cotton scraps left from the dressmaking, so a quilt department with four frames was installed in a second floor bedroom.

"One thing just led to another," related an officer, "like the time a visitor noticed that the scraps left from the quilts were the size pieces used in weaving rugs."

The next week the visitor had her eighty-year-old "Weaver's Friend" loom installed in a turret of the mansion, and was busily instructing eager volunteers in the art of weaving.

While cotton pieces were salvaged for quilts, wool scraps were saved for comforters. The pieces from the comforters were used for braided rugs, and the scraps from the braided rugs went into oriental rugs. The final ravelings were collected and sold with waste paper for scrap.

All the specialization at the top took co-ordination at the bottom, and that was where Mrs. Rowland displayed her genius for organization. Since they operated only nine hours a week, there could be no wasted effort; raw materials must flow

steadily in the right directions.

She had bins built in the sorting room where women wearing surgeons' gauze masks received the discarded clothes and pigeon-holed them under: rippings (for comforters and rugs), cottons (for quilts), knit pieces (for punched rugs), white rags, children's clothes, adults' clothes, and shoes. From there they went to the ripping room where eighty-two-year-old Joshua Phay and his seventy-five-year-old wife bent over the material, cutting hems and trimming seams before it was sent to the laundry rooms.

"We like the ripping room," declared their seventy-two-year-old co-worker as she wielded a pair of razor-sharp shears. With their failing eyesight, needles just aren't safe.

Through these basement departments flowed the life stream of the Campus Shop and, though they had regular donors, entirely too many loaded junk wagons were being hauled out of Independence to suit Mrs. Rowland. How to detour them to the Campus Shop was her problem. Somehow material was found—a grass-stained tent. While the women were puzzling over whether to file it under rags or rippings, someone thought of bags—official Campus Shop bags—that could be filled in the homes. They cut it into suitable pieces, and everyone took the day off to sew them into sacks with "Campus Shop" stenciled in large letters on the sides. Soon 300 bags were distributed in Independence homes with instructions to call the Campus Shop truck when they had been filled.

Those bags precipitated a town-wide housecleaning. The pickup truck shuttled

land the key to the Swope home and the commission to establish a store

On that first Tuesday in 1939, five women helped Mrs. Rowland force open the door of the mansion.

The women dropped their brooms to go in with shovels, and as they cleared away the debris, began arranging their store. The expansive living room with its high windows would make an inviting salesroom for the racks of clothes they hoped to make, and the cavernous hall fireplace, when boarded up, would accommodate a desk and a cash register.

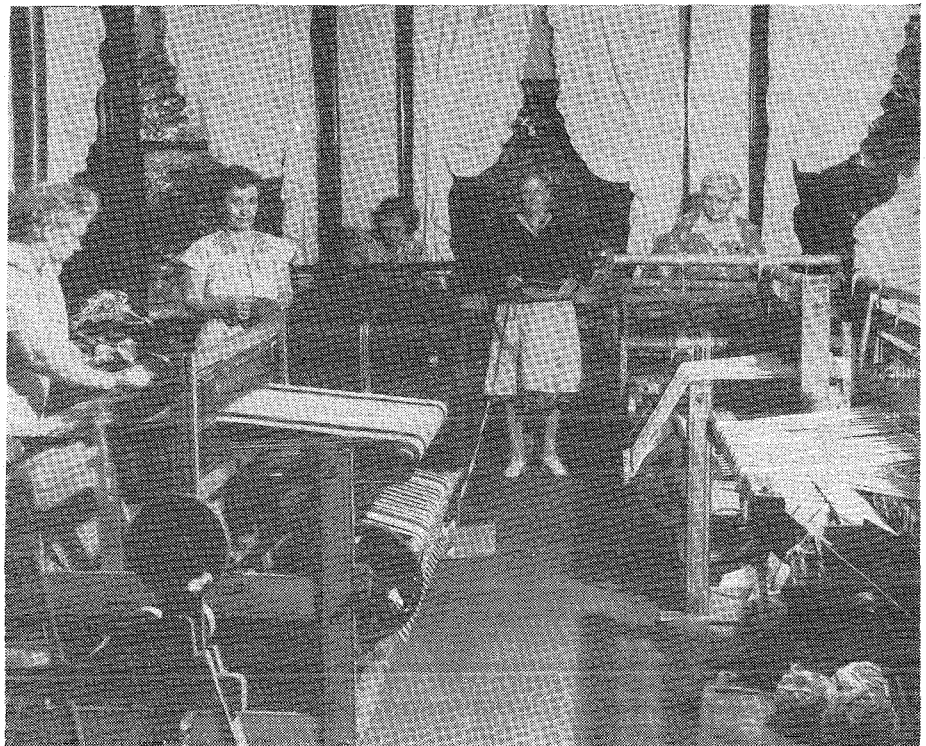
The Swope estate included several acres surrounding the house, popularly referred to as "the Campus," so when the women moved their borrowed sewing machine into the third floor ballroom, they named their store "The Campus Shop."

ON OPENING DAY, two departments rattled around in the mansion, a sewing department and a salesroom. In the center of the sewing room they dumped all the clothes they had collected, and by pooling patterns and pedaling the old sewing machine sent a stream of finished garments down to the women in the showroom where they were tagged and displayed.

Activity in the salesroom soon equalled that of the sewing department, for the first timorous customers learned that Campus Shop dressmakers were of the old school. Dresses, priced at 15c, had good lines, deep hems, and bound seams. The wool suits were carefully tailored with fine, handworked details. Cleaned and pressed, they ranged from 50c to \$1.

Every Tuesday the cash register clanged in the hall fireplace as mothers bought supplies of corduroy trousers at 5c a pair, and little boys' jackets for 10c.

A girl working her way through business college entered the shop with misgivings and was about to retreat when a clerk nabbed her. Together they selected her school clothes, and then sent her to the sewing room to have them altered to fit.



between home and shop day after day, and when the sorting room women arrived on Tuesday, they found bags literally stacked to the ceiling.

The workers waded into those heaps of material. One designed aprons from neckties, another made baby shoes from felts hats, while a third braided silk hose into rugs.

The burst of activity brought new customers to the old Swope mansion. Shoppers in comfortable circumstances wanted to buy the patchwork quilts for colonial bedrooms, others brought in designs they wished "punched" into rugs. As they exclaimed over the fine needlework, the officers began to see their way more clearly. If people who could pay moderate prices were interested in buying fancywork, soon they could get more sewing machines and a hemstitching machine and maybe another loom and . . . here they stopped speculating and began taking orders.

"Yes, the Campus Shop would finish quilts. Certainly they could make rag rugs. Just place your orders with the department heads."

THE CAMPUS SHOP swung into mass production. Women who supposed that their usefulness was over found themselves managing a profitable business, not for themselves, but dedicated to everyone who needed help.

They developed a kind of *esprit de corps* that, as one woman said, "is a tie that binds us together here. We just can't go any place else on Tuesday. Sickness is the only thing that keeps us away."

Reminding them of her "prayer and hard work" slogan, Mrs. Rowland instituted a morning devotional before going to work. Grandmothers sat on the grass to sing "Joy to the World," and visiting ministers voiced their prayers. They refused to allow any criticism or gossip to be spoken in the building. On election day, politics were taboo.

Dazzled by their own success, they struggled for new peaks of production, like the woman over ninety years old who wound 900 one-pound balls of the string that forms the foundation of woven rugs. If they talked fast, they worked faster, as attested by the eighty-seven quilts pieced by one seventy-six-year-old woman and the 155 braided rugs that grew in spirals under the gnarled hands of an eighty-eight-year-old grandmother.

The Army-Navy "E" didn't float from their flagpole, but President Harry S. Truman, learning of the shop just eight blocks from his home, took the time to send a note of congratulation and encouragement to the workers.

EVEN PRESIDENTIAL SUPPORT couldn't make up for a woman power shortage in the new departments, so Mrs. Rowland again went in search of personnel.

Young women would work, she discovered, if their children could be cared for, and very old people could come if they had transportation. She solved the first problem by starting a day nursery to care for the children, and a local funeral home offered the use of its limousine for taxi service, regardless of funerals.

Then someone suggested the old folks' home. Women with palsy couldn't operate the button-covering machine, but they could unravel sweaters and wind the yarn into balls for hooked rugs. Invalids, confined to their beds, had materials taken to their homes where they pieced the tops for quilts. Soon they were supplying all the tops for the quilt department, in fact, almost swamping those ladies; at one time they had 150 tops waiting to be quilted.

Since the day the first attic was rummaged for the shop, hats were among the salvage. At the time, there were no facilities for reclaiming them, so they had been heaped in an ever-growing pile in the storeroom. It was time for a new department.

"Who would like to go to school?" the workers were asked one Tuesday morning. The Campus Shop could send volunteers to millinery school in Kansas City to learn how to block and decorate hats.

"A hat must be pretty," Mrs. Rowland said. "It should provide a spiritual lift as well as keep the ears warm." So the women studied the aesthetics of hats and when they finished, a millinery shop was fully supplied with models from grandma's day down to our own. Campus creations, patterned from models in fashion magazines, were priced from 25 cents to 50 cents.

An unexpected visitor at the shop sent a member of the board of directors scurrying to the hat department to select a bonnet, remove the price tag, and reappear appropriately dressed for lunch in the city. Two hours later, the visitor on a tour of inspection was startled to see the lovely hat displayed in a showcase and marked for sale at thirty cents.

LAST APRIL, the Campus Shop celebrated two great events. The first was when they shipped eleven crates of clothes, including 1,000 pairs of shoes, overseas for world relief, and the second was their Conference open house.

Besides General Conference visitors, the people of Independence had long been curious about the activities at the Swope mansion. The funeral car driving up every Tuesday, and the peculiar history of the house tickled their imaginations,

so when an invitation to visit was extended, the town turned out. Showcases were dusted off, rugs and quilts displayed on the walls, and their carefully kept records were opened for examination.

Guides conducted the visitors through the thirty complete departments, including a shoeshop, and introduced the department supervisor, who explained the work of her unit to the visitors. The largest department was the sewing room where twenty sewing machines and a hemstitching machine filled the former ballroom. Sharing a corner of the ballroom by the orchestra platform was the button lady, who spent all of her time sorting and stringing buttons and operating the button-covering machine.

The two quilting departments were staffed by twenty-eight quilters, a supervisor, and a seventy-six-year-old marker, while the rest of the floor was devoted to comforters and varieties of rugs. In the basement, a washing machine and two mangles laundered and ironed everything before it was used.

With understandable pride, the guides announced that 23,144 pieces of merchandise had gone out of the shop in 1946. In their eight years of operation, they had spent \$5,000 for equipment and repairs on the building, \$900 a year for new materials, and had \$12,000 laid aside for a new building and cleaning plant.

None of the Patricks were among the visitors who roamed through the Swope mansion that day. Papa Patrick was at work, wearing Campus Shop shoes; the Patrick children, in Campus Shop clothes, were attending school. But dozens of others, many who had come too regularly to be considered visitors, were there, some of them busy explaining to Conference visitors the workings of the departments, and how they served to make the Campus Shop a model of good will and Zioniac endeavor.

The Lord's Prayer

(Continued from page 9.)

beneficence. We are struck with awe as we see the majesty of the great universe created by Thy power. We are moved by the love that has prompted Thy goodness to us. And because we sense the great debt we owe to Thee we desire that as Thou art by these things shown to be our Father, so may we become Thy sons indeed. Give us, then, our daily bread by teaching us to be one with each other.

God at the Center

By Blair Jensen

Now Moses kept the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the back side of the desert, and came to the mountain of God even to Horeb. And again, the presence of the Lord appeared unto him, in a flame of fire in the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will turn aside, and see this great sight, why the bush was not consumed. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither; put off thy shoes from off thy feet; for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.—Exodus 3: 1-6.

IN THIS STORY of Moses' burning bush, we have a picture of the ideal and satisfying life. It is a life with a divine purpose. "God called unto him out of the midst of the bush . . . the place whereon thou standest is holy ground." The secret of this mystic life—of this mystic bush which could burn without being consumed—was that God was at the heart of it. And so with our lives. The secret of the lives of those people who are filled with consuming and enduring purpose is to be found in the fact that God dwells in their hearts.

The one thing that will actually put real and abiding purpose and splendid ideals into life is to become aware that it is being lived with God and for God. As long as we possess this consciousness of divine motivation and relationship, nothing else matters. If we possess this, we own everything. If we possess it not, we are utterly poverty-ridden. We are undone. Consciousness of its possession prophesies of the acquisition of courage. It produced just that in Moses.

No man could have been more fearful of the task to which he was

called than was Moses. Hear him as he cries aloud, "Who am I that I should go unto Pharaoh, and that I should deliver thy people Israel?" But God understood all that he felt, understood well enough to smile upon him and to give him the all-encompassing promise, "I will be with thee." With this pledge, Moses gave himself to the great task and accomplished it.

With the promise of divine companionship, one has nothing to fear. Fellowship with God gives a man supernatural courage. Such a courage is the spirit of the martyrs. It helps a man to be unafraid, even though alone, and to unhesitatingly attack entrenched evil and sin wherever it is found. With such companionship, obstacles are cast aside. Towering hindrances are circumvented and thrown down into the sea, for, "with God, all things are possible." Of such a one Berton Braley speaks,

Got any river they say isn't crossable?
Got any mountains that can't be cut through?
We specialize in the wholly impossible,
Doing things nobody ever could do.

God at the heart of your life will mean that your life will become one of power and strength. No man is as strong as he who has given himself up to the learning of the will of God and then doing it. A fruitful life is one which has fulfilled the purposes of God.

With God as your companion you never hear the command, "Go." He beckons to you, saying, "Come, let us work together to help a frail one, to protect a weak man, to save a sinful world." God takes the heavy portion of the load upon his shoulders and then invites you to come in with him and share his strength and his burden. The burdens and problems

of life are always easy when we recognize this fact. It is easy when we work in harmony with the laws of God. It is extremely hard to work against them.

When you defy God's law of gravitation by trying to strike a hammer high above your head, you find that you are able to put little or no power into the stroke. If on the other hand you direct the blow at something beneath your feet, then you are working in conjunction with God's law of gravitation, and you are able to put much power into the stroke. And so it is with life.

Companionship and attunement with God means that you will endure, for he will put something of his own eternity into the work that you do for him. There is a glory and an honor in the work that you do for God. You can never even measure its possibilities. You cannot see its end, for work done for God is eternal. Sometimes God takes the life of a man, writes it large and posts it for all of the world to see and to read. He did this with Saul of Tarsus. His work will never end, but neither will yours.

This then must be the manner of your life if it is to be purposeful and worth-while. It must be one of white-heat enthusiasm, never failing and never ending. It must be a life that burns fiercely but does not burn out, and all because of the consciousness that God dwells in your heart and that the "place whereon thou standest is holy ground," for our God is indeed the God of Abraham, the God of Isaac, and the God of Jacob. He is eternal, without beginning or end. His purposes are enduring and divine.

Bishop M. C. Fisher

We regret to learn that Bishop Myron C. Fisher is confined by illness at the Baker Memorial Hospital in Boston. We trust his recovery will be rapid and complete.

ISRAEL A. SMITH.

Worship Suggestions for September

Theme for the Month: SOURCES OF
JESUS' POWER

SEPTEMBER 7, 1947

THE POWER OF FAITH

Prelude: "With a Steadfast Faith,"
Zion's Praises, No. 21.

Call to Worship: "O give thanks unto the Lord; for he is good: because his mercy endureth for ever. It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes. This is the day which the Lord hath made; we will rejoice and be glad in it. Thou art my God, and I will praise thee: thou art my God, I will exalt thee. O give thanks unto the Lord; for he is good: for his mercy endureth for ever."—Psalm 118: 1, 8, 9, 24, 28, 29.

Hymn (seated): Saints' Hymnal, No. 100.

Scripture Reading: "And the apostles said unto him, Lord, INCREASE our faith."
—Luke 17: 5.

Instrumental Solo: "Higher Ground,"
No. 241.

Hymn (standing): "Higher Ground,"
No. 241.

Prayer: Of thanks for faith, asking that we might appreciate more fully the power of faith.

Scriptural Suggestions for Talk: "Surely faith is a steppingstone to higher ground. What did Jesus say about faith?"

"... without faith you can do nothing."—Doctrine and Covenants 8: 3.

"... without faith no man pleaseth God."—Doctrine and Covenants 63: 3.

"FAITH, hope, charity, and love, with an eye single to the glory of God, qualifies him for the work."—Doctrine and Covenants 4: 1.

Also: Matthew 6: 27-36, Inspired Version. Luke 17: 6. Matthew 23: 20, Inspired Version.

Leader: Every act of Jesus' ministry testified of his faith—his healings, his miracles, his teachings, the calling of the Twelve, and his dependence upon God for daily care and sustenance. But the great faith that he had in us is well expressed in a brief story.

Story: There is a story told of a talk the angel Gabriel is supposed to have had with Jesus when he returned to his Father. It will help us to understand why Jesus didn't stay longer.

Gabriel said to Jesus, "So you have been down on the earth for a long time?"

"Yes," replied Jesus.

"And you have lived and suffered and

died for the people?" asked Gabriel.

"Yes," was the reply.

"And I suppose that everyone knows about what you have done," continued Gabriel.

"No," answered Jesus.

"Well, what arrangements did you make for spreading the news and for carrying on the work which you have begun? Have you any plan?" queried Gabriel.

"Yes," said Jesus. "I gathered a small group of followers and trained them as best I could. I lived with them and worked with them, and now they are going out to tell others. Those others will tell still others, and so the work will go on until the whole world is encompassed."

"But suppose that the little group does not prove faithful," asked Gabriel. "Suppose Peter goes back to his fishing and John gets discouraged and that the others give up their work? Have you any other plan?"

"No," said Jesus. "I have no other plan. I am depending on them."

Instrumental Solo (softly): "My Jesus, I Love Thee," Saints' Hymnal, No. 12, stanza 1.

Prayer: Of thanks for the faith that Jesus has in us; asking that we may not fail him; that our works may prove that ours is a LIVING FAITH.

Choral Response: (Chorus of Zion's Praises, No. 162.)

He will know, will know

If I give my best.

And knowing he knows

I am truly blest.

SEPTEMBER 14, 1947

THE POWER OF PRAYER

Picture: "Christ in Gethsemane."

Prelude: A medley of prayer hymns, ending with "Take Time to Be Holy," Saints' Hymnal, No. 322.

Call to Worship:

THE SOURCE OF POWER

There is an eye that never sleeps

Beneath the wing at night;

There is an ear that never shuts

When sink the beams of light.

There is an arm that never tires

When human strength gives way;

There is a love that never fails

When earthly loves decay.

That eye is fixed on seraph throngs,

That arm upholds the sky;

That ear is filled with angel songs,

That love is throned on high.

By Camilla Collins

But there's a power which man can wield
When mortal aid is vain;
That eye, that arm, that love to reach,
That listening ear to gain.

That power is *prayer*, which soars on high,
Through Jesus to the throne,
And moves the hand that moves the world
To bring salvation down.

—James Cowden Wallace.

Or

THE POWER OF PRAYER

Lord, what a change within us one short
hour

Spent in thy presence will prevail to make.
What heavy burdens from our bosom take;
What parched grounds refresh as with a
shower.

We kneel, and all about us seems to lower;
We rise—and all the distant and the near,
Stand forth in sunny outline brave and
clear.

We kneel, how weak!

We rise, how full of POWER!

Why therefore should we do ourselves
this wrong,

Or others, that we are not always strong;
That we are ever overborne with care,
Anxious and troubled when with us is
prayer

And joy and strength and courage with
thee?

—Richard C. French.

Instrumental Solo (softly): "One
Sweet Hour With Jesus Every Day,"
Saints' Hymnal, No. 318.

Hymn: Same as above, stanzas 1 and 2.

Prayer: Of thanks for prayer; that we
might sense during this service the beauty
of the prayer life of Jesus.

Talk: The disciples sensed Jesus' power of prayer when they said, "Lord, teach US to pray." They had witnessed his many trips up the mountainside to be alone with his Father. They recognized through the ministry of Jesus that prayer has power to HEAL, COMFORT, ENLIGHTEN, STRENGTHEN, and BLESS. Climax with the *need* of each one to sense this power of prayer.

Instrumental Solo: Chorus of Zion's Praises, No. 60.

Duet: "My Saviour Is Praying for Me," Zion's Praises, No. 60.

Scriptural Story: "Jesus Prays for the Nephites," 3 Nephi 9: 16-39.

Duet: "Yet Still to His Footstool in Prayer I May Go," Saints' Hymnal, No. 150, stanza 3.

Personal Testimony: Of the power of prayer.

Challenge: Jesus said, "And as I have prayed among you, even so shall ye pray in my church, among my people who do repent and are baptized in my name. Behold I am the light; I have set an example for you. Pray in your families unto the Father, always in my name, that your wives and your children may be blessed."—3 Nephi 8: 48, 49, 52; or Doctrine and Covenants 18: 4, first sentence.

Prayer: That we might share with Jesus his power of prayer, not only at church but daily in our homes; that we might meet him at the family altar; and attempt to help in the building of the kingdom by establishing Zion homes in which prayer is a joyous experience.

SEPTEMBER 21, 1947

THE POWER OF MEDITATION

Picture: "The Head of Christ," Sallman.

Instrumental Prelude: "Come Learn of the Meek and Lowly," Saints' Hymnal, No. 258.

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

Instrumental Solo: "Come Ye Apart," Saints' Hymnal, No. 108.

Prayer: Of thanks for the house of worship and the Sabbath that we can come to meditate and worship.

Scripture Reading: At one time God commanded Elijah: "Go forth and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind was an earthquake; but the Lord was not in the earthquake; And after the earthquake a fire, but the Lord was not in the fire; and after the fire a STILL SMALL VOICE."—I Kings 19: 11, 12; or Doctrine and Covenants 131: 1.

Hymn (seated): "Come Ye Apart," stanza 1, No. 108.

Brief Talk: Jesus sought to meditate that he might hear the still, small voice by the seashore (Matthew 13: 1), or upon the mountains (Matthew 4: 1, Inspired Version). Many times Jesus asked his disciples to depart while he went into the mountains to pray and meditate.

Jesus recognized the power of meditation, for, to the Nephites, he gave this instruction: "Therefore, go ye into your homes and PONDER upon the things which I have said, and ask of the father, in my name, that ye may understand; and prepare your minds for the morrow, and I come unto you again."—3 Nephi 8: 3.

Hymn: "Come Ye Apart," No. 108, stanzas 3 and 5.

Scriptural Challenge for Meditation:

"Be STILL and KNOW that I am God."—Psalm 46: 10a.

Instrumental Solo (softly): "This God Is the God We Adore," Saints' Hymnal, No. 100, or "My God, How Wonderful Thou Art," No. 133.

Prayer: That we may each one, as Jesus, find time for daily meditation, and testify of its power; that each one might be able to hear the still, small voice which gives light and understanding, and use this light in the building of his kingdom.

Closing Hymn (stand): "Behold, the Saviour at Your Door," Saints' Hymnal, No. 328.

Benediction: "Let the words of my mouth and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."—Psalm 19: 14.

SEPTEMBER 28, 1947

THE POWER OF STUDY

Setting: Arrange a picture: "Christ Among the Doctors," "The Boy Christ," or "The Head of Christ," and the Three Standard Books.

Instrumental Prelude: "Wonderful Words," Saints' Hymnal, No. 335.

Call to Worship: Father, "Open thou mine eyes that I may behold wondrous things out of thy law. . . . Thy word is a lamp unto my feet and a light unto my path."—Psalm 119: 18, 105.

Instrumental Response (softly): Chorus, No. 335.

Leader: Let us sing the chorus, "Beautiful words, wonderful words," after each stanza is read.

Reader: The words of Hymn 335 (with chorus sung by congregation between each stanza). After last chorus is sung, read the words of Hymn 404, stanzas 1, 2, 4.

Leader: Remain standing for response.

Prayer: Of thanks for the light of God's word; asking that we might more fully appreciate the power of study.

Instrumental Response (softly): Chorus of No. 335.

Scriptural Suggestions: (From which to organize a brief but inspiring talk according to the needs of the group.)

The influence of study in the life of Jesus:

1. In youth—
Luke 2: 40
Luke 2: 46, 47, Inspired Version
2. In his ministry.
 - a. Many times Jesus gave this ready reply, "It is written."
Matthew 4: 4
Mark 11: 17 (verse 19, Inspired Version)
 - b. He admonished the Jews: "Search

the scriptures, for in them ye think ye have eternal life, and they are they which testify of me."—John 5: 39 (verse 40, Inspired Version).

3. In his concern over our stewardship of time.

a. WHAT to study:

Doctrine and Covenants 10: 10; 85: 21. (All these things to be studied in connection with the building of the kingdom.)

b. HOW to study:

Doctrine and Covenants 85: 36a; 9: 3. (Oliver Cowdery's experience in translating.)

Climax talk with Alma 12: 1-8. (The sons of Mosiah study with prayer and fasting.)

Personal Testimony: Of power of study.

Vocal Challenge (duet): "The Scriptures," Zion's Praises, No. 178.

Prayer (all standing): That each one, as stewards of God, might search the Scriptures diligently with prayer and fasting to KNOW the word of God that he might have the power and authority of God, that with this power obtained through STUDY each might do his part in the building of Zion.

Closing Hymn: "Onward to Zion," Saints' Hymnal, No. 436, stanza 2.

Note: You may choose to use the picture, "The Light of the Bible," by Bisschop, and substitute an interpretation of it in place of the personal testimony.

Reunion—A Family Affair

"Reunion," they said with a tone of reverence. But to me, a new member who had never attended a reunion, it seemed hardly worth the effort. It meant traveling over 300 miles, and camping out with small children seemed too much trouble. Then, too, the word "reunion" to me meant a family reunion. The average church member I knew had brothers, sisters, aunts, uncles, and cousins scattered over the state—and for them, reunion really was a family affair. But I had no relatives in the church, and our children weren't old enough for membership. Why should I go to someone else's family reunion?

But then, as I said, I was a new member and hadn't yet discovered all my relatives. After attending several reunions and district conferences, I find that I, too, have many sisters and brothers.

Latter Day Saints, in their better moments, are the happiest people in the world. It's a wonderful experience when they meet together in those better moments, for then their Heavenly Father meets with them. Reunion is a family affair, and what a happy family!

DARLENE BOWDEN.

A Covenant With Life

By Nettie Chappelow Lake

Just how life was begun has been the subject of inquiry through the ages. The question is of value in that once known it would of necessity throw much light on the meaning of life. The fact is that the world is uninformed as to the origin of life, except for what is given by revelation.

And yet, life is odd. All of us, so far as we now know, were born without our consent. Not one of us could control in the slightest just what kind of person he might be or who should be his parents. Only once have I found anything offsetting the priceless value of having been born and that was the observation of Jesus that it were better not to have been born than to have offended one of his little ones—which broadly means that in his mind life has purpose and meaning.

To be born is one thing; to keep alive is another—which means that our task is to stay here, and that is no small undertaking. But most of us do pull through. With the development of hygienic undertakings, the possibilities of survival, our chances of living have been greatly increased. The adjustment of ourselves to the world is, however, a primary concern. And it is adjustment rather than compulsion.

Can one forget that a certain sacred book reminds us that God made the world and looking upon it was pleased with his own handiwork and called his creation "good." And can we not, therefore, remember that this is God's world, and being good, we should not be afraid to go around in it? This is health of body and of mind. And good health we must have if we are to stay here very long. We can have good health if we live and follow the precepts of our Heavenly Father.

In staying alive, we must be kept busy all the days of our lives. Work-

ing keeps our bodies active since exercise is a requirement for health. Without work we are no use to God's world. The things we strive for in work enables us to survive the existent vicissitudes of life.

Another factor in the covenant of life is this: we are trustees of life, not only of our own, but of human life on this planet. We are responsible for the continuity of life, for the people and the kind of people who are yet to live. Here we are trustees of posterity, not for material or immaterial, nor for the physical and spiritual resources alone; but even more than these is our trusteeship for life itself.

Here enters naturally our concern with marriage and the home, both of which are being tried as we have not known them to be for generations. Around them has been thrown the tenderest and bravest thought of mankind, a sanctity which lies at the very basis of Christian religion—"and they twain shall be one flesh," a sanctity which undergirds our present civilization. And if one might become a bit sentimental in an endeavor to keep one's covenant with life, remember James Whitcomb Riley's little poem, known and loved throughout the land, "That Old Sweetheart of Mine."

Still another factor in this covenant of life deals with our fitness to live, and this presents the problem of education. The world into which we come is more or less a fixed affair. It is like a large apartment house where people are constantly arriving and departing, the house remaining very much as it was. We start life with varying degrees of advantages and disadvantages as to backgrounds. The world makes available very much the same privileges and opportunities for all who can reach them. It is simply a question of our willingness to meet life on its own terms and determinedly

face the issues which arise. In a day like this no one can truthfully feel aggrieved. If we get away to a poor start we must remember that thousands have recovered from any disadvantage with which they began; and there are many heroic stories of people who seem to have every right to surrender and quit the game, but whose courageous achievements are a constant inspiration to us. Now, get ready to live and keep your covenant with life.

Education primarily is of a two-fold character—acquired information and mental power. It is one thing to have acquired information, it is another to know how to use it. It is one thing to have acquired facility of hand or brain in the doing of things; it is quite another matter altogether to relate all one may do to the development of one's own soul and the souls of his fellow men, who are his companions by the way.

The last and most important factor in the covenant of life is that we must remember that God is the primary fact of the world. This is the foundation of the Christian religion, and not of religion alone but of understanding the world in which we live. It is the basic law of the universe. One can thoroughly sympathize with these adventurous souls in pursuit of truth, religious or unreligious, who cannot accept revelations as a sufficient basis of authority. We shall certainly know more about our world because of them, but the very best any of them can do, by whatever course they follow, will at last be a confirmation of the fact of God, the first fact, the primary source of the world's existence. Christianity is content to do with revelation and therefore provides a philosophy of life on which to build. "In the beginning God." Here is an adequate authority for all existence and the fact of God, of all things known to us, is the best supported and the most universally accepted. On this is built the church and its multitudinous activities, the fact of God, requiring and receiving allegiance.

To the accomplishment of such a covenant with life, God has not left us without a witness to show how it can be done, having sent his own Son in the likeness of flesh that we through him might have everlasting life. It is therefore just as futile not to start at all, as starting to make this journey of life without the aid of the only One who has known life and how to master it; who on his own authority declares that he came that we might have life, and that

we might have it more abundantly. For in him is life, in him is truth, in him is the way.

There is only one inference in a statement of this kind; that is, apart from him we do not possess life abundantly—even more, we do not possess Life at all—we do not know what it is to live. It is the same as not having been born. One can readily understand that, coming into the world, Jesus came to do something which otherwise was not being

done; to give something which otherwise was not to be had. It is simply that Christianity is a way of life; or to put it another way, Christianity is the only way if one would live. Of course one may exist in a different way—follow one's own lead, or another—but that does not prove he has come into Life.

Behold the great reconstruction of life itself, redeemed in the assurance of newness of life, and unto life everlasting.

The Church at Flora, Illinois

Remarks of Rex W. Dale, principal of the Flora, Illinois, High School, given at the laying of the cornerstone of the new Reorganized Church in Flora.

I AM VERY glad to be here today and join with you in the happy occasion in which you are about to lay the cornerstone of your new church home. I am glad for several reasons. First, because I know a number of your young people by reason of association with them in our high school. I have found them to be a fine group—serious-minded, ranking high in scholarship, and co-operating well with fellow students and faculty members. Their attitude reflects superior home training and a good religious background. We shall look forward to their further achievements in our school. Then, too, I am happy to be here because I am somewhat familiar with your movement. As I read my history, I find that your people have always had a wholesome attitude toward education. I believe that your church received the first—or one of the first charters for a university in Illinois, which was to have been established in Nauvoo.

The fine building you are erecting will be an asset to our community. It fits nicely with the architecture of the near-by schools and will add to the value of the real estate of this community. However, the important thing is that it will add to the spiritual growth of our city. Some few days ago, I read an excerpt from

a college publication labeled, "Education to Meet the Challenge of Tomorrow." I should like to add one word to that title so it would read, "Christian Education to Meet the Challenge of Tomorrow." I do not believe we will ever reach the peace we want—the peace we talk about—until we take God into our meetings and ask for his guidance in all things. I do not find this being done by our leaders as they meet around tables to discuss world affairs and attempt to arrive at a satisfactory agreement whereby people throughout the world may work together as fellow men. Too often our statesmen rely upon their own individual judgment instead of looking to God for inspiration and wisdom and guidance.

Today, as never before, man holds his destiny in his own hands. Within his grasp is enough knowledge to enable him to release forces in nature so enormous that they render insignificant all past conceptions of man-made power. If they are mishandled, they can speedily destroy whatever hopes and aspirations humanity has ever known. But, if used advantageously, these forces can create a world of opportunities inconceivably rich and varied. Man is at the crossroads. He must make a choice and make it soon. President Robert Hutchins of the University of Chicago says that he gives mankind three years to prepare to work out

his destiny. There are, he maintains, enough atomic bombs to destroy every large city in the world. Bombs that make those used at Hiroshima and Nagasaki seem trivial by comparison, and, in addition to those, there is the dreaded germ warfare. This is a sad commentary upon our civilization. Here we are faced by boundless achievement on one hand and certainty of violent disaster on the other. How mankind fares will depend on how thorough his knowledge is and how wisely he uses this information. What man does with his discovering of atomic energy depends upon his choice between good and evil. If he accepts the scriptural quotation, "Man shall not live by bread alone," and the fact that he is placed upon this earth for a far nobler purpose—a life of service to others—he will use this great, new power to reduce the drudgery of hard work, to relieve the suffering from disease, and to eliminate the frustrations that keep people and nations apart. This can be accomplished only when people are willing to look to their Creator for enlightenment and put into practical living the precepts as taught in his word.

In closing, I compliment you for having taken a forward step in the advancing of his kingdom in this place. Your church will soon be materially finished, but you will continue to build. Your tools will be the minds and souls of men, women, and children.

Dealing With the Erring

2. Labor

WHENEVER an offense has been committed and has been recognized by the offended, it is the duty of the offended one to try to bring about reconciliation. It is unlawful to have any motivation in making such an attempt other than that which grows out of a spirit of love and concern for the erring brother or sister. Only a desire to save the offender from his sins should prompt one to point out the fault of another. If there is a desire to embarrass or belittle, then the approach is unlawful and should be postponed until through prayer and worship and meditation the proper attitude can be genuinely achieved.

The first step in labor, then, is the development of the proper attitude toward the offender. Immediately upon the acquisition of such an attitude, which carries with it the complete removal of any desire to expose or to punish the offender, the decision should be made as to the best time to approach the supposed offender. In many instances, the development of the proper attitude will result in a decision to "forgive and forget," and the case is closed. But if a real offense has been committed, from which an offender is in need of being saved, it will be necessary for the offended party to discuss the matter with the offender, because to fail to do so will be tantamount to abandoning him to the power of his sinning. Only upon the development of the proper attitude of concern for the offender can the decision be made as to whether the matter should be discussed or forgotten.

The second step is to go to the offender alone, and without having stated the matter of grievance to anyone else, kindly explain to him what is considered to be his error, and

seek in a peaceful way for a settlement. To demand apology suggests strongly that there is an unhealthy attitude. Magnanimity is indicative of the proper attitude. If this private discussion succeeds, the erring one is saved from his sin. He is also saved from the reproach which he must suffer if his offense were publicly known. The statements of the law directing this procedure are:

"Go and tell him his fault between him and thee alone.¹

"Thou shalt take him or her between him or her and thee alone and if he or she confess thou shalt be reconciled."²

If private conversation is ineffective in bringing about reconciliation, the offended must then make a second visit, this time taking with him one or two persons who have heard nothing of the trouble. These witnesses should be told nothing at all about the matter except in the presence of the offender. The law states: "take with thee one or two more."³ "If such effort shall fail, the complainant shall take with him an officer of the church or member, as may be practicable, but in no case shall it be a party in interest, and shall again seek an adjustment of the matter, stating it before the witness only in the presence of said offender."⁴

Should this second attempt at reconciliation prove unsuccessful, the commandment is to "tell it unto the church."⁵ "Thou shalt deliver him or her up unto the church, not to the members but to the elders."⁶ "After the full performance of labor . . . if such labor be without avail, the proper officer, if a church action, or the one offended, if a member action, may file complaint with the administrative officer having jurisdiction of both parties."⁷

There are a number of common failures in the approach to the problem of labor which should be carefully guarded against. The first of

By L. Wayne Updike

these is the tendency to seek to secure a reconciliation when one is angry. This is not only unlawful, but is likely to increase the estrangement rather than to restore harmony. It is human nature for anger to arise when one is injured, but this must be removed before the injured one is in a position to seek reconciliation.

Offended persons must discipline themselves to make sure that the labor they perform is not done in a perfunctory manner, keeping the letter of the law but ignoring the spirit of it. Furthermore, to make these visits with a view to punish a brother for his offense by getting him "cut off," or in the hope that it will be possible later on to legally expose his errors to the public makes the visitor himself an offender, for such an attitude is in itself out of harmony with the spirit of the law. The visit must be made with the sole purpose of helping the brother to see his fault and turn therefrom. Anything less than this should not be termed labor, and should not be so accepted by the courts.

Care should be used, also, to avoid taking as a witness on the second visit, any person who might be a party in interest, or who might not be impartial in his judgment. The witness should not be told about the trouble except in the presence of the offender. It is important that the offender shall not feel that the witness is prejudiced by previous information or by any particular friendship or other influencing relations with the complainant. If the offending person has such feeling about the witness, he might be restrained in his conversation about the difficulty, and the reality and effectiveness of the labor performed would be invalidated to this extent.

Labor should be diligent and

timely. In some types of offense, it is necessary that a sufficient time elapse so that anger can subside and an unheated conversation can be held. In other kinds of offenses, it is best to make the first attempt at reconciliation as soon as possible. If for example, two brethren have a business dealing and one discovers that an error has been made to his injury, which error appears to have been intentional, the time to make a visit or the correction of such error would be immediately, as delay would tend to justify the offender. The time to perform labor must be determined both by the nature of the difficulty and the dispositions and immediate feelings of the persons involved. No effort can correctly be called labor which casts aside all diligence in the matter and merely makes the two attempts that are required in the law as quickly as possible. Sometimes it is necessary to make several calls before it is fair to adjudge that labor has been performed. The Lord says to "go and tell him his fault between him and thee alone," and if, when a member seeks to make this visit, he finds the offender in anger and unwilling to meet him, or in the association of other persons from which he cannot conveniently free himself at the time, or busily engaged in some work or duty which he cannot leave, or so limited in time that he cannot receive the visitor, it would be the duty of the member to repeat his attempt as many times as necessary to give him the opportunity of talking over with his brother the matter of difficulty. Failing this, the member must assure himself that his brother was deliberately planning to evade the meeting.

One of the greatest hindrances to the erring member becoming reconciled to the church and to the offended is the reproach placed upon him by the circulation of his wrong to the people of the community. If the offense is a public one, the offender can blame no one but himself for being reproached; but if his offense be private, no person has the

right to make it public except as it becomes necessary through due process of law. "If any shall offend in secret he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret to him or her whom he or she has offended, and to God, that the church may not speak reproachfully to him or her. And thus shall ye conduct in all things."⁸

Sometimes it occurs that labor in person is made difficult or impracticable because the parties are separated by great geographical distance or by other obstacles over which they have no control. In such cases, it is permissible for labor to be performed by correspondence. Such correspondence should be by registered mail with return receipt so that the offender is protected against action about which he knew nothing, and so that the complainant will have evidence that such attempts actually have been made.⁹

The essential purpose of the law is

the elimination of sin. If possible, this should be done without removing the sinner also. Thus every member becomes, when he is an injured party, an administrator of the law. In most instances, he has a task of administration to perform that none else can do for him. Except to act as a witness, none else can even assist him, until he has exhausted his own ability to settle the difficulty. Only when this diligent effort has been made, with prayer and earnest concern for the erring one, can he rightfully say that labor has been performed in accordance with the requirements of the law of Christ.

1. Matthew 18: 15. Code V-16 (Church Court Procedure as approved by the General Conference of 1932)
2. Doctrine and Covenants 42: 23
3. Matthew 18: 17
4. Code V-16
5. Matthew 18: 17
6. Doctrine and Covenants 42: 23
7. Code V-17
8. Doctrine and Covenants 42: 23
9. Code V-18

REPORTS AND OBJECTIVES of the church

15c each

10 or more

10c each

Here are the General Conference reports and a statement of church policy by the First Presidency, Quorum of Twelve, and Presiding Bishopric. For study by the priesthood and other church members.

3c each

25 for 75c

\$2.00 a hundred

PRINCIPLES AND GOALS of church endeavor

This booklet gives the goals of church endeavor, principles of effective evangelism, our purpose in distant missions, principles of financial administration, and a statement of financial policy. For general and local ministers.

HERALD PUBLISHING HOUSE

"Let Nothing Separate You"

THERE is a story in one of the *McGuffey Readers* of a father, who, in his declining years, was concerned about the welfare of his twelve sons. He knew, from years of observation and experience, the perils that faced these lads. They were good boys, and he had been a good father; yet, he feared something might happen to separate them after he was gone. He had seen that happen in other families, and he knew it could happen in his own.

So he gave the matter great consideration. Finally, he decided upon a plan calculated to impress these boys with the importance of living in harmony and complete unity.

First, he collected twelve sticks of wood of equal length and size; then he called his sons to him.

After they had assembled, the father took the twelve sticks, bound them tightly together with cords and gave the bundle to the son nearest him to break. The lad tried with all his might to accomplish this feat but failed; so the father asked him to let the next boy try it.

One after another these sons—and they were stalwart sons—tried to break the band, but they could not; and so finally returned it to the father unbroken. Whereupon he cut the cords that held the bundle, and easily broke the sticks one by one. Then he proceeded to explain this lesson to them.

"My sons," he said, "as long as you love one another and remain true and loyal to each other, no one can destroy you or break you; but if you allow suspicion, greed, hate, or any of the powers of evil to separate you, then your enemies can destroy you with ease. So remember this lesson, and let nothing separate you one from another—then you will prosper and grow strong."

This same lesson might just as well have been given by God to the patriarchs of old, by Israel to his twelve sons, or by Jesus the Christ to the twelve apostles. It is certain that this admonition was given to the First Presidency, the Quorum of Twelve, and the Quorum of High Priests at Lamoni on April 15, 1894, through President Joseph Smith.

It is contained in the concluding paragraph of section 122 of the Doctrine and Covenants, and reads as follows:

"Continue in steadfastness and faith. Let nothing separate you from each other

and the work whereunto you have been called; and I will be with you by my Spirit and presence of power unto the end."

Although given to members of the priesthood, this counsel is to all of those who are of the household of faith.

Absolute unity among the members of the church of Christ can only be had by living the law. Living the law is the work to which all are called. It embraces all the virtues—all that is good. It includes no tenet that will disrupt society or estrange man from God.

The strength of the church depends upon the unity of its members. The strength of the church depends upon obedience to the law—the work of God.

Satan knows these things are true and exerts his full power to the task of drawing the disciples of Christ from the paths of truth. He knows that every sin he can induce a Christian to commit is a possible means of stirring up contention among the members—of weakening the individual and slowing up the work of God. He is shrewd, clever, implacable, and a hard-working enemy of God and the church. He is a real entity—and not a myth.

In the vigor of your youth, or the strength of full manhood or womanhood, does your soul cry for a high challenge; a job worthy of your best; a task that will test your strength, your courage, patience, self-control, fidelity, faith, humility, mercy, and love? Do you really want to know how big you are, and how big you can become? Do you want to be your best self? If so—then address yourself to the work of God. His work—the business of living in conformity with all the laws that embrace truth—is no small task. It means a fight to the finish with Satan, and a fight to the finish with your baser self. It also means the most wonderful victory of all (if you succeed)—*victory over self*. It is the biggest job we can tackle—it is Zion-building.

Have you even looked into the mirror of self-appraisal and watched yourself go by? Have you ever been able to review a single day, and at its close say, "This day I have lived as God would have me live—this day I completely ruled my spirit, and wholly obeyed the law"?

Every time we lose our temper, cheat a neighbor, bear false witness, or commit any act of transgression, we lose contact with God; we "separate ourselves from

By Robert J. Miller

each other, and from the work whereunto we have been called." *Every time this happens, we stand in need of repentance.*

Yes, the work of God is our highest challenge. We who accept it ally ourselves with a race of champions, the sons of God; we become distinctive—a peculiar people set apart. We may lose some of our battles, but we will win the war. For God will be with us to the end. That is his promise and our assurance. To this fellowship and work may we consecrate our lives and "continue in steadfastness and faith . . . unto the end" under the blessing of God.

Appeal

By Arthur A. Oakman

There is a view which dwells in God,
Pervasive, and appealing;
Existence all ruled by its rod
While deeps of love concealing.

A longing heart on high is set,
Broken intelligently;
Its riches withheld in stern regret
By man's base contumely.

God's good will is angels' theme,
Pointed manward ever,
But God alone, nor purposed dream
Binds heaven and earth together!

Apart they dwell in love and grief
While still redemption's lay
In Christ portrayed—for man's relief—
Is shunned for sin's vile way.

O Thou! Who art! In light sublime,
Move on these hearts of stone;
Engrave within thy grief divine—
Again for us atone!

New heaven and earth shall then be placed
With prophets' light—within;
Emerging as each soul is graced
By righteous discipline.

(Written at Kansas City Priesthood Institute, June 2-6, 1947.)

Elder Amos Milton Chase

ELDER AMOS MILTON CHASE came of a pioneer family as both the Chases and Silsbys came over from England in the seventeenth century: Aquila Chase in 1660 and the Silsbys in 1628. His father, Amos S. Chase, was born in Bristol, Vermont, in 1820. His mother, Sarah Silsby, was born in New York, in 1823. Brother Chase's grandfather was the founder of the town of Lincoln in what was then the wilds of Vermont. Salmon P. Chase, who was Secretary of the Treasury under Lincoln and later Chief Justice of the Supreme Court of the United States, had a common great-grandfather with Amos S. Chase.

Elder Chase's father, Amos S. Chase, was baptized into the early church, was ordained an elder in 1840 and was sent as a missionary to Maine that same year. Both of Elder Chase's parents were living in Nauvoo shortly after its establishment. Sarah Silsby Chase sang in the temple choir. Elder Chase's family left for western Iowa about the time of the exodus to Utah. His father was the first white man to take up a claim on the Little Sioux River. The Chases were among the first settlers in Harrison County, Iowa, and their oldest child was the first or second white child born in that county. Amos S. Chase established a mill about forty miles away, so was often away from home. His wife, a typical frontier woman, staved off a party of twenty hungry Indians in war paint, set a wolf trap, dragged in trap and wolf and finished him off with a hatchet. She stated that she was never afraid but once in her life, and the leader of the Indian war party cited above left her in peace because she was a "brave squaw." They associated with Charles B. Thompson at Preparation, but differed from him. Later they went to Nebraska, across from Yankton, South Dakota, where Amos became a member of the first territorial legislature. But at the time of the Spring Lake Massacre by the Indians, they returned to Harrison County. On the hurried trip back, with the Indians close behind, Sarah Chase sat in the buckboard wagon with a child on her lap and two rifles cocked across her knees. There in Harrison County, near Calhoun, Amos Milton Chase was born on December 28, 1862. One of his earliest memories was that of his mother standing in the doorway of the log cabin singing, "I Came to the Spot Where the Two Martyrs Lay." In 1862, she was baptized into the Reorganization, and his father was baptized and ordained an elder in 1863. Amos was baptized on July 17, 1875, at Little Sioux.

When he was still a child, his mother sent all the children to a singing school

conducted by her brother. There they learned to read music by syllables, and this early training laid the foundation for a musical ability which was to stand him in good stead in his missionary work. He was able to improvise chords to fill out a melody and to transpose music into any key at a moment's notice. In his early street preaching days, when he was alone and without an organ, he would conduct singing schools as a means of getting a hearing for his message, especially among the young people.

As a young man, he taught a neighboring country school. At the age of twenty-one, he went with his brother to Omaha to study photography. Not long afterwards, he moved to Lamoni where he continued as a photographer. He was a member of the Student Society which met at the home of Marietta Walker. He was also choir director for a time in the church as well as in the church school. With J. A. Gunsolley, he helped to organize church schools in the surrounding territory. On May 1, 1887, the young choir leader and the soprano soloist, Eliza France, were joined in the holy bonds of matrimony by President W. W. Blair.

On June 5, 1892, he was ordained a priest and felt strongly urged to offer himself for the missionary work of the church. He worked with the Decatur District officers for a season. In the fall of 1895, he arranged to take some courses at the newly-opened Graceland College, but he was called to labor as a full-time appointee and, after some local work, in April, 1897, he was sent to Oregon and Washington where he worked with Elder Hiram L. Holt. He was ordained an elder on February 21, 1897. In 1900, he was called to the office of seventy. He continued to labor in the northwestern States until 1902, when he was appointed for two years to Utah.

He made a careful study of the situation there and of the teachings of the Mormon church. He had received corroboration from an atheist of the truth of the story which his mother told him of the situation in Nauvoo in the 1840's, and this knowledge was a source of strength and power to him in his labors in this field. This was to be a prominent part of his missionary work, since he returned to Utah again in 1910, where he served until 1913, and finished his work with three years there from 1929 to 1932. It was in Utah that he sang and preached on the street and established himself as a master of this type of ministry. Reverberations of his work there reached as far as Germany.

The first sixteen years of his ministry, from 1897 to 1913, were in the west and included California, Colorado, Idaho, and Oklahoma. He and his family were together as often as they could be, and all assisted in the work. Even a five-year-old child distributed tracts. Later, the four formed the Chase quartette with Elder Chase or his daughter at the organ. Between 1910 and 1913, his son, Charles, a priest, did missionary work with his father in southern Utah. Then he and the daughter, Alice, attended the University of Utah, singing and taking part in the services on the street.

The years 1913 to 1916 were spent in western New York, and 1916 to 1918 in northeastern Missouri. Then, for over two and a half years, Brother and Sister Chase were in charge of the Children's Home. Shortly before the dissolution of the home in 1920, Elder Chase was appointed to the New York and Philadelphia District. In 1922, he was appointed to Fremont District. In 1923, he was ordained a high priest, and in 1925 was sent to Hilo, Hawaii. On his return, he spent two years on a farm to rebuild his health and was then assigned to Nauvoo District with headquarters in Fort Madison, Iowa. Finally he was again sent to Utah. Because of failing health, he came to Independence about 1933. In April of 1934, he was superannuated.

Upon his arrival in Independence, Elder Chase began to look for missionary opportunities. He inaugurated summer missionary meetings on the lawns. He became supervisor of district seven, and threw himself into the group work with all the pastoral zeal which he had formerly expended in outlying districts. He taught a church school class at Stone Church for some time, and prepared an outline for study of the Inspired Version. He raised large victory gardens during the war. In every way, he continued to assist in the work of the church as much as his health would permit.

He took a great pleasure in the fact that those whom he had baptized were well converted, and many of the young men were engaged in the work under general church appointment. Many testified that he had converted them though someone else had performed the baptism. He continued to lend his very complete notebook on the Utah question. His only regret in his last years was that he was not able to do more for the church. After nearly a year's illness, he passed peacefully to his reward on the morning of May 17, this year. He had always expressed confidence that death would only mean passing on to larger fields for the gospel.

Let's Co-operate

By
FRED YOUNG

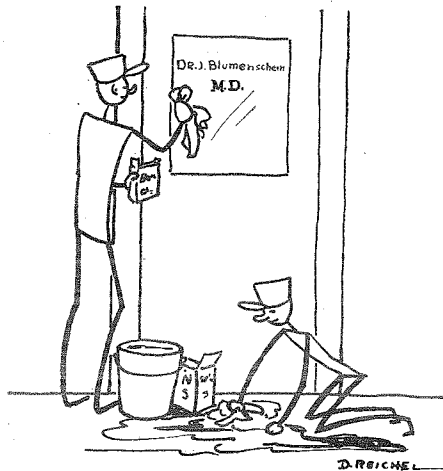
MANY CO-OPERATIVE movements have been started, but most of them have failed. The Brook Farm movement of a hundred years ago was a failure, and the large citrus co-operatives of today are only partially successful. Here in Columbia, Missouri, we have a different sort of co-operative—one that cannot fail. It is a service organization, the foundation of which is brotherly love.

Co-operatives usually require an immediate investment of money before membership is granted. Those interested in the plan must buy something to be shared, and if the movement fails, everyone suffers a financial loss. There is no money invested in our co-operative. The only investments are time and skill. These cannot be taken away from us by others. The only way we can lose them is by not using them. If you invest money in a co-operative, your returns will be in money. Should the amount of your investment be small, your returns are limited. Most organizations have hired help to administer these investments and returns, thus reducing the returns to the members. In our co-operative, we "invest" service and receive the personal satisfaction of having helped a fellow member. In addition to this satisfaction, we improve our skills through use. No one's returns are limited except by the amount he is willing to do.

Members of most co-operatives are interested in one line of work only. Ours is different; its personnel includes a doctor, a mechanic, a cabinetmaker, a floriculturist, a home economist, and others. Not all are

professionals, but every man's need offers an opportunity for improvement.

The co-operatives you have read about probably followed a carefully outlined plan in which agreements were drawn up and papers signed, with each member knowing exactly what to do and what to expect. Again, our movement is different. We have no plan of work or formal organization. "Service for service" is our motto. The return service may be to someone other than the person who did the initial work. This



is not just being friendly; it's being friendly with a purpose.

When Dr. John Blumenschein came to Columbia, there were patients waiting in line for him to "hang out his shingle." But, starting from scratch, he didn't have an office ready for business. The word wasn't long passing through the group that he could use some help. We all pitched in building, painting, and cleaning. Sometime later, when Hugh Crownover hurt his ankle, Dr.

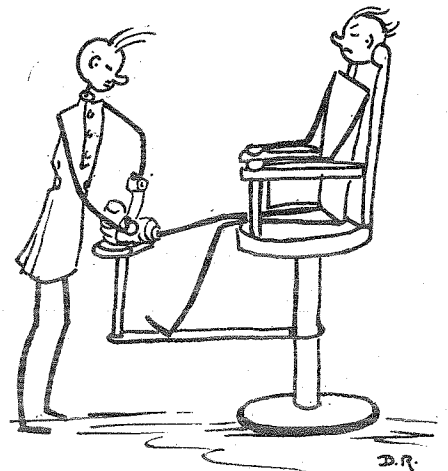
B. returned the service by treating his leg.

The effects of this program have already begun to be noticeable. I have flowers that I wouldn't have otherwise had, and the Pratts have new kitchen cabinets. One of the greatest compensations of the co-op has been the effect on personalities. You can't help someone without becoming a better person yourself.

We believe our plan offers excellent opportunities for missionary work with people we might otherwise never reach. Through our co-operative service, we go into their homes and, by our actions, show them what kind of people our church is composed of. When we work together, the discussion invariably turns to religion, and we have a chance to let them know what we believe. Doing things for people often melts the ice and provides a basis for carefully-planned missionary work.

Exchanging services has caused a change in our outlook on life. When we see how much satisfaction others get from doing things for us, we want to help them. We are also stimulated to improve our skills and learn new ones. Frank Pratt helps me when I do cabinetwork, and I help Ben Vance when he works with flowers.

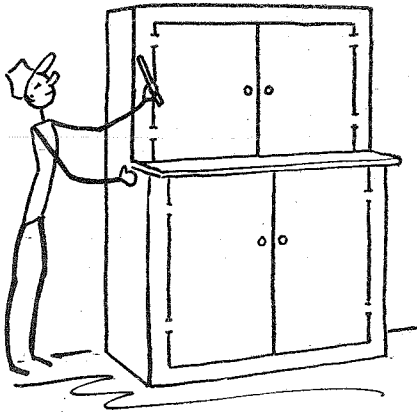
The activities of our group are



New Horizons

Are You a Climber?

By MARY SHAW



DP.

few, as yet, due to our lack of free time and the small number interested, but, as time goes on, we expect to see the organization grow. In the future, we may set up a directory in which our needs and abilities are posted. Of course, no one can spend all his time working for others, but a lot can be accomplished in a few hours each week.

Why don't you try it in your community? Begin by helping your neighbor, and remember — every man's your neighbor.

Young Love

Hush, heart, be still! Thou knowest not
To what thy eagerness
Might lead—be calm, let nothing stir
Nor make thy poise the less.

How couldst thou know that all is false?
Thy hopes and dreams are young.
Thou canst not know that Ships of Life
Are wrecked by idle tongue.

And shoals of Fate wait ever near
When surging tempests rise
Through which, a barque, to safely sail
Must have a skipper wise.

Be young and gay, but cautious, too;
Let mind thy throbbings rule,
That thou mayst not be grieved at last
To find thou art a fool!

—LOUISE.

Why climb a mountain? The question has been asked many times and indeed is a hard one to answer in a few words.

The famous climber, Mallory, when asked why he wanted to climb Mt. Everest, gave the simple classic answer, "Because it is there." That towering mass of rock and ice presented to him an irresistible challenge to climb and conquer. The land above the treeline, with its fantastic towers and peaks reaching into the blue, offers to those who climb a sense of freedom and true joy of living seldom found elsewhere, except through devotion and prayer to the Creator of this universe. In the Canadian Rockies, the climber can tread ground never before trodden and find limitless scope for adventure in higher places. Likewise, in prayer, he reaches the loftier peaks through lifting his thoughts above the turmoil of everyday living.

Each day is another step in the great mountain of life we climb. At first, we are helped over the rough and uneven surfaces by our parents, but halfway up, when the rocks become more formidable and the peaks more jagged, we're left to struggle by ourselves. Those loose stones we slip and fall on determine what type of personality and character we will build. It isn't easy to get up with bruised knees and aching shoulders, smile bravely at the

world, and try the same things we failed at a short while before, perhaps only to fail and have to try again. But success does not come to those who merely stand by watching for a chance to get something for nothing; were that the case, it would mean little. It's only when you put long hours of endurance, hardships, and a few tears into attaining your goal that you learn what real success is.

On the mountain slope, you either climb higher or slip lower; no one stands still. Time taken for rest is lost time that cannot be regained. It's easy, of course, to become absorbed in the mass of falling rock and rubble that those who climb higher stumble over and step above. The real test lies in overcoming every obstacle.

Perhaps the upward ascent is broken occasionally by hidden valleys and beautiful canyons. Sometimes the ridges are quite broken or narrow, and the ledge beneath the ridge must be resorted to. Sometimes there are towering peaks, row on row, marching up to the horizon.

A truly great climber doesn't start with poor equipment. He plans very carefully all of his supplies so that he can adapt himself to any circumstances. Nor does he rush madly up the mountain, giving no thought to which course he should take in order to reach the top in the shortest time and with the fewest blunders.

Are you planning your everyday living just as carefully? Are you going to make a record climb and reach the highest point. Or are you going to be content to stop halfway and spend the rest of your life in the broken rock left by more ambitious climbers?

Here Is the Writer . . .



Mary Shaw

Calgary, Alberta, is home town to Mary Shaw. Here she is an active member of the branch and serves in Zion's League as vice-president and chairman of the building fund committee. When Mary began working as a stenographer at the T. Eaton Company, she promised herself a trip to General Conference. This year saw her dream fulfilled, only to be renewed with a strong determination to attend again in October, 1948. Mary enjoys participation in many out-door sports, but is partial to riding in summer and skating in winter.

LETTERS

Thanks From Norway

Since I last sent a letter of thanks from the Saints in Norway to the Saints in America for the many packages of clothing sent us, several more packages have come to my address. It is impossible for me to write to each person who had a part in this worthy project, so I take this means of thanking each one most sincerely. Though nearly everything in Norway is still rationed, conditions are well with us now. We have plenty to eat, and there is some clothing to be purchased. I would, therefore, suggest that if there are others who still wish to send packages, that they send them to the Saints in Holland and Germany. I believe that they need things more than we do. Once more let me thank you for all that you have done for us.

THE NORWEGIAN SAINTS,
by Carl Carlsen,
V. Porsgrunn, Norway.

The Word of Wisdom

The Word of Wisdom is neglected. We have only to look about to see how far we have gone astray. With ill health we hurt our church, our community, and our families. We eat, and our bodily needs are not satisfied, no matter how sumptuous the meal may seem to be. Foods are robbed of essentials for our health. A majority of us are suffering from varying degrees of malnutrition, or "hidden hunger."

Starvation in the midst of plenty? As individuals, we can corroborate the facts in our own intermittent or chronic lack of health. Three causes are recognized for the inadequacy of our food: 1, the depletion of our soils by the abuse of our land; 2, incorrect processing of food for the sake of profit; 3, wrong methods of cooking.

God hasten the day when mothers will care for the health of their families more righteously and intelligently in obedience to the Word of Wisdom.

EVALYN MILLER.

1335 Grape, Abilene, Iowa

To Members in Albuquerque

One of our nurse graduates at the San, Sister S. Rosemary Bishop, R.N., 1004 Grand, Emmetsburg, Iowa, writes that her mother has been directed by physicians to seek a dry climate. The vicinity of Albuquerque, New Mexico, has been recommended. Sister Bishop would like to know of any church members who may be living in that area or near it.

From an Isolated Member

Many times I have thought of writing a letter for the *Herald*. After reading such helpful letters from others, it seems selfish to always receive and never contribute.

I was baptized twenty years ago and received my patriarchal blessing soon after. Since then, I have had many trials; being isolated from all church privileges has made them hard to bear. However, the promises in my blessing have enabled me to carry on, and God has been merciful.

My father, William Rumel, was one of the early missionaries. With Brothers Caffal, Gamet, and others, he preached throughout Nebraska. Memories of him and his loyalty to the church have helped me many times.

If there are any members near Reed Point, Billings, or Columbus, Montana, I shall appreciate their writing me. My daughter lives in that vicinity and is anxious to meet with the people of her faith. Pray for us that the way will be opened so that we will again be permitted to enjoy the fellowship of the Saints.

MRS. FRANK W. SMITH.

Yankton, South Dakota

Note of Thanks

Mr. and Mrs. Fred Fisher of Birsay, Saskatchewan, wish to express their gratitude to the Saints in Independence and Canada for prayers in behalf of their daughter, Iola Fisher, during her recent illness. She has been greatly blessed and is making a satisfactory recovery.

A Divine Healing

About five years ago, while employed by the War Department in Washington, D. C., I was seriously injured in an automobile accident. I received cuts, bruises, a concussion, several fractures, and a spinal injury. During those first few days and nights, I indeed felt that I was "in the valley." Only God knows of the suffering I endured and the discouragement I felt when I learned that I might never walk again. The elders came many times, and often I would feel complete relief from pain while they were administering to me. I can also remember the strength I received through a friendly handclasp, the cheer of a friendly smile, the encouragement of a card or letter from across the miles, and the peaceful quiet in the midst of a ward of suffering people when prayer was offered at my bedside.

After many miserable weeks, the cast was removed from my body, and ten days later I took my first step. The doctors were amazed. God in his infinite mercy healed my broken body. I am thankful

now for each step I take; I am also grateful for the lesson in patience I learned and for my increased faith.

Since then I have undergone two major operations with the renewed assurance of God's loving watch care. It is my desire to live a life worthy of these blessings.

MAIDA L. SELINE.

1413 Eighteenth Avenue
Rock Island, Illinois

A Catholic Convert

I was a Catholic until I joined the Reorganized Church ten years ago. Conversion was a long process, and I wonder now at the patience of those who told me of the gospel; they certainly didn't give up easily. After my baptism, I remained a Latter Day Saint in name only for nearly eight years. I think I owe my awakening in this work to the little group of Saints in Bagley, Minnesota. When I first met with them, they were needing a church school teacher for the junior class. Although my pupils knew more about the Bible than I did, I accepted. By teaching others, I learned, too. Soon I was reading everything about the church I could find—and enjoying it. To those who are "drifters," I dedicate this letter with the hope that they, too, will be inspired to take an active part in the work of the church.

In closing, I would like to ask if anyone knows the address of Lester Whiting, who baptized me. I am anxious to contact him.

MRS. BART RUBY.

405 North Sixteenth Street
Council Bluffs, Iowa

On Getting Along With People

There are many reasons why people cease to be friends, but the most common is "wounded feelings." Don't let your emotions govern your judgment. When you are told that a friend has said an unkind thing about you, change the subject and wait until you are alone to think about it. Your friend may or may not have said it, or perhaps the statement is an exaggeration. Always remember that no one is qualified to tell you what someone else thinks of you.

Even if you have been offended, only you are hurt. Forget it! To make an issue of the remark may drive you and your friend further apart and do you both harm. Rudolph Scott says, "Defeat is only for those who acknowledge it," and Edward Sheldon says, "God will look you over, not for medals, degrees, and diplomas, but for scars."

R. G. AYRES.

Milton, New York

BULLETIN BOARD

Chetek Reunion

The registration fee at Chetek is \$1.25 and pays for a week's lodging for anyone ten years old or over. Meals will be served at a minimum cost. Bring your own linen. For application blanks and room reservations, write R. H. Brigham, 2814 Lakeland Avenue, Madison 4, Wisconsin.

—ETHEL G. DELL.

Southern Ohio Reunion

Southern Ohio District will hold its first reunion on August 9 and 10 at Chillicothe, Ohio, in the Army Building. It will begin at 9 a.m., Saturday. Classwork will be supervised by F. T. Rockwell, Nelle Swanson, Norma Ann Kirkendall, and Margaret Barker. Merle Guthrie, Casimir Nikel, and John E. Booth are to be the speakers. Lois Rockwell is in charge of music. Theme of the reunion is "Letting Our Light Shine."

—ELMER H. CALDWELL.

Attention, Texas Saints

Hal E. Davenport, recently-elected nonresident pastor of Central Texas District, wishes to contact isolated members in the district. His address is Route 9, Box 736-D, Dallas 10, Texas.

Zion's Praises Wanted

John F. Cooper, 4316 West 78th Place, Chicago, Illinois, needs twenty-five copies of the *Zion's Praises* for a missionary church school. Perhaps some congregation that has discontinued the use of this book will have a sufficient supply available.

Note to Wyoming Members

Mr. and Mrs. Roland Goddard of Route 1, Worland, Wyoming, are anxious to contact any Saints living in or near Worland.

Church Histories Wanted

Glenn Davis, 1605 West Fifty-Ninth Place, Los Angeles, California, wants to purchase all four volumes of *Church History*.

Requests for Prayers

Mrs. Earl E. Hammon, Box 87, Rural Route 2, Custer, South Dakota, asks the continued prayers of the Saints for her husband.

Mrs. Bessie Elders of Mobile, Alabama, requests prayers for her daughter, Mrs. Alma Gracewell, who is in very poor health. She is the mother of three young children.

ENGAGEMENTS

Hiles-Derry

Mr. and Mrs. Roy Derry of Lamoni, Iowa, announce the engagement of their daughter, Norma Ruth, to Orville Hiles, son of Mr. and Mrs. Perry Hiles of Bates City, Missouri. The wedding will take place in late spring.

Collins-Ayers

Mr. and Mrs. Ed Ayers of Madrid, Nebraska, announce the engagement of their daughter, Virginia Maxine, to Randall D. Collins, son of Mr. and Mrs. Randolph Collins of Lincoln, Nebraska. The wedding will take place in August.

Miss Ayers, a Graceland graduate, is now a senior at the University of Nebraska. Mr. Collins, who spent three and a half years in the Navy, is employed by the Lincoln Municipal Light and Power Company.

WEDDINGS

Peck-Andrews

Carolyn Andrews, daughter of Mr. and Mrs. Alma C. Andrews, and Roy Peck were married on June 15 at Berkeley, California.

Cummings-Rounds

Cleo Rounds and James Cummings were married on July 6 at Council Bluffs, Iowa.

Stamp-Bruggeman

Mylet Bruggeman, daughter of Mr. and Mrs. Dewey Bruggeman of Sioux City, Iowa, and

Robert Stamp of Oakland, Iowa, were married in Sioux City Chapel on July 14, silver wedding anniversary of the bride's parents. Elder Wesley Evans officiated.

Waugh-Cornell

Mr. and Mrs. Ray M. Cornell of St. Joseph, Missouri, announce the marriage of their daughter, Sarah Elizabeth, to Charles Arthur Waugh of Rockport, Missouri. The double-ring ceremony took place at Third Church in St. Joseph, Elder W. E. Torrance officiating. Mr. and Mrs. Waugh are making their home in Tarkio, Missouri, where Mr. Waugh is an instructor at the Coe Airport.

Johnson-Russell

Audrey Bobetta Russell, daughter of Mr. Charles Russell of Los Angeles, California, and S. Edwin Johnson, son of Mr. and Mrs. Austene Johnson of East Los Angeles, were married June 7 at Central Church in Los Angeles. Elder Louis J. Ostertag performed the double-ring ceremony. The couple will live in Los Angeles.

Filer-Cook

Helen Louise Cook, daughter of Mr. Harvey Lee Cook, and Dewitt Elbert Filer, son of Mr. and Mrs. D. C. Filer, both of Los Angeles, California, were married June 28 at Central Church in Los Angeles. Elder Louis J. Ostertag read the double-ring ceremony. Mr. and Mrs. Filer will live in Los Angeles until September, when they will return to Graceland College.

DuVal-Nelson

Mrs. Rose Nelson of San Bernardino, California, announces the marriage of her daughter, Rosemary, to Dean DuVal. The wedding took place on June 28.

Stockman-Oehring

Ruth LaVonne Oehring of Omaha, Nebraska, and Richard H. Stockman of Atlanta, Georgia, were married at the Reorganized Church in Omaha on June 24. The bride's father performed the ceremony. Following a trip to Yellowstone Park, they will make their home in Atlanta, Georgia, where Mr. Stockman is attending the Georgia School of Technology.

Gow-Beatty

Lo Vina Blanche Beatty of Lakota, North Dakota, and John Watt Gow, Jr., of Chicago, Illinois, were married at Central Church in Kansas City, Missouri, on June 22. Mark C. Hutchinson, uncle of the bride, officiated. Mrs. Gow, a graduate of Graceland College and the University of North Dakota, was a member of Delta Gamma, Sigma Alpha Iota, Pi Lambda Theta, and *Who's Who Among Universities and Colleges of America*. Mr. Gow is a graduate of Northwestern University.

Seiple-Ecker

Lois Mildred Ecker, daughter of Mr. and Mrs. Harvey R. Ecker, and Robert E. Seiple, son of Mr. and Mrs. E. E. Seiple, were married June 28. Elder Richard Baldwin performed the ceremony.

Seeley-Coffman

Lois Coffman, daughter of Mr. and Mrs. Roy Coffman of Magnolia, Iowa, and Howard Seeley, son of Mr. and Mrs. Floyd Seeley of Magnolia, were married June 22 at the Reorganized Church in Magnolia. Bishop W. R. Adams of Logan performed the double-ring ceremony. They are making their home on a farm near Mondamin, Iowa.

Baker-Wellman

Alice Wellman, daughter of Mr. and Mrs. Joseph Wellman of Center Line, Michigan, and Hubert Baker, son of Mr. and Mrs. Frank Baker of Detroit, Michigan, were married June 14 at Central Church in Detroit. Elder Harry Simons performed the double-ring ceremony. Both Mr. and Mrs. Baker are graduates of Graceland. They are making their home in East Lansing where they will attend Michigan State College.

Allen-Deal

Dorothy Bernice Deal, daughter of Mr. and Mrs. Floyd R. Deal, and Spencer Turner Allen, son of Mrs. Martha Allen, both of Independence, Missouri, were married June 7 at Englewood Church. Dr. Roy Chevillie performed the double-ring ceremony. Following a honeymoon in the Ozarks, Mr. and Mrs. Allen spending the summer in Oregon. Both were students at Graceland last year and will attend the University of California at Berkeley this fall.

Goodfellow-Hartley

Florine Hartley and Raymond Goodfellow, both of Kansas City, were married at Malvern Hill Church in Kansas City, Kansas, on June 20. Elder David W. France performed the ceremony.

Duberville-Williams

Violet Williams and Kenneth Duberville were united in marriage at the Reorganized Church in Pontiac, Michigan, on June 21. Elder L. E. Flowers performed the ceremony.

Banks-Tabor

Corinne Tabor, daughter of Mr. and Mrs. Harold A. Tabor of Lamoni, Iowa, and John W. Banks, son of Mrs. Essie Banks of Warrensburg, Missouri, were married June 15 in Des Moines, Iowa. The double-ring ceremony was performed by Apostle George G. Lewis. Mr. and Mrs. Banks are making their home in Midland, Michigan.

Parker-Hay

May Wilma Hay, daughter of Mr. and Mrs. Thomas Hay, became the bride of Bruce Norman Parker on June 28 at the Reorganized Church in Toronto, Canada, Elder J. L. Prentice officiating. They are making their home in Toronto.

Moats-Lehmann

Marjorie Ann Lehmann, daughter of Mrs. Carl G. Lehmann of New York, New York, and Benjamin Franklin Moats, Jr., son of Mr. and Mrs. B. F. Moats of Kansas City, Missouri, were married June 20 in the First Presbyterian Church in New York City. The bridegroom is a former Graceland.

DEATHS

WHITE.—Mrs. E. L., daughter of Mr. and Mrs. U. R. Welsh, was born in Texas and died, at the age of thirty-five, in an accident at Sabetha, Kansas, on July 2. She and her husband operated a food market in Hiawatha, Kansas, before moving to a farm near Sabetha. A member of the Reorganized Church, she assisted Elder White in his work as pastor of the branch.

Surviving are her husband; three sons: Marvin and Mervin of the United States Navy, and Leland of the home; two daughters: Marjorie and Gail, both of the home; her parents, Mr. and Mrs. U. R. Welsh of Robinson; four sisters: Mrs. Orval Gordon of Hiawatha; Mrs. Lawrence Mauslein of Robinson; Mrs. Will Bumpus of Inglewood, California; and Mrs. David Lortscher of Bern; and a brother, U. C. Welsh of the Navy. Funeral services were held at the Church of the Brethren in Morrill, Elder Emery Jennings and the Reverend Kinzie officiating. Interment was in the Sabetha cemetery.

KIMMEL.—Dove D., was born November 24, 1910, in St. Louis, Missouri, and died July 2 in Sabetha, Kansas, following an accident. While enrolled in nurses' training at the Palmer Chiropractic Institute, she met Dr. Owen Kimmel, to whom she was married on June 8, 1944. She was a capable assistant to her husband in his work. Several months ago, she was baptized into the Reorganized Church at Sabetha, where she was active in young people's work.

She is survived by her husband; a daughter, Betty Jo Trump; her parents, Mr. and Mrs. A. R. Sanders; four sisters, and two brothers. Funeral services were held at the Church of the Brethren in Morrill, Elder Emery Jennings and the Reverend Kinzie officiating. Burial was in Morrill cemetery.

MARSHALL.—Joseph, was born in England on July 16, 1855, and died at Highland Hospital, Belvidere, Illinois, on June 20, 1947. He had been a resident of Boon County since coming to this country at the age of twenty-one. He was married to Ida Dezell in Beloit on January 26, 1884; three children were born to this union. Mrs. Marshall preceded him in death in 1941. He was baptized into the Reorganized Church on September 12, 1883; through his influence many were won to the faith.

He is survived by a son, George Marshall of Beloit; two daughters: Mrs. T. D. McQuiston and Mrs. C. H. Vickers, both of Belvidere; six brothers; four sisters; four grandchildren, and five great-grandchildren. Services were held at the Witbeck-Wheeler-Sabien Funeral Home, Elder Jasper Dutton officiating. Burial was in Belvidere cemetery.

BAYLESS.—Alice C., was born April 28, 1865, in Bruce County, Ontario, and passed away June 12, 1947, at her home in Toronto, Ontario. She was baptized a member of the Reorganized Church at Owen Sound forty-five years ago. Surviving are her husband, William; a son, and three daughters.

MAHAFFEY.—Lola B., daughter of Mr. and Mrs. Charles White, was born January 11, 1899, at Runnells, Iowa, (date of death not given). She attended elementary school near Hastie, Iowa, later moving with her parents

to Des Moines where she was graduated from East High. She then attended Drake University, after which she taught in rural schools in Polk County intermittently for a period of nineteen years. At the time of her death, she was serving as principal of the junior high school in Runnells. At the age of thirteen, she became a member of the Reorganized Church which she always served with deep devotion and loyalty. She was united in marriage to Joseph Mahaffey on June 27, 1931. Following the death of her sister, she became legal guardian of the three children, Ione, Raymond, and Richard Miller.

She is survived by her husband; her mother, Samantha White; her niece, and two nephews. Funeral rites were held at the Reorganized Church in Runnells with Pastor Clyde McDonald in charge and District President Frank Fry giving the sermon. Interment was in Lowman Cemetery.

RAIN.—Jesse John, was born February 18, 1873, in Council Bluffs, Iowa, where he lived all of his life except nine years which were spent on a farm in Harrison County, Iowa. He died in Mercy Hospital in Council Bluffs on June 29, 1947, following an illness of two months. On July 2, 1895, he was married to Carrie Alberti. He had been a member of the Reorganized Church since February 20, 1927.

Surviving are his wife; two brothers: Robert L. and Arthur L., all of Council Bluffs; and one grandson. An adopted son preceded him in death eleven years ago. Services were held at the Woodring Funeral Home with Elder V. D. Ruch officiating. Interment was in Cedar Lawn Cemetery in Council Bluffs.

CLARK.—Selina Elizabeth, was born September 12, 1862, in Utah, and passed away May 1, 1947, in Oakland, California, where she had resided for the past twenty-eight years. She was a member of the Reorganized Church for seventy-five years, having been baptized by her father, Elder T. J. Franklin, near Turney, Missouri. In 1879, she was married to William W. Clark; seven children were born to this union. Mr. Clark and two children preceded her in death.

She leaves four sons: Will W. of Boise, Idaho; Ancel, Tom, and Rodney of Oakland; a daughter, Lois Richardson of Oakland; a sister, Julia Mockler of Fresno, California; thirteen grandchildren, and twelve great-grandchildren. Interment was in Mountain View Cemetery in Oakland.

BEAMAN.—Emma Green, was born June 5, 1867, at Canton, Illinois, and died April 2, 1947, at the Horton, Kansas, hospital. She joined the Reorganized Church as a child and remained a faithful member throughout her life. On May 28, 1891, she was married to Herman Beaman; they established their home on a farm near Horton and were residing there at the time of her death.

She is survived by her husband; a son, Henry J.; three daughters: Mrs. Edna Nelson, Mrs. Anna Heitmann, and Mrs. Audree Whipple; and three grandchildren. Funeral services were held April 4 at Netawaka, Kansas, with Elder William Twombly officiating. Interment was in the Netawaka cemetery.

CLARK.—Floyd Leslie, youngest son of Thomas and Emma Clark, was born November 8, 1899, at Ottawa Lake, Michigan, and died June 10, 1947, at his home in Sylvania, Ohio. He united with the Reorganized Church on August 5, 1917, was ordained a teacher in 1919, and an elder in 1938. He served as pastor of Sylvania Branch for nine years preceding his death and was an active member of the Sylvania Association of Churches and Doherty's Fraternity. He was employed by the Toledo Edison in the meter department for nearly twenty-five years. On November 8, 1918, he was married to Susie Yeager; five children were born to this union, three of whom preceded their father in death.

He is survived by his wife; two sons: Elwood L. and Ronald; a brother, John; two sisters: Mrs. Edgar Creque and Mrs. Ray Hollister; and two grandchildren. Funeral services were held at the Reorganized Church in Sylvania. Elder Robert Brown gave the sermon; he was assisted by Elder John Grice and the Reverend Birney Roberts of the Association of Churches. Burial was in the Toledo Memorial Park Cemetery.

PROFFIT.—La Lar Jules, was born December 9, 1907, and died at Lakeside Hospital in Kansas City, Missouri, on May 23, 1947, following a lingering illness. She was married to Dr. D. M. Proffit on April 14, 1944, and was baptized a member of the Reorganized Church on June 16 of that year.

She is survived by her husband, two brothers, and two sisters. Funeral services were held in Trenton, Missouri, Elder Paul Sparks officiating. Interment was in the Trenton cemetery.

Reunion Schedule

The following is a tentative reunion schedule for the coming summer. Where errors are noted by reunion officials, we shall appreciate receiving corrections.

THE FIRST PRESIDENCY,
By F. Henry Edwards

Reunion	Date	Place
Southern Saskatchewan	August 5, 6	Regina, Saskatchewan
Southern Saskatchewan	August 7, 8	Weyburn, Saskatchewan
Central Michigan	August 1-10	Sanford, Michigan
Chatham-London	August 1-10	Eric Beach, Ontario
Oklahoma	August 1-10	Pawnee, Oklahoma
Southeastern Illinois	August 1-10	Brush Creek, Illinois
Northwest Iowa	August 1-10	Woodbine, Iowa
Manitoba	August 9-10	Winnipeg, Manitoba
Maine	August 2-10	Brooksville, Maine
Southern California	August 2-10	Pacific Palisades, Santa Monica, California
Montana, Western	August 8-17	Deer Lodge, Montana
Rock Island	August 8-17	Aledo, Illinois
N. and Western Michigan	August 8-17	Park of the Pines, Michigan
Eastern Michigan	August 9-17	Cash, Michigan
Far West	August 14-24	Stewartsville, Missouri
So. Indiana	August 17-24	Riverdale Park, Mitchell, Indiana
Idaho	August 17-24	Hagerman, Idaho
Eastern Colorado	August 15-24	Colorado Springs, Colorado
Northern California	August 16-24	Asilomar Grounds, Pacific Grove, California
Lamoni	August 17-24	Lamoni, Iowa
Wisconsin and Minnesota	August 18-25	Chetek, Wisconsin

HERE'S OUR

Christmas Card Offer

TO CHURCH GROUPS

An easy money-making way to benefit your church
An easy money-making way to benefit your church

SELL FOR 30¢

YOU PAY 15¢ each

Christmas Star Assortment—8 folders and envelopes (packed 40 packages to a carton).

SELL FOR 50¢ a box

YOU PAY 20¢ a box

No. 4612—With Religious Scripture Text. 12 folders and envelopes. Gift box
No. 4613—Without Scripture Text. 12 folders and envelopes. Gift box

SELL FOR \$1 a box

YOU PAY 40¢ a box

No. 4619—With Religious Scripture Text. 21 folders and envelopes. Gift box
No. 4627—Without Scripture Text. 21 folders and envelopes. Gift box

ORDER BY PRICE AND NUMBER (where possible)



HERALD PUBLISHING HOUSE
Independence, Missouri

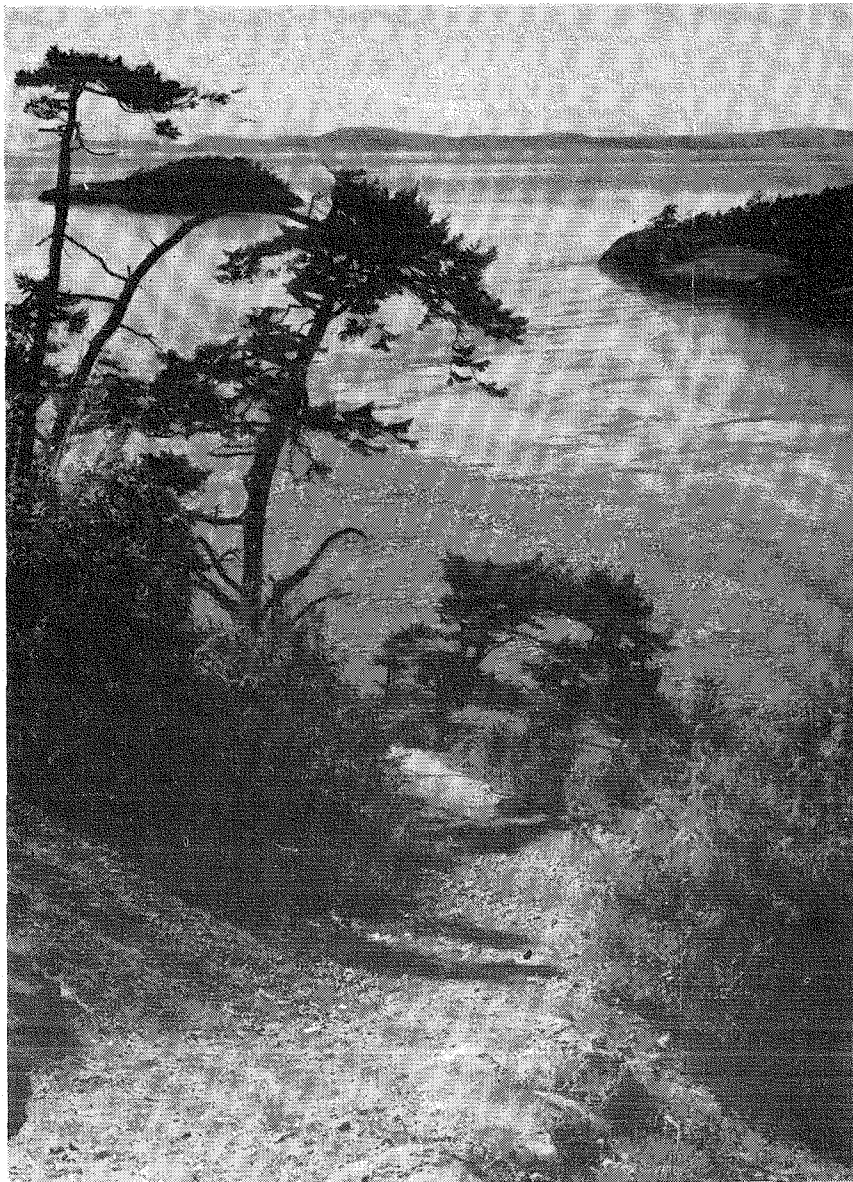


Photo - Hamilton Studio

Deception Pass

NEAR WHIDBY ISLAND • PUGET SOUND

Why Go to Church?

BY CHARLES R. HIELD



VOLUME 94

AUGUST 9, 1947

NUMBER 32

www.LatterDayTruth.org

Be Kind

Be kind;
The moment passes swiftly
And is gone;
But words, though sharp or
kindly,
Linger on.

Kindness,
Like faint perfume of flowers,
Fills the heart,
And remembering is sweet
When friends must part. . . .

Be kind;
This life is short at best;
Sifting sand
Soon runs the glass, and
darkness
Is at hand.

By CARRIE A. BAIRD

Moisten
Each soul found withering
From the blast
Of criticism and unkindness
In times past;

And watch
The warming glow of friend-
ship
Light tired eyes
And downcast spirits thus re-
freshed
Mount and rise.

Be kind;
The moment passes swiftly;
Use it well.
The blessing you may bring
another—
Who can tell?

P. S.

* Too Many Churches

There are people who say, as they look at any small city, "Too many churches."

This is a mistake. There are not enough church buildings. If everybody went to church, thousands would have to stand outside in the streets. They couldn't even get on the church lawn, let alone inside.

Our country has never had too many churches. Too many pagan citizens, yes. Too many weak, indifferent, lazy, selfish, once-a-year Christians, yes. Too many children roaming the streets without knowledge of Sunday school or God, yes.

But too many churches? NO!

* Missionary Edward Butterworth

In this issue we are using the first of a group of illustrated sketches prepared for us by one of our younger missionaries who has returned with his wife from several years of service in the Society Islands. The pictures are excellent, and Brother Butterworth has condensed the information into a very agreeable form and style. One purpose is to inform our people of the membership of the church in the Islands, and of their many fine activities, promoting a friendly interest and understanding.

* It is Uncle Joe's candid opinion that some of these mysterious "flying saucers" have been seen by men who had too many drinks, and received the wrong kind of welcome on arriving home.

* A woman was speaking about the liquor evil and repeal. "My husband was sober and a good man as long as we had prohibition. However, he had a weakness for drink, and when _____ gave us repeal my husband made a practice of getting drunk twice a week. He was kind when sober, brutal and vicious when drunk. He often beat the children, and once we spent hours standing outside the house in a driving rain because we didn't dare go in—it was three o'clock in the morning. I think he spent as much money on liquor as he paid for our home. His heart was weak, and now he is dead because he drank. I have to thank those who brought repeal for all this."

* I heard the other day of a teen-age girl who, on seeing her mother pick up a novel, said, "Mother, you shouldn't read that book. It has a very sad ending. In the last chapter he has to leave her and go back and live with his own wife and children."—Roe Fulkerson, in "Kiwanis Magazine," April, 1947.

* A sure way to ruin your happiness is to spoil somebody else's. . . . No matter what a missile looks like when you pick it up, it turns out to be a boomerang when you throw it.

* Consummate

By Louise

Swans against a silver lake
Leave a gentle, trembling wake,
Glide along with grace serene
Adding beauty to the scene.

Swans against an azure sky,
Full, pink lilies floating by—
Blossoms, sky, the clouds that roll
And bird and lake the perfect whole!

Saints Herald

Volume 94 August 9, 1947 Number 32

EDITORS:

The First Presidency
Israel A. Smith
John F. Garver
F. Henry Edwards

ASSISTANTS:

Leonard J. Lea, Managing Editor
Kenneth L. Graham, Business Manager

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$2.50 per year and \$1.25 for six months in advance in the U. S. A., its territories and possessions; Canada, \$2.75 per year and \$1.40 for six months; other countries, \$3.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

Contents

EDITORIAL:

The Gifts and the Gathering.....	3
Church Officers Abroad.....	4
Across the Desk.....	4

ARTICLES:

Why Go to Church, by <i>Apostle C. R. Hield</i>	5
Dealing With the Erring, by <i>L. Wayne Updike</i>	6
Presenting Odess Athey, by <i>Bilome Whiting</i>	7
Campaigning for God, by <i>Joseph Richard Meloan</i>	8
"Te Evanelia," by <i>F. Edward Butterworth</i>	9
A Plea, by <i>Elbert Dempsey</i>	10
Zion's League Can Do Something About Race Relations, by <i>Martha Ford Floro</i>	11
Limitations, by <i>D. Blair Jensen</i>	12
Bulletin Board.....	15

The Gifts and the Gathering

It is of concern to general church officers that in the matter of the gathering, Saints are moving to Zion and regions round about without adequate preparation or counsel; it is of particular concern that certain of these are stimulated by and yield themselves to the leading of expressions purported to be of divine origin, without regard to the reliability of such expressions, or consideration of the law given of Deity and adopted by the church to govern all Saints as to the gathering.

That part of the law referred to is clear, concise, and direct, as follows:

As the saints have heretofore been instructed in reference to the gathering, they are now again admonished that the gathering must not be in haste, nor without due preparation, and must be done in accordance with the revelation given to the church upon Fishing River and in accordance with the counsel and advice of the elders of the church whose duty it has been made to counsel and advise the saints.—Doctrine and Covenants 127: 7.

And on Fishing River (Doctrine and Covenants 102), the direction given was that the work of preparation for the gathering and Zion includes experience, with a knowledge of the duties and responsibilities devolving upon those who gather; that those already gathered be faithful, prayerful, humble, and worthy, with the promise that, by following counsel, such would have power “to accomplish all things pertaining to Zion.”

The law as here expressed is clear-cut. As to its meaning, there is no dubiety. Yet, in disregard of the direction given and of repeated and long-time teaching of the church that Saints coming in should do so only after due and adequate preparation, and only as serviced by competent, authoritative counsel, some continue to come without counsel, some even in disregard of counsel given, and some in haste as well as without counsel or other preparation, think-

ing thereby to avoid untoward conditions anticipated from the basis of current pronouncement laying claim to inspiration and prophesying calamity, even chaos, from which the only escape is in hastening to Zion.

Let it be said there is herein no disallowance of light in the measure of the needs of people desiring to gather. We are committed as are all understanding Saints to the principle of divine direction, and open for such as may be given. We, however, cannot, nor do we admit as light to govern our people, pronouncements not in consonance with that already given to govern the Saints and the church. And we caution all Saints against yielding themselves to declarations claiming to be inspirational as their sole guide, in contravention of the clear direction of the law that all things be prepared beforehand, and that counsel be sought with a view to wisdom in gathering. And it is specifically advised that this counsel include that of general church officers, the First Presidency and Presiding Bishopric, whose responsibility it is to counsel in these matters.

The concern here is twofold:

1. Indiscriminate crowding into centers creates a problem for the church at these places of gathering by putting an overload on the ministry available to serve the influx of members in addition to Saints already there, and a problem in assimilation of the gatherers into the body and life of the church at these places. And at points of departure that should be maintained, now and again the church is left weakened for tasks ahead of it by the removal of persons to centers of the gathering. Whereas, in counsel, the church might maintain itself to better advantage in outlying areas, and at the same time deploy the gatherers to better advantage in Zion and the stakes.

2. Then there is sometimes harm

done the gatherers by ill-advised moves.

It is a serious matter, one's gathering to Zion or one of the stakes, affecting, as it does his remaining life and that of his dependents; and it may be the life of his descendants. Much depends on one's readiness for such a move, on his ability to adjust himself to a new environment, and on his adaptability to conditions that may be new and even strange to him. Whatever the situation, one needs the over-all view and understanding available in the knowledge, the experience, the wisdom, and the devotion of the general church officers having to do with the gathering.

These and other considerations afford ample reason for care to be exercised in connection with contemplated moves as a part of the gathering. And, whatever the light or inspiration in the field of what is known as “the gifts,” one is yet under the clear direction of the law of God to seek counsel, and to move only as preparation has been made, lending assurance that the person moving and the church as well if it may be so—shall be helped thereby. No locally or otherwise expressed pronouncement held to be inspirational should be yielded to, only as it is on careful scrutiny found to be in harmony with the law of the gathering. And then, only as one seeks counsel as to his readiness for the gathering, to the place of gathering, to the availability of business or employment opportunities, to his adaptability to the church and community life into which he would move, and as to the likelihood of his equaling or bettering his condition, and continuing to serve the church to its advantage.

And for the sake of re-emphasizing the basic requirements, may it be suggested that one and all, whether

Editorial

outside or inside geographical Zion, take to heart the admonition given on Fishing River that readiness for the gathering includes a knowledge of duties and responsibilities to be assumed, experience, prayerfulness, humility, and worthiness; for to such and such only shall it be given "to accomplish all things pertaining to Zion."

There is not the least inclination on the part of the general church officers to be arbitrary in these matters. Nor do they lay claim to all wisdom or light. They, however, desire

Church Officers Abroad

Late advices from Europe indicate that President Edwards, Bishop DeLapp and Apostle McConley are in Oslo, Norway, as I write, and would be in Sweden July 24 and 25 and in Denmark from July 27 to 31. They expect to enter Germany on August 9. On account of lack of accommodations by ship, these brethren have been forced to plan all travel by air.

Brother McConley writes, "The brethren are rendering a very fine ministry," and adds, "but we are all sorry that Brother Gleazer was unable to come also. We hope and pray that Sister Gleazer is improving and may soon be well again."

We are pleased indeed to inform our readers that today Sister Gleazer was dismissed from the Sanitarium.

I. A. SMITH.

July 22, 1947.

We have just about completed our work in Norway, and this evening will move on to Sweden, where we expect to be met by Brother Lundstrom, who will act as interpreter.

As you know, our members are very few, but the quality of the Norwegian Saints will compare quite favorably with that of the average branch elsewhere. These people are intelligent, industrious, thrifty, and devoted. The war has left obvious marks in their depleted forests and

to be helpful to as many as may be, and are in a position to give or provide counsel and other service as needed by persons in preparation for, or in the actual process of gathering to places appointed and chosen for this purpose.

In the work of the gathering, light and wisdom join in one ministry. Wisdom counsels that we make sure of light—light that we give full place to wisdom. More than this, we are not to expect. Less than this, we cannot abide.

J. F. GARVER.

stock, and some who were here through the war years evidently know the meaning of suffering, but I find no bitterness. Food, clothing, and utensils are closely rationed, but the people take these things for granted and work together in cheerful co-operation.

We have been fortunate indeed to have Elder Olaf Fossum of Oslo as our interpreter; he has done excellent work in this capacity. We have also made his home our headquarters, and this has been most helpful. He was in the midst of his vacation when we arrived, but gladly gave up his time to travel with us. This is indicative of the spirit of all the Saints we have met.

Here in Oslo, we also met Brother and Sister Johann K. Andersen and enjoyed their generous hospitality. They later accompanied us to Porsgrund and Krager and contributed very markedly to the services held there.

At Porsgrund, we were guests of the Carl Carlsens. Brother Carlsen is an elder and is evidently a man of some standing in this city of about 10,000. He is keenly interested in the work of the church.

We also visited in Krager and had an opportunity to worship with the Saints there and to eat lunch at the Neilson home. Brother Neilson is the father-in-law of Brother Forsum. Brother Anderson is an elder and

is reported to be a good speaker. At Bøn, we met the branch president, Brother Anderson, and a few devoted Saints who worship in the small but clean church we own there. It was a pleasant and profitable experience.

The stability of the work in this mission is astounding in view of the long time which has elapsed since any appointees were here. Nevertheless, we face some urgent problems of man power, housing, literature, etc., and it is imperative that we give these immediate and planned attention. I will report in greater detail as opportunity affords.

Norway is one of the most beautiful countries I have ever visited. Its scenery is a constant source of inspiration and delight.

F. HENRY EDWARDS.

(Received July 28.)

Across the Desk

THERE IS a very live question in the minds of our members. It has to do with "ways and means" to better house our congregations. Recently the Presiding Bishopric in answering an inquiry from Brother Lloyd Hadley, River Forest, Illinois, so aptly stated the position of the administrative councils, we believe we should give *Herald* readers the benefit of it:

The question raised at the district conference was whether or not there would be some method worked out for underwriting local houses of worship on other than the present fifty-fifty basis. This was discussed to some extent with the First Presidency, and I think that which I write represents our joint conclusions.

We do not have enough money to cover all of the projects that would be desirable throughout the church; therefore, the money that has been made available for this purpose has been allocated or will be allocated to those projects where we have every reason to believe there is financial strength sufficient to carry it through. It has been our experience over a number of years that congregations that are unable to raise at least half the cost of building are not sufficiently strong to engage in building projects; there are, of course, some exceptions.

There is a possibility that as funds become more plentiful and we are able to make appropriations to increase the Houses of Worship Revolving Fund, projects such as you have referred to might be helped by the General Church. It is also our hope that sometime in the next few years when building projects are

(Continued on page 15.)



Why Go to Church?

"If thou hadst known . . . the things which belong unto thy peace."—Luke 19: 42

By Apostle Charles R. Hield

A CHARACTERISTIC of the modern age is the questioning attitude of people. Everything is weighed and has to justify its existence. This is very beneficial, and we are not surprised that some are asking the question, "Why go to church?"

Several magazines have featured articles on this subject. Letters by various writers have been published, listing the reasons for not going to church. A couple of months later there was published a series of letters from people telling why they did go to church. It is a little surprising that the replies from the churchgoers did not indicate that they went to church to serve. Their reason for attending church was that they got something out of it. If the Christ were to tell why he went to the synagogue regularly, it would not be for what he got out of it. What did the Christ come to the earth to get? He obviously did receive great personal joy in his ministry, but he came to minister, not to be ministered unto.

Those who wrote that they did not go to church, gave a number of reasons. (1) They got all the contact they needed with God in nature. (2) They did not believe in habitually going to church every Sunday. (3) They did not go to church because there are hypocrites in the church. (4) They had no time; Sunday was taken up with other activities.

THE ATTITUDE of going off by oneself to enjoy the beauties of nature may be very selfish. Christ was very fond of nature. He often spoke of the birds, the water, the grass, and the flowers. He spent hours alone on the mountain in meditation and prayer. But he always came back with new spiritual strength to attack the problem of sin in the world, and to renew his efforts to teach people his Father's program. To seek to commune with God without sharing it with anyone is to resist one of the main laws of happiness and social reconstruction. This selfish attitude is ruining the world. Man needs to share his joys to get the most from them. "A joy shared is doubled." It is interesting to watch a fond parent at a circus try to point out to his children all the different acts. He seems to feel that they will miss something. An elderly lady on the train recently reached across the isle and touched my arm, calling my attention to a beautiful sunset seen from her side of the train. We like to share even the little joys.

Christ shared his experiences in the wilderness—else we would not have known of them. He also told the words of his prayer and related the agony he felt in the garden that last night. The Apostle Paul mentioned his experiences on the road to Damascus, telling of the voice of Christ heard only by himself.

Sharing is one of the characteristics of successful living. A mother will share with her children—not only will she share but she will frequently go without in order that her children may be better nourished and better clothed. A frail little mother

in Pensacola came to my attention. She was working late hours in the family grocery store, ruining her health. Yet she was happy in the sacrifice, for she was able to send her daughter through a hospital training course for nurses.

MEN RECOGNIZE THIS urge for fellowship and sharing. Many of our community-spirited business clubs devote money and time to helping others. They enjoy their associations together. A member may not use the term of "mister," but must address other members by their first names. They slap each other on the back and relax from the stress and strain of their stores or offices. They find joy in the association of men who are not meeting for profit, but mainly for service. So they sponsor dog shows; Red Cross, Salvation Army, Community Welfare drives, boys' camps, hobby shows, model airplanes clubs, Christmas food baskets, Teen Town, etc.

Fellowship in a church is this service motive at its best. The tie among people who are members of an organization which is dedicated to making the world better and helping others to develop their best qualities is nowhere found stronger than among the followers of the Christ. It is with such friends that you wish to share your joys. When sorrow strikes, there is no comfort equal to that given by the church. In the presence of death, we think through the meaning of life together.

To any fellow who has a spark of manhood in him, the greatest thrill
(Continued on page 13.)

Dealing With the Erring

By L. Wayne Updike

3. Repentance

THE CHURCH is commanded that when one who offends wishes to be forgiven, he must establish that he has repented. Reconciliation should always be effected by this process, except in the case of some few specific sins, which shall be discussed in a later article entitled "Forgiveness."

Men who look forward to the kingdom of God to be established on the earth see all of God's creation as one great harmony. Everything has its place. The principle factor that is out of order is man. The lack of harmony among men is occasioned by their trespassing upon the rights of one another and God. Such trespasses—especially specific acts or failures to act which cause estrangement between men or hinder the building of the kingdom when taken cognizance of by the offended, are retarding and disharmonizing influences. The kingdom-building task is the task of relating men to each other and to God in the way that these relationships were intended by the Creator.

When men are fit for the kingdom, they are more Godlike than now; and, as men become Godlike, they become fit for the kingdom. The task is one of reducing the distance between us and God in terms of the quality of living.

Repentance deals with overcoming this separation. It is concerned with renouncing what we now are, in favor of what we can become, with making good for what we have cost other people and God, with resolving about what we shall be tomorrow and acting in that direction today. It has claim on all our potentialities and demands that they be developed to their full extent. No one is excluded from the call to repentance for "All have sinned and come short of the glory of God."¹

"God commandeth all men everywhere to repent."² "Surely every man must repent or suffer."³

When treating the subject of repentance under the heading of "Dealing with the erring," it becomes necessary for us to see this principle, which applies to all of life as it has bearing upon the working out of reconciliation after some specific offense has been committed.

As soon as an offender discovers that he is in error, if he is interested in re-establishing rapport with his estranged brother or with the church, his first move will be to admit his error. In some cases, this confession will automatically carry with it all the restitution that is necessary. If, for example, a man lies, confession of this offense is all that is necessary to restore him. But if the case were one of stealing, then he would need not only to confess, but also to return that which he had stolen or its equivalent value.

The test of repentance is found in modern revelation in these words: "By this ye may know if a man repenteth of his sins, behold, he will confess them and forsake them."⁴

A common error is to believe that repentance is to cease to do wrong. The cessation of wrongdoing is really only a beginning. The center of repentance is the activity which follows a recognition of error and seeks to make right all that has been wrong in the past. One never repents when he thinks he is right. He does so only when he becomes aware of the sinful nature of his act and, being convinced that he is wrong, realizes that he has reason to repent.

The first reaction to such recognition is sorrow, but this, in itself, is not repentance. "Now I rejoice, not that ye were made sorry, but that ye sorrow to repentance; for ye were made sorry after a godly manner For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the

world worketh death."⁵ It is obvious from this that there is both godly sorrow and worldly sorrow. The one is an attendant quality of repentance. The other has nothing to do with it.

It is apparent that there can be no real repentance except as men are instructed in the right. This gives purpose to the task of carrying the gospel to every creature.

True repentance always causes a desire to make restitution for all loss or suffering caused to others. In some cases, such restitution is possible. Property stolen can be returned or replaced by other property of equivalent value. Losses caused by fraudulent dealing may be made up. Reputations injured may be mended (to some extent) by full confession on the part of the slanderer. In some types of offense, however, restitution cannot be made. Life once taken cannot be replaced. Virtue destroyed cannot be restored by the destroyer. The law given to Moses required restitution.⁶ The Lord confirmed the principle, commending Zacchaeus for declaring his obedience to it.⁷

The question is sometimes raised as to whether one can really repent if the offense is one of the types in which complete restitution cannot be made. It is interesting to note in this connection that the Lord has reserved to himself the right to "forgive whom he will forgive,"⁸ but of us it is required to forgive all. Especially is it required of the church to forgive all who confess their sins and forsake them. It is possible for one to confess and forsake a sin for which he cannot make full restitution.

Probably the most common offense which vexes administrators of the law is the one involving an unlawful divorce followed by another marriage. One view holds that since restitution is required for true repentance, it is necessary to sever the

new relationship in order to fully repent. Yet, the church cannot well recommend the severance of this new relationship, especially if it is apparently a successful one and the previous one had been considered "impossible," even after due labor had been performed by the ministry of the church.

A possible solution to the seeming dilemma presents itself which is in harmony with the spirit of the law, but which also requires certain specific interpretation of the letter of the law.

When Jesus declared, "Whoso shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery,"⁹ the word "fornication" had the meaning of unfaithfulness or desertion, somewhat as it is used in Isaiah 23: 17; Revelation 17: 2-5; 18: 2, 9, and 19: 2 to mean spiritual unfaithfulness or desertion; it was not restricted to an adulterous act for, had it been, he would have used the word for adultery (Matthew 19: 9) in both places instead of at the last of the verse only. He first used *fornication* (*perneia*), then *adultery* (*moichae*), showing he had in mind a distinction between the two words. This opens to us the possibility suggested by some who have studied the matter carefully, that it should be the duty of the judicial arm of the church to determine which of the parties of a severed marriage relationship was the breaker of the covenant. One might have broken the covenant by "spiritual desertion," or by being an "impossible" companion, long before the other legally severed the union. Such an arrangement would require great wisdom, and, like every other thing of value, could do great damage if not properly used and protected from corruption.

The church is required to forgive its erring members when they repent. Such repentance is to be determined by the degree to which the offender is willing to confess and forsake his

Presenting: Odess Athey

The third in a series of personality sketches of Auditorium employees

By **BILOINE WHITING**

KEEPER OF THE keys of the Auditorium is Odess Athey, the office accountant and internal auditor. The books under his supervision present a bewildering library of neatly figured columns, hopelessly complicated to your reporter, but Mr. Athey shuffles through them with nimble dexterity to present monthly reports to the bishops on tithing, the Central Development Association, oblation funds, missionary reserve funds, church building accounts, and general funds.

Also among his books are the financial reports from missions overseas. "Australia sends in tithing and offerings as well if not better than parts of this country," he said.

Besides being accountant and

sinning. If there be no repentance, offenders shall be cast out. A member of the church refusing to repent of a wrong committed is thereby violating a gospel principle and putting himself in a position similar to that of a nonmember who refuses to repent. Since the latter is unworthy of membership while preferring to remain in sin, so is the former unworthy of remaining in the church while he prefers sin and error.

Confession and repentance are made easy by maintaining a humble spirit. A Saint should keep himself in that condition of contrition so that he will be willing to repent whenever he has need, keeping sin from his life so far as possible, and if, at any time, finding that sin has entered into his life, being ready to remove it in harmony with the law which God has given.

1. Romans 3: 23
2. Acts 17: 30; Doctrine and Covenants 16: 3
3. Doctrine and Covenants 18: 1
4. Doctrine and Covenants 58: 9
5. II Corinthians 7: 9-10
6. Exodus 22
7. Luke 19: 2-10
8. Doctrine and Covenants 64: 2
9. Matthew 19:9; Doctrine and Covenants 42: 7.

auditor, Mr. Athey has charge of all office equipment from the keys in the doors to the electrical book-keeping machine. When a stenographer gets her typewriter ribbon stuck or a forgetful employee locks himself out of his office, Mr. Athey is the trouble-shooter who gets them out of their difficulties.

After office hours, Mr. Athey "gets away from it all" by collecting antique furniture and gardening on a five acre "ranch" with his wife, Vivian, and two children, Charles, eleven, and Vera June, two. The Auditorium employees have a special interest in that garden for he shares his harvest with them. In July, he came to work with two gallons of dewy fresh raspberries for the staff; another time, when his cow was in the mood, he provided thick cream to go with them. Even during the interview, he found a bag of sugar cookies for us to crunch on.

Before "gathering to Zion," Mr. Athey lived in Warrensburg, Missouri, where he received a bachelor of science degree with a commercial major at the Central Missouri State College there. He took graduate work at Denver and at the University of Kansas City, and taught school for eighteen years. In January, 1941, he began working at the Auditorium, where he has become almost as necessary as the supporting pillars. If you doubt that statement ask someone who forgot his key one morning or a bishop who wants some late figures for an immediate board meeting.

No matter what the rush, how high the temperature, or how many machines stop working, Mr. Athey is calm and patient, running his affairs as smoothly as a new car. The girl at the next desk said, "Mr. Athey works awfully hard at his job." Smiling, he countered, "And why not? I like it very much."

Campaigning for God

By Joseph Richard Meloan

WHEN AN advertising agency fails to get results from an advertisement, experts examine the creation and its presentation to discover the cause of its failure. Churches, contrarily, are inclined to blunder on their way, spending more time, money, and energy. The lack of results generally is blamed on the sinful condition of the people—their “prospects.” They even have an “out” in the alibi that it is merely their duty to witness the gospel to the masses of the world. If they don’t accept, well, it’s their own fault, and they will, at the very least, be damned.

But is the gospel really preached as a witness until it is presented to each person in a manner conducive to his understanding and subsequent acceptance?

We are in an age that materially differs from the old missionary days. Men like Oliver Cowdery who struggled three hundred miles through one of the most severe winter snows ever recorded to pioneer in the West was using every means at his disposal to present the gospel message. Today, with our ability to instantly reach the whole world—a condition that has never existed before in history—we fail to take full advantage of the opportunity.

While there is no doubt that the personality of the direct sales approach is still the most effective and a necessary final step in any campaign, it is nevertheless extremely limited in the amount of people it reaches. The widespread use of all modern methods of dissemination and presentation by our competitor, the Devil, coupled with our general lack of the use of these methods is a strong determining factor.

The dramatic effectiveness of the motion picture makes our preaching methods often pale by comparison. Skillfully edited, the movies do not

Millions now living have never heard the gospel and are not likely to the way we are preaching it.

feature their most potent characters in any single dynamic close-up for more than six seconds, yet a minister attempts to hold the attention of his congregation for as long as an hour.

Too often ministers’ preoccupation with Biblical times causes them to be unaware of the circumstances in which their audiences now live. A preacher calls us to hearken to Christ dying on the cross—an audience whose husbands, sons, and brothers died by the thousands on the beach at Tarawa—and he fails to see their equal sacrifice or the urgency of making that sacrifice worth-while now, lest it escape and be in vain.

Zionist preaching must reach the needs of the people. Academic theology is little balm to listeners who are in the throes of desperate social and economic conditions.

Millions of really fine people are not going to church because they were never reached—or the church failed to progress with them and they drifted away. Remember, there is a way to reach every human being and bring about his salvation—or many are damned from the beginning. It is the responsibility of the church to find that way.

Recently, in a large southern city, I paused in the hurry of the downtown night life to listen to a Salvation Army preacher. It was an episode I will not soon forget in a place where the churches are not reaching thousands of even religiously inclined people.

There were other examples—the man with his three children who stood on the street corner and preached with conviction—certainly with the earnestness of real personal sacrifice for the cause of God—a

sincerity that could not be rejected by any person. Then there was the funny little man who preached rather wildly each afternoon on the busy streets, crying in the wilderness of that great city like John, warning the people. Few stopped to listen, yet each day—snow, rain, or shine—for twenty years he stood on that corner to carry out his special mission. As I listened, the thought came to me that no matter what our blind loyalty to the purposes of God, how consistent our effort, or how great our sacrifice, we must not fail in the manner of our *presentation* to the people. Certainly here was the wrong way, yet that man had reached me and caused me to give thought to the whole of religion and how it *was not reaching* the people. Perhaps in this alone, his efforts had actually borne good fruit.

Somewhere in between those who stood in the city’s gutters to preach to the passing multitude and the “reverends” who stood ensconced in their ivory towers, preaching to those who either came by duty or for social prestige, was the answer. It indeed was an accurate observation that the preacher in the street was obeying a fundamental law of advertising, he was reaching the people. If this was not too effective, then the manner of presentation should be improved.

In this city were a million people. Surely some whom God loved and wanted saved, but our branch there had an attendance of twenty. I was ready to relegate the whole city to some sinful destiny until I wandered one night to a park in which five thousand young people cried out for the direction of God. I saw a leader who, by the sincerity of his pur-

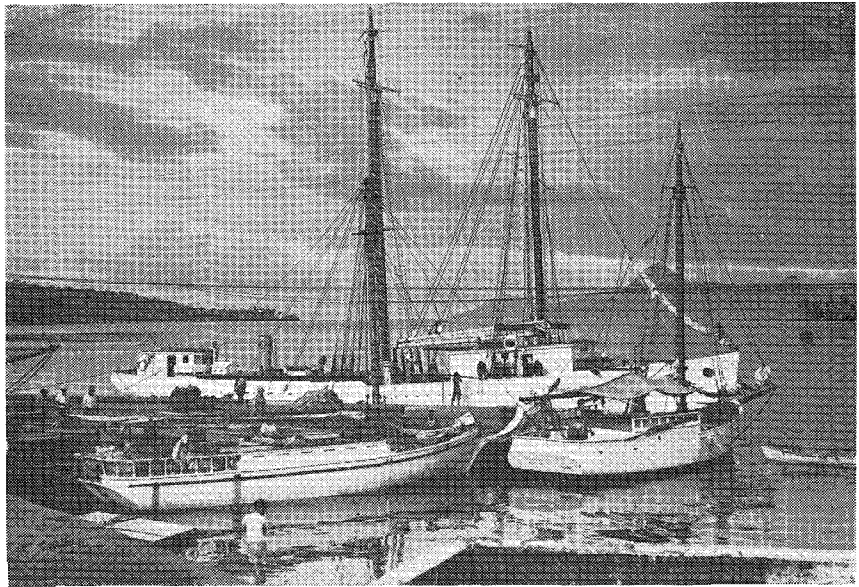
pose and belief, kept this huge audience on its feet for a half hour as he pleaded for converts and a massive choir sang, "I'd rather have Jesus than anything this world affords today." Nowhere in Zion had there been anything like this yet. As a bystander, I was probably the only person present who knew the message they were hungry for, yet I was unable to reach them.

Wherein have we failed? Why are we cast down? We are not meeting the people on their own ground with their own needs as did Jesus. We have not adapted our evangelistic technique to changing conditions.

Most of us believe it is "yet a little while" and millions must hear the gospel. An advertising agency given the job would at least be sure those millions had the message before them in every tested way. Lacking the power and direction of God, they might fail to convince. But, with us, the modern means for disseminating knowledge is the answer.

We must tell the story in terms the people understand and through methods that reach the multitudes. This necessarily means the widespread use of radio, motion picture, and every visual method. This calls for every talent our people possess—drama, art, music, engineering, photography, journalism, and the more than three hundred other skills necessary to these media. Not only must we make use of these modern inventions, but we must also apply them to a new type of direct presentation.

This means reaching all the places that people frequent. It must reach people whose natural resistance to the "goodness" of the ecclesiastical church would prevent them from ever getting near one. (Seminary-nurtured preachers with naught but a sheltered, sin-free background would not understand this.) It means a thorough appreciation of the many desirable attributes that nonchurchgoers may possess and meeting on a common ground with our own few saintly virtues in not



"Te Evanelia"

THE LITTLE white schooner of Section 123 in the Doctrine and Covenants was called "Te Evanelia." "Te Evanelia," literally "the Gospel," is still being spread from island to island, although the brave little ship of that name lies somewhere submerged between the islands of Rairoa and Tikehau.

Often, as we traveled on the small schooners pictured above, we recalled the many hardships and sacrifices of our earlier missionaries, who faced even more dangers than we in small craft surely to be classified today as unseaworthy.

As we were about to go aboard the "Maoa'e" (largest boat pictured above) we received word of the arrival of Apostle Mesley and family at Papeete. It was impossible to return in time to contact him, so we sailed on to the neighboring island of Niau to continue our missionary activities.

The sea was unusually calm, which was indeed fortunate for us, for half-way en route, our engines stopped. For four hours, the ocean swells rippled under us and wafted us dangerously close to the outer reef of the island of Kaukura. Repairs were finally made, and we arrived safely at Niau where we were marooned for seven weeks.

The boat which eventually touched that island was the "Aito," a small schooner about the size of an ordinary streetcar but somewhat wider. We shall never forget our return to Papeete on this flimsy craft. We encountered a storm only one day out to sea. We were tossed about as a toy. The gigantic waves charged mercilessly upon us, lifting us high then spilling us in a side slip down the opposite side. For two days and one night we never voluntarily moved from our cramped space. Our protection against the sea was only a four-inch rail against which we braced our feet to avoid being dumped into the sea. Again we arrived safely at our destination, shaken only physically.

Through wind and wave and rain and heat, "te evanelia" is spread.

—F. Edward Butterworth

too great a prominence but with an interchange of these things.

Nothing in advertising is so effective as testimonials. Our church knows this and has testimony meetings. But, unfortunately, they too often succeed only in keeping convinced those who have already been convinced and do not reach new prospects. Show the world even a small community of people living

and working together on a Zioniac plan—happy, secure, content, free—and you will get a most enthusiastic response plus action ending in results.

But having the example, be sure your presentation is adequate and far-reaching, with results profitable to God.

A PLEA *By Elbert Dempsey*

This is no roadmap to Zion. It is only a plea—a plea to study and find a practical plan that offers concrete hope for achievement, and then to act. It is a plea to give our great adventure some hope of success.

WE ARE TO build Zion. We are to establish Christ's kingdom on earth. We are to make the brotherhood of man a reality, an ensign to the nations!

The flattering terms we use to describe our mission are right because it is a great and desperately needed work.

And *how* are we going to achieve this great work? What is the next step, and the next? Any group that wishes success in any endeavor must know where it is going and how to get there. If we are to put into our church-work something better than pious incompetence—if we are to make its hopes more than a delusion—we, too, must find the way and start moving.

Is it our calling to wait for God to smite our enemies and bring us together and stir us to righteousness in his own due time? Waiting for God is one of the great evils which plagues us. He has cried his impatience a hundred times. If we don't grow toward Zion, we don't deserve his help, and he has made it clear that we won't get it.

Does this mean we should call everyone together and set up all the machinery of Zion? That would be bedlam, not Zion. Zion will not be a miracle that descends from heaven. Nor can we order it into existence

from the four corners of the earth.

It has been said that if 300 people would gather together and live in accord with the laws of God in nature, they could enjoy the benefits of Zion. Apparently we do not have 300 people capable of Zion in any one place. Yet this is all the miracle we need.

THERE ARE MANY reasons why we do not have Zion.

I know a member who has sacrificed for the church most of her life. But she loves gossip—the spicier the better—especially about people who have offended her. The cause of Zion is retarded because she leaves behind her a trail littered with malice and contention.

I know a girl who does not like Latter Day Saints as a group, although many of her best friends belong. She complains that Sunday morning crowds going to and from the Stone Church often push her off the sidewalk. If the other churches in town had such congestion, they would no doubt be as bad, but that doesn't help her opinion of us. We don't have Zion because people thoughtlessly crowd each other on the sidewalks.

I know a man who says he would lay down his life for Zion—but Zion may never be worth the sacri-

fice, because he is easily offended. A slight affront, even when he knows it is accidental, will throw him into a frenzy of injured pride. He retires to the sidelines to lick his imaginary wounds and think angry thoughts. We don't have Zion because his sensitive and suspicious little mind flatters itself as being the victim of a conspiracy every time misfortune threatens.

I know a man who is quite sure he is a good man. Of course, he was careless about burning his wastepaper when the neighbors had their family wash on the line. When one of them suggested he be more careful, he remembered what a good man he was. They couldn't tell *him* what to do. They are a bunch of troublemakers and so is anyone else who crosses *him*. We don't have Zion because his side of a dispute always seems to be God's side.

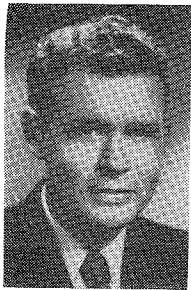
I know a man who, upon ordination to the priesthood, seemed more heavily endowed with the spirit of grandeur than the Spirit of God. People were antagonized and disgusted by his newly found sense of wisdom and importance. We don't have Zion because he isn't big enough to see himself and his achievements in their proper place.

I know a woman who refused the mailman a cold drink on a hot day. He could wait till he got to a store or maybe drink from a hydrant. Anyway, why should she be bothered; She paid taxes. We don't have Zion because—

I must stop this sort of thing somewhere. *We don't have Zion because we aren't capable of producing it.*

WE HAVE the place, we have more than enough people in it, we have a desperate need, but we aren't big enough to make it work. In the face of this catastrophe, nothing else is worth talking about. We worry about the history of the Book of Mormon, pretty flowers for church, and the theory of evolution and restoring Nauvoo. They are important and deserve more support but—with the world going to ruin and us with it—*Zion is the imperative. It is also the impossible until we change the quality of our living.* Therefore,

Here Is the Writer . . .



Elbert Dempsey, Jr., is a native of Independence, Missouri. Following graduation from William Chrisman High, he attended Graceland College, after which he served for nearly three years as an electronic technician in the Navy. In June, he was graduated from the University of Iowa where he majored in economics.

He was high ranking debater in the Western Conference, and also competed against other mid-western universities in debating and extemporaneous speaking, remaining undefeated in both for the year. He plans to attend law school this fall.

changing the quality of our living is the supreme task of the church and ourselves.

A group of men recently went to study archæological ruins in Mexico. I know the trip was very worthwhile. But a similar expenditure of money and personnel to study the latest findings of science relative to human behavior and society would have been more profitable.

Many of our people engage in presenting the story of the resurrection on slides, or making the principle of the sacrament more understandable. Fine, but the church still stagnates, waiting for those who will engage in projects to make the principles of wholesome living more understandable.

Some ministers make a fetish of baptism by immersion. Zion would

Zion's League Can Do Something About Race Relations!

BY MARTHA FORD FLORO

The area of race relations is one in which we as young people can make our religion vital and effective today. Latter Day Saintism, which for over a hundred years has stated in no uncertain terms its concern in the everyday problems of life, now has an opportunity as never before to justify the forward-looking insight of its early leaders.

The Toledo, Ohio, Zion's League sponsored an evening's program in the field of race relations which may inspire other groups to tackle this problem.

On Sunday evening, June 29, we observed "family night," the last of a series of three for which Zion's League assumed responsibility. On this particular night, we built our evening program around the problem of race relations. Beginning at 5:30 p.m. with a vesper service on the theme of world brotherhood and understanding, we served a simple supper in the basement. During the hour following, choir practice was held upstairs, while the children and remaining adults visited and played games. At 7 p.m., we began the informal program with a solo by Mrs. Mary Fredericks, Negro soloist. Pastor Lloyd Lynn then introduced Mrs. O. G. Knoke, executive secretary of the Fellowship of Reconciliation in Toledo, who in turn introduced the other four members of the panel: Eugene Sagen and Arlene Kaufman, both Jewish, of Antioch College; Bill Gibson and Theodore Parr, both Negro students at the University of Toledo.

The members of the panel were all familiar with the subject and did an ex-

cellent job of stimulating interest in the elementary aspects of the problem of race relations. Several of the participants had had previous experience in a number of Toledo churches during the war when they were accompanied by a Japanese-American girl. Mrs. Knoke, as leader of the panel, tied the discussion together effectively. Such factors were discussed as what is meant by the term "race," how it is misused, how we can correct our thinking, how minorities can be assimilated in a democracy, and what we can do that is practical and helpful. Also discussed were projects of various other groups which are working earnestly on this problem of ending discrimination and breaking down barriers which separate peoples.

At the close of the panel, Mrs. Fredericks sang another solo, followed by a short talk by District President Alvin Wadsworth. He brought an excellent challenge to Latter Day Saints to get out in the stream of life and join with others in the solving of these and other similar social problems which are common to all of us.

We could not help but feel that this small beginning is prophetic of a new wave of thinking in our church and that other young people, and older ones as well, would be interested in our project. Here is something vital for Zion's Leaguers to undertake, and it is basic in our heritage of faith that all the divine resources of the universe shall be ours as we make a sincere and consistent attempt to further human brotherhood.

be better served if they were as resourceful and persistent in teaching the dignity and satisfaction of the Christlike life.

Some of our congregations teach new priests how to serve the Communion and visit homes. Splendid, but we rarely equip them to deal effectively with the petty personal problems of people. Yet, that is where Zion is failing.

We pray for Zion. Good, but these prayers are meaningless unless we pray for tolerance and consideration, humility and charity. Zion will be ours only as these are. As we achieve these, we will achieve Zion.

ZION WILL differ from what we have in Independence today only in the gracious quality of living. This may make possible greater prosperity and grandeur, but the basis of it all will be a body of people whose lives are adjusted for the greatest satisfaction of all.

We work hard today at this job of making ourselves capable of building Zion, but we never give it the absolute priority it requires. We certainly have never carried it far enough to give us success. If we are to flourish, or even survive, we must give this problem enough emphasis to assure success no matter what the cost to our other activities.

Limitations

By D. BLAIR JENSEN

And it came to pass, when Jesus had finished these parables, he departed thence. And when he was come into his own country, he taught them in their synagogues, insomuch that they were astonished, and said, Whence hath this Jesus this wisdom and these mighty works? Is not this the carpenter's son? Is not his mother called Mary? And his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things? And they were offended at him. But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house. And he did not many mighty works there, because of their unbelief.—Matthew 13: 54-59.

EVERY DAY in every land many die because they cannot be convinced of their peril. Floods and disease as well as fire and shell gather into their ghastly arms countless people who heed not voices of warning and save themselves while there is yet time. The desires of God are constrained by the desires of men, and the powers of God are circumscribed by the incredulity of men. The limitation of godly accomplishment rests with the people.

God is limited by the amount of faith we have and express. The New Testament again and again emphasizes the place of faith in the great Christian movement. Christ was wont to place the soothing hand upon the fevered brow, breathe the healing breath and affirm, "Thy faith hath made thee whole." Faith was evidenced in the very presence of the women at the cross. Faith was glorified as Paul the Apostle, chained to his guard in a Roman dungeon, penned his solemn charge and his testimony of great assurance to the Gentiles, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing in his kingdom; preach the word; be instant in season, those who are out of season; reprove, rebuke, exhort

with all long-suffering and doctrine. But watch thou in all things, endure afflictions—make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only but unto all them also that love his appearing."

The aged revelator, returned from his Patmos exile, bore witness of those marvelous visions and views of the last things which were given to him by the power of God and evidenced his great faith. In deep, commanding tones he said, "Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." And, "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him: And all kindreds of the earth shall mourn over him."

God is limited in what he can do for us by the limitations of our faith. Our faith is not revealed so much by what we say, but rather by what we attempt to do and the manner in which we do it. If our faith is sufficient, then God and Christ can do mighty works in us.

God is limited by our indifference. It is so easy and often so comfortable to be indifferent. How long has it been since we have talked to another concerning the welfare of his soul? The facility with which we become indifferent prophesies that the sun can readily set upon our day ere our tasks are done. God says, "Try me. Whatsoever things ye desire, When ye pray, believe that ye receive them, and ye shall receive them."

God is limited by our selfishness. Malachi asks the question, "Will

any man rob God," and straightway speaks the answer that God is robbed of tithes and offerings. Selfishness on our part keeps back from God's use the time and talents and lives which are ours to control. When we emphasize the fact of possession instead of use, when we are concerned with receiving rather than giving, we restrain the hands of God with our selfishness. In the twelfth chapter of Luke's Gospel is found the story of the foolish rich man who tore down his barns and built them new and larger that they might store up more wealth for him, and then in the very day of this accomplishment—he died and was gone and left all things behind him. As the story is recorded in those few verses, this rich man six times speaks the word "I" and six times uses the word "my." In the preceding chapter, Jesus teaches his disciples to pray. The contrast is very marked. Nothing of selfishness is in that prayer—"Our Father, give us, forgive us, lead us, deliver us, and finally thine is the glory." We are admonished not to be concerned with the gathering up and amassing of earthly treasures which are apt to be destroyed by decay, breakage, and theft. Rather, we are to recognize the purpose and stewardship of life.

God is limited by our hardness of heart—or we might say God is limited by our stubbornness. If we continue to resist his promptings, there comes a time when we no longer can hear him. Life here for the most part gives us that which we are worthy to receive; this also applies to the life which is to come. Stubbornness here and now—withholding obedience to the call of God—can but withhold and limit our joy in the life to come.

I read a story of a proud and stubborn rich man who dreamed that he died and went to heaven. The guide considerably conducted him along the golden streets and through endless rows of beautiful mansions in which happy people were living. Impatiently he asked to see his new abode and was led from the place of

Why Go to Church?

(Continued from page 5.)

in life is to be able to assist some other person to find the true values in life. It must have been a great source of pride for the architect who designed the Empire State Building in New York City to view the completed structure. An artist must receive a warm glow of satisfaction to have his painting or his statue receive universal acclaim. Tourists obviously get a great deal of pleasure traveling in many parts of the world. Yet there is no greater joy than that which comes to a person's heart when he learns that because he cared, a fine young man has grown up, married, and is a credit to his friends and community. What is more beautiful than life? Many have seen the wonders of the world; yet being able to assist a happy, clean, intelligent family group is one of the most satisfying joys we receive. How can anyone worship God only by walking in the woods alone? The best contact with God is found not in nature, but when we contribute to the character, personality, and righteousness of man.

A SECOND REASON some gave for not going to church was that habitual going was against their principles.

It is easy not to go to church if we have no service motive behind our attending. Habitual action, however, is the backbone of all successful living. Our trains run on schedule. Our electric lights may be turned on any time of the day or night. We demand consistency in our service trades. No one would say that honesty should not be habitual. Would we trade with a store or a bank that was

beauty along a side street to a little shack facing an alley. When he remonstrated, the heavenly messenger replied, "Sorry, sir, but we did the best that we could with the material you sent ahead to us." God is always limited and bound by the heart that is given to him.

Of Jesus, when he came to his own country, it was recorded, "And he did not many mighty works there—because of their unbelief."

The work that he would bring to pass in our lives is limited by:

*our lack of faith in him,
our indifference,
our selfishness, and
our hard-heartedness.*

only honest fifty per cent of the time, or ninety per cent of the time, or even ninety-five per cent of the time? A good husband and father is regular in his care and attention to his family. Suppose a husband sees his wife and children only twice a year—Christmas and Easter—like some people attend church! We would expect love to cool. When a couple's habitual and consistent concern for each other stops, their home breaks up in divorce.

The successful personality is well-rounded. A fourfold activity is required. We need some work, some play, some love, and some service in the building of God's kingdom. The successful person is the one who serves others; he has skills and habits that are devoted to assisting world betterment.

Business is not a hit and miss affair. It is not a question of working if we feel in the mood or staying in bed if we feel lazy. The mailman must be dependable. He does not feel that his personality is ruined if he is habitually on the job. The bus driver, the telephone girl, the ten-cent-store clerk, the newspaper workers, are consistent workers.

Religion rightly understood is not just a Sunday affair. Religion should take in all phases of our activities. It should govern the ethics and good will in our homes, farms, factories, schools, stores, and professions. Religion is not believing certain things but the *doing of exceptional facts*. It is the ordering of things in exceptional ways. Religion is a way of life, even more so than Nazism was to Germany. It is not a passive mental state like reading the names on freight cars as they go by. It is behavior; it is an affair of ups and downs. *It is adventure*. It is not an heirloom, old china, or a golf trophy to be brought out on certain occasions. It is not a Sunday dinner only, but *daily bread!*

SOME SAY THAT they do not attend church because there are hypocrites in the congregations. One would have to go to live on a desert isle or hole in a cave not to find people who wish others to think they are something which they are not. Where can you go and not find hypocrites? Are there no hypocrites in politics? Is there no one sailing under false colors in the factories, banks, schools, Chambers of Commerce, barber shops, etc.? The church is probably freer of this type than any other institution. In the church we seek to judge people for what they *may become*, rather than damning them for what they are. In the church we generally have sincere people. Some of them make failures in their attempt to

learn the laws of eternal living. They fall sometimes, but, had we been more helpful to them, the fall could have been prevented. People who fall are not all hypocrites. Students in university fail sometimes, but they are not hypocrites. Blunders do not necessarily make people cheaters; they may make men out of them. The kingdom of God way of life is an exacting way. It is as hard as our fight against polio, but it is the *only way* to act.

We cannot imagine the Christ quitting because there were hypocrites everywhere he went. It is a grief difficult to bear, for some parents, when a child disgraces himself and the family. But parents never desert—they never cease loving; they always have hopes for a change for the better. The true Christian instills confidence in the discouraged. He lifts the weak to the place where they can stand by themselves.

Some say they have no time to help the church. In one of the large universities I attended a lecture on the use of the radio tube. The scientist had an instrument with which he could pick up the waves sent out by the human voice after we could no longer hear them. Then the lecturer commented on the future possibilities of this invention. Perhaps someday, he said, we may be able to tune in and hear an address by George Washington. The audience smiled, as did the speaker. But when we reflect on the power of God, we had best be careful if we think we can convince him that we have had no time to assist him in building a righteous community here upon the earth. Could he show us a movie of how we spend our time? May he be able to tune in on a machine and let us hear the exact things that we talk about? Will we be able to prove to God that we were too busy elsewhere to help him build the kingdom?

WHEN WE SAY that we do not have time, we generally mean that we are indifferent. We choose to use our time some other way. Indifference is one of the most difficult things to combat. It is the mass of inactive people that make possible the crimes and tragedies of life. That was true at the time of the crucifixion of the Christ. His enemies were only a handful, a few hostile priests, some scribes and Pharisees, a few businessmen who felt that the teachings of Christ might hurt their profits. Then at the cross were a few friends of the Master—too few friends. The mother of Jesus was there, and a disciple or two. Most of his followers remained afar off. The majority of the people—perhaps ninety-five per cent of the masses—were indifferent. They would not have killed the Christ themselves, but neither would they

defend him. They merely allowed the crime to take place. They had not time or inclination to assist Christ's program of righteousness. The people who allowed the crucifixion of the Christ were *so modern!*

SOME SAY THAT they do not go to church because they do not understand the Scriptures. They cannot understand death. The origin of the Bible puzzles them. They do not comprehend the significance of prayer. Immortality and the future life raises questions in their minds.

We need not know all about God and his rule in order to enjoy his love. It is doubtful that husbands and wives ever learn the complete mystery of each other's personalities. We may not know all there is about nature, but we can enjoy it. Storms, cold and heat waves can be foretold a few days in advance, but the actual reason for a cold snap or a hot spell is still largely unsolved. It may originate at the poles. We do not know all there is to know about grass or birds or the formation of mountains, but we can find happiness and peace in their presence. Air is a mystery, but we can enjoy a good breeze. We may not know all the intricate technical problems of Beethoven's "Fifth Symphony," or Schubert's "Unfinished Symphony," but we may find pleasure in listening to them. It is not necessary for us to know all about Shakespeare—where he found the plot and the versification of his lines—to enjoy the love scene between Romeo and Juliet. It was Mark Twain who said: "Most people are bothered by those passages of Scripture which they cannot understand, but as for me, I have always noticed that the passages in Scripture which trouble me most are those which *I do understand.*"

People do not intentionally remain away from church in order to defy God. Indifference is not a purposeful or studied way of life. One does not have to go to a technical school to be indifferent. It is so easy to remain in bed longer on Sunday. The Sunday paper takes longer to read than on week days. Indifference is an attitude that creeps slowly like the sands of the desert, until we lose interest in building a righteous society. We run down much like the batteries in a flashlight which has been left on the shelf for a few years without use.

MANY DO NOT help God in building the kingdom because they delay the time of entering his service. They are always going to help as soon as business is better, etc. Procrastination is one of our worst sins. The way to hell is paved with good intentions. The story is told of a conference held by some devils. They

were discussing how best to defeat the program of Christ. One devil suggested that the people of the world be told that the Bible is a fable—that it is not God's word. A second devil thought the best way to stop the Christian movement would be to tell people that Christ was human—a mere man. A third devil advised that they deny everything, explain to people that there is no God, no Saviour, no heaven, no hell. But a fourth devil recommended a method that was finally accepted as the best one. He advised his colleagues to tell people that there is a Bible, there is a God, and Christ is his Son; there is a heaven, even a hell, but that *there is no hurry* in building the kingdom. He told them to have people think of themselves today, and to tell them they could always assist God next week, next month, or next year!

Religion is not something that we can accept or reject and expect life to go along as usual. Religion is as important as good health. It takes as much care and attention to keep our civilization from the disease of sin as it does from microbes. The greatest enemy of Christianity in the time of Christ was religion. The greatest millstone Christianity has now are Christians who show no fruit of the gospel in their lives. They demonstrate no mastery of the art of living. ". . . this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." —John 3: 19.

Aristotle said, "The true nature of a thing is the highest that it can become." We do not judge all homes by the loveless and dirty hovels. Neither should we judge all Christianity by its worst examples. All things are caricatured. We need not accept the caricature as the real thing.

THE MEASURE of a man is the good things to which he is indifferent. Some are indifferent to classical music. They care nothing for the great symphonies, operas, and concertos. They are satisfied with boogie woogie at some road house with their beer-and-hot-dog friends. Our newsstands sell thousands of the tabloid newspapers and sensational magazines, while our libraries are full of the best novels and biographies of the ages. Recreation should re-create with clean, healthy entertainment and activity. Yet so much of our recreation is sex-motivated and leaves our youth full of false ideas as to the best standards of life. Even some foreign nations are protesting the importation of our movies because of the crime, graft, and love-triangle features of the plots. Other people are indifferent to good speech—are content with street slang and off-color stories. Poor health is a direct result of not making a proper study of the laws of health. Many do

not exercise enough. Most sick people know that some of the things which they are eating and drinking are not conducive to good health. Some poor health habits are born of ignorance and often result in sore eyes, poor teeth, nervousness, rickets, hunchbacks, etc.

This indifference to the task of making a better world is spreading even into the factories. Some employers are accusing the laboring man of indifference; he displays no skill or pride in his work. They say he is lazy and slows down production. Of course, a greater share in the profits may give greater incentive to the discouraged laborer.

Radio programs are made to fill the demands of the public. The fact that we have so much trash on the radio is indicative of a demand for programs that have no cultural or uplifting value. Yet one may, with careful selection, pick out symphonies, debates, news, and plays which are instructive and uplifting. A home can be judged by the type of radio programs to which the family listens.

CHARACTER can be developed. Truth, honesty, and virtue may be the possession of all. It is easy for teachers and camp supervisors to tell what type of a home children come from. Some children are clean, mannerly, polite, thoughtful of others, courteous, careful in speech, and unselfish, while others are dirty, rude, selfish, greedy, and quarrelsome. God judges people also by the number of his kingdom-building laws to which they are indifferent.

Ninety per cent of the Christians give a mental assent to the teachings of Christ, but refuse to be governed by his laws. They wish a more materialistic God, one who flatters their godlessness, smiles at their sins, praises their skepticism. His main value is to help us make money. Age after age it has been proved that man *cannot* break the laws of the universe, and yet each new generation makes the attempt, expecting that God will ignore their violations.

In the Sermon on the Mount, Christ spoke of the wise and foolish builders. One built his house upon the rock and the other built his house upon the sand. It should be carefully noted that the rain descended, the floods came, and the winds blew and beat upon *both* of the houses in this parable. Having our lives built upon a solid, righteous foundation does not excuse us from the storms and temptations of this civilization. However, it does keep our lives from collapsing.

Man is *made* to live kingdom-of-God laws. He is discontented, frustrated, and fearful until he does so. When he is a good citizen of God's society, he gains dignity, equality, ability, and poise. He has drive. Life has a purpose and meaning.

WHY GO TO CHURCH? Go in order to join militant, courageous people who are seeking to prove in their lives, their homes, and their business, that co-operation is better than conflict, freedom better than bondage, kindness better than cruelty, health better than sickness, harmony better than discord; beauty better than ugliness, truth better than lies, virtue better than sin.

Our churches are seeking to bring justice to all people and all races. The kingdom life should assure equality of opportunity. There should be jobs for all who can work—security for those who need it. There should be no special privileges. All should have their needs and just wants, and the surplus may well be used for group welfare!

We need to go to church to learn better how to be peacemakers. Christ does not say "blessed are the peaceful," but "blessed are the peacemakers." Peace can be obtained only by large numbers of people who are convinced that co-operation and good will are better than force. The Nazis are now a sad and disillusioned people. Hitler had told them that war was glorious, thrilling, while peace was drab and colorless. War, the dictators preached, called for courage, hardships, sacrifices, and danger, while peace was tame, narrow, and trivial. "War makes us one-world minded," their propaganda proclaimed. Christianity is composed of a group of people who find the battle against sin and stupidity a thrilling, challenging contest. The victories in Christian warfare are much greater than victories by force. There is no higher joy than the knowledge that we have contributed to the building of righteous lives whose qualities last through eternity.

WHY GO TO CHURCH? Because the church is God's workshop in which kingdom-of-God people are created. We go to church to co-operate with others in getting the most out of life. Why should chickens eat gravel? In order to live. Why do birds fly south? In order to live. Why must fish have water? In order to live. Why must trees have roots and leaves? In order to live. Why should people go to church? Because a real church fits our needs and the needs of this century. A civilization which is not obeying the laws of God is a "cut-flower" civilization. It may look nice for a while, but having no roots in kingdom-of-God soil, it soon wilts and dies. That is the record of history.

God trusts us. Does not that mean anything to us? He has put the world in our hands.

Christianity is not a call to believe in Fascism. We do not ask you to follow the teachings of Nazism. We do not ask you to be a Communist. Religion does not plead with you to be a Democrat or

a Republican! Christianity asks you to accept the teachings of the Christ!

Why go to church? Because building the kingdom of God is the only solution for life. It is life. God has no hands, no feet, no voice—but our hands, our feet, and our voices. Going to church, we follow the pattern of the Christ. We dedicate our time, skills, and money as God intends them to be spent—in making the world a better place in which to live.

Across the Desk

(Continued from page 4.)

contemplated in branches such as those you referred to (like Aurora, Deselm, etc.), the church would be in a position to send in a missionary who could spend enough time in building up the branch that the General Church would then be in a better position to come to its financial assistance.

In other words, the building up of these smaller branches to a point where they have adequate houses of worship is both a missionary and a financial problem.

Whether this will answer the questions raised, I do not know, but you may rest assured that we are moving forward as fast as we can, and we believe that the step taken to establish the Houses of Worship Revolving Fund was a step in the right direction, and that as we grow stronger as a church financially, the service of this fund can be extended.

ISRAEL A. SMITH

Independence, Missouri
July 18, 1947.

Elder Casimir Nikel, Cleveland, Ohio, under date of July 12, says:

One thing I have decided to do during the coming year and that is to tie up more closely to the work of the departments at each congregation. During my two years here I have found that the pay-off has been more abundant through that channel than any other. True that my personal visitation, missionary cottage meetings, and missionary family meetings have interested some individuals in the church, but, by actual count of baptisms, the church school and Zion's League have resulted in the biggest dividends. I shall by no means relinquish pressure on what is commonly called missionary work. However, I shall increase pressure in regard to the departmental activities which experience proves as a source of fruitfulness.

ISRAEL A. SMITH.

A Book About the Bible

by George Stimpson

Here you will find the many odd, interesting and important facts about the Bible that everybody wants to know. Price \$3.50

HERALD PUBLISHING HOUSE
103 S. Osage Street
Independence, Missouri

BULLETIN BOARD

Texas Youth Retreat

A youth retreat will be held at Bandera, Texas, August 29, 30, and 31. In addition to worship, the retreat will feature recreation including swimming and a baseball game between the Central and Southwestern Texas Districts. Registration begins Friday evening, ages fifteen to thirty. Theme for the retreat is "Man alive, are you half dead?"

RICHARD HACKER,
Publicity Chairman.

Land o' Lakes Reunion

The Land o' Lakes Reunion will be held in Chetek, Wisconsin, August 18 to 25 inclusive. Facilities include a large auditorium, dining hall, and housing in permanent building located in Luther Park, one mile north of Chetek on the lake. Recreational features are boating, fishing, tennis, baseball, and swimming.

Apostle and Mrs. Arthur Oakman, Seventies Percy Farrow and James Daugherty, High Priest Joseph Baldwin, and local workers will be in charge of the week's activities.

The registration fee of \$1.25 per person ten years of age or older includes housing in cabins (bedding not furnished). Meals will be served cafeteria style at reasonable prices.

To register, send name, address, age, and fee to Robert H. Brigham, 2814 Lakeland Avenue, Madison 4, Wisconsin.

H. W. KEARNS,
Reunion Secretary.

Attention, Nevada Tourists

Mr. and Mrs. M. L. Small invite any Saints traveling through northern Nevada to stop at their home. Their address is 789 Carlin Court, Elko, Nevada (inquire at airport for directions).

Missionary Needs Trunks

Missionary Eugene A. Theys and his family, who will be going under church appointment to Germany, will need six or eight large, strong trunks to carry goods, supplies, and food. Members living in or around Independence, who have such trunks to spare for use, please call or write Eugene A. Theys, 414 North Osage Street, Independence, Missouri; or phone Independence 3949-R.

Attention, Texas Saints

Hal E. Davenport, recently-elected nonresident pastor of Central Texas District, wishes to contact isolated members in the district. His address is Route 9, Box 736-D, Dallas 10, Texas.

Request for Prayers

Prayers are requested for Edna Slick, 203 East Warner Street, Ventura, California, who is sorrowing over the loss of her husband, N. E. Slick, who died June 6.

Elder B. H. Ounderkirk of West Branch, Michigan, requests fasting and prayers for Thelma Burt, also of West Branch, who is very ill with tuberculosis.

Mrs. Alice Matthews, 1807 Drake Avenue, Centerville, Iowa, requests prayers for her son, Paul Stanford, who is ill with tuberculosis in the Pine Crest Sanitarium, Oshtemo, Michigan.

ENGAGEMENT

Colville-Mattingly

Mr. and Mrs. R. W. Mattingly of Pensacola, Florida, announce the engagement of their daughter, Joyce, to Robert M. Colville, son of Mrs. Mabelle Nephew of Sacramento, California.

WEDDINGS

McArthur-Hawkins

Katherine Hawkins, daughter of Mrs. A. P. Hawkins of Independence, Missouri, and John L. McArthur, Jr., son of Mr. and Mrs. J. L. McArthur of Jay, Florida, were married July 12 at Englewood Church. Elder Gordon Resch performed the double-ring ceremony. Mr. and Mrs. McArthur are making their home in Independence.

Van Alstin-Harwig

Florence May Harwig, daughter of Mr. and Mrs. Anton H. Harwig, and James A. Van Alstin, both of Chicago, Illinois, were married on June 28 in St. John's Lutheran Church.

Green-Gray

Joan S. Gray, daughter of Mr. and Mrs. A. J. Gray of Sherman Oaks, California, became the bride of Richard Green, son of Mr. and Mrs. A. Elmer Green of Lamoni, Iowa, on July 25 at the Reorganized Church in Los Angeles. Elder W. W. Powers read the double-ring ceremony.

Births

Mr. and Mrs. Glenn Thomas Crossan announce the birth of a son, Glenn Thomas II, born July 10 at Mercy Hospital in Independence, Kansas.

A daughter, Nila Rae, was born on April 6 to Mr. and Mrs. Seldon Spencer at Beloit Municipal Hospital, Beloit, Wisconsin.

A son, John Thomas, was born to Mr. and Mrs. Kenneth Stone on April 16 at Mercy Hospital in Janesville, Wisconsin.

Mr. and Mrs. John Lepsa of Chicago, Illinois, announce the birth of a daughter, Linda Joyce, born May 27. Mrs. Lepsa is the former Roberta Edstrom.

A daughter, Shirley Gene, was born on May 6 to Paul and Ethel Stanfield of San Leandro, California.

A daughter, Jeannette Marie, was born on June 9 to Mr. and Mrs. Mark MacDougall of San Leandro, California. Mrs. MacDougall is the former Catherine McGregor of Braemar, Scotland.

Mr. and Mrs. Luther S. Troyer announce the birth of a daughter, Linda Lorraine, born at the Community Health Center in Coldwater, Michigan, on July 15.

A daughter, Sharon Elizabeth, was born June 17 to Mr. and Mrs. Elbert L. Elefson of Lewiston, Idaho.

Mr. and Mrs. Marion Soult of Davenport, Iowa, announce the birth of a daughter, Sandra Lee, born May 28. Mrs. Soult is the former Virginia Lindsay.

Mr. and Mrs. Gordon Walthers of Gainesville, Florida, announce the birth of a son, Thomas Gordon, born July 13. Mrs. Walthers is the former Ruth Bassett.

A daughter, Danna Sue, was born to Mr. and Mrs. Robert J. Brown at the Independence Sanitarium on May 25. Mrs. Brown is the former Betty Williams, daughter of Apostle and Mrs. D. T. Williams.

Mr. and Mrs. Verne Dillon of Sheridan, Wyoming, announce the birth of a son, Raymond Verne, born June 24. Mrs. Dillon is the former Margaret Shreve.

A son, Byrne Reed, was born on July 10 to Mr. and Mrs. R. C. Lambkin at Wright Hospital in Trenton, Missouri.

A daughter, Barbara Jean, was born June 24 to Mr. and Mrs. G. Wayne Smith of St. Louis, Missouri. Mrs. Smith is the former Rosaleene Coumerilh.

Mr. and Mrs. A. L. Winn of Kansas City, Kansas, announce the birth of a daughter, Muriel Annette, born June 29 at the Independence Sanitarium.

A daughter, Dale Carol, was born to Carl and Carol Keller on April 1. She was blessed at Balto Branch, Maryland, on May 11 by Elder A. H. D. Edwards.

A son, Rodger Franklin, was born to Jack and Frances Keller on January 30. He was blessed at Balto Branch, Maryland, on May 11 by Elder Hobart Rodgers.

A son, Jerry William, was born May 20 to Mr. and Mrs. William Fischer of Omaha, Ne-

Reunion Schedule

The following is a tentative reunion schedule for the coming summer. Where errors are noted by reunion officials, we shall appreciate receiving corrections.

THE FIRST PRESIDENCY,
By F. Henry Edwards

Reunion	Date	Place
Montana, Western	August 8-17	Deer Lodge, Montana
Rock Island	August 8-17	Aledo, Illinois
N. and Western Michigan	August 8-17	Park of the Pines, Michigan
Eastern Michigan	August 9-17	Cash, Michigan
Far West	August 14-24	Stewartsville, Missouri
So. Indiana	August 17-24	Riverdale Park, Mitchell, Indiana
Idaho	August 17-24	Hagerman, Idaho
Eastern Colorado	August 15-24	Colorado Springs, Colorado
Northern California	August 16-24	Asilomar Grounds, Pacific Grove, California
Lamoni	August 17-24	Lamoni, Iowa
Wisconsin and Minnesota	August 18-25	Chetek, Wisconsin

braska. Mrs. Fischer is the former Margaret Rowlett, daughter of Mr. and Mrs. Jerry Rowlett of Burlington Junction, Missouri.

Mr. and Mrs. William A. Russell of Independence, Missouri, announce the birth of a son, William Albert, Jr., born July 15 at Northeast Hospital in Kansas City.

Mr. and Mrs. Herbert J. Bootman of Sacramento, California, announce the birth of a son, Marc Edward, born June 5.

DEATHS

GRISINGER.—Sara West, was born August 11, 1885, at Primrose, Nebraska, and died at her home in Omaha, Nebraska, on June 29, 1947. She was a member of the Reorganized Church.

She is survived by her husband, William E.; two daughters: Mrs. Ruth Prost of Omaha, and Mrs. Jean Spiller of Independence, Missouri; and a son, William of Pontiac, Michigan. Elder John Blackmore conducted the funeral service. Interment was in the Bellwood, Nebraska, cemetery.

ROBINSON.—Carrie Frances Hale, was born October 30, 1906, at Tryon, Nebraska, and died June 23, 1947, at Seattle, Washington. She was baptized a member of the Reorganized Church on July 22, 1917. As a child, she moved with her parents to Lincoln, Nebraska, where she received her high school education and attended Nebraska State University. She was married to Jack V. Robinson on April 8, 1936.

She leaves her husband; her parents, Mr. and Mrs. A. A. Hale of Independence, Missouri; a sister, Mrs. Elsie Bothero of Council Bluffs, Iowa; and two brothers: Cecil Hale of Bremerton, Washington, and Leslie Hale of Council Bluffs. Services were held at the Harpot Funeral Home. Interment was in the Acacia Cemetery in Seattle.

BADDER.—Jeanie, was born in Scotland on April 21, 1872, and died at her home in Sandwich East, Ontario, on February 19, 1947. After coming to America, she lived in both the United States and Canada; fifteen years of her life were spent in Windsor. A member of the Reorganized Church, she was greatly comforted during her illness by the promises of the Restored Gospel. She manifested much faith in administration and was often relieved of her suffering through it.

She leaves her husband, Francis W. Badder; a son, Francis Walter; two daughters: Mrs. James Siddell, Tilbury, Ontario, and Mrs. Charles Cunningham, Sandwich East; two brothers, William Watson, Omaha, Nebraska, and David Watson, Oak Park, Illinois; six grandchildren, and three great-grandchildren. The funeral service was held in Windsor, Elder James Pycock officiating. Burial was in Windsor Grove Cemetery.

PEMENT.—Frederick A., son of Philemon and Anna Catherine Pement, was born March 28, 1890, in Chicago, Illinois, and died of a heart attack at his home in Durhamville community near Ripley, Tennessee (Date of death

not given). He had lived in Lauderdale County since 1942. A member of the Reorganized Church, he was a civic leader in his community.

He is survived by his wife, Norma Anthony Pement; three sons: Jack, Howard, and Norman; two daughters: Arvilla and Zada Ann; a sister, Mrs. Charles Bright; and two brothers: Paul and Harold Pement. A son, Frederick M., was killed in the service of his country.

MILLBERN.—Hannah Naomi, was born March 1, 1904, at Woodburn, Iowa, and died July 22, 1947, in Independence, Missouri. A member of the Reorganized Church, she was also an active worker in the Maywood Mercy Hospital Club. Her husband, Ray Millbern, preceded her in death on June 11, 1947.

Surviving are her mother, Almira Baldwin, Lincoln, Nebraska; four brothers: Clay A., Des Moines, Iowa; Laurence O., Fremont, Nebraska; Walter E., Independence; and Paul C., Lincoln, Nebraska; three sisters: Mrs. Cara Wilson, Woodburn, Iowa; Mrs. Coral Westfeld, Evanston, Illinois; and Mrs. Rachel Stone, Omaha, Nebraska. Elder Amos T. Higdon and Glaude Smith were in charge of the funeral service. Interment was in Woodlawn Cemetery.

BLACKMORE.—Ida Alverta, was born July 21, 1880, in Appin, Ontario, and died December 23, 1946, at the home of her daughter in Longwood, Ontario. She was baptized into the Reorganized Church when a young woman and was active in the Windsor, Ontario, Branch. Her husband, Joseph A. Blackmore, preceded her in death.

She is survived by five sons: G. Harold of Goodells, Michigan; Joseph C., Robert B., and Morley of Windsor; and Arthur E. of Auld, Ontario; two daughters: Mrs. Archie Stephenson of Longwood, and Evelyn Blackmore of Tonapah, Nevada; seventeen grandchildren, and two great-grandchildren. She also leaves three brothers: Richard Kettlewell, Detroit, Michigan; J. A. W. Kettlewell, North Ridge, Ontario; and Floyd Kettlewell, Los Angeles, California; and a sister, Mrs. Annie Saylor, Windsor, Ontario. The funeral service was conducted by Elder James Pycock. Interment was in Green Lawn Memorial Park in Windsor.

DILLEE.—Ray Scott, son of George W. and Mary Dillee, was born October 1, 1892, at Bunker Hill, Kansas, and died July 20, 1947, at his home in Independence, Missouri. He was baptized into the Reorganized Church in 1912 and remained a faithful worker throughout his life. On December 25, 1913, he was married to Maggie Hacker; six children were born to this union.

He is survived by his wife; four sons: Ray Scott, Jr., Roy Dean, Ralph, and Roger Lee; two daughters: Mrs. Jeanne Muza and Mrs. Grace Morton; four brothers: Caleb, Alma K., Arthur, and George; three sisters: Mrs. Lou Wicker, Mrs. Mary Sanders, and Grace Dillee; and seven grandchildren. Services were held at the Walnut Park Church, Elders Amos T. Higdon and Gordon Cable officiating. Interment was in Mound Groe Cemetery.



The Tower

Central Church
Los Angeles

Photo by Annando Kramer

"Gather My Saints
Together Unto Me"

By Bishop G. L. DeLapp



VOLUME 94

AUGUST 16, 1947

NUMBER 33

www.LatterDayTruth.org

P R A Y E R

God knows me very well,
 but, lest he overlook some need
 of mine,
 I tell him, carefully, about
 my pains,
 and, to his throne of grace,
 I take my problems
 —one by one—
 for him to solve.
 I tell him of my griefs
 and ask for comfort.
 I pray for him to keep me
 from all harm
 and save my soul.
 If I am not too tired,
 I pray for friends
 and family.
 Then, just before "Amen,"
 I say, "And thank you, God,
 for blessings great and small."
 These I do not name,
 each, separately,
 for that would be imposing
 on God's time.

—NAOMI RUSSELL

P. S.

* Writers

Vacation time affects all professions and occupations. The writer is not exempt from the common human temptations. In the heat of summer, perspiration makes paper stick to his arms, ink smudges his fingers, and flies distract his attention. The windows are open, and a breeze wafts the clean smell of growing trees and plants to his nostrils, and the scent of brown soil under the sun. So the writer chucks his last literary failure into the wastebasket and goes outdoors. The editors, poor things, cannot lightly dismiss their duties, for they have pages to fill, and light mails bring them gray hairs, and furrows in their brows. Religious editors write more letters of appeal in the summertime, or in desperation resort to prayer. Secular writers, having no such resources, are simply led away by psychiatrists, muttering things nobody but a printer would understand.

Writing for the church publications is one of the great volunteer services that qualified members can perform. It is a mission, as truly as going to foreign lands to preach the gospel. The writer reaches thousands, where the speaker reaches only dozens or hundreds.

We need leading articles. Good lead articles. Really top quality articles. Articles that will carry a message to people of the finest intelligence and education. These are hardest to write, and require the best learning and train-

ing in the writer. Many fine people are qualified by experience and training to write these articles, but they are too busy in local work to take the time. So we go without. We plead for a part of the time and effort of these workers. Their help is needed.

We get a moderate supply of articles that are of good quality and workmanship, and we appreciate these. We could use more of them.

We receive many articles in which the author has a good idea, but has not been able to complete his task of putting it into form for publication. The regret of an editor's life is the articles that almost, but not quite, make the grade. So many good things are lost in this way. The editor can make small corrections, but he cannot do for the author what the author is not trained to do for himself.

We appreciate the fine contributions of our writers. We need more of them who are trained and qualified for this branch of church work.

* The untidy gentleman on the street corner was discussing the difficulties of the United States Treasury, and he knew the exact solution for its problems. It was quite apparent he did not know the solution for his own financial problem.

* Most of us need lessons in how to make the best of life. And because we have failed to seek the truth and learn the lessons, we spend all too many of our little allotment of days and years in unnecessary illness and discouragement. The first thing we need to know is how to take care of ourselves.

Saints Herald

Volume 94 August 16, 1947 Number 33

EDITORS:

The First Presidency
 Israel A. Smith
 John F. Garver
 F. Henry Edwards

ASSISTANTS:

Leonard J. Lea, Managing Editor
 Kenneth L. Graham, Business Manager

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$2.50 per year and \$1.25 for six months in advance in the U. S. A., its territories and possessions; Canada, \$2.75 per year and \$1.40 for six months; other countries, \$3.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

Contents

EDITORIAL:

You and God.....	3
New Catechism Opposed.....	4
Across the Desk.....	4

ARTICLES:

Blue Pencil Notes.....	4
"Gather My Saints Together Unto Me," by Bishop G. L. DeLapp.....	5
An Inquiry Into Facts, by Israel A. Smith.....	8
Mrs. Missionary Looks Ahead, by Mrs. Glen H. Johnson.....	9
Servant of the Republic, by May Elliott.....	10
As Sounding Brass, by M. J. Crouley.....	11
Roy A. Cheville, a Biography.....	12
Dealing With the Erring, by L. Wayne Updike.....	14
Defeat in Methods, by James F. Keir.....	15
"On Higher Ground," by Margaret W. Gibson.....	18
The Church in Tahiti, by F. Edward Butterworth.....	19
So Your Child Is Sick, by Louise Wrigley.....	20
It's Your Baby.....	21
Letters.....	22
The Lord's Prayer, by Charles V. Graham.....	24
The Marvelous Work, by Frances Hartman.....	25
Tribute to Sister Scott.....	27
Cornerstone Laid at Flora.....	27
What Is Man? by Maurice Draper.....	28
Winds of God, a poem, by Elizabeth Davis.....	29
Lost and Found, by Virginia Moorman.....	30
What Is a Wise Investment, by L. Wayne Updike.....	31
Bulletin Board.....	32

You and God

MY TWO FRIENDS, just past middle life, stood talking to me as they were preparing to leave the city to take up a mission at a distant place. Their children were grown and no longer a care to them. They could leave the safe church position they had and launch out once more into missionary work where they would have to struggle for existence. They faced their uncertain future with pleasure and a spirit of adventure. There was something invigorating in their hopeful smiles.

Then the woman spoke: "*We think this is what the Lord wants us to do. And so we are doing it.*"

They were both well-educated people. They knew all that skeptical science might say to corrode such a belief as was represented in their unpretentious statement of faith. Knowing all that men can know of the world and the universe, they still believed in a personal Heavenly Father who loved them and had a work for them to do.

THE MAN was dying, and knew it. He wanted to talk about his soul and the future life. Yet all his friends spoke with a false and pretended optimism, as if he were going to get well, and of what he would do then. It was a kind of benevolent hypocrisy that he saw clear through immediately. He wanted to talk about God, but nobody would give God more than a sentence or two, before turning back to golf, or the late baseball score, and a lot of trivialities of no interest whatever to a man who was facing eternity.

Disappointed, he gave it up. He submitted to their conspiracy of silence on eternal things. He obtained no comfort from them. But he wondered about these friends—*were they sparing him, or were they sparing themselves the discomfort of considering the future?*

HER HUSBAND had died some years before, and she was all alone. Most of those who had been very precious to her in life were now on the Other Side.

"Nobody will talk to me about it," she said. "They all turn me away, and chatter about a lot of things and activities in this life. I can't get any help or comfort from them. I know that this life is important now, and that we must carry on our work while we are in it. But I can't help thinking about my loved ones, too. And I want to talk about them."

The Preacher of Ecclesiastes said, "To everything there is a season, and a time to every purpose under the heaven. . . . a time to weep, and a time to laugh." And there is a time to comfort the bereaved, which is not to be done with idle chatter and inconsequential affairs of this world.

So we talked of God and heaven and of loved ones now committed to his care. And there is a vast amount of comfort to be derived from facing serious things seriously, and from considering eternal things while we are still the subjects of time.

PROBABLY IT HAS been a long time since anybody said to you, "Let's talk about God," or "I'd like to speak to you about your soul." If anybody did, you would be surprised, and maybe a little shocked. Wouldn't you consider it an invasion of your personal privacy, like being asked if you held family prayers or paid your tithing?

But there are times in life when we must answer personal questions. If not here, then when we reach Eternal Judgment. Better here, too, because it might improve the quality of our answers when we are called before that celestial bar.

If anybody asked you to talk about God, what testimony could you bear

for Him? Could you help anyone on the welfare of his soul? Or could you give a bereaved person comfort concerning a relative who had been taken by death?

YOUR WHOLE LIFE simmers down, eventually, to the personal relationship that exists between you and God. Your status as a Christian and a church member depends upon it. Your responsibility as a homemaker, a parent, a citizen, rests on it. Your understanding of your obligation to God forms your code of ethics, your charity, your mercy, your forgiveness, your kindness. If you think of it, you have built your whole life upon a concept of your link with Eternal Goodness.

Your ability and willingness to help build the Christian community, the kingdom of God on earth, also depend on how close you have been to your Heavenly Father, and how well you understand him.

It is one thing to know God for yourself. It is another to be able to talk about him to others, and help them. It would be wonderful for you, and it would save many another soul if, through study and prayer, you could be so well informed that when somebody says, "Let's talk about God," you would not have to hand out stones, instead of the Bread of Life.

If you know people only as casual acquaintances, they may speak lightly and carelessly of many things. This is a mask to conceal deeper thoughts and feelings. They don't spread the plans of the inward citadel of life out for the world to see. Some simply avoid thinking very much of things that most deeply concern them. But on occasion and under necessity nearly all people have serious thoughts about life and eternity. They need to think of such things even if they do not talk of them.

L. J. L.

Editorial

New Catechism Opposed

In the light of present attempts to revise catechisms, we wonder how "wrong" Joseph Smith was about creeds in general. From recent press accounts of the general conference of the Presbyterians recently held at Grand Rapids, we cull the following: In complete unity on the budget, the delegates went through a "stormy period" in discussing a revision of their catechism.

A national "poll of the presbyteries defeated a proposal to ordain women by a close vote, without any flurry of feeling"; but when an attempt was made to "streamline" their catechism, the commissioners, it is reported, "broke out in shouts, boos, and applause." The proposed amendment was to the effect that "civil laws should be obeyed when they are in accordance with divine will."

A second fight took place when Dr. Clarence E. Macartney, pastor of First Church in Pittsburgh, took issue with questions centering around the theory there were three branches of "The Holy Catholic Church": Eastern Orthodox, Roman Catholic, and Protestant.

Dr. Macartney, moderator of the 1924 assembly, following his nomination by William Jennings Bryan, held Presbyterians historically adhere to the idea of a "universal, visible Christian church, consisting of all those who profess the true religion."

Saying he did not imply Roman Catholics were not part of "The visible church," he did declare the proposed revision would constitute "a wholesale endorsement of Roman Catholics with the Greek church thrown in for good measure."

ISRAEL A. SMITH.

Across the Desk

We quote from Statistician C. L. Olson's report on baptisms, dated July 25:

The total baptisms reported for the month of June of this year numbered 419, which, however, is about twelve per cent under the average for June for the past ten years. Nevertheless, there is an encouraging sign in that the total baptisms for the first six months of this year amount to 82 more than the same period in 1946. . . . It would appear that the downward trend, which started in 1940 and 1941, reached its lowest point during the last year of the war, may now have changed to an upward trend. In other words, the year 1946 was substantially better than the year 1945, and it would appear that the year 1947 may show a further continued improvement.

During the month of June the outstanding branches outside of Independence and stakes were Council Bluffs, Iowa, with twenty-nine baptisms; Long Beach, California, with fifteen baptisms; and Des Moines, Iowa, with eleven baptisms.

ISRAEL A. SMITH.

Standard rates only now for *Herald* subscriptions. See page 2. Special rates for nonmembers and servicemen discontinued August 1.

Blue Pencil Notes

Deacon Goodentart says: "If you really think that you are captain of your own soul, try to relax in the dentist's chair."

OLD HABITS OF THE MISSOURI RIVER

During the recent spring season, the Mississippi and Missouri Rivers made front page news day after day. *Newsweek* reported: "For forty days and forty nights the Mississippi and its tributaries have roared with anger . . . All through June the Missouri has been at flood stage." The Mississippi was at its highest crest in 103 years, and the Missouri broke a lot of records.

Reading back into the early history of the church, we discover that our early pioneers to Missouri found this habit of the "Big Muddy" already well established. In the *Story of the Church* recounting events in Independence and vicinity in 1831, Inez Smith Davis quotes from T. G. Omstot in *Pioneers of Mason and Menard*, who reported that the flood waters on the Missouri were "higher than they had been since Noah's flood." This paragraph is inserted from *The Story of the Church* describing the experiences of those Saints that season:

In the meantime the little group left alone in the 'wilderness' were trying faithfully to adapt themselves to pioneer life. They found much different conditions than they had in their home in the East. The frequent arrival of the missionaries now created much diversion, but the summer of 1831 had been as unseasonal as the winter of 1830. Dark, cold, and stormy from the time spring opened with waters "higher than they had been since Noah's flood," the summer had been one succession of floods and disasters until the people were afraid to venture on the water. The scientific papers of the Smithsonian Institute show torrential rains that summer such as were known only in the tropics. At last in August there came a "killing frost," nipping the

corn so severely that it did not fully mature. Only a few grains were ripe enough for seed, so that seed for the following year's spring planting was scarce and very expensive. Many of the vegetables counted upon for winter stores failed, so the gathering Saints, who had no crops, found supplies hard to obtain as the season advanced. Deer and wild game still abounded, however, so there was no danger of actual starvation.—Page 81.

The destruction wrought by the floods of 1947, naturally, was far greater than in 1831. There is so much more to be destroyed now. *Newsweek* reported 35,000 persons driven from their homes, thousands of acres of priceless, corn-belt soil inundated, and the immediate loss running well into millions of dollars. The long-time loss is much greater. Enough valuable topsoil to make thousands of acres of farm land was washed away and went down the river, reminding us of the Biblical statement, "Whose land the rivers have spoiled." This could not have happened in 1831. Nature had taken care of that. In wooded areas, the soil was held down by a blanket of decayed leaves and a tangle of tree roots. The prairies were carpeted with the toughest conceivable wild prairie sod. I know by experience that it required three or four horses and a very special and very sharp type of ploughshare to cut through that sod and turn it over. Nature had her own program of soil conservation. Today, with the soil broken up for cultivation, it is very easily washed away. Flood prevention and soil conservation are among our greatest national problems. We developed those problems since we took the land from the Indians. It boils down to this: How can we have our corn and wheat and keep our soil?

ELBERT A. SMITH

Note of Thanks

We wish to express our appreciation for the prayers and good wishes extended by so many of the Saints during Sister Gleazer's recent illness. We believe they contributed greatly to her recovery.

APOSTLE E. J. GLEAZER.

"Gather My Saints Together Unto Me"

Sermon By Bishop G. L. DeLapp

(Reported by Rosamond Sherman and Gladys Gould, June 29, 1947)

The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof.

Out of Zion, the perfection of beauty, God hath shined.

Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him.

He shall call to the heavens from above, and to the earth, that he may judge his people.

Gather my saints together unto me; those that have made a covenant with me by sacrifice.

And the heavens shall declare his righteousness; for God is judge himself.—Psalm 50: 1-6.

THERE IS ALWAYS the possibility that when one administers certain aspects of the work of the church, there is apt to be an over-emphasis in his pulpit ministry on those things which pertain to his particular responsibility. That may be true with me.

I wish to talk about the gathering. I make no apology for this discussion because consistently, day after day, hour after hour, there come to the desks of the members of the Presiding Bishopric letters having to do with certain questions affecting the relationship of the individual outside of Independence to the general program of the church, and, also, in respect to the question as to whether or not he should leave the branch or the district in which he lives and respond to the call of the gathering.

Because these problems are current, and because there is within our philosophy that which indicates that every individual has some sense of responsibility in respect to this great movement, I wish to present this discussion now.

The idea of the gathering together of those believing in God has been implanted in the minds of men al-

most from the beginning of time, from the beginning of those relationships between God and men. It is of this principle that the Psalmist wrote as just quoted; Isaiah referred to it in chapter 43, verses 4 to 9:

Since thou wast precious in my sight, thou hast been honorable, and I have loved thee; therefore will I give men for thee, and people for thy life.

Fear not; for I am with thee; I will bring thy seed from the east, and gather thee from the west;

I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth;

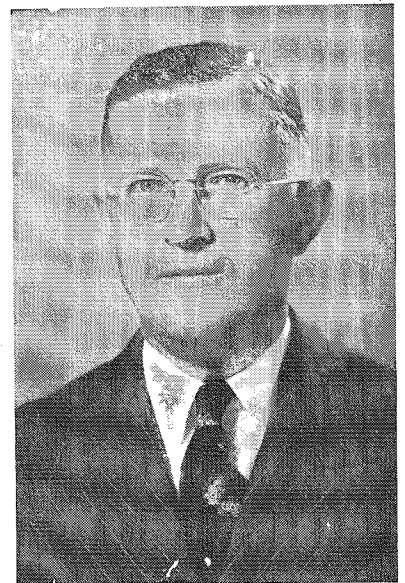
Even every one that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him.

Bring forth the blind people that have eyes, and the deaf that have ears.

Let all the nations be gathered together, and let the people be assembled; who among them can declare this, and show us former things? Let them bring forth their witnesses, that they may be justified; or let them hear, and say, It is truth.

As I have stated, there is inherent in the philosophy of the Restoration Movement, the belief that the gathering is a part of the divine plan for men. We find this set forth in the revelations which have been received by this church, as a divine principle, but it is also pointed out that its fruition can come only through the process of consecration. This we find pointed out and emphasized in Doctrine and Covenants 100: 6:

Let no man be afraid to lay down his life for my sake; for whoso layeth down his life for my sake, shall find it again. And whoso is not willing to lay down



his life for my sake, is not my disciple. It is my will that my servant Sidney Rigdon shall lift up his voice in the congregations, in the eastern countries, in preparing the churches to keep the commandments which I have given unto them, concerning the restoration and redemption of Zion.

This prefaced the statement that it was the will of God that Parley P. Pratt and Lyman Wight should not return to the land of their brethren until they had obtained companies to go up unto the land of Zion, "by tens, or by twenties, or by fifties, or by an hundred, until they have obtained to the number of five hundred" in order to strengthen the body of the church to assist in the building of Zion.

THE PRINCIPLE OF the gathering, therefore, has been amply proved as essential to the establishment of Zion. In view of this it seems appropriate that we examine this principle in the light of present conditions. As we look about us in the world of today, we are inclined to raise certain questions.

People are asking these questions as they look abroad: "Will it be possible for the members of our church in foreign fields to gather to this country? What are the processes that the church is to follow in bringing about the gathering up of our

people from all over the world? What obstacles will we meet, and how will we overcome them?" Of the many questions that could be raised, there are three that I shall try to answer now:

1. What are the aims of the gathering?
2. What is the attitude or policy of the church in respect thereto? (And in using the term "the church," I am thinking of the attitude of those who are in positions of administrative responsibility.)
3. How is the gathering to be accomplished?

It must be recognized that one could spend hours in the discussion of any one of these three questions, but as they are all related, perhaps in the discussion we can cover some phases of them which will stimulate us to further consideration, not only of the problems of the church as a whole, not only in respect to how the church is to carry out this movement of the gathering, but how we may relate ourselves to it individually.

FIRST: "What are the aims of the gathering?" In a general sense, they have been defined as the building of a community of people with like ideals, with a similar concept of God and of his Son, Jesus Christ, but with a theology supplemented by the development of business and economic relationships through which there is evidenced reasonable assurance of intent to observe the rule taught by Jesus Christ, the Son of God, when he said, "As ye would that men should do to you, do ye also to them likewise." This is even more clearly defined in a revelation which we find given in Doctrine and Covenants 36: 2, "The Lord called his people Zion because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them."

We have thought of Zion as a Christian way of life. Brother Lea

in his sermon at the Stone Church emphasized that the great objective is to develop a community which will give expression to the Christian way of life. I think the definition which I have given indicates the fact that there can be no expression of the Christian way of life unless there is belief in a theology—in a doctrine—which is supplemented by some phase of organization having to do with our economic and our business affairs, and that those relationships shall be established between men which will eventually result in that condition described in the revelation given defining Zion.

Zion does not necessarily mean a segregation of individuals into a community living separate and apart from others of the world, but it does suggest rather definitely that communities shall be built in which there are sufficient numbers who believe in this way of life that their influence shall dominate every activity of that community. There must be, in fact, a majority of that kind of people in such a community if it is to exemplify the Zionite ideals in which we believe as a church.

This last statement does not suggest, either, that it is not the responsibility of this church to build a community wherein shall be found an example of a spiritual and economic life blended to such a point that there shall be harmony and good will expressed in our everyday relationships with one another. Zion cannot be established—that type of a community life cannot take place or be developed—except where there is a gathering of people who are of like minds and have similar ideas, who believe in God and in his Son, Jesus Christ, and are willing to work and associate themselves together in a fraternity and fellowship of life through which may be given expression in everyday relationships of good will one toward another.

These general aims call for the preparation or the laying of a foundation upon which such a community can be built. In the economic sense, this calls for the acquisition of

land areas, the development of economic resources, the training and utilization of skilled workmen, and the development of trained management. In the spiritual sense, it calls for consecration, for those who are to assist in building should gather in the spirit of sacrifice. There is also need for adequate church buildings which can be provided only as members respond in supplying resources by contributing according to their ability. Spiritual growth is also dependent upon consecrated leaders.

All of the foregoing is basic to the gathering. These are, in fact, the general aims of the gathering—the gathering of God's people, organized in their economic and spiritual life, living together in a community where they shall have the spirit to give expression to such good fellowship and fraternity.

IN ANSWER to the question, "What is the attitude or the policy of the church in respect to the gathering?" I think perhaps the best way to explain the position of the church is to call attention to a statement made by the late President Frederick M. Smith, as published in the *Saints' Herald* of October 23, 1943:

With the church debt liquidated, there has been in general among the membership a rather rapidly growing inclination to look to our goals. As one result of this there has been a re-arousing of the always present interest in the gathering of the saints into the "regions round-about." This is a part of the establishment of Zion.

In addition to this statement, let me call attention to that portion of the report made by our present First Presidency to the last General Conference, when reference was made to the gathering under Point 3 of the program:

Advance the gathering with vigor, while yet doing our utmost to retain in points distant from Independence those ministers and members whose services are necessary in the development of those centers.

The gathering has been taught (and the policies relating to it have

been quite consistently similar) by all the Presiding Bishoprics of the church, and the procedures have been, for the most part, similar. Perhaps, over the period of years, there has been some refining in some of the procedures and policies reflecting the relationships of the individual members of the church in respect to the gathering, but insofar as general purpose and intent is concerned, and consideration of the gathering as a divine movement, there has been no drawing away on the part of any of the administrative officers of the church at any time. Today there is the declaration that we have made from the pulpit from time to time that the gathering is a part of the divine movement of God's church among his people. So there is this degree of unanimity in the attitude of the general church officials, both past and present; and as we look to the future, we see no reason whatsoever, despite conditions throughout the entire world, that there shall be any drawing away from this major emphasis, nor from this movement of the gathering of God's people.

I trust that this explanation will cover briefly, but nevertheless clearly, the position of the general administrative officers of the church relative to the need for the gathering of God's people from all quarters of the earth.

THE THIRD question is, "How is the gathering to be accomplished?" In this realm of our thinking there may be some lack of unity because there are those in the church today who emphasize the need for the gathering without explanation, without analytical study, or due consideration of the responsibility of the individual, first to the church, secondly to himself, and thirdly to the movement of the gathering. But I believe that even in recent years this lack of unity in respect to procedure to be followed has largely been eliminated, and today the councils of the church are in agreement in respect to the policies which are to be followed in the movement of individuals, families, and groups from

other areas into the central place.

I want to emphasize that there is great need for consideration of the development of nuclei in various centers throughout the world. Shortly after the Conference it was my privilege to travel in some seven of the nine districts under the supervision of Apostle Jensen. This took me into Canada and Ohio, contacting thousands of people. Many of our people are thinking of their responsibility to the church. Should they leave their branch? Should they leave their district and move to Independence or to one of the supporting stakes?

It was necessary for us from time to time to emphasize this one fact—that there are certain responsibilities that we have as a church to people everywhere. We owe something to people throughout the entire world who have not heard the gospel message and who have not known of the existence of a church like ours that holds a social philosophy such as we have. As long as there are these untold millions of people throughout the world who have not heard or known or come in contact with the gospel message, it continues to be the responsibility of the church to establish itself in every metropolitan center in the United States and Canada, and in every large metropolitan area in foreign fields, that we may reach out through the entire world, preaching and teaching the gospel of Jesus Christ. And in that preaching and teaching may be found those who through the selective process may be asked or encouraged to move to these central areas, to where they can make a contribution to the community which we think of as Zion.

It is essential that, as one of the first steps in our policy, we not only maintain those branches in outlying centers and in countries abroad, but that we develop new nuclei around which we can build and through which we can disseminate information relating to the gospel of Jesus Christ. The doctrine and philosophy of the church can be taught to individuals interested, in such centers,

and information can be disseminated to stimulate interest in others.

OUR DOCTRINE has been defined, our *Epitome of Faith* agreed upon, but our philosophy has been in the process of growth. We have nevertheless achieved a philosophy of life, and by philosophy I mean a systematic body of general concepts which from experience we have developed to some degree until there are implications of the fact that they may be applied to life as we find it. Among these general principles may be considered belief in stewardship, man's responsibility to God to be expressed through the consecration of all the resources he possesses, recognition of the ownership of God, and of men's responsibility one to another. We have also developed as a part of our philosophy the idea that there must be competence on the part of individuals, that God-given talents are to be developed and utilized in the service and interest not only of self, but of men everywhere, and to be consecrated and dedicated to the great and eternal purposes of God, and to the establishment of his kingdom here upon the earth.

In other words, we have developed a philosophy of Zion, and we believe that philosophy—if it is to stand the test today—must have some practical application, as there must be evidence of the practical possibilities within a movement if it is to attract the attention of intelligent men and women everywhere throughout the world.

If we are correct in asserting the need for the establishment of branches and missions throughout the world, it necessarily follows that our missionary endeavors must be given major emphasis, and that the gathering can proceed in about the proportion that we establish such centers. In those centers we must train men and women in a way of life which will materialize in a fuller expression in a gathered condition. If our organization is to have influence

(Continued on page 26.)

An Inquiry Into Facts

By Israel A. Smith

THE CHURCH OF JESUS CHRIST of Latter Day Saints was organized at Fayette, New York, on April 6, 1830, by Joseph Smith and others. He was selected to be its head and served as its president until his death on June 27, 1844. Controversy among the members as to procedure and other questions broke the church into several separate groups, each claiming to be the rightful and lawful successor to, or continuation of the original church. Of these there still exist two major and some three minor groups. My purpose is to consider briefly and conclusively the question of lawful succession as related to the major organizations, which are the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at Independence, Missouri, and the Church of Jesus Christ of Latter-day Saints, with headquarters at Salt Lake City, Utah, commonly called the Mormons.*

The courts of the United States, federal and state, have followed the decisions of the English courts in litigation wherein factions set up conflicting claims as to succession to a parent church. The rule has been long recognized and is, therefore, fully established, and it is as follows: That organization among members of the original body, regardless of its numbers, which adheres to the practice, tenets, and doctrines of the original church will be held to be the lawful successor. This rule, then, should and, in fact, does simplify our task, and it remains for us to determine which of these organizations, if either, has abandoned original beliefs or has adopted other tenets that are either adverse or inconsistent with them.

RULE ESTABLISHED

It is of vital importance to know the method by which the church originally adopted its code of doctrines and tenets:

Five years after it was organized, on August 17, 1835, a General Assembly of the church convened at Kirtland, Ohio, for the express purpose of considering the report of a committee appointed to select the revelations to constitute the doctrine and covenants of the church. The proceedings of this authoritative body were published in an official book of the church, called the Doctrine and Covenants, published first in 1835, which proceedings have been included in every edition of that book (of both the Reorganized and the Mormon churches), so there is and can be no dispute as to the

*The Reorganized Church has never approved the appellation "Mormon" as belonging to it.

facts relating to what was done by that General Assembly.

The record shows that each section was adopted by the unanimous vote of each and every quorum constituting the General Assembly, and then by the unanimous vote of the entire assembly. This procedure then fixed and forever established the rule by which the tenets and doctrines of the church could be approved, modified or changed: They could not be approved, modified, or changed except by action of a General Assembly or a General Conference (of equal authority in legislative matters).

OUR CLAIMS

We allege (and no claim has ever been made to the contrary) that the Reorganized Church has adhered and does now give its allegiance to the doctrines and beliefs of the church adopted on August 17, 1835, and to no doctrine or tenet or belief in any sense contrary to or inconsistent with them. We stand ready to defend our organization against the claims of any who challenge this statement.

We charge, however, that the Mormon church does now and for many years has given approval to doctrines and practices which were never the doctrines or practices of the church during the lifetime of Joseph Smith, but expressly and indisputably contrary to and inconsistent with them. If we can support this claim, then it is obvious that the Mormon church was and is a departure and therefore is an apostate body.

While there are in fact a number of innovations advocated by the Mormon Church from 1844 on, I shall deal with but two of them.

INDICTMENT NUMBER 1

The Mormon Church openly practiced polygamy or plural wifery as a *religious principle or doctrine* for many years. This doctrine and practice was predicated on a document which they allege came from Joseph Smith, prophet and founder of Latter Day Saintism. This claim, made public for the first time many years after his death, was immediately challenged and denied by many of his associates and by his family, so it has always been a controverted matter.

While our position has never changed, and we still deny Joseph Smith was responsible for either the doctrine or practice of polygamy or that he was a polygamist, and have always demanded proof

by competent evidence, and are always willing to resist such claim whenever or wherever made, yet, for the purpose of this inquiry, Mormon claims about plural marriage and its inception are wholly immaterial and irrelevant unless they can and do show that the church during the lifetime and leadership of Joseph Smith, by action of a General Conference or a General Assembly, approved and adopted as a doctrine the principle of polygamy. THIS WAS NEVER DONE, and that fact was obviously confessed and admitted by the proceedings of a Special Conference of the Mormons at Salt Lake City, Utah, held on August 29, 1852, when their then leader, Brigham Young, "proclaimed" the new principle and declared it was well known what his people had been doing in a "social way." Even then no effort was made to approve, neither was any motion to approve offered, asked for or invited.*

NO ACTION WAS TAKEN.

That plural marriage was a departure, a heresy, is conclusively proved by the fact that the same General Assembly which met on August 17, 1835, unanimously approved the following resolution:

Inasmuch as this Church of Christ has been reproached with the crime of fornication, and polygamy; we declare that we believe that one man should have one wife; and one woman but one husband, except in case of death, when either is at liberty to marry again.—Doctrine and Covenants 111: 4.

In the light of these incontrovertible facts, how can the Mormon Church escape the charge made years ago and restated again that polygamy was *not* a doctrine of the original church? Its practice by them as a *doctrine of belief* was an *undeniable apostasy*.

INDICTMENT NUMBER 2

The Mormons believe in a plurality of Gods; they not only believe it, but they ardently advocate it as a principle or doctrine. This none will deny.

We charge that such a belief or doctrine is contrary to the beliefs and tenets of the church during the leadership of Joseph Smith and therefore is an apostasy.

The first statement of the Epitome of Faith prepared and published by Joseph Smith in 1842 contained the following:

We believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost.

Like polygamy, this strange doctrine—strange because new, to say nothing of its similarity to the beliefs of heathen peoples—is premised on documents attributed to Joseph Smith, denied by many, *but in any event of doubtful authenticity*.

We consider them but briefly, in fact,

*The dilemma would have been aggravated had this conference been asked to vote on it. The implications would have been obvious.

casually, and that for their historical aspects only.

First, a translation (correct, or not, I do not know) by Joseph Smith of what he said was a "purported" document, which appeared from its language to have been written by Abraham, deposited with a mummy in Egypt and brought with the mummy to this country. The whole story is fantastic, to say the least, but there are certain facts which to us are convincing is not indeed conclusive on vital questions involved.

In the first place, when Joseph Smith published it, he was the sole "editor and proprietor" of the *Times and Seasons*, official church paper at Nauvoo, Illinois.

1. He did not allege the document was in fact a writing by Abraham.

2. He did not allege it contained anything relating to church doctrine or that it was a change of doctrine (as it certainly was, if the Mormons are correct in their interpretation of it*).

3. Strange to relate, he did not even say *he* had translated the document.

But outside and beyond all this, the fact that speaks so loudly and *conclusively* is that this doctrine or the document on which it is based was *never presented* to any General Conference or General Assembly of the church for adoption or approval.

If Joseph Smith recognized anything in it as intended for doctrine, he owed a duty to say so when he published it; but he did not do so. There was no other publication of it by him. Seven years after his death, it was published in Liverpool, England.

This new and strange doctrine is premised also—in part at least—on a sermon alleged to have been given by Joseph Smith on April 7, 1844, at the funeral of a church member by the name of King Follet. No reliable or authentic report of this sermon was made. Years later it was published as a "hearsay" document made up by some four men who had taken notes in longhand, not one of them being a stenographer.

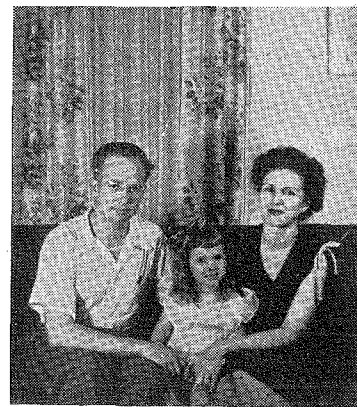
Besides this, the General Conference was in session at the time, and Joseph Smith would undoubtedly have presented anything in the way of doctrine, new or modified, to the Conference for its approval. We have a right to assume he would have done so. If a change of doctrine, he certainly should have done so.

CONCLUSION

For these reasons we hold the Mormon Church to be in apostasy from the original Latter Day Saint faith. If it is, neither in law nor logic could it possibly be considered the true church in succession to the one organized by Joseph Smith.

*Joseph F. Smith, Jr., Mormon Historian, in a baccalaureate address within recent weeks, advocated the principle as distinctively Latter Day Saint doctrine.

MRS. MISSIONARY LOOKS AHEAD



THE JOHNSONS—GLEN, ALICE, AND DAUGHTER, GLENDA FERN.

One of the happiest moments of our life as a missionary family was this April when we were asked to accept an appointment to Great Britain. My husband and I had been striving to fit ourselves educationally and spiritually in order to best serve our Master and the church. This appointment overseas gave us the feeling that perhaps our efforts were acceptable, and we would be given the chance to tell the story of the Restoration to others who may not have had the opportunity to hear it.

We partially understand the hardships our service may involve, but I am sure the work will be so rewarding spiritually that it will make up for whatever physical comforts we may have to give up. We do not feel we will be making a sacrifice. This is another assignment in our appointments through life. Such has been our experience in the past that we place our lives in the care of our Master and have faith that he will take care not only of our own immediate family but all of our missionaries in their efforts to serve.

My earliest recollections are of life in Australia where my father was missionary, then Hawaii for a few years, and different sections of the United States. This background gives me a slight indication of what we are to experience. I hope I will be as helpful a missionary's wife as mother was. It seems to me she could do anything. I know I fall short in many respects, but I am more than willing to try. I hope the Saints overseas will bear with me.

Glen and I feel a thrill of pleasure at our chance to prove "I'll go where you want me to go, dear Lord." Glenda Fern is a part of this, too. She talks constantly about going to England. Every morning we hear this question, "Is today the day we go to England?"

We certainly appreciate the Zion's League goal for the year—we still feel that we are a part of the organization. We're sure the work the League is doing here is a big step forward in tying the young people in with the vital work of the church.

—Mrs. Glen H. Johnson

MISSIONS ABROAD

Servant of the Republic

BY MAY ELLIOTT

A drama of destiny, played in the presence of eternity, with characters living and dead, great and obscure, examining a man's responsibility to his God, and to his people

(Beat of the drums heard in marching cadence.)

Senator (reading letter): "And I feel that I cannot again run for office. I trust that you will take this letter as a complete, absolute, and irrevocable refusal to allow my name to be submitted." There. That should be satisfactory.

Spirit of Statesmanship: It is not satisfactory to me.

Senator (registering surprise in voice): Who are you?

Spirit of Statesmanship: I am the spirit of statesmanship. I am very old and sometimes have almost died; but in 1776 I was born anew. Listen.

(Beat of drums again, dying away as voice begins.)

Voice from Past: We hold these truths to be self-evident; that all men are created equal.

Patrick Henry: I know not what course others may take, but as for me, give me liberty or give me death.

Senator: I know all those things. I used to be thrilled with the idea of serving my country. That is why I consented to leave my thriving business and go to Washington six years ago. Six years of striving. Six years of running small errands for my constituents. Six years of trying to find time to study deeply into public needs. Six years of trying to make right choices in voting upon issues affecting the lives of people at home and abroad. Six years of being misunderstood, misquoted, and often unappreciated. Six years of agony.

Spirit of Statesmanship: And six years of being a statesman instead of a cheap politician. Look. Yonder is a woman who voted for you. Let her speak.

Woman Voter: I voted for you, Senator, because I thought you were a man of understanding and ability. I felt that you were honest and that I could trust you. I have a little boy at home, Senator. His father lies under a white cross in an island of the Pacific. Sir, I want what he died for to live on. I want life for my little boy—not death in another war. I voted for you because I thought you were strong enough to help put the world to rights.

Senator (in tired voice): But I am not strong. Honest, yes—and I hope I have a little understanding. But the situation is hopeless.

Spirit of Statesmanship: Listen. (Beat of drums, dying away in a moment.)

Abraham Lincoln: A nation cannot exist half slave and half free. (Beat of drums.) And government of the people, by the people, and for the people shall not perish from the earth.

Senator (in impatient tone): I know. I know. But times are difficult now. Never before have selfish interests been so brazen. Pressure groups—ever hear of them?

Spirit of Statesmanship: And never before has the country been in such need of honest men to guard its ideals.

Senator: Ideals that languish and almost die.

Spirit of Statesmanship: Ideals that grow. That are still growing. When ideals grow there is friction and conflict. It is inevitable. When our forefathers spoke of men being free and equal, they did not vision the ideal in its wholeness. They wanted freedom for themselves, the while some of them owned, without thought, slaves and indentured servants. A man who hadn't a specified amount of money or property could not vote. But the idea, once crystalized into words, grew in meaning. (Rhythm of drum.) Listen to voices from the past.

Voices from the Past: All men are created equal. (Drums.) Liberty or death. (Drums.) Slavery must go. (Drums.) There must be decent wages and working hours for men and women. (Drums.) I call for a law banning child labor. (Drums.) We must improve our schools. (Drums.) We need public health nurses. (Drums.) We must fight to make the world safe for Democracy. (Drums.) I am my brother's keeper—he must not starve. (Drums.) United Nations—one world. (Drums beat in slightly quickened tempo for seconds longer.)

Statesmanship: See how the ideal, once expressed, expands and grows? Now it has encircled the world. Why, even little children of the very poor in countries far across the sea look to us. What do you see now?

Senator: Two small children, dressed

in queer clothing, and they look hungry and tired.

Statesmanship: They have no home. And they *are* tired and hungry. They are victims of old world greed and oppression where men who could be statesmen are engrossed in their own concerns, leaving their lands to tyranny or chaos. But listen.

Little Boy: Let us walk father, little sister. Maybe *somebody* will ask us in and give us bread and a place to sleep.

Little Girl: But I'm so tired. (Whimpers.) I want my mother. I know she's dead, but I want her. And I'm hungry.

Little Boy (stoutly): Don't cry; we'll find food, and by and by we'll somehow get to America. And I can work there and give you all the potatoes and turnips and bread you can eat—and even milk.

Little Girl: Milk? What's that?

Little Boy: I forgot, you never tasted milk. It's the best stuff you ever drank. There's lots of it in America. (Voice trails off.)

Senator: That's just it. They think we're wonderful and they come here, thousands of them, and find there is a struggle for a living here, too. They find the streets are not paved with gold. They find wickedness and corruption among government officials. They find—

Statesmanship: They find many other things, too. Let me show you something else. Look yonder. What do you see?

Senator: I see what looks to be a poorly furnished living room in some foreign quarter of a large city. I can see streetcars and busses passing the window. I see a woman who looks not old, not young, but somehow lacking in personality—a vacant expression on her face. She rocks to and fro in her chair, now and then starting up in fear. I see another woman working busily at some household task. She sings little snatches of song, but her face is grim. Now a young man comes in. He seems very proud of something. Ah, now he goes to the table in the center of the room and places some money on it—a little pile of bills.

Young Man: Look, Mother—a raise. Now I make forty dollars every week.

Mother (wonder in her voice): Forty dollars. Now we can save a little.

Young Man: Yes, and before long I start in my own business. And here I do not have to make shoes just because my father made shoes and his father and grandfather also made shoes. I am free to do as I like.

Mother (with a sigh): But you *wanted* to be a doctor.

Young Man: And I *will* be a doctor—in time.

Mother (bitterly): In time. Yes—you are free—free to work like slave all day, to study like slave all night—if I had the President here, I tell him what I think. *Just what I think—*

As Sounding Brass

By M. J. Crowley

Woman (who has been rocking, with a scream): No—oh, no—do not talk so. There are people listening, always listening—

Young Man (gently): You keep forgetting Aunt Trina, that you are in America. In America we can talk as we like and say what we want.

Aunt Trina (hysterically): I knew it, I knew it, police, police—

(Enter policeman carrying little girl. He is followed by a public health nurse.)

Policeman: Good day to you. This little girls says she lives here.

Aunt Trina: Oh, please, sir, my sister talks too much but she means no harm. Do not take her away, sir, I beg you—she wouldn't hurt the president, sir.

Policeman (puzzled): What's she talking about?

Mother (in alarmed tone): What's wrong with my little girl? Why are you carrying her? What happened?

Nurse: Do not be alarmed. I am sure she is not hurt seriously. There was a car accident on the next street where the children play a great deal. Your little daughter was thrown to the ground and scratched up a bit, but I think she is more frightened than hurt. But you might bring her to the clinic tomorrow and let the doctor check on it.

Aunt Trina: She is really a very good woman, sir, and very patriotic, but she gets tired and says things that sound bad. But she means nothing by it. Please don't take her away.

Policeman: My good woman, I've no intention of taking anyone away.

Young Man: Don't let her annoy you, sir. She was very sick after we got her here in America, and her memory was affected. Sometimes she thinks she is back in the old country.

Policeman: Oh, I see.

Mother: She and I were daughters of a physician in Germany. We were well-educated and married well. My husband did not like Hitler from the very first, and he brought us over here before the war. Her husband opposed Hitler, but he stayed on. The Gestapo got him. Her oldest boy was killed in the war. A bombing raid killed the rest of her children. We sent for her and managed to bring her here a few weeks ago. Then came her illness—and now (Bitterly.) she doesn't remember whether she's here or there.

Nurse: Bring her with you when you come to the clinic tomorrow. We have a fine nerve specialist there. He may be able to help her.

Mother: Thank you, thank you.

Policeman: I must go. After this, little girl, watch out for the cars.

Young Man: Mother, I went to the courthouse today. The boss is very kind; he let me have two hours.

Mother: And you are now a citizen?

Oh, I am glad! This country may have its faults, but it's the best on God's earth.

Young Man: No, Mother, I did not pass the test.

Mother: Not pass! Why, you knew it all—could quote it all from memory.

Young Man: That is what the judge said, Mother. He said I had concentrated on remembering the words, and now he wants me to study their meaning—especially the Bill of Rights. And he is right. Mother, he said that when we have rights, we also have responsibility and a good citizen must understand that. I studied the meanings of these rights on the way home: Freedom of speech, freedom of assembly, freedom of religion, right of trial by jury, right to go into our homes and feel secure—no one can come in and search you without plenty of legal reason, and they can't take away your property. They can't torture you or inflict unusual punishments on you, even if you're a criminal. I watched the faces of the others at the courthouse today, Mother, and I saw the hope shining in their eyes. People of many nations were there and of all shades of color. A brown Hindu sat beside a pale-faced Catholic nun. I watched them as they took the oath of allegiance. It was solemn—like being in a wonderful church.

Mother: Yes, America is the world's hope—the only hope. I know it, too. We must know our rights and our responsibilities. Then we will know how to vote and how to talk and keep our freedom. Then we can help give hope to the world.

Young Man: That's the word, the good word, Mother—*hope*. It is what I have in my heart and why I do not get sad when things are hard. What are difficulties? I am young, I am strong, and I am free.

(Beat of drums as they retire and senator and spirit of statesmanship step forward.)

Statesmanship: Well, Senator—how about it? Have you no hope? Have you no freedom? Have you no responsibility?

Senator (greatly moved): Spirit, I thank you. You have given me back my better self—take this letter. I will submit to the desires of the people. I will serve to the best of my ability as long as they wish me to. I feel—I feel as if I had been on a real journey into foreign lands—makes me think of a poem I learned in school long ago—

Statesmanship: Quote it, Senator, quote it. It is good for us to express our better feelings sometimes.

Senator:
Breathes there a man with soul so dead
Who never to himself hath said:
"This is my own—my native land"?
Whose heart hath ne'er within him
burned,
As home his footsteps he hath turned,

I WONDER if we are fully conscious of present conditions, politically, morally, and economically. The world has leaned heavily on scholastic training to bring about a state of Utopia. That this can be brought to pass is a fallacy, and the proof of it lies in the fact that men in high places and of good repute are deeply concerned about the future. If man's mind is growing more keen and much more alive because it is motivated by the desire for material progress or worldly gain, then, by the same token, the heart of man, from which springs the issues of life and the directive force of the universe, is lagging behind because of lack of spiritual desires and a deep conviction relative to the purposes of God in man.

"Man was created that he might have joy," and joy is not a product of the mind. That man's progress and growth might be properly balanced to reach the stature of a man in Christ Jesus, it is absolutely essential that the directive force on those dominant desires in life be endowed with the vision which floods the soul revealing the glory of God and bringing an unmistakable conviction that through him and him alone comes security from the ills of mankind. "That man's inhumanity to man" might become a relic of the past, it is fundamental that brotherly love be preached and practiced. This is the task of the ministers of Christ through the gospel.

But there is more to it than that; the gospel came not in word only but in power and much assurance. If we have nothing to present to the world but the word, then we may as well close up shop because we are just another church adding to the theological confusion and worldly chaos. Men's hearts are failing them because of a cramped horizon. Within the bounds of that horizon there is no assurance or manifestation of spiritual power. The church must lift that horizon by creating within the souls of men a vision that transcends all worldly desires in bringing the love of God into everyday living.

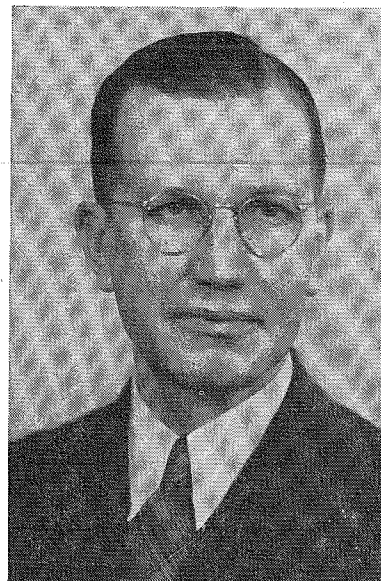
It matters not how erudite we may become, we are as sounding brass or a tinkling cymbal in a world gone mad unless we have the Spirit of God to demonstrate with power the truth that Jesus is the Christ—the only Saviour of the world.

From wandering on a foreign strand?

(As quotation draws to close, quartet begins softly to sing "The Star-Spangled Banner.")

Roy A. Cheville

A brief biography of Dr. Cheville, the personal friend of thousands of young people during a lengthening span of years in service at Graceland College. This sketch was prepared for the Fiftieth Anniversary of Graceland, which was celebrated in 1945.



It is impossible to judge accurately the influence Roy Cheville has had on Graceland College. Since he came to the college faculty in 1923, he has exerted great influence in the lives of individual students. Hundreds think of him as the one who guided them to an understanding of their church, and he—more than any other person—represents “religion” and “the church” at Graceland. “He didn’t tell me what to do, but he helped me to decide for myself,” is the expression of many young people who, when puzzled, disillusioned, or awakened by a little learning, dropped in to “have a talk” with Cheville.

Roy Arthur Cheville, son of George and Charlotte Bachou Cheville, was born on a farm near Maxwell, Iowa, October 2, 1897. His mother was born in Yorkshire, England, and his father near Guelph, Ontario. They made their home in Rhodes, Iowa, in 1911. Before this, Roy attended rural school.

He has not only talked about the church and its message, but his life is a living testimony of the power of the gospel of Christ, for from the time Roy Cheville joined the church, it has been the central force in his life, giving purpose and unifying all the other many activities. Most Gracelanders are familiar with the story of the Latter Day Saint series of meetings held in the Rhodes town hall in 1914. Roy and his sister were invited to help with the music. At the close of the series, both were baptized on January 14, 1914, in a little pond from which a large block of ice had been sawed to provide a baptismal font. He became an active member of the small local group, and in 1915 was ordained a deacon.

Next followed a long period of training, beginning at Drake University, then Iowa State Teacher’s College, Graceland, and the University of Chicago. College life was broken by periods of school-teaching, first in a rural school and then in a small town school in northern Iowa. During this time he was also active in the church, serving as a deacon for two years, a priest for one year, and then as an elder. For a time he served as pastor of the

branch at Nevada, Iowa.

In response to his desire to serve the church, Roy enrolled in Graceland College in the first class in religious education. He was twenty-one years old. His plans were to go to Norway as a missionary. Shortly after school began, a six weeks’ siege of typhoid fever effectively stopped his college life for that year, and he became a missionary in the Des Moines District. He was made counselor to the district president.

The next fall found him at Graceland again, this time majoring in Spanish. He planned to study in Spain or South America for at least two years after leaving Graceland, then to return to this country to teach Spanish to young missionaries. The church abandoned that plan of missionary attack, however, and before Roy left Graceland for the University of Chicago, President Briggs had asked him to prepare to return to the Graceland faculty. He received his Bachelor of Arts degree from Chicago in 1922, his Master of Arts in 1923, and as a result of summer schools his Bachelor of Divinity in 1925.

Mr. Cheville was the first member of the Reorganized Church to receive a degree in religion. His experience in the university has been unusual because there was no precedent in the church for him to follow. The subject of his Master’s thesis was, “The Function of Music in Religious Education.” When, after tedious years of delay because of the depression and home responsibilities, he resumed work toward his Doctor of Philosophy degree, he was granted the rare privilege of writing about his own church. This is a remarkable tribute to his open-mindedness and his mastery of the objective approach to research, even in an area which exerted the strongest emotional pulls. He received his doctor’s degree in the summer of 1943.

The routine life of the young professor was changed when a certain California co-ed enrolled at Graceland. Nell Weldon and Roy Cheville were engaged. It was their secret, but somehow it slipped. Roy’s club brothers in the Royal 13 cut two long poles, built a rather precarious throne draped with a club blanket, and

lay in ambush. As Roy left class that afternoon he was quickly surrounded, placed on the throne and hoisted to the shoulders of the enthusiastic students. Others had abducted Nell, and she was hoisted to a shaky position beside him where, to keep from falling, she had to cling to his embarrassingly public embrace. Then the parade started, picking up more students by the second, until the campus had been covered and classes for the afternoon hopelessly interrupted. Roy and Nell were married December 23, 1929—just a little early for a Christmas present. The Chevilles have two children, a son born in 1931 and a daughter born in 1937.

“I don’t see how Cheville keeps going at the pace he sets.” “I never knew a man who got as much work done as he does.” “He can do anything and do it well.” These are statements frequently uttered by the friends of Roy Cheville. In the winter months, students can look out of the windows of Marietta Hall as they sleepily shut off the alarm clock and see the light burning in Cheville’s office. “That’s when I get my work done,” he says, “when nobody is around to bother me.” And students on the way to breakfast look in his window and see him bent over his desk, preparing for the day’s classes, planning the student social program for the coming quarter, outlining the assembly program for the week, preparing for the student fellowship meeting Wednesday evening, writing a new quarterly for the general church, or answering a letter from a lonely, bewildered young person. He’s the busiest man on the campus. During the day, there is a constant stream of students trickling into his office. When he isn’t there, they poke their heads in the next door and ask, “Does Dr. Cheville have a class this hour? When will he be back?”

Students with romantic problems, students confused about life in general, student committees wanting help, students just wanting to talk, students of former years returning for a visit, and a dozen faculty committees conspire to prevent him from doing very much personal work during the day. In spite of all this, his work production schedule continues to amaze all who know him.

What are Cheville's contributions to Graceland? A partial list reveals his versatility at once. To most students he represents THE CHURCH at Graceland. Not only does he teach courses in religion, but the religious life of the students is under his guidance. Ever alert to changing conditions and student attitudes, he has gradually, over a period of years, evolved the most distinctive service in Graceland life—the student fellowship. This meeting, uniquely fitted to student needs, has the warmth and fervor of the old-fashioned prayer meeting from which it evolved, the sincerity and high ideals of youth, and the spirit of worship heightened by aesthetic appeals and meaningful symbols. It appeals to students because it frequently rises from the concerns of their immediate problems; it is educational; it answers their questions concerning the church and its philosophy; it is infinitely varied, providing intellectual stimulation and emotional warmth. The man who is almost singly responsible for these meetings is Roy Cheville. His concern for them is shown by his confession, "These meetings take a lot out of me. I spend literally hours getting ready for one."

As a teacher, Roy shows his interest in foreign languages. He has developed a strange sign language all his own, and unless he has a piece of chalk in his hand and a scrawl-and-diagram covered blackboard at his back, he isn't quite at home. His courses have been popular because students have a genuine desire to learn about religion. They find the vitality and application of the Chevillian teaching a welcome relief from adult sermons, and haphazard "Sunday school."

The social life on the campus also bears the stamp of Cheville's personality. Students soon discover that his spontaneous laughter makes any party more fun, and his reputation for originality makes him in constant demand to help plan social activities of all kinds. He never shows that he is bored. He has a boundless enthusiasm which overflows and sweeps others along with him. As director of student life at Graceland, all activities of the campus stem from his office. Recitals, concerts, lectures, banquets, parties—large and small—sports events, and commencement activities all find their way to the student activity calendar on his bulletin board. As sponsor of the student council, he guides that organization and

helps it plan policies and activities for the entire student body. Graceland wouldn't be quite the same without the group singing under his enthusiastic leadership. All sorts of songs from the most soulful of lyrics to the most ridiculous of ballads are in his repertoire. One moment he is stomping his feet and waving both arms like a cheer leader; the next he is gazing wistfully toward the heavens with an agonizing, sentimental, yearning expression on his face. Once he gets the crowd warmed up, they really sing. Many a student party would have dragged miserably on to boredom, but Roy, or "Unk," as he was known in earlier days, rescued it, spiced it up on the spur of the moment, and turned it to fun. His emphasis on adequate planning for everything has resulted in his being involved in almost all school social affairs, both student and faculty.

Another of Cheville's many accomplishments is writing. When he is planning a special service for the sacrament of the Lord's Supper, a Lamoni Reunion, or a Graceland Religious Emphasis Week, he spends long hours working on the needs to be met, the purpose, the theme. Then, very frequently, he catches up the central idea in a special hymn composed for the occasion. The best known of his hymns arose from his love for Graceland. When he joined the college staff there was no Alma Mater hymn adequately expressing the spirit of Graceland. Roy thought about this problem for a long time. Finally, as he sat in a Pullman car on the way to a summer session of the University of California, he gathered his thoughts of Graceland, past, present, and future, and sketched the skeleton of a poem. One evening later on while at Berkeley, he took his sketch of lines and went up the hills just back of the campus. Stretched out under the eucalyptus trees and looking toward the Golden Gate, he wrote the lines as we now sing them. The tune went right along with the words—it was not an afterthought. He felt that a steady, dignified air with a stately tempo should be the musical setting. He sketched off the notes and passed them on to Franklyn Weddle, then a student at Graceland, who worked out a tentative arrangement that was used until Verna Schaar effected the form that is used today.

Roy Cheville's influence has been felt far beyond the bounds of Graceland's campus. As the only professionally trained specialist in religious education in the church, he has generously contributed to the educational materials used by the general church. He has helped shape courses, has written innumerable quarterlies for all ages from junior high to adult, has written the church's only scholarly book on the Bible, has contributed frequently to the *Saints' Herald*, has planned youth

programs for the entire church for a complete year, time after time, and has served unofficially and without recognition as an adviser to the general church Department of Religious Education. He has traveled all over the United States and parts of Canada to reunions, institutes, and youth conventions. His appeal to young people makes him in constant demand not only by our own church folk, but by neighboring towns. He has taken an active part in the work of the local church in Lamoni while doing all these other things. As early as 1925, he was chosen as counselor to Lamoni Stake President Wilbur Prall. He has continued in the stake presidency almost continuously since that time, working with T. S. Williams, Blair Jenson, and Dan Sorden. At a time when he was almost hopelessly overburdened with college, general church, and community responsibilities, a time of crisis arose in which Lamoni Stake had no president. And for nearly a year Roy Cheville acted as stake president, carrying out a vigorous and successful program. For years he has been responsible not only for the religious education of the college students, but also for the entire Lamoni congregation. And when, after a dozen years of waiting and doing without a church home, the Lamoni congregation started activity toward building a new church, it was Roy Cheville as chairman of the building committee who spent untold hours working and praying over church plans and problems, and turned a great problem into a valuable experience in group education and a means of spiritual growth.

Sometimes the intellectual and spiritual life of Roy Cheville has been a little lonely. There are so few in the church who share his vision and understanding. Perhaps one of his greatest contributions is that he is a pioneer in church theology and philosophy. Never content to rest on the laurels of the past, he will always be pushing forward into the uncharted regions. And in his conversations he will continue to make others aware of some of the areas in which we need constructive thinking. He doesn't know all the answers, but he recognizes many of the problems much more clearly and quickly than most of us. And the recognition of the nature of a problem is the first step in solving it.

If there is one danger in the contribution of Roy Cheville, it is that he may become almost a legend, especially among Graceland alumni. He is so competent himself in so many areas that others feel self-conscious and inferior and therefore hesitant to try to do things which they feel he could do much better. No one would deplore this more than Cheville
(Continued on page 27.)

Dealing With the Erring

By L. Wayne Updike

4. Confession

WHILE CONFESSION has found no prominent place in the ritual of our church, yet the principle involved is a principle of spiritual life. It is worthy of particular note in any consideration of the problem of saving erring people to the church, and in the reconciliation of difficulties among members. "The confession of evil works is the first beginning of good works."¹ The purpose of the church being definitely related to the bringing forth of good works, we have raised before us the following questions: What is the purpose of confession? To whom shall confession be made? What happens if the offender doesn't confess his error?

Confession has a number of purposes, the first being to signify repentance. "By this ye may know if a man repenteth of his sins. Behold, he will confess them and forsake them."² An unrepentant man usually seeks to justify himself in the wrong he has done, while the penitent is willing to confess his wrong.

Sometimes confession counteracts the effects of the wrong. Sin is a reproach to its author and to the church to which he belongs. Confession is a renouncement of the sinful act which takes away, in a large measure at least, the cause of reproach. If the sin be against an individual, such as falsehood, the confession will also take away all reproach from the offended.

Often confession effects reconciliation. Where wrong exists among two or more persons, estrangement is inevitable, and persons estranged cannot dwell together peacefully in this world or the next. If they would be brothers in the kingdom of God, they must be reconciled. Confession of wrong is one of the steps that makes reconciliation possible and puts the erring one in the right at-

titude before man and God. When confession is made, it becomes the duty of the offended person to be reconciled, as stated in the law: "And if he or she confess, thou shalt be reconciled."³

In some cases, forgiveness is secured by confession. The Lord says: "I the Lord forgiveth sins, and am merciful unto those who confess their sins with humble hearts."⁴ And again in the Book of Mormon: "And if he confess his sins before thee and me, and repenteth in the sincerity of his heart, him shall ye forgive, and I will forgive him also."⁵ Confession completes the removal of the sin and its effects, so far as possible, upon the part of the sinner, and it is not right that any should hold that sin against him thereafter, nor refer to it to his injury. God forgives, and he requires of man also to forgive his brother.

Confession shall be made to various persons, depending upon the nature of the case. When the difficulty is between two persons only and does not involve others, confession should be made to the offended only. "Take him or her between him or her and thee alone; and if he or she confess, thou shalt be reconciled." "If any shall offend in secret, he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret."⁶

"If anyone offend openly, he or she shall be rebuked openly."⁷ In the case of a member's being charged with theft before a number of persons and later found to be innocent, a private confession would not meet the requirements of the matter. The offended has a right to be justified before his friends, and the confession must be public enough to reach those who knew of his accusation. The offense may be against a family, a party of men working or traveling together, a committee, or other small number of persons, in which case confession made to the same group

of persons would be sufficient. If the offense is given publicly against a person, a committee, a family, or other group of persons, the confession should also be made publicly. The general rule is that the confession must be made as public as the offense.

Sometimes offenses are against the church. Faults of a general or indefinite nature, such as neglect of some duty, or inactivity in the church, and all such minor faults may be confessed informally before the church. "Remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments, unto the Most High, confessing thy sins unto thy brethren and before the Lord."⁸ Confession of a specific act of transgression should come before the church in a formal way. Such confession places the church under obligation to forgive the offender.⁹ A willingness on the part of the church to grant forgiveness is signified by a vote to that effect.

In all cases, confession—to be complete—must be made to God. Every sin offends him and causes or increases estrangement, and all estrangement between God and man must be removed before one can dwell with him. Hence, in the humbleness of prayer, the erring one lays his sin before the Lord, confessing all.

The Scriptures teach that he that offends in secret should "Confess in secret to him or her whom he or she has offended, and to God."¹⁰ "And if he confesses his sins before thee and me, and repenteth in the sincerity of his heart, him shall ye forgive, and I will forgive him also."¹¹ If confession is not made, the offender is to be brought before the church. "And he that repenteth not of his sins, and confesseth them not, then ye shall bring him before the church, and do with him as the scriptures saith unto you, either by commandment or by revelation."¹²

Defeat in Method

By James F. Keir

The church may not forgive a transgressor who does not repent or confess, but "He that receiveth my law and doeth it the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you; for it is not meet that the things which belong to the children of the kingdom, should be given to them that are not worthy."¹³ Six times the Lord says in section forty-two of the Doctrine and Covenants that "He that repents not shall be cast out." Other Scriptures upon this point are:

"Let him be unto thee as an heathen man and publican."¹⁴ "And those that would not confess their sins and repent of their iniquity, the same were not numbered among the people of the church, and their names were blotted out."¹⁵

"If they repented and confessed not, their names were blotted out, and they were not numbered among the people of Christ."¹⁶

When confession is made, the offended one must be reconciled. "If he or she confess, thou shalt be reconciled."¹⁷ When the erring one has done all possible to correct his error, the offended one can ask no more; and if he refuses to be reconciled, it is he who is perpetuating the wrong and continuing the estrangement. This becomes a matter of offense in him which, if persisted in, will inevitably result in spiritual death.

The confessing one must be forgiven. "And if he confess his sin before thee and me, and repenteth in the sincerity of his heart, him shall ye forgive."¹⁸

"And ye shall also forgive one another your trespasses; for verily I say unto you, He that forgiveth not his neighbors trespasses, when he says that he repents, the same hath brought himself under condemnation."¹⁹

"He that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin."²⁰

When a man puts himself in such an attitude of humility and penitence

THE manner in which we do things may sometimes defeat the accomplishment of them. This fact can be illustrated by reciting some incidents in my own experience and from observing the experiences of others.

When a young man, I served as cashier of a manufacturing company, and prepared all checks issued in payment of goods and services. As a safety measure, all checks of less than a dollar were written, "Only fifty-nine cents," or whatever the amount happened to be. Later, when I entered church work, I thoughtlessly carried that practice over into writing receipts for tithing until one day I issued a receipt to a little boy for "only thirty cents." I was pleased that this little lad had the desire to honor God's law, and it was my aim to cultivate that desire; but by my thoughtlessness I almost defeated

before God, and receives forgiveness for his sins, it would hardly be consistent for his brother, who has need of the same forgiveness, to refuse him that which God has granted.

Confession is thus seen to be not only a requirement on the part of the offender, but also it becomes the means by which he may restore himself to full fellowship with the church. When properly used, with complete sincerity and penitence, it takes its place as a functioning part of the divine law which gives life. Since "all have sinned and come short of the glory of God," it would be well for all who seek to serve his work to become acquainted with the benefits of the act of confession that they may use it to their own advantage and for the good of the church.

1. St. Augustine
2. Doctrine and Covenants 58: 9
3. Doctrine and Covenants 42: 23
4. Doctrine and Covenants 61: 1
5. Mosiah 11: 138
6. Doctrine and Covenants 42: 23
7. *Ibid.*
8. Doctrine and Covenants 39: 2
9. Mosiah 11: 138
10. Doctrine and Covenants 42: 23
11. Mosiah 11: 138
12. Doctrine and Covenants 42: 23
13. Doctrine and Covenants 42: 2
14. Matthew 18: 17
15. Mosiah 11: 145
16. Moroni 6: 8
17. Doctrine and Covenants 42: 23
18. Mosiah 11: 138
19. Mosiah 11: 138
20. Doctrine and Covenants 64: 2

my purpose. As I handed him his receipt, he turned to his mother and with pathos in his voice said, "Only thirty cents!" placing emphasis on the word *only*. I learned then how carefully we must consider the importance of methods in our work.

At another time, an ambitious and well-meaning bishop who had introduced the envelope system as a means of encouraging weekly contributions for local expenses, sent out at the end of each year a statement showing the amount each member paid during the year for tithing and branch expenses. On one statement that was brought to my attention, the amount of tithing was correctly stated, but under local expenses was written "None." This did not represent the facts. This member had not used the envelope system but contributed more to the collection plate than if he had pledged himself ahead. Needless to say, this method which did not set well with the contributor had the element of defeat in it.

The importance of methods carries over into our ministerial work. I have seen men of outstanding ability as teachers and preachers neutralize their efforts by riding some pet hobby at every possible opportunity or by harping continually on some mooted question until even their best friends would not support them.

In the field of religion, speculation is sometimes interesting but not always convincing, nor is the matter of the speculation often important. Our time and abilities, if spent on things that are vital, will yield much greater returns in joy and peace.

I recently told a class of children that my mind was not able to fully understand the works of God, much less God himself. As I look into the heavens, my reason tells me that space is endless, but my mind does not have sufficient capacity to appreciate the vastness of the creations of God. Why, then, should I become embroiled with my fellow men about God or what he looks like. It is in such subjects as this that there is danger, and in our method of approach we may find the element of defeat.

From Japan

I must tell you of my appreciation for the *Herald*. It has helped me in many ways since I have been in Japan. Without it, I don't know what I would do. I am a long way from my church, home, and friends, and the *Herald* helps to bring them all much closer to me.

T/5 EDMUND D. GOUGH.
18305472—1st Sqdn, 5S/Con. Med. Det.
APO 201, Care of Postmaster
San Francisco, Calif.

Tracts Are "Lit"



Tracts present the principles of our gospel in a brief and readable form. The First Presidency urges you to give them to your neighbors and nonmember friends to read. Even study them yourself.

- The Book of Commandments and the Book of Doctrine and Covenants, 5 for 10c, 25 for 45c, 50 for 85c, 100 for \$1.50
- The Church and Change, by F. M. Smith, 6 for 25c, 25 for \$1.00, 50 for \$1.85, 100 for \$3.50, 500 for \$3.00
- Differences that Persist, by Elbert A. Smith, 5 for 50c, 25 for \$2.00, 50 for \$3.50, 100 for \$6.00
- Elements of Peace, by F. M. Smith, 6 for 25c, 25 for \$1.00, 50 for \$1.85, 100 for \$3.50, 500 or more \$3.00 a hundred
- Faith of Our Fathers, by Elbert A. Smith, 25 for \$1.00, 50 for \$1.75, 100 for \$3.00, 500 for \$12.50, 1,000 for \$22.50
- Nauvoo, A Midwest Experiment in Christian Community Life, by S. A. Burgess, 25 for 85c, 50 for \$1.50, 100 for \$2.75
- The Sabbaths of the Covenants, by A. B. Phillips, 10c each, 25 for \$2.50, 50 for \$4.50
- Standards for a Steward, by The Presiding Bishopric, 10 for 25c, 25 for 60c, 50 for \$1.00, 100 for \$1.75
- Sunday, the Lord's Day, by Evan Fry, 25 for 75c, 50 for \$1.25, 100 for \$2.00
- What Latter Day Saints Believe About God, by Elbert A. Smith, 25c each, 10 for \$2.00, 25 for \$4.50, 50 for \$8.00, 100 for \$12.50
- What Latter Day Saints Believe About Immortality, by Elbert A. Smith, 25c each, 10 for \$2.00, 25 for \$4.50, 50 for \$8.00, 100 for \$12.50

HERALD PUBLISHING HOUSE

the Missionaries"

ANGEL MESSAGE SERIES • Elbert A. Smith, Paul M. Hanson, and A. B. Phillips

What Did Jesus Preach?

Laying on of Hands

Faith in God

Baptism in Water

Baptism of the Spirit

Immortality and the Resurrection

Repentance

The Eternal Judgment

The Latter-Day Glory

Latter Day Saints and What They Believe

10 for 40c, 25 for 75c, 50 for \$1.25, 100 for \$2.25

Paper back booklet 50c each

Cloth bound book \$1.00 each

Now:

BOOK OF MORMON, ITS ORIGIN, NATURE, AND PURPOSE

By R. S. Salyards, Sr.

5¢ each, 10 for 50¢, 25 for \$1.25, 50 for \$2.25, 100 for \$4.00

(A new printing)

BUSY MAN'S SERIES

by Elbert A. Smith

Faith

Repentance

Baptism

The Laying on of Hands

The Resurrection and the Eternal Judgment

The Great Restoration

25 for 35c, 50 for 50c, 100 for 90c,
300 or more, 80c per hundred

REPORTS AND OBJECTIVES of the Church

15c each

10 or more 10c each

PRINCIPLES AND GOALS of Church Endeavor

3c each

25 for 75c

\$2.00 a hundred

HERALD PUBLISHING HOUSE

"On Higher Ground"

By Margaret W. Gibson

MY HUSBAND IS an entomologist, working in the mountain areas of eastern Washington, northern and western Montana, northern and western Wyoming, and Idaho. His hours are largely at the beck and call of numerous tiny insects which emerge in the spring at about the time boys feel the urge to play marbles. They multiply quickly, spreading great destruction to the timber during the summer and then retire beneath the bark in cocoons late in the fall.

The entomologist's life is a lonely one. He must be away from his family during a great part of the year—the loveliest part—when he would like to be at home with his children, free from school. It is a dangerous life. Once, coming down hill over smooth and slippery rocks, my husband caught his foot and hung, head downward, for several minutes. He was alone and miles from aid. With the help of God, he managed by twisting and writhing to loosen his foot from his shoe and free himself. It was all in the day's work for him.

This year, the children will be away for most of the summer, and I am not needed too much at home. So it was with a great sense of anticipation that I heard my husband say, "I want to have you down on the project with me for a few days.

The "project," *tussock* moth, is attracting national attention. Great areas of beautiful, flourishing trees have been turned into acres of black ghosts by the little caterpillars which emerge from cocoonlike nests in the spring—and start a career of destruction. They are about an eighth of an inch long and only a trained eye can see them. But they are lively and ravenous—and they set to work on the nearest needles of the trees which they prefer.

So devastating has been their work that the federal and state governments, and some lumber companies have appropriated about \$750,000 to eradicate them. Twenty airplanes are employed to spread a fog of DDT over whole areas. It is dangerous business for the pilots. The planes are heavily laden, and they must fly at low altitudes over the trees—sometimes only 50 to 100 feet above them. Four planes have crashed and one man has been killed. But it is a necessary and beneficial work.

I WAS VERY much interested and set out early in the morning with a holiday anticipation of a vacation shared with my husband. Our not-too-new car was at its best. The country, fresh from recent rains, was beautiful beyond words. The fields of wheat, peas, and clover were lovely and fragrant.

And then we entered the woods—cool, spicy, majestic. We followed little trails over soft, slippery pine needles. Majestic cedars with their branches—like green hands poised in blessing—grew by the trails. I counted forty-four different varieties of wild flowers and saw the lovely coral fungus twice on the woodland trail.

All the while my husband worked. He turned back the needles of trees to see whether these areas, which had been sprayed, were responding to treatment. He looked for the tiny caterpillars, one-fourth of an inch long now and colored so like the twigs that they were hard to find. He found them, dead or dying. He looked on the grasses and plant leaves and found the telltale spots of DDT, which showed that the pilots and spray men had been thorough and careful in their work. These beautiful trees, and thousands of others, would live. The march of the black ghosts would not reach these areas.

"Do you see that lookout station over there?" asked my husband. "That's where we're going next."

I said nothing. I don't like great heights—at least, not great barren heights.

BUT WE WENT. It was so lovely on the road that I forgot the unrest, but it gripped me again as we swung out into the open space at the top of Moscow Mountain. Above us was a lookout tower—beyond us, a few feet, were lichen-covered rocks, and below—well, it was far below!

My husband walked ahead toward the point of rocks. "Come out here," he said calmly, "I want you to see the view."

I approached a few steps and stopped. It was too big, too awe-inspiring. "Let me sit here," I begged. "It makes me dizzy, I don't think I dare go any farther."

"All right," he said, and helped me find a comfortable place among the rocks. "You'll be in no danger here and can still get a good view. I'll be back in about twenty minutes—as soon as I've checked this timber."

Resting my arms on the rock before me, I could gaze out over hundreds of square miles of breath-taking beauty. I could see where God had spoken, and majestic forests had broken through the soil to answer him; where he had breathed, and green fields had waved at his breath. In the distances little towns clung like flecks of foam on the crests and in the troughs of hills and valleys. Clouds that had hung over us a few minutes before, were now almost on a level with the eye.

I was conscious of a different attitude. The rough roads that had bounced and jostled us looked like soft ribbons over the green hills. The trees that had seemed so tall looked tiny and remote—almost like some of the mosses which we had seen earlier in the day.

I found the words, "I want to live above the world," beating into my mind. I could understand their meaning now. "I want to scale the *utmost* height."

AND I WAS ASHAMED. Those few feet of rock on the brink had beaten me! It had happened to me before. When we visited the R.C.A. Building in New York my husband and children had dared to go the last few feet, but I had not. They had enjoyed something I had not quite had the courage to share.

As I sat there thinking, I heard a baby's cry—and from above me! I had forgotten the lookout tower. One hundred feet above me, a woman was living, making a home for her husband, sharing the danger, the loneliness, the storms.

I think that baby's cry did it. When my husband came back a few minutes later I said, "If you'll take my hand, I think I can go out farther on that rock."

Because he was unafraid and because I prayed earnestly for the courage, I could crawl out and stand beside him.

As we stood there, he pointed to places that could be seen only from that spot. From there, the grey-black spots in the timber where the tussock moth had been at work showed plainly. From there, towns lost in the distance before sprang into view. To get a clear view, one must "scale the *utmost* height."

As we went back to the car, my husband said, "I know just how you felt. From childhood, I have been afraid of great heights. But I've had to school myself against them. This height bothered me too. To train myself, I climbed to that look-out tower and ate dinner there. It was very windy and the tower often swayed."

MY HUSBAND had had to conquer himself to go up to the heights. As he said simply, "I must go up to those places to map the territory where the in-

sect infestations lie." And, because he mapped in that territory, plane pilots and sprayers are saving the timber for much-needed homes.

The forest rangers—those watchmen in the tower—how brave they are! Day after day they stay there, watching for the puff of smoke that tells of fire in the timber. We cannot estimate how much they have done for mankind. We may owe our very dwellings to them. Some are unmarried. It is very lonely for them, and very dangerous, too, in storms. But then is when they are particularly needed.

As I thought of these things, there came to me a new understanding of human life and of our relationship to God. Here in the grandeur and beauty that was spread before us, visible only because I had gone up higher to a point I had previously feared to attain, I found a lesson of vast importance. We must go up higher to obtain a better, truer view. We must face the danger and fear, but the reward is priceless.

Moses had to ascend Sinai to get a better view of God and of the world to be able to return to his people and endure their pettiness because of what they might become. Peter, James, and John went up the mountain with Jesus; and because they had gone, they saw him there in the Transfiguration. From that experience, they gained the strength by which they were later able to proclaim, "We were eye-witnesses of his majesty, for we were with him in the Mount." Later they died for him. And even Jesus, in order to die for men had to go to a mountain height to pray for them.

Kirtland Temple in the News

A fine double-page spread of beautiful pictures of Kirtland Temple and adjacent historical properties appeared in the "Cleveland Plain Dealer Pictorial Magazine" for July 20. Brethren E. A. Webbe and R. J. Ashenurst are presented with the chair used by Joseph Smith, and it is apparent that they have contributed in substantial measure to the very good text that was written by the reporter to accompany the pictures.

Catholic and Protestant Conversion

The Omaha Council of Churches has made a study of the ratio in which Catholics are joining Protestant Churches, compared with the numbers of Protestants joining the Catholic Church in that city. The report states that for every Protestant joining the Catholic Church, there are 4.57 Catholics joining the Protestant



Inside the Governor's Mansion.

The Church in Tahiti

While seeking an interview with the Governor of Tahiti, I was handed a form printed in French and was requested to fill it out and return it on the following day. To the question, "What are your reasons for desiring a conference with the Governor?" I replied, "As a representative of the Reorganized Latter Day Saint Church, and as a recipient of the protection of the flag of this republic, I desire to personally converse with His Excellency to spread briefly before him our desires to be of service to him." In a few days, I received a notice of the day and hour of that appointment.

The manner and appearance of His Excellency was not unlike that of the late President Frederick M. Smith. He was indeed a born leader of men. He permitted me to speak to him in English, for which I was deeply grateful; however, French and Tahitian are the only two legal languages in Tahiti.

I handed the governor my Doctrine and Covenants opened to section 112, and requested that he read this short section on governments and laws in general. (I later sent him a French translation of that section.) A very warm and heartening conversation followed. We briefly discussed the history of the church, along with other local problems with which I was then faced.

His final words were, "You may be assured of the good will and support of my government in the projects which you may desire to undertake here."

I learned from the governor and other of the officials that we are a respected organization in Tahiti. Our 2,000 members scattered throughout Tahiti and the Tuamotus have always supported their government. Being much cleaner in their habits than most of the natives, our people are sought out as leaders. We have touched six different islands since our arrival at Tahiti, and five of those islands have Reorganized Latter Day Saint governors.

Brother Sorensen and I, upon returning from a trip to the island of Makatea, were pleased to note that the phosphate company, which has an enormous project there, has placed our members in charge of each and every department of their work. That island also is governed by one of our elders.

The missionary work here in Tahiti has not been a liability to the church, but a true missionary endeavor, successful in that it has assisted greatly in suppressing cannibalism and has promoted intelligent support of society and, consequently, of mankind at large.

—F. EDWARD BUTTERWORTH.

Churches. Roman Catholic publicity in national magazines has given an impression of a strong wave of conversions recently. A study of nation-wide figures on a comparative basis like that in Omaha would be very interesting. To preserve our national balance, to keep religious

interference in politics and government at a minimum, and to assure perpetuation of free democratic institutions, a strong Protestant movement is necessary.

So Your Child Is Sick

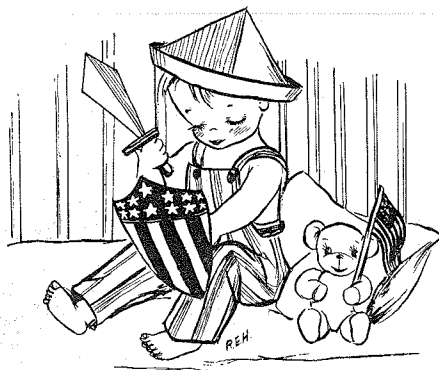
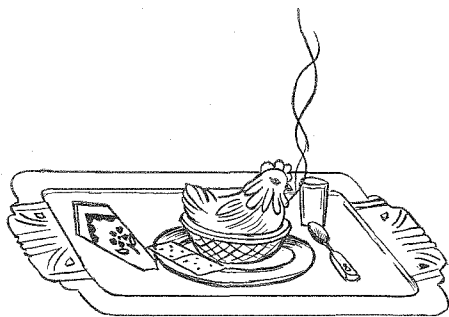
SUSIE HAS THE measles or Johnny has the chicken pox? Then this article is for you. Sick little folks often present a problem in behavior and entertainment. You know yourself that it's no fun to be cooped up in bed when you'd rather be outside!

So let's see what we can do to make that stay-in-bed time a little more pleasant for both mother and small patient.

"Props" make most anything fun for the normal child. These need not be expensive—all mentioned here can be purchased at a 10 cent store or found in the house—but it is sometimes a good thing to have them on hand ahead of time and save them for certain uses. We cannot anticipate illness so it is wise to be prepared.

In my opinion these props are almost as important as the hot water bottle and the thermometer in the home where there is a child. And sometimes they are more effective than either.

"Tray time" is often where youngsters balk. Can you blame them? A hurriedly fixed tray can be anything but appetizing. By all means start with a clean napkin for the tray—or better still, a paper napkin in a bright shade to add cheer. Try a few tricks such as a little hen dish with a top that lifts up to reveal soup, vegetable or what-have-you. Bunny or chicken cookie cutters (or any shape) make fascinating sandwiches for a sickroom tray. Jello in molds make good looking-at and better eating. Milk in a tall, tall colored glass with a bright red "stirrer" looks tempting. Or pineapple juice in a tiny glass with some ice and a cherry in it looks "special." A radish rose impaled upon a green toothpick and anchored in a wedge of cheese makes a "practically growing" flower for the luncheon tray.



Cut the top off an apple, cut out the insides, fill with mixed fruit and replace the lid. Something different for dessert. Cheese on colored toothpicks is fun to eat. Radish roses and celery curls make a salad look important. Don't save all your entertaining ideas for your grown-up guests. Your children will like them too.

A plastic, flat-bottomed boat with a white sail holds almost anything. And how about a paper hat and a cardboard sword for your sick "sailor." He can battle the bedsheets with them later.

Of course there is more than ever to do with a sick child in the home. Yet, if he isn't as comfortable and happy as possible to begin with, you are certainly not going to get anything else done anyhow so a few extra moments of preparation may save you precious minutes later.

And now what about the long hours between eating. For the very small child bright spools to roll on the bed are fun. A color book and a brand-new set of crayons will help pass the time. Scissors and different colors of construction paper produce surprising results in the hands of those just a little older. Little cars to whiz up and down over the humps in the bedclothes are fun as the humps become mountains, valleys, bridges, or tunnels at will. Whatever the game, you can count on the child's imagination to help you out. If there are other children in the house, it can become a game to help fix the trays for brother or sister and to think up new games that will be fun.

Move the bed near a window where the child can see outside and watch all the myriad happenings in his world. (This of course is not advisable for a

By Louise Wrigley

child with measles or an eye ailment.)

Don't forget to smooth the bedclothes often, and rinse tired face and hands. Lumpy pillows and wrinkled sheets make a child cross, while a clean, fresh face can lift little spirits.

A small surprise package on the lunch tray each day can do wonders for a child's morale. Or if he's the don't-want-to-take-a-nap kind the package may be saved for the dinner tray and thus be an incentive for a quiet nap. The gift need not be expensive but it should be bright and suitable for playing with in bed. A puzzle or a game for an older child—a picture book or some bright wooden beads to string for the younger child. Whatever it is, take a moment to wrap it as a gift. It will seem twice as wonderful.

The child with a long or continued illness is a different sort of problem, one which demands long-range planning and versatility. Trays can be fixed in much the same way, and a growing plant or a



bowl of goldfish provides hours of pleasure.

This article cannot include all the interesting ideas and possibilities. When your child gets sick, you can take it from here.

For the mothers with children suffering from prolonged illnesses—an "entertainment and idea" service is offered through the *Herald* and sponsored by the women's department. Upon request of the mother, suggestions will be provided to fit the individual needs. State age, birthday, sex, child's likes and dislikes, type of illness, and expected length of illness (if known) when writing.

Also available for mothers is a sheet

- a home column feature -

of suggestions for fixing attractive sick-room trays.

Address inquiries to Louise Wrigley, c/o Lt. John Wrigley, Medical Detachment, 23rd Infantry, Fort Lewis, Washington.

Writers Needed

—A plea from the editor of *Stepping Stones*—

There in your living room, sitting in your rocking chair, is a man or woman who may be able to offer a service to the church. That person is *you*. How many times have you felt in your heart that you would like to "help in some small way"? Did you ever stop to think about your church periodicals? It is a well-known fact that many people never realize they have literary talent until someone approaches them and says, "I enjoyed your letter very much. You write so convincingly." If you can write good letters, you can write for publication. Among the people of the church is much talent which has never yet been directed to any of the church papers.

One of the outstanding fields for service is the junior and junior high story paper, *Stepping Stones*. Here is room for all sorts of contributions. Young folks like stories with plenty of action and conversation. The stories may be on any subject from horses to thimbles as long as they are modern and up to the minute. "Teen-agers" know more about the sphere on which they live than their parents did about their home state. They think big and act with much energy.

Articles are needed, too. One-column epigrams and episodes make good reading, particularly if they are typically Latter Day Saint in outlook. And young people like poems, puzzles, and "how-to-do's." All material should be double-spaced type-written.

You will enjoy the feeling of accomplishment when you contribute—it's good to be discovered. Why not try today? Address all material for *Stepping Stones* to Sadi Moon, Herald Publishing House, Independence, Missouri.

It's Your Baby

REMEMBER WHEN your child was tiny? Remember how pink and white and perfect he was? Remember how you wondered in your own heart at the miracle of it and felt a deep, spiritual sense of creation?

Remember how you vowed to keep this child as perfect as he was then, clean and sweet and bubbling over with health and good humor? Remember how you determined to give him every advantage because he was precious and beautiful and *all yours!*

Well, now he is three. His strong little body is a delight to you. He gets dreadfully grubby, but by stint of much hard scrubbing he still comes out clean and beautiful. His mind is reaching out to grasp the most amazing things—his questions are endless—his ability to express himself is charming.

Are you giving him anything fine and firm with which to build a good life? Are you giving him anything lovely and lasting to carry through his little boy and adolescent days into an unfolding life? He's only a baby yet, you say. Maybe, but it's not too early to begin. It is not fair of you to waste a single one of his precious years while you dillydally and don't get at it!

Do your children get any religion at home? Or are you the type of parent who believes that this is the job of the church school teacher and you just don't enter into it at all?

And by religion I don't mean just reading to the children out of the Bible. And I don't mean just keeping the Sabbath. I mean translating religious truths into everyday experiences for them, and teaching them how to live to the fullest capacity they possess. I mean guiding your children skillfully—remembering that they are people and have their own thought and being—rather than merely preaching to them and wishing they would stop their incessant questions and give you some peace!

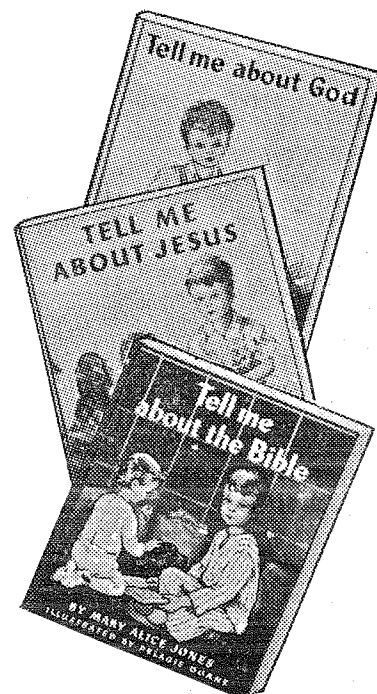
Even if you are busy, the work will wait. Childish minds seeking information will not. They are impatient. If Johnny asks "What is God?" and you don't tell him, he is apt to come home quoting what the Presbyterians or the Catholics think God is. Which is all very well, but wouldn't you rather he had the Latter Day Saint concept of God?

Now, you suddenly say defensively, "I'm not all-wise, I don't know how!" Who among us is? We often must depend on the wisdom of others, more ex-

perienced than we. *When Children Ask* by Marguerite Harmon Bro should be required reading in every home with children. Mary Alice Jones' three wonderful children's books, *Tell Me About God*, *Tell Me About Jesus*, and *Tell Me About the Bible* are a rich source for reading aloud to your offspring.

If you feel the need of further reinforcements, call on God. But don't forget, he won't do it for you. That isn't his way. This is your responsibility, your work, and it *should* be your pleasure!

—L. S. W.



\$2.00 each



HERALD PUBLISHING HOUSE
Independence, Missouri

Encyclopedia of Bible Life

by M. S. and J. L. Miller

Does for the people, places, activities and customs of the Bible what a commentary does for the text. Price \$4.95

HERALD PUBLISHING HOUSE
103 S. Osage Street
Independence, Missouri

AUGUST 16, 1947

21 (765)

www.LatterDayTruth.org

LETTERS

A Visit to Hill Cumorah

By W. E. PITTS

Lowering skies could in nowise dampen the high spirits of expectancy manifested by the members and friends of the Primrose Class, the largest single class in the Sunday school in Toronto, as they gathered in the church on May 24 to make a pilgrimage to the historical areas at Palmyra, New York.

Under the leadership of Elder J. L. Prentice, we boarded a chartered bus. We traveled via Niagara Falls, Ontario, and Rochester, New York, to Palmyra, and were directed to the Martin Harris homestead. It was stated that at the time Martin Harris owned the farm, it consisted of six hundred acres, with a fifteen-room house. The present acreage, however, is about eighty-seven acres. The barns are fairly modern in appearance and equipment. In front of the house stands the old-time pump that marks the well dug by the Smiths, and it was here during the digging of the well, that Martin Harris first became acquainted with the restored gospel. That he was completely converted, is to be noted by the fact that he mortgaged his farm for three thousand dollars to cover the cost of the first publication of the Book of Mormon. The house is sturdily built of limestone with walls fourteen inches thick, and was later covered with cobblestones gathered from the shores of Lake Ontario, some seventeen miles distant. Uniformity of size was attained by dropping these stones through a hole pierced through a board for this purpose. The corners of the building have plain buff-colored cornerstones, and this denotes the stopping place of each day's work, for the mixture was allowed to dry thoroughly before another layer was added to the superstructure. We learned that the men labored from daylight till dusk, for the wages of one dollar and twenty-five cents a day, and there were no strikes.

It was four miles more to Hill Cumorah. Emotion left us devoid of words, as we first sighted the illuminated statue with the figure of the Angel Moroni pointing skyward. We proceeded to the base of the hill and the bureau of information, where we were greeted by Elder Stott, missionary-in-charge, who, in conjunction with Brother Prentice, had laid the plans for our visit. Elder Stott stated that the statue is the only known memorial to a resurrected being. He told us of the intricate lighting devices controlled by an electric eye, that lighted the

shaft of the statue at dusk each night, for two and one-half hours in the wintertime, and for two hours in the summertime. These devices are housed in the Bureau of Information. After this time has elapsed, the light from the shaft is cut out, and the pilot light illuminating the figure of Moroni remains on till dawn, when the electric eye shuts off the lights again. The lights of the shaft can also be manually operated. We made the ascent in the bus, the hill being quite steep, the contour is six hundred feet, and the height from the base approximately one hundred and twenty-five feet.

Alighting from the bus at the crest of the hill, we made our way down a flagstone path for a close-up view of the monument. It is a work of great beauty, executed by a Norwegian convert to the church, Torlief Knaphus. The shaft of the monument is of Vermont marble, intricately worked, with each marking symbolic of a quorum of the organization of the church. The large bronze figure on the top of the monument represents Moroni, his right hand is pointed heavenward, and his left hand holds the Sacred Record. The west bronze panel depicts Moroni delivering the plates to Joseph Smith, after taking them from the ancient place of burial in the Hill Cumorah. The south panel depicts Moroni showing the record to three others. The east panel represents eight more witnesses, who were shown the record by Joseph Smith. The north panel bears an inscription taken from the writings of the book, a quotation from the words of Moroni, directed to those who should read the book (Moroni 10: 4).

The dove in conventional design hovers over the entire shaft, and represents the Holy Ghost, whose presence has ever blessed great spiritual occasions, from early antiquity until now, whenever and wherever the truth of the gospel has been upon the earth to enlighten and guide mankind. The shaft has the appearance of a pillar of light with upward-leading lines. Near the monument are marble benches and well-kept shrubbery.

The following morning we returned to Hill Cumorah to view the grounds by daylight. Due to the rain, the service which had been planned for that time was postponed. Some of the sturdier souls who didn't mind the coating of "Joseph's Land" on their shoes, ascended the hill again, and were rewarded with a perfect view of the encircling countryside. We returned to the Smith homestead, which we were informed was built for Joseph's father by Alvin, one of the older brothers. It is the intention of the church to restore the house as it was in those early days.

A quarter of a mile due west from the Smith homestead lies the Sacred Grove, carpeted with clumps of white violets and

fragrant flowers. On entering the gateway, we felt there a spirit that invited reverence. We followed the well-defined pathway to the clearing where stands the tree under which Joseph Smith prayed and was blessed by the ministry of the Eternal Father and his Son Jesus Christ. Here it was that Brother Fred Long led us in prayer that seemed to be immediately answered by the Spirit of the Comforter, which rested on the bowed head of each one assembled there.

Crossing the border, we availed ourselves of the opportunity of meeting with the Saints of Niagara Falls, Ontario, in their evening worship, and with the singing of "Consecration," the true spirit of the work was felt, creating in us a oneness in our desire to become more effective in promulgating the work of the Restoration, and making a fitting climax to our pilgrimage.

Misses Church Friends

My only privilege to meet with other Saints is on the second Sunday of each month when I travel forty miles by bus to the home of Elder and Mrs. J. W. Lea where a Communion service is held. I greatly miss my friends in the East Bay Church of Berkeley and send greetings to all of them.

My companion and I are caretakers of an estate on Clear Lake which formerly belonged to Captain Floyd. It is a beautiful place, but that does not compensate for the loss of church association. I am trying to become adjusted to this new life and pray that I may make the most of my opportunities to serve although I am isolated. I know God does hear and answer prayer, and I want to live worthy of his blessings.

MRS. AMY CRAWFORD.

c/o Kono Tayee Ranch
Clearlake Oaks, California

Letter From Norway

Translated by E. Y. Hunker

One of our younger members in Norway, Sister Ragnhild Tonstad, Skogring, Dal Station, Norway, under date of March 11, 1947, wrote me a letter on behalf of her foster parents and herself.

This family, together with some near relatives, had received bundles of clothing sent by members of the church in America. They requested that their expression of gratitude be printed in the *Herald*, and that I translate it from Norse into English.

She wrote:

"We wanted most to thank each one who contributed, but are not able to write English. We shall, therefore, request you to kindly express our thanks to all who have sent us bundles. Perhaps it can be done through our church publication.

"The Tonstad family, the Davidsen family, and Bernt Fjellberg, of Dal Station, Norway, hereby wish to send their most hearty thanks for all the good clothing we have received from our spiritual brothers and sisters in 'the promised land.' For each garment we ourselves wear, or that we give to someone who needs, we shall send an affectionate and grateful thought across the ocean to you. May an especial blessing accompany this clothing in such a manner that we shall be warmed in soul as well as in body."

Signed: Olea, Torkild, and Ragnhild Tonstad.

Helped By a Dream

Although my parents joined the Reorganized Church when I was a child, I can remember that my father was reluctant to give up playing cards. He was also greatly influenced by an infidel who visited our home frequently. I used to listen to their conversations and was gravely troubled when I heard my father's friend say that there was no good in any church, and that there was no heaven or resurrection of the dead. My mother, however, assured me that there was and that if I would pray over the matter I would receive divine assurance myself. One night, soon after I fell asleep, I dreamt that someone came to my bed and asked me if I would believe in heaven if I were given a chance to see it. I said that I would, and so we began to walk. After traveling quite a distance, I saw a light, then I beheld a most beautiful place and I felt a peace I had never known before. I asked my guide if I might stay and he said, "No, I brought you here only that you might know there is a heaven."

Although I had this experience in 1903, it is still fresh in my memory. I have never since doubted that there will be a resurrection or that the pure in heart will be rewarded.

MOLLY K. RAMSHAW.

Lamoni, Iowa

Asks Prayers for Friend

I am grateful to all who have remembered me in their prayers; my health is much improved, and I am able to do my work. I am writing now to request prayers for a nonmember friend, Mrs. Fred Mock, also of Burwell. She is interested in the Reorganized Church and believes in divine healing. Letters and church literature from other members will, I think, increase her interest. I also wish to ask the Saints to pray for my son, Merlin Crandall of Amelia, Nebraska.

Mrs. Will Crandall.

Burwell, Nebraska

Warming Arctic Climate Melting Glaciers

Faster, Raising Ocean Level, Scientist Says

LOS ANGELES, May 29—A mysterious warming of the climate is slowly manifesting itself in the Arctic, engendering a "serious international problem," Dr. Hans Ahlmann, noted Swedish geophysicist, said today.

Dr. Ahlmann, Professor of Geography at the University of Stockholm and director of the Swedish Geographical Institute, discussed the phenomenon, on the basis of personal research over two decades, at a seminar of the Geophysical Institute at the University of California here.

Since 1900, Dr. Ahlmann said, Arctic air temperatures have increased 10 degrees Fahrenheit, an "enormous" rise from a scientific standpoint.

In the same period, ocean waters in the militarily strategic Spitsbergen area have risen 3 to 5 degrees in temperature, and, apparently because of the accelerated melting of glaciers, one to one and one-half millimeters yearly in level, he said.

"We do not even know the reason behind this climatic change in recent years," Dr. Ahlmann added.

If, however, the cause were of global nature, and "if the Antarctic ice regions and the major Greenland icecap should

be reduced at the same rate as the present melting, oceanic surfaces would rise to catastrophic proportions," he said. "Peoples living in lowlands along the shores would be inundated."

The climatic change was not implausible, Dr. Ahlmann suggested, in view of the fact that "we know that the tropics have felt a marked climatic change in the last fifteen or twenty years, especially in the vicinity of West Africa. Many smaller lakes have actually disappeared and larger ones are drying up. Even huge Lake Victoria has dropped seven inches in the past decade."

The Arctic change, the scientist asserted, "is so serious that I hope an international agency can be formed to study conditions on a global basis. That is most urgent."

One effect of the change, he said, has been to improve navigation conditions along the northern rim of Europe, a development of chief interest to Russia.

"In 1910 the navigable season along western Spitsbergen lasted only three months," he said. "Now it lasts eight months. This is of world strategic importance."—Gladwill Hill, in *The New York Times*.

HERE'S OUR

Christmas Card Offer

TO CHURCH GROUPS

An easy money-making way to benefit your church

SELL FOR 30¢

YOU PAY 15¢ each

Christmas Star Assortment—8 folders and envelopes (packed 40 packages to a carton).

SELL FOR 50¢ a box

YOU PAY 20¢ a box

No. 4612—With Religious Scripture Text. 12 folders and envelopes. Gift box

No. 4613—Without Scripture Text. 12 folders and envelopes. Gift box

SELL FOR \$1 a box

YOU PAY 40¢ a box

No. 4619—With Religious Scripture Text. 21 folders and envelopes. Gift box

No. 4627—Without Scripture Text. 21 folders and envelopes. Gift box

ORDER BY PRICE AND NUMBER (where possible)



HERALD PUBLISHING HOUSE

Independence, Missouri

The Lord's Prayer

By Charles V. Graham

7. "Forgive Us Our Trespases"

The seventh in a series of meditations presented at the Appointee Institute held in Independence, August 28 to September 14, 1946. The others appeared in the issues of January 18, January 25, June 14, July 19, July 26, and August 2.

WHEN WE ASK forgiveness of our Heavenly Father for our trespases, we acknowledge that: (1) there is a supreme being in the personage of God who created the universe, including man, who is all powerful both in heaven and in earth, and to whom we are responsible; (2) this Supreme Being has the knowledge of all we do, think, and say; (3) we must be aware of what our trespases are; (4) the principle of repentance must first operate in our lives before the Creator is free to forgive us; (5) man will continue to fall in the errors of sin until he acquires the qualities of Christ; (6) we are "our brother's keeper," for we not only ask forgiveness of our personal sins but we petition Deity for our brother's sins when we pray "forgive us our trespases"; and (7) this phrase indicates that man is gregarious and sins not only individually but also collectively.

Man is also considered to be selfish by nature. Therefore, this phrase of the Lord's Prayer, when included in our devotions and daily life, tends to lift us above our personal interests, selfish desires, and lusts to a higher plane of living. In this higher plane of living, we sense the need of fellowship with others and our responsibility in association with them if humanity is to achieve its full purpose in this sphere of life.

Asking God's forgiveness requires that we try not to commit the same sin again, that we give full allegiance to him, that we earnestly try to grow from day to day, and that we

cease sinning after once recognizing it as such.

On one occasion, the Prophet Isaiah said, "Cease to do evil, learn to do well." Thus, if a person expects forgiveness, he must of necessity turn from the evil and do that which is good and righteous in the sight of God.

To ask God to forgive us our sins denotes that we must be worthy, that we desire to give our best to him, that he has the power to save us and use us in his divine plan, and that he has a great love for us and for all mankind. Even though we break his heart, yet will he forgive us when we come to ourselves and forsake sin and follow him.

In his Sermon on the Mount, Christ gave us the following admonition, which is the key to the heart of God and, if used, will make it possible for him to forgive us when we err: "Therefore, all things whatsoever ye would that men should do unto you, do ye even so to them; for this is the law and the prophets." In the light of this statement, we must first forgive others their trespases before we can expect forgiveness for our own.

As a young man, I was inclined to be very critical of our ministers in their sermon presentations. In the small branch to which I belonged was a minister who had not finished elementary school. He used very poor English, but his life and his message were filled with the Spirit of God. At this particular time, I was attending junior college. I felt that I knew about all there was to be known and that I was above this

particular brother in intellect and knowledge. I was particularly opposed to his poor speech. Consequently, whenever he was scheduled to speak, I would be absent from the service. I carried this attitude in my heart, but I did not mention it to anyone.

A few years went by. I was ordained a priest, and to my chagrin the pastor assigned me to visit with this particular person whose ministry I had failed to accept. Like the prodigal, I came to myself and realized how hopeless my ministry would be unless I would first repent of my past attitude toward my fellow minister. I went to the home of this brother, apologized to him for my unspoken attitude toward him, and offered him my hand in fellowship. He was very surprised at my testimony and admitted that he had never heard of my saying anything against him, but he accepted my earnest attempt at restitution. As a result of asking forgiveness for my inner thoughts and attitudes, we became the closest of friends. We worked together successfully and, greater still, I found that whenever I was in need of personal spiritual ministry, he was the one who was always able to give it to me. After this experience, I always found his sermons to be of personal benefit to me.

As we develop in the gospel, we find a growing worthiness for forgiveness, for we ourselves learn that as we forgive others, we grow in the image of our Maker. Then are we able to say with our Lord, "Thy will is done." Thus, as the principle of forgiveness and restitution works in our lives as the Lord has intended it, we move toward perfection and Zion comes nearer to being a reality.

A hundred years ago only about 2,000 different articles were offered for sale, whereas today there are 300,000 different kinds of articles being offered by someone to somebody. (Quoted from an unnamed source book by R. W. Sockman, in *Christian Herald* for June, 1942.)

The Marvelous Work

By Frances Hartman

"Now, behold, a marvelous work is about to come forth among the children of men, therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last day." These were the awe-inspiring words of our Lord which were revealed to our church progenitors. What a wonderful privilege we have today of sharing in and being a part of the work that our Lord deemed *marvelous!*

There is in the heart of each true Saint the desire to serve God and to promote his goodness in the world. Each understands that he bears this name because he is consecrated to serving God and doing good. He understands that to promote good, he must seek to set his life in order and habitually perform tasks of consecration, which will aid in the ultimate establishment of Zion—the kingdom of heaven made manifest upon the earth.

Yet, in the fulfilling of worthy duties and helpful tasks, we sometimes forget to keep our eyes upon the glorious vision of stewardship, and we often cease to be consciously aware of the fact that we are engaged in a work so noble and so marvelous that the Lord praised it and promised eternal life to those who aid in its completion, if they remain ever faithful to their covenant with him.

The heavenly kingdom must exist in each individual heart before it can be established as a church-wide project. Its coming is delayed because we find various degrees of wisdom and spiritual development among our people. There are those of us who wish "the church" would redeem Zion so that the people might receive their divine heritage; and there are those of us who firmly believe "the people" must progress before the church as a whole can express the authority given it. Actual-

ly, each is dependent upon the other; they are so closely interwoven that the unified co-operation of Saints would soon produce such startling developments in spiritual growth that soon we would scarcely be able to contain the satisfying result. We need only to *work* in this cause to make it the success we dream of.

Consecrated Saints, desiring to serve their Heavenly Father in the last days, must develop adult personalities. They must "put away childish things." There is no place among us for the frightened or the weak. Ours is a man-sized job. We rejoice in it; we are glad for the divine plan of proving our sonship to God and our right to be joint-heirs with Christ in our Father's kingdom.

Who is there among a consecrated people who would accept blessings continually without giving a part of himself in service in return? Who is a Saint that would desire every good thing without sharing with his neighbor? Jesus the man became Jesus the Christ as he labored to teach his followers the beautiful unfoldment each person may manifest as he becomes attuned to divine laws. His was no easy task. His was a life of sacrifice—the giving up of home, family, and even physical life that he might fulfill his mission among the former saints. Can we expect to be included among those citizens united in his cause if we refuse to tithe our time, talents, possessions—even our lives for his work? To have faith that his kingdom will eventually exist, and to assume that we will share in its glory is without bearing our part of the responsibility, fall far short of our calling.

It is written in James 2: 17, "Even so faith, if it have not works is dead, being alone." To claim our heritage is one thing, but to prove it is in-



deed a "marvelous work."

With Christ at the head of his people, and the church as the body through which he ministers to them, with the authorized priesthood to interpret his laws, the Saints will advance. Service in his name becomes a pleasure to those who accept it with a willing heart. There can be no greater joy than to have a knowledge of a wonderful plan and to work together with others for its accomplishment.

Reunion Wisdom

(From a report of the Fairview, Montana, Reunion, by Joseph H. Yager.)

"Now is the time to serve God."

A seven-year-old boy said, "I am certainly going to do what God wants me to do."

"We cannot get too young a start in church work, but we can certainly get too old a start."

"I have been doing the odds and ends that no one else wants to do."

Little girl in a missionary family, concerning a five-year-old boy: "Daddy, I think you should keep your eye on him; he may be missionary material."

Boy: "I used to be a bad boy, but now I am five years old." A good suggestion on when it is time to grow up.

"It isn't enough to do what we want to do; we must do right even when we don't want to."

“Gather My Saints Together Unto Me”

(Continued from page 7.)

in the world, it must establish itself throughout the world. There can be no withdrawing from these areas that we call the “outlying areas” of the church. It is essential and imperative that we maintain ourselves wherever we have become established, whether in the United States and Canada or in missions abroad.

This does not suggest the idea that we are not to proceed with the gathering. It does suggest the possibility of the development of a corps of workers of sufficient strength, of people of that same strength to which the Prophet referred in the revelation to which I made reference—that same strength which will enable us to so organize our spiritual and economic affairs that we may indeed establish the kingdom of God.

IT MEANS, THEN, the enlarging and expanding of our missionary goals, but it means also the development of a trained personnel to give guidance to such groups where we can continue our established centers. There is a major need for leadership, for if ministry is to be given to these groups, it will require the best that our young men and women are capable of giving. As workers, they must be conversant with our doctrine and our theology and have an understanding of our social ideals and the contribution God expects his church to make to the world as a whole.

In the final analysis, consecration is the most important of all the considerations affecting the gathering, for with consecration, the following can be accomplished: First, the dedication of men and women to the accomplishment of the goals of the church. There was a time in our experience when it was said of the church that it offered little opportunity for the youth to develop, to reach out, to come to an understand-

ing of those things which were of worth in life as they found it. If there ever was such a time I think it is past, for the objectives of the church challenge the best that any person can give to it today—more than any of us are capable of giving; and it offers to us the opportunity for the development of those talents and consecration of those talents while growing spiritually and mentally. This is a tremendous task to which the church has set its hand—the task of the gathering—the mobilization of economic resources and utilization of those resources for the attainment of a Christian community. Who can say today that such a task is not beyond the ability of the average person, and that for those who accept the challenge there is not the opportunity for great intellectual, spiritual, and economic growth?

The assumption of stewardship responsibilities can be achieved only as individuals become consecrated. The payment of tithes and the giving of offerings to support the broad movement of the church—the gathering—are needed to further both the missionary and the economic aspects of our work. The storehouse ultimately is dependent upon the consecration of surplus and then the intelligent application of that surplus to productive use in the interest of the Christian society which is the objective toward which we are all working.

IT IS ESSENTIAL that there shall be additions to our land holdings. Not so long ago someone asked me the question, “Don’t we have enough land to establish the ideal community?” I could but answer in this fashion, that if we are to establish a community which shall give expression to our ideals, we do not as yet have adequate land holdings, and, therefore, it is essential that we continue to accumulate resources—that we continue our policy of land purchase until we have adequate holdings that will assure us, once having undertaken the project, of being able to complete it. I believe

that it is within the range of possibility to complete that phase of our project within the next ten years.

It is imperative that our institutions be enlarged and developed, for with the gathering movement, there will continue to be thrown upon these institutions an everincreasing load, and we must recognize them as our institutions built and established for the purpose of serving a Christian community.

It is essential that our ministerial force be increased and added to as qualified men become available. It is a part of our program in making provision for the gathering to plan and build new houses of worship and to provide other physical facilities for our people as they gather into these central areas. The church, in fact, is moving forward, and the accomplishment of even greater goals is within the range of our ability. The extent to which each person responds to this need for consecration will determine to a large extent the future progress of the church.

IS THE GATHERING a part of the divine plan? Down through the ages there has been scriptural authority given, indicating that it is the will of God, that those who believe in him shall gather together that his kingdom may be established, looking toward the time when there shall come to that kingdom his Son, Jesus Christ. Do we believe in that as Latter Day Saints? We believe in it so deeply and with such great faith I am sure nothing shall swerve us from the responsibility which is ours of seeking to build a Christian community, a Zion, giving due consideration to the various aspects of that building and the need for the accumulation of economic resources to the need for training and specializing in these various fields of endeavor.

This we believe in. We have believed in it from the beginning, through the break in 1844 when some departed westward to different purposes as well as locations. We maintained with those who remained

in these central areas, a faith in the original doctrines and purposes of the church, which brought about the Reorganization. And in that Reorganization the central objective, the central theme of our thinking, led toward this center place, this place which we call Zion. It was and is to build a community called Zion, having a people who lived in righteousness and where there shall be no poor among them.

We believe in this today. We believe that it is within the range of possibility, despite all of the conditions which seem to confront us as obstacles. We believe that it is our responsibility to move forward in the building of such a Christian community. And because we believe in it, we move forward in the utilization of resources, in the consecration of time and talents, participating in this gathering movement and yet, even while participating, reaching out throughout the entire world in the preaching of the gospel of Jesus Christ, that men can be called to accept the challenge of participation in the building of a community such as God intends shall be builded.

ROY A. CHEVILLE

(Continued from page 13.)

himself, but it is true. The balancing factor is that while many people stand in awe of his abilities and accomplishments, very few stand in awe of him as a person. He is infectious cheerful, friendly, and sincere. He puts on no airs; he wears his doctor's degree as though it were a pair of overalls. He has much in common with the most common folk, with farmers, laborers, clerks, and housewives. He is careless of his dress and all artificial mannerisms and gestures of high society. Yet, his instinctive sensitivity to social situations and his natural concern for other people make him at home and at ease in any company.

Gracelanders all over the United States and many other countries will always think of Roy Cheville with deep respect and sincere, personal devotion.

You can tell where the lamp-lighter has been by the trail of light he leaves behind him.—Sir Harry Lauder.

Cornerstone Laid at Flora

We are pleased to note progress by the Flora, Illinois, Saints and give our readers the complete story of the services held there on Sunday, June 29 as it appeared in the *Flora Daily News-Record* of June 30:

At interesting and inspirational services held Sunday morning and afternoon under a tent on the church lot, the cornerstone for the new Reorganized Church of Jesus Christ of Latter Day Saints was laid at a ceremonial, with Apostle Arthur A. Oakman of Independence, Missouri, officiating.

At the morning services, with Pastor Ed Colvin in charge, the audience heard Rev. Robbins of Decatur give an excellent address on the Bible and church history. The song service with Mrs. Herbert Henson directing, was followed by special numbers, an introduction of guests, and the sermon.

The afternoon services were opened by song followed by a short address of welcome by Mayor Leo R. Allen; "The Church's One Foundation," by a quartet; an exceptionally fine talk by Rex W. Dale, principal of the Flora High School on the topic "Educational Philosophy;" a solo, "My Task," by Mrs. Paul Fehrenbacher; and the address by Mr. Oakman.

Just before the cornerstone was laid, Jesse Swango of Chicago, a former Xenia resident, sang a solo, and then with Harry Hemphill using the mortar, four stalwarts of the church raised the stones in place, and the ceremonial was ended by group singing and prayer.

At the noon hour more than one hundred members and guests greatly enjoyed a basket dinner in the church basement.

This building located at the corner of South Locust and East Washington, will be a beautiful addition to the south side of Flora. Of buff brick, it is ideally situated just north of the Washington grade school. The basement is almost completed, and the upper part of the church will now be erected.

The membership of the church is about eighty, and they are to be congratulated on their courage, enterprise, and spirit in building this church edifice, which will entail a lot of sacrifice for the membership.

Characters

As an icicle grows one drop at a time, and takes on the color of the water which forms it, so our characters are growing one deed at a time, and taking on the color of the deeds that form them.

Tributes to Sister Kate S. Scott

(From *Ray-o-lite*, Omaha, Nebraska)

A very appropriate memorial to the late beloved Kate S. Scott was established in the public library of Omaha. The memorial was in the form of a section of the Children's Library dedicated to her memory. The library purchased a large number of children's books, her name was inscribed on the fly leaf of each book; also twenty phonograph records of children's stories were purchased, and Sister Scott's name was inscribed on each.

Sister Scott had served for twenty-five years as children's librarian in the main library of the city. We, therefore, consider this a very fitting memorial dedicated to her memory.

A memorial address in behalf of Sister Scott was given at the Hanscom Park Garden Club Tuesday, May 13, here in Omaha. A bouquet of white iris and white tulips occupied a prominent place at the speaker's table. The memorial discourse was given by Mrs. Robert Clinefelter. We quote from the address:

"This memorial bouquet in a small measure is a symbol of the beauty and purity and loveliness of Mrs. Scott. It was my privilege to have known her more than twenty-five years. I first met her when I joined the Omaha Story League of which she was also a member. She was then Miss Kate Swartzlander, head of the Burgess-Nash book department. She was a librarian and had worked in the public library. When she married and came to live in our neighborhood, my husband and I were delighted to find that Mr. and Mrs. Scott were interested in raising dahlias. Thus they came into the H. P. G. C. Mrs. Scott served as secretary of our club at one time and was librarian for a number of years. Always, she was a faithful co-operative worker.

"In her last days she endured an unpleasant affliction, but through it all she always expressed patience and loving-kindness. It seemed to me that as we went to see her from time to time, she grew more beautiful, for true beauty is from within. We who have worked with Mrs. Scott, I am sure, feel that we are better persons because of her, and I am sure the world is a better place in which to live because of her."

A Book About the Bible

by George Stimpson

Here you will find the many odd, interesting and important facts about the Bible that everybody wants to know.

Price \$3.50

HERALD PUBLISHING HOUSE

103 S. Osage Street
Independence, Missouri

What Is Man?

By Maurice Draper

There are many who do not share with us our faith in God and our belief in an eternal divine purpose in life. They are the people who take life as it comes, in the easy-going belief that there is nothing they can do to change the course of events anyhow—so why spend their energies and time trying to do so? They are the ones who say that what they do is their own business, and that nobody has a right to suggest to them what they should or should not do. Among them, also, we find the lower moral standards, even though they may not be caught at their acts of immorality if they happen to belong to the more financially favored classes. And, significantly it is among these folk that life takes its greatest toll in times of crisis. For it is among them that suicide, insanity, nervous breakdowns, and other symptoms of spiritual and moral insecurity are most often manifest.

Probably one of the reasons for such a class of people is that there is widespread misunderstanding about the nature of man. Many of us take the point of view that the only part of us which is real is that which is flesh. Even though we realize that there is more to life than the body, yet the satisfaction of our bodily needs occupies so much of our time we fail to give proper consideration to our total nature.

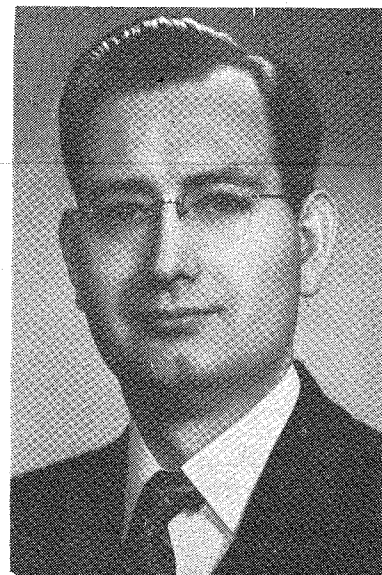
Both observation and the Scriptures, when we pay any attention to either, will testify to us that there is more to this thing called life—even physical life—than the body alone. Let us for a moment observe some commonplace experiences, then let us turn to the Scriptures to find the explanation about the mysteries we observe.

When a body dies, strange things happen to it. It may be that the

strangest part of all is what the body does while it is alive, but the point to be made here is that there are changes accompanying the experience called death. Before death, the body is able to move and express itself. Even more marvelously, there goes on constantly in your body the wonderful mystery of the creation of living tissue. As you engage in the activities of life, your body constantly wears away, both on the surface and internally, and it is necessary those parts which are worn away be replaced. In order to do so, you eat vegetables, fruits, meats, etc., and by the processes of life within you, the forces and powers which once occupied the dead cells being cast off is passed on into the new ones being constantly created. By this process, physiologists tell us that we have a complete change of substance in our bodies every seven to nine years. The body of a growing child is even more remarkable in that it does not only replace its worn tissues, but actually has the ability to add to itself so that it increases in size and function until maturity.

At death, the body loses this power. Not only has it ceased speaking, moving voluntarily, expressing itself in normal living procedures, but it even loses the power to retain its size and shape, and so it begins to decay. Eventually, it entirely decomposes and becomes lost in the great cycle of eternal changes in the chemistry of the universe.

What is it that has departed from the body, this strange power which makes it possible for us to move, and breathe, and to have our conscious abode in the tabernacle of flesh? It has been called by various names. Some call it electricity, others refer to it as "The Cause," others simply call it life. Religious people call it the spirit, and there has never been



Palmer-Lappine Studio

an improvement on that name. What we call it really makes little difference, as long as we can agree that we are thinking about the same thing—that something which makes us physically conscious and physically capable of doing those things which are normal to the conditions of life.

It requires very little thought for us to come to the obvious conclusion that the spirit leaves the body at death. We don't know what it looks like, even if it has a shape or form, because we cannot see it. We doubt that it has weight, for it seems to have no substance, yet without it, the body cannot live. Without it, the body goes through the strange changes which are commonly associated with death.

Man is obviously composed of flesh. But, in this line of reasoning, we have also discovered that man as we know him in the living estate, conscious, self-controlled, capable of free choice, and characterized by all the marvels of a living body, is more than just flesh. He is flesh quickened by a power which seems to abide in the body, but which may exist independently of the body, as it seems to depart in death. Now let us turn to the Scriptures.

We read in the first chapters of Genesis the stories of creation. Your personal beliefs about the details of

creation, as to the time it required, as to the identity of Adam and Eve, as to the details of the Garden of Eden, are not important in the matter we now have in mind. We want to learn what the processes and results of God's creative acts are in an effort to answer the question, "What is man?" We are not concerned with *how* man come to be, but what he *is*. As we read the story in the first chapter of Genesis, we learn that God created light and darkness, separated the waters, created the earth, plants, animals, and man. In the last verses, we find that God rested from his labors and blessed a certain day, one in seven, for man also to rest. But in the second chapter of Genesis, we read the strange statement that there is not yet a man to till the ground, and that there are no plants yet, for God had not yet caused it to rain upon the earth. Then we are told in Genesis 2: 7 that God formed man of the dust of the earth, and breathed into his nostrils the breath of life; not until then did he pronounce the words, "And man became a living soul." The Inspired Version declares that the reason why two processes of creation are mentioned here, why there were no plants on the earth even though the story of their creation has been told and completed, why there were no men on the earth, even though they had been mentioned in the first chapter and commissioned to have dominion over the earth, and so forth, is that all things were created spiritually first, before they were naturally upon the face of the earth. It tells us that all men were created in the spiritual sense and that the physical work of creation came afterward.

The significant words in the second chapter of Genesis are that it was not until he had a physical body that God declared man to be a living soul. He existed spiritually before, but he could not be considered a complete product of creation until his spirit was clothed with a body. Thus, it appears to have been the purpose of God from the beginning to

give us bodies by which the spirits may express themselves. And because this is true, the words of the latter-day prophet, "The spirit and the body is the soul of man," have deep significance. Moses said this many years ago, yet the real meaning of the statement of Moses, emphasized by Joseph Smith, seems even yet to escape us.

The spirit and the body are both important in the sight of God. The laws he has given us through Moses, Jesus, and all his divinely appointed prophets have to do both with spiritual and physical processes of living. If we could grasp the meaning of this, we would think more than we do of the care of our bodies. We would refrain from filling them with the poisons of nicotine and alcohol. We would give more attention to the

formation of habits of health. We would be more inclined to dedicate not only our prayers and meditations to the Lord, but would seek to spend every energy and talent, including our physical blessings, in the work of his kingdom.

Man is not complete either in the flesh or spirit alone. His salvation is not complete if it is concerned only with the spirit; it must also make itself the means of sanctifying the body and consecrating physical powers to the great cause of Christ and the eternal purpose of bringing peace and happiness to men. This means physical peace, health, vigor, economic welfare, bodily cleanliness and the skills of the body, as well as spiritual peace and comfort. For the spirit and the body is the soul of man.

Winds of God

The winds of God are ever blowing
Toward his desired port.
Soul, you have need to be no longer
Of time and chance the sport.
Arise and set your sails today,
His winds shall bear you on your way.

There is no time for vain regretting
Over the vanished years,
Nor yet to dream of shadowy future
With either joy or fears.
Today is yours, with glory crowned,
Just where you stand is holy ground.

At every dawn your will lay open
Unto the will divine,
And you shall bear no aimless burden,
No task without design.
O wondrous thought! when all our days
Express his purpose, and his praise.

—ELIZABETH DAVIS

Lost and Found

By VIRGINIA MOORMAN



During the war years when patriotism was running high, I wanted to be right in the midst of everything. Although I wasn't accepted by the Red Cross, I couldn't be content to stay at home and work in the understaffed hospitals, so I decided to do something spectacular. Surely they could use nurses somewhere in a more exciting area, Hawaii perhaps. And Hawaii it was.

After a great deal of red tape in addition to the usual preparations for a long trip, I was on my way to Queen's Hospital in Honolulu. I felt that I was at last headed for a land of adventure and excitement. I looked forward to the missionary opportunities this adventure could offer. I let myself dream about using my nursing as a wedge into the lives of these people and letting them see the results of my religion in my activities. As I became more and more enthused, I decided that I could go on into China and help

the people there. Then, why stop at China? I included India for a brief visit (I didn't want to stay long there because I don't like the abundance of snakes reported to abide there) then off to Africa and on through Europe before I came home. It was a lovely dream with more possibilities than I could ever have attempted, but somewhere on this lovely island in the Pacific I lost the feel of that dream.

My first impressions of Diamond Head would hurt the feelings of the people who have grown to love that landmark of Oahu, which was my first introduction to the island. Pearl Harbor didn't look too grand as we passed, and Waikiki Beach was hemmed in with rolls of barbed wire that certainly did not add to its beauty. But after the first few weeks of confusion in trying to learn to pronounce the names of these places, I began to see the beauty of the islands.

Mountains were the background to the beautiful white sands and shore line. The Pali, a cliff where King Kamehameha drove the enemy off, provided a scene I shall never forget of the valley floor below the cliff and across to the waters' edge and out across the Pacific looking toward home.

As I became busier with my nursing at Queen's Hospital and also more acquainted with my associates there, I gradually spent less time enjoying the natural beauties of the is-

lands and spent more time pursuing the artificial life which was so abundantly provided for during those war years. In spite of the adventure and excitement I was engaged in, I wasn't fulfilling the dreams I had designed. What was worse—I didn't care much. In fact, I didn't care a great deal about anything. Life was growing dull, and I decided I had been away from home long enough, so I made preparations to come back.

During the last few weeks I spent in Honolulu, I stayed at the Mission House with Brother and Sister Miller, helping them out as best I could, and learning that it was the little detail of everyday living and giving that made real missionaries out of these people.

When I was home again, I began to search for things I could do, and it wasn't long until I found instead of a trip to China, I had a job assisting in an Oriole Circle; there were many things I could give to the girls in this capacity. My "India" became work with an interdenominational group, the Christian Youth Council; I found there was plenty that such a group could do without infringing on the various creeds and practices. "Africa" and "Europe" became the work in local and city-wide Zion's League.

Every day I offer my services in one way or another, I get not only what I give, but such an inner satisfaction that every time I do some-

Here Is the Writer . . .

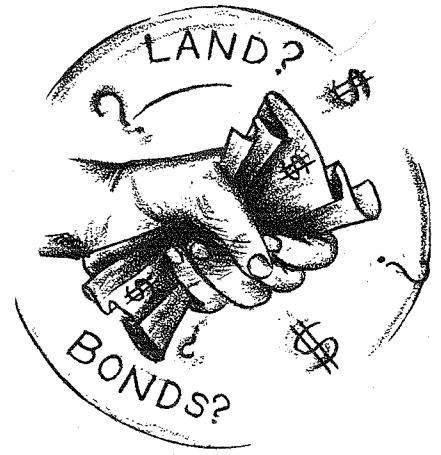


Virginia Moorman is a Gracelander, and a graduate nurse from the Independence Sanitarium (class of '41). She attended the University of Missouri two years before going to Hawaii as a civilian nurse. Recently elected President of the Zion's League at Stone Church, she does

not confine her interest to that group or even to the City-wide Leagues, but includes the Christian Youth Council in her activities. Her hobbies consist of almost anything interesting, especially people.

The Trouble-Shooter

What Is a Wise Investment



QUESTION:

Where can I invest money so that it will be safe and yet bring a fair profit? Bonds and land, usually considered the best bet, will both decrease in value if the much-talked of depression comes. What, today, is a wise investment?

ANSWER:

By Bishop L. Wayne Updike

Investments are made on the basis of returns and security. When one seeks to determine whether or not a proposed investment is a wise one, he needs to ask some pertinent questions about these two factors. He must also endeavor to give each its due consideration. Some people are so interested in the amount of returns that they don't think about security. This results from a spirit of speculation, which we, as a church, have been specifically instructed to avoid. Other people are so concerned about security that they do not invest at all. Like the man in the parable, they bury their talent, and it does not increase while it is in their possession.

How should we invest during these times of high prices? Should we buy land with our savings? Should we buy bonds? These questions should be answered only against the background of the total matter of investment principles.

Everything that we have been given is a part of our personal stewardship, and we are charged with the responsibility of using it wisely and making it grow. Life itself should be thus treated, and so, also, should the various abilities and gifts which we possess. As we decide in other matters, so should we decide in matters of money.

Suppose we look at each of the above questions with these two factors in mind. Should we buy land? On the basis of security, it would seem there is little that we know of which is as enduring as the earth upon which we walk. Regardless of the changes in the business cycle, the land is always there. True, it can be misused and made unproductive, but, up to the present, the owner's continuing right to possession of land is as perma-

nent as his life and continues as long as there is government which protects him in that right. Only when a person dies or becomes incompetent, or when government fails to function or finds it necessary to expropriate the land for the public welfare can one's land be taken from him.

From the standpoint of returns, however, the situation is not so unchanging. Some land produces, some doesn't. Some land is good, some is poor. Some land is well cared for, some is run-down and eroded until years of work and heavy investment will be required to restore it. Any investment in land should be made not only with the idea of security in mind, but also with thought as to the returns that can be expected. Those who are skilled in the ways of agriculture are able to compute the productive value of any farm. When they have considered all the factors involved, they are able to say what returns can be expected on the purchase price. No wise investor buys a farm without first giving consideration to the matter of returns. The fact that the church has been admonished to buy land has not removed from men the responsibility to use their own wisdom and knowledge.

In the matter of buying bonds, we are investing in the United States of America, or in some other governmental or business institution, as the case may be. The worth of the security is not in the piece of paper, but in what that paper represents. We in America have taken the position that our government is built upon principles which are permanent and enduring. Our investment is, therefore, as good as the people who put enduring principles into effect. We can conceive of nothing safer. If we do not have confidence in the continuing good faith of a democratic form of government, then the only remaining place to put our confidence is in ourselves. No man is able of himself to hoard enough to last very long. At any

time, one who is stronger may come along and deprive such a person of his savings. "Cursed is the man who trusteth in man and maketh flesh his arm."—Jeremiah 17: 5. In finality, then, the good investment is one which is made in qualities which are eternal.

Money loaned to a man in business is only as good as the integrity of the man who borrowed it. True, something may be salvaged from a bankrupt business of a dishonest or lazy borrower, but the investment has been a poor one both from the standpoint of returns and security. Money loaned to the government is only as good as the principles of right and truth and freedom, and shall be secure only as long as these qualities are allowed to dominate our national situation. There is no alternative. Investments made in eternal spheres measure up both in the matter of returns and in security. We may ask greater returns on a short-time basis, but we risk great losses. We may seek greater safety in other forms of protection, but there are no returns on wealth that is just hidden away.

What, then, is a wise investment? It is one which places confidence in the qualities which endure. It is one in which the investor has looked beyond his own desires and has sought to make that which he has to invest bring some returns not only to himself but to the God who gave him possessions over which he now is the steward. It is one which is made with full recognition that men and conditions shall change, but the foundation of God stands sure.

thing I almost feel guilty because I am the one who is rewarded the most.

New Horizons

BULLETIN BOARD

Wants "Marvelous Work and a Wonder"

John T. Puckett, 1416 Hardy, Independence, Missouri, wishes to purchase a copy of McGregor's *Marvelous Work and a Wonder*.

Wants "The Instructor"

Mrs. Lillian Calliflower, Route 2, Box 166, Weatherford, Texas, wants to purchase a copy of *The Instructor* by Gomer T. Griffiths.

Change of Address

George A. Njeim
308 North Agnes Avenue
Temple City, California

Requests for Prayers

Mrs. T. E. Cunningham, Route 1, Harrisville, West Virginia, requests prayers for her sister, Mrs. Charlie Swadley, and herself.

ENGAGEMENTS

Jenkins-Shaw

Mrs. Stella Shaw of Calgary, Alberta, announces the engagement of her daughter, Doris Irene, to Burton Charles Jenkins, son of Mr. and Mrs. J. R. Jenkins of Bon Accord, Alberta. The wedding will take place on September 4.

West-Williams

Mr. and Mrs. Clifton Williams of Escatawpa, Mississippi, announce the engagement of their daughter, Marjorie, to Denzil J. West, son of Mr. and Mrs. E. J. West of Independence, Missouri. The wedding will be in late fall.

WEDDINGS

Dale-Davis

Mr. and Mrs. C. A. Davis of Independence, Missouri, announce the marriage of their daughter, Athene Louise, to David E. Dale, son of Mr. and Mrs. C. A. Dale of Alton, Illinois. The wedding took place July 12 in Alton. Mrs. Dale is a graduate of the St. Luke's Nurses' Training School in Kansas City. Both she and Mr. Dale will attend the University of Chicago this fall.

Randall-Rich

Mary Rich, daughter of Mr. and Mrs. Perry F. Rich, became the bride of Dale V. Randall on July 24 at the Strathmoor Methodist Church. Elder Clarence Heaviland, uncle of the groom and pastor of Highland Park Church, performed the double-ring ceremony. Mr. and Mrs. Randall will return to Graceland College in September.

Births

A daughter, Terry Lynn, was born to Mr. and Mrs. Max White of Owen Sound, Ontario, on May 23. Mrs. White is the former Louise Taylor of Vancouver, British Columbia.

A son, Terry Lee, was born on January 4 to Mr. and Mrs. Milo Smith of Aurora, Illinois. Mrs. Smith is the former Elma Settles.

A daughter, Margo Louise, was born to Mr. and Mrs. Paul Reedy of Abingdon, Illinois, on February 13.

Mr. and Mrs. W. E. Hayden, nee Ethel Waters, of Calgary, Alberta, announce the birth of a daughter, Karin Dianne, born June 25.

DEATHS

SMITH.—Zolena Shell, was born November 8, 1889, and died at her home in Orlando, Florida, on July 16, 1947, following a long illness. She was baptized into the Reorganized Church in 1920, remaining a faithful worker until her death.

Surviving are her husband, Theodore Smith; two daughters: Mrs. Ruby Norris and Mrs. Pearl Baker; a son, John Franklin; one sister, Mrs. Oneida Goodwin; and a brother, Charles Shell. Services were held in the Fair-

Reunion Schedule

The following is a tentative reunion schedule for the coming summer. Where errors are noted by reunion officials, we shall appreciate receiving corrections.

THE FIRST PRESIDENCY,
By F. Henry Edwards

Reunion	Date	Place
Far West	August 14-24	Stewartville, Missouri
So. Indiana	August 17-24	Riverdale Park, Mitchell, Indiana
Idaho	August 17-24	Hagerman, Idaho
Eastern Colorado	August 15-24	Colorado Springs, Colorado
Northern California	August 16-24	Asilomar Grounds, Pacific Grove, California
Lamoni	August 17-24	Lamoni, Iowa
Wisconsin and Minnesota	August 18-25	Chetek, Wisconsin

child Funeral Home in Orlando, Elder N. L. Booker officiating. Burial was in the Rosedale Cemetery, Kissimmee, Florida.

MITCHELL.—John William, was born October 4, 1871, at Providence, Texas, and died July 18, at Cooks Point, Texas, following a long illness. A member of the Reorganized Church, his life was spent in helping others; he was well known for his tolerance and patience. On May 4, 1919, he was married to Lilly Sherrill.

He leaves his wife; a daughter, Mrs. Nena Faye Cabaniss of Caldwell, Texas; and two sisters: Mrs. Maggie Norcross of Bryan, Texas, and Mrs. Helie Hartnett of Thornton, Texas. Services were held at the Harvey-Schiller Funeral Home in Caldwell, Elder C. M. Mitchell and C. M. White officiating. Interment was in the Masonic Cemetery in Caldwell.

BEAN.—Harriett, daughter of Samuel and Guiletta Simmons, was born June 11, 1877, at Ogden, Utah, and died July 14, 1947, in Hiawatha, Kansas. She was baptized a member of the Reorganized Church on April 21, 1889, at Cameron, Missouri, and on May 21, 1899, was married to L. L. Bean. Four children were born to this union; a daughter, Blanche, died in infancy. Mr. Bean passed away in September, 1939.

Surviving are two daughters: Merle and Rosella of the home; a son, Clifford S. of Orchards, Washington; a brother, Samuel H. Simmons of Cameron, Missouri; and three grandchildren. Funeral services were held at Fanning, Kansas, Elder Twombly officiating. Interment was in the Cameron cemetery.

PARCELL.—Ellsworth LeRoy, was born May 8, 1932, in Aurora, Illinois, and died May 13, 1947, in Aurora, of injuries received in a motor scooter accident. He had been a member of the Reorganized Church since he was ten years old.

He is survived by his parents, Mr. and Mrs. E. E. Parcell; his maternal grandmother, Mrs. Jessie Clark; and his paternal grandparents, Mr. and Mrs. M. C. Parcell. Elder A. J. Settles officiated at the funeral, assisted by Elder Marion Blakely.

WATERS.—Susan Catherine, was born September 28, 1853, at St. Mary's, Ontario, and died July 21, 1947, at the home of her daughter in Calgary, Alberta. On October 13, 1869, she was married to Henry Waters, who preceded her in death twenty-two years ago. She was baptized into the Reorganized Church on August 30, 1904, and was always an active member.

She is survived by six daughters: Mrs. W. H. Atkinson, Mrs. C. B. Gibson, Mrs. Etta Slocum, Mrs. Will Stewart, Mrs. Scott, and Mrs. S. J. Whitten; two sons: George and Ralph; forty-four grandchildren; sixty-three great-grandchildren, and six great-great-grandchildren. Funeral services were conducted in Jacque's Chapel by Seventy Percy Farrow. Interment was in Queen's Park Cemetery.

DOBSON.—Flora, was born June 7, 1860, in Bruce County, Ontario, Canada, and died at the home of her sons on May 31. She was baptized into the Reorganized Church on May 7, 1909, and was a faithful member of the Port Elgin Branch.

She leaves two sons: Robert and Levi; and

three grandchildren. Elder Percy Farrow conducted the funeral service.

KING.—Martha Jane, daughter of Dr. W. S. and Nacy Capps Morrison, was born November 10, 1858, in Illinois City, Illinois, and passed away at the Golden State Hospital in Los Angeles, California, on July 14, 1947. She was married to Cyrus King in 1877.

One son, Wilson Seward, survives. Interment was in Val Halla Memorial Park, Burbank, California.

A YEARBOOK for Church Schools

STANDARDS AND GOALS FOR THE
FIVE-YEAR PERIOD 1947-1952

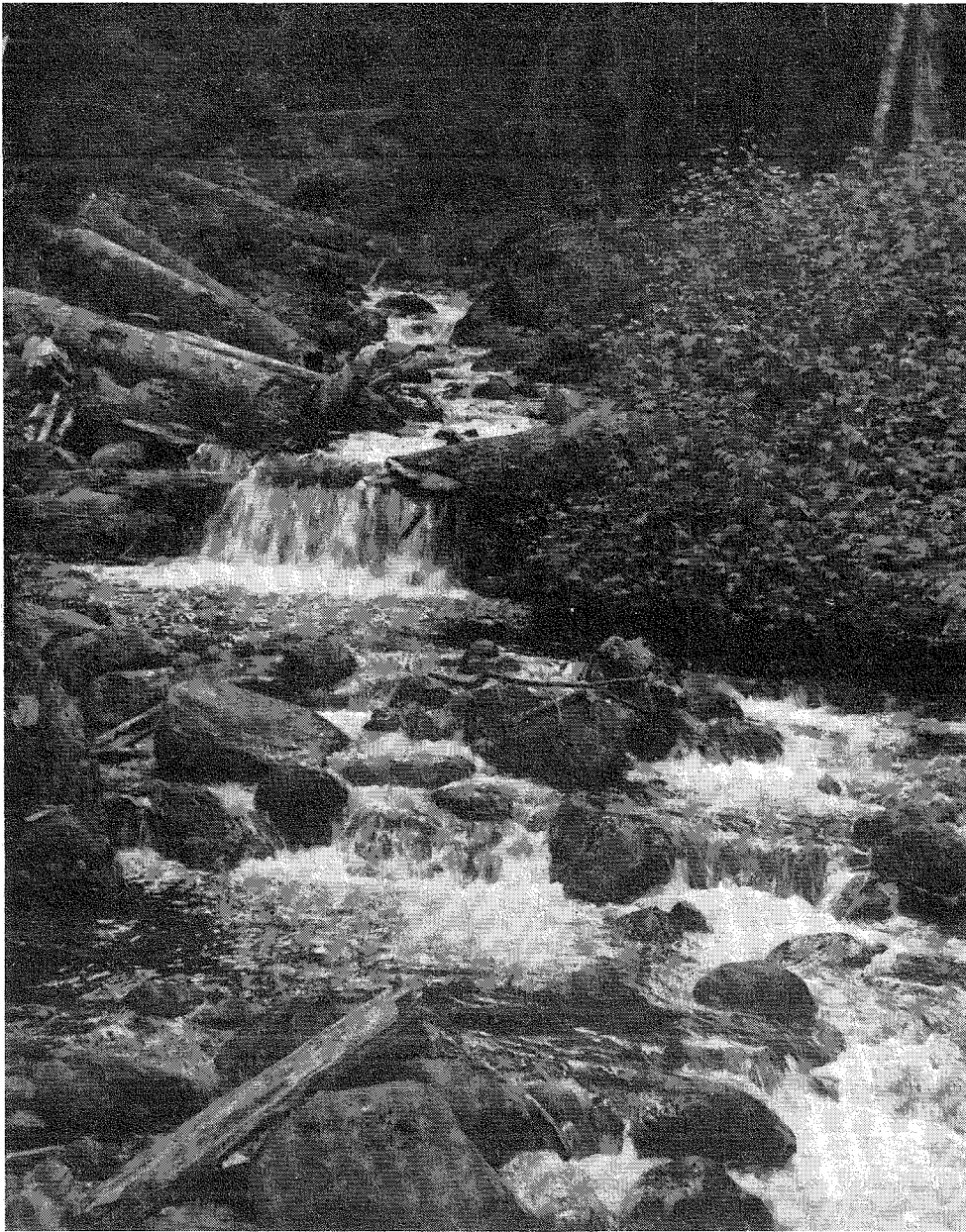
"Standards by which we shall estimate what we have and by which we shall set the direction of our course."

EVERY CHURCH SCHOOL OFFICER,
TEACHER, AND WORKER WILL
WANT AT LEAST ONE COPY.

Price 20c each
5 or more 15c each

Herald Publishing House
Independence, Missouri

www.LatterDayTruth.org



Bagley Creek

Mt. Baker National Park

Photo by Marvin M. McDole

THE *Red* WARRIOR

BY D. T. WILLIAMS



VOLUME 94

AUGUST 23, 1947

NUMBER 34

www.LatterDayTruth.org

Beyond the Hill

By Aleta Runkle

*The doubter knelt to pray.
"Ob, God, if I had known
Beyond the hill lay verdant meadows,
I would not have turned again
To the lights of the village.*

*"But on the desolate plain,
Chill winds stung my cheek;
Briars clutched my flesh;
The walls of the fog pressed close upon me,
And I could not see your face.*

*"Through the darkness, I cried for you
To speak to me,
But the shrieking wind returned my words
From the hill.
I thought you would not hear the pleas of those
On the plain.
I turned back.*

*"But now, in the village, God, they tell me
You walk with the traveler.
He may not see your face, nor hear your voice,
But you are there
They say.*

*"Ob, God, now that I believe
Beyond the hill lie verdant meadows,
Help me to turn not again
To the lights of the village."*

P. S.

* The Hairy Ones

Citizens of Independence are becoming used to the sight of moustaches, beards, whiskers, sideburns, vandykes, imperials, goatees, in all varieties, sizes, and colors. Kansas City people have the idea that the church, moved by some new outburst of religious zeal, is responsible. This is wrong. The Independence Chamber of Commerce is responsible, currently sponsoring the Santa-Cali-Gon festival for the early part of September. This is to celebrate the three pioneer trails that departed from civilization at Independence and fanned out to cross the great plains in early days.

The women, who cannot participate in whiskers, show their interest in the festival by wearing long skirts, poke bonnets, and bustles on

Thursdays. Wives who do not sympathize with whiskers regard them with mixed feelings, ranging from amusement to disgust. One woman gave the name of Judas to a certain whiskered horror. The men, in bland superiority, pretend that the women's trouble is jealousy. Only masculine vanity can account for that.

So, if you are missing some of your friends, just investigate any convenient bunch of whiskers, and you may find one of them there. Almost anything, from a swarm of bees to forged passport papers, can be concealed in them. The "Herald" has been gradually losing a linotype operator by the whisker route for the past several weeks. Right now there is a fair replica of King Edward VII working on the machine in his place.

One critic says that when the ladies change their appearance, they try to increase the world's scant supply of beauty; but when the men do it, they try to make cartoons of themselves. This, we think, is a matter of opinion.

Saints Herald

Volume 94 August 23, 1947 Number 34

EDITORS:

The First Presidency
Israel A. Smith
John F. Garver
F. Henry Edwards

ASSISTANTS:

Leonard J. Lea, Managing Editor
Kenneth L. Graham, Business Manager

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$2.50 per year and \$1.25 for six months in advance in the U. S. A., its territories and possessions; Canada, \$2.75 per year and \$1.40 for six months; other countries, \$3.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

Contents

EDITORIAL:

Macedonia Calling	3
Recrudescence	4
Across the Desk	4

ARTICLES:

Sanitarium Needs Pharmacist	4
The Red Warrior, by D. T. Williams	5
Doing "Nothing Much," by Kathryn C. Metz	6
Blue Pencil Notes, by Elbert A. Smith	7
In a Chinese Cemetery, by F. Edward Butterworth	7
The Rural Church, by Gerald Gabriel	8
The Lord's Prayer, by Donald V. Lents	10
Presenting Maxine Friend, by Biloine Whiting	11
Estella Wight's Forty Years of Service	11
Dealing With the Erring, by L. Wayne Updike	12
The Gospel to All the World, by E. Y. Hunker	13
Universal Military Training, by George Kenneth Floro	14
How Can I Help My Friend? by Dr. Roy Cheville	15

Macedonia Calling

"Help Wanted" in the Work of the Kingdom

GOD'S "HELP WANTED" signs do not appear in the usual places. But if you look for them, you will find them everywhere. Wherever you see human need, wherever there is a civic duty to be done, wherever a church is short of workers, wherever a good cause languishes for lack of friends, there, if you look for them, you will find God's "Help Wanted" signs.

One of the early "Help Wanted" calls came to Paul in a night vision, when a man stood up and said, "Come over into Macedonia and help us." Young Dr. Luke, who was the traveling assistant of St. Paul, recorded that the response was immediate, "And after that he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them."—Acts 16: 9.

If you don't mind a startling use of the term, Paul and Luke were good "yes men"—God's yes men. They said "Yes" to the divine call.

ALL OVER THE world, and in the church too, there are many people saying "No" to the call of the Lord. They cripple and frustrate their lives, they hinder the work of the gospel in doing so. A refusal to serve is always a cause of blight to the soul. When humanity asks us for bread, we cannot pass out stones without getting ugly callouses on both our hands and our hearts.

From one viewpoint, the important part of the experience was not the call of God, but the response of the two men. They were ready for instantaneous action. They answered "Yes" promptly, and went to work. There were no long delays while they consulted their consciences, wrestled with the spirit, demurred and delayed until they wore out the impulse and the Power

that gave it. They were good "yes men."

How tired the Eternal Father must be of people who murmur, "Thy will be done," but say "No" when the call to service and action comes.

DOES GOD always find his "Yes Men" among those he has most richly blessed in life? Too often they are well-satisfied, self-sufficient, and content. All of us have spent some part of our lives in this classification. We say "Yes" to God occasionally, when it is convenient, or when we feel like it. The rest of the time we are tired; we invent excuses to still our consciences and turn the needy away. We comfort ourselves with the thought that we are doing all we can. We give a little service, we take it easy, assuming that we are paying for our salvation; that "when the roll is called up yonder, we'll be there." We forget that our very complaisance may cause us to miss the train. *We forget that as long as there are souls suffering from wrong and sin, our work is not done. The hours of ease and pleasure we take so lightly may be costing someone else his eternal salvation.* When the hour of judgment confronts us with our dereliction, what shall we answer?

God's yes men, on the contrary, are often found among those who have suffered trials and loss. Perhaps they have fought illness for years or suffered from handicaps. Sometimes death invades the home, so that they must turn to other people for companionship, and occupy their time in service to avoid grieving over their losses. They are no longer self-sufficient. They must learn to lean on their fellow men. And those they have served occasionally may prove to be towers of strength in their time of need.

The pathetic figure of the humble Caspar Milquetoast man who must always say "Yes" to his boss causes us to smile in mild contempt and pity. It is easy to feel superior to him. There is something degrading in having to say "Yes" to any earthly boss.

BUT WITH GOD it is different. For he has given us our agency, which includes the privilege of saying "No" on any occasion. He has given us an unlimited veto power. So, when the call comes from him, there is something noble and free in saying "Yes," because you don't have to and you aren't under any compulsion. You know, however, that there are rewards of service, and that you will miss many a precious blessing if you refuse.

It may seem anomalous and paradoxical that one who has tried to serve God during the happy part of life, is expected to do more when trials and losses come. But it is nevertheless true that this is the only way one can be saved. He must find something to replace the precious and beautiful values that have been lost. The only place he can find them is among his fellow men. Perhaps heretofore he has not depended on his neighbors; now he has a desperate need of them; and he can reach them by serving them.

This is advice that can be offered to every Christian, every church member. Say "Yes" to God when he calls you. Answer every call to service, accept every invitation if the date in your appointment book is open. Fill up your calendar if possible. Be one of God's "Yes Men."

God's servants have one tremendous advantage. While engaged in his work, they are under his protection, and he will take care of them until they have finished the work he has given them to do.

L. L.

Editorial

Recrudescence

The term connotes a revival of things unpleasant or not desirable, and it exactly fits what we are now experiencing as an aftermath of the Utah centennial and the motor caravan along the line of the Mormon trek in 1847.

If the tale could be told without dragging Joseph Smith through the mire of polygamy, it would not be objectionable. Why mince words about it? We know the evidence did not prove, and we, as also thousands of Latter Day Saints, do not believe he was responsible for it.

To keep on good terms with neighbors is desirable; but to do so by stultifying your judgment is another thing. We have some things in common with the Mormons in Utah, but the things wherein we differ are so grave we cannot identify ourselves with them and will never do so—cannot do so without departing from the doctrines of the church established when it was organized in 1830.

We would not cumber our columns unduly, but some of the things alleged against Joseph Smith are actually fantastic. For instance, *News-week* says:

"That church and state should be separate was never the dream of Joseph Smith, founder of the Latter Day Saints. The visions he claimed to have of the angel Moroni, who in 1827 delivered to Smith the book written by his father, the angel Mormon, called for a state subservient to the church in every interest—social, economic, and political. This was the premise on which Smith organized the first gathering at Kirtland, Ohio, in 1831."

We confess this is as unfounded a claim as was ever put out about the Prophet in the light of the resolution on government adopted in 1835, which has been incorporated in the Doctrine and Covenants, from which we quote:

"We believe that all men are

bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments, and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest, at the same time, however, holding sacred the freedom of conscience."—Section 112, paragraph 5.

The things for which the Prophet's name is had "for evil" are forever being pushed forward, which reminds us of the old saying, "A lie travels ten leagues before truth gets its boots on."

ISRAEL A. SMITH.

Sanitarium Needs Pharmacist

There is an opening at the Independence Sanitarium and Hospital for a registered pharmacist. This is an opportunity for some qualified person to serve the church through one of its major institutions.

Anyone interested should write immediately to Miss Gertrude Cope-land, Superintendent, Independence Sanitarium and Hospital, Independence, Missouri.

Across the Desk

We have the following inspiring letter from Elder Charles V. Graham:

Dear President Smith:

We recently completed our local business meetings among our thirteen congregations in the City of Zion. These meetings were held for the purpose of selecting pastors and other officers for each group.

In each case, the pastor that the officers in charge of the Center Place nominated was elected by the congregation, subject to ratification at the Conference in Zion. This was very gratifying. However, there was something even more gratifying; that was the spirit of unity, love, confidence, and the expressions of desire to follow the leadership of the church in building the City of Zion.

Where the pastors elected the rest of their local leaders and department heads after they themselves were elected, the same spirit of confidence, unity, and fellowship prevailed. In some instances, the congregations expressed their desires to approve in one motion the entire list of local nominations by the pastor.

Finally, these local business meetings culminated in the Conference in Zion held July 28 at the Stone Church. The same spirit of unity and co-operation prevailed there.

Brother Smith, the fine quality of our people and their desires to follow leadership and build Zion as revealed in these recent business meetings is a revelation to me of God's hand in this work.

This experience strengthens me and challenges me to give the very best ministry I am capable of giving to our people in their striving to build the kingdom.

I consider it a special privilege as well as a great responsibility to labor in Zion. To this privilege and responsibility, I sincerely pledge my all.

ISRAEL A. SMITH.

How To Increase Church Income

By Weldon Crossland, Abingdon Cokesbury Press, 1947, 159 pages, price \$1.50.

The author of this book is an authority in the field of church finance and gives many practical plans not only for raising money but for developing good will in the congregation and in public relations for the support of the church.

While our church has its own plan of tithing for the raising of money, we know that additional information in this field is helpful. The principles expressed in this book will be useful to every pastor and church financial officer where a local congregation and church are involved.

Wants Correspondence

Alice Somers, Lloyd Building, Missouri State Sanatorium, Mt. Vernon, Missouri, would appreciate letters from the Saints; she also asks to be remembered in their prayers. Miss Somers is a tuberculosis patient.

The nonmember SAINTS' HERALD subscription rate has been discontinued because of increased production costs.
—HERALD PUBLISHING HOUSE



THE *Red* WARRIOR

By D. T. Williams

WE THANK the *Herald* for a liberalized policy which now allows those who have long been seeing the dangerous course pursued by Russian communism a right to speak up in defense of our democratic way of life. As one who has been refused such right in the past, this opportunity comes as a happy surprise. Such a change of policy signifies that we have recovered at last from an intoxication which has plagued many less worthy journals.

One of our writers, perhaps he should remain nameless, gave us the following under the spell of a dictator's conquest:

"THE RUSSIANS are not hard to understand, once you see their point of view. American newspapers that have made a mystery of Russian policy are, however, hard to understand."

To such it is not hard to understand why mighty Russia wanted to carve up honest little Finland and divide with the ruthless Hitler a Poland which had been persecuted through the ages. To such thinking it is described as a "neat trick" when Poland heroically strives to save her capitol city, Warsaw, from the heels of two conquerors—Stalin and Hitler. This murderous act is described as "brutal but necessary." Brutal? Yes, the brutality of beastliness. Necessary? No more than the gang

slayings of a blood-thirsty Capone or the conquests of an avaricious Hun.

We might reflect that if men are to be judged on their past behavior, it would be quite difficult to paint Stalin as white as the proverbial lily. Why should we be drawn into defending such a doubtful history as that of the Russian man of steel? Still, some of us have tried it. I am sure I would not want my hands as red with the blood of my fellow man as are those of this so-called "strong man."

Recent history has not suddenly become so ancient that we have forgotten that Joseph Stalin signed a pact with the enemy of our civilization to furnish him with oil, steel, and the munitions of war to slaughter our democracies. Stalin remained true to that vicious pact with the Nazi hangman as against the democratic nations up to the very moment when his erstwhile friend, Hitler, turned on him like a mad dog.

I wonder where the magician is who could stand up to assure us now that Stalin would not have continued furnishing our enemy with all the equipage of war had he not been attacked by his brutal paymaster of the day before. Make no mistake about it, Stalin was not fighting the battle for democracy any more than we were fighting the battle for communism.

Communism and democracy are as far apart as the poles, but war composed the atmosphere for some very strange bed-fellows. Communism did not change its stripes because it associated with liberal governments against a common enemy. And as Mr. Roosevelt said in 1940, "The Soviet Union, as everybody knows who has the courage to face the fact, is a dictatorship as absolute as any

other dictatorship in the world." While these words were being spoken, Hitler was going strong, and Mussolini was in the heyday of his glory. Yet here was another dictatorship as strong as that of either of them—as powerful and as ruthless as Hirohito's godship. Do we have now the "courage to face the fact," as Mr. Roosevelt bade us do?

We quote Mr. Davies, one of our ambassadors to Russia, as saying of conditions among the Russians themselves:

"The terror here is a horrifying fact. There is a fear that reaches down into and haunts all sections of the community. No household, however humble, apparently but lives in constant fear of a nocturnal raid by the secret police. . . . Once the person is taken away, nothing of him is known for months—and many times never thereafter."

What a description from the pen of a diplomat who then came out in a book and motion picture, *Mission to Moscow*, to whitewash the man who heads up such a state of affairs. No, the leopard has not changed his spots, but some among us have.

And who are we to put the hush-hush on such matters simply because the principle concerned happened to be fighting the same enemy with ourselves. I would not say fighting in the same cause, for that would be too self-evidently untrue. Communism is the enemy of freedom and of all that we hold most precious.

Mr. Wilkie in his *One World* made it clear enough that the Russian government, as presently constituted, is in no manner of imagination a democracy. It is governed by a few ruthless party members and by

no vote of the masses of the people. With this knowledge from so high a source, why should we throw our arms about Mr. Stalin's neck as though he were the savior of our democracy and civilization?

Was Stalin so great a friend of democracy when he so brutally attacked unoffending little Finland? Did any patriotic American think of him then as the savior of our war-ridden world-community? Every American should read recent articles in the *Reader's Digest* and be informed on matters that will yet be vital to our future as a nation. There are some very real dangers before us.

While some are defending Stalin, I quote Churchill in his baring of the philosophy of communism and its murderous application. He says: "No faith need be kept with non-communists. Every act of good will, of tolerance, of conciliation, of mercy, of magnanimity on the part of governments or statesmen is to be utilized for their ruin. Then when the time is ripe and the moment opportune, every form of lethal violence, from revolt to private assassination must be used without stint or compunction. The citadel will be stormed under the banner of liberty and democracy; and once the apparatus of power is in the hands of the Brotherhood (Communists), all opposition, all contrary opinions, must be extinguished by death. Democracy is but a tool to be used and afterwards broken."

Should we depend for our freedom on a man who implements this kind of philosophy? Mind you, I have nothing to say against the Russian people. I am only sorry that ninety-seven per cent of them must be in slavery to the three per cent who make up the party in a one-party system of bondage. I hope the day will come when they can put the proverbial skids under Stalin as they previously did under the Czar and, from the ruin of their present serfdom, develop a democracy of which

Doing "Nothing Much"

A "Between You and Me"
Feature in the *Lamoni Chronicle*,
by the Editor,

KATHRYN C. METZ

Just about every time we see any of our metropolitan friends they always arrive at the question, "What have you been doing?" and "Where have you been keeping yourself?"

Somehow we never think of the right answers until too late, and we lamely admit to doing "nothing much," and "just staying at home."

"Nothing much" includes walking home from a visit with friends and in those unhurried moments looking skyward, filling our eyes with the beauty of the night. The sky is a vast area of twinkling stars instead of a patch of heaven bordered by skyscrapers and dimmed by smog from a thousand smoke stacks. It's breathing air that is without carbon fumes left by hurrying, broken-down taxicabs.

"Nothing much" is exchanging a friendly "hello" through the dust with a neighbor who is sitting on the front porch, rocking and resting after a busy day. It is walking down the street, meeting friendly faces instead of elbowing your way down an avenue filled with worried, tense, and disinterested strangers.

"Nothing much" is having time to watch the clouds in the distance drift like smoke from hill to hill. It's walking in the rain and stopping to admire a double rainbow that rises in the east, spreading a promise over the sky. It's having cut flowers from your neighbor's garden instead of a greenhouse and daily offerings of fresh vegetables and fruit.

It is eating lunch, secure in the knowledge that the people around you are good, honest, law-abiding folk and not Louie the "Ox," Loud Mouth Hymie, or some other south side gunman. . . . It's sleeping with the windows open and screen door latched, and it's going to parties where women do handwork, stem gooseberries or quilt for the hostess instead of chain smoking.

It's calling the children in the neighborhood by their first names, watching them lose their teeth, and grow skinny and tall without realizing that they have lost their cuteness for the time being.

"Nothing much" is reading a book instead of a review . . . listening to songbirds instead of pavement sparrows and pigeons. . . . It is getting a sun tan without exposing oneself on a roof top or crowded beach.

"Nothing much" just happens to suit us exactly, and despite an occasional tug of ambition for bigger things, we intend to keep right on doing just that until the old rocking chair claims us for good.

Next time our hustling, bustling friends ask us, "What have you been doing lately?" we will vaguely answer, "Oh, nothing much," and let it go at that. They wouldn't understand, anyway.

the world can justly be proud. If they learn to think as they have learned to fight, I believe they will do it. In the meantime, I shall not be one to give encouragement to the enemies of the democratic way of life. I would rather be with Churchill who, while he accepted the fighting strength of Russia against the common enemy, did not think it necessary to change his opinion of communism or its ruthlessness.

I have kept my fingers crossed as to what would happen with Stalin when Hitler at last was conquered. Every nation, including our own, was in this fight for the sake of its own principles and not for the defense of another. Everyone who is realistic in his thinking must know this to be true. Russian communism has made no statement of change of principle, so we are justified in believing it still stands for the things for which Roosevelt, Davies, and Churchill condemned it.

If all of this seems to some of you unjust to Stalin, why not balance things a little by remembering how many millions of injustices the Red Warrior has heaped upon myriads of his fellow men. I am sure that God's hand was in the series of events which turned the two greatest dictators on earth against each other, thus giving a breathing spell in which the democracies could adjust themselves to meet the tremendous blow which has been leveled at them. Yes, God has turned our enemies against each other. It is not Stalin who is to be praised for this great gift of resistance to Hitler, but God whose gift it is. For I do believe, had it not been for God's intervention, England would now be suffering the fate of Poland or any one of the other nations whose neck is under the feet of the conqueror today.

Go make thy garden fair,
Thou workest not alone,
For he whose plot is next to thine
Will see and mend his own.

—*Saints' Herald*, page 177,
Feb. 25, 1931.

Blue Pencil

Notes

Murder Clinics

I have reason to believe that a very young lad of my acquaintance had been listening to murder stories over the radio and seeing them enacted at the movies. He secured a length of small rope, took the family cat to the back lot, threw the rope over a limb of a tree, western fashion, and hung the cat by the neck until it was dead . . . almost. His mother, getting wind of what was up, came charging to the rescue. She rebuked the boy, cut the cat down, and administered first aid. The cat had already lost eight and a half of its lives and rigor mortis had set in. But the cat came back as cats do, though nations perish. The boy, after the fashion of adults, had a belated repentance. He told his mother, "I knew the cat would live. I prayed for him on the bed, and I prayed for him on the chair, and I prayed for him in the automobile."

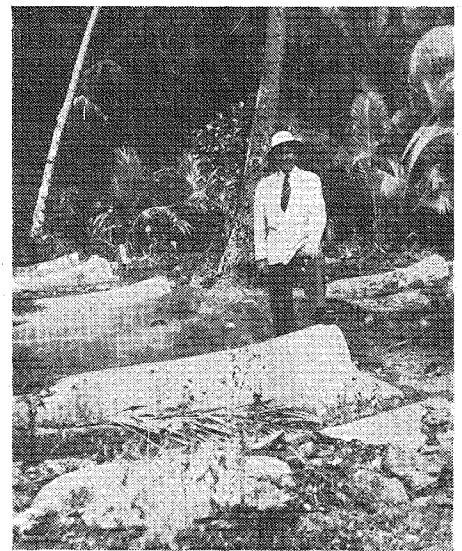
Radio has many fine and wonderful programs to offer, but there are hours when, no matter what station you tune in to, you will get either a murder story or very bad music. If you choose the bad music, it may induce thoughts of murder. Most adults who enjoy their murders vicariously, no matter how gruesome they may be, prefer to do so in a comfortable armchair at home or in a not so comfortable chair at the movies. Children and young people are different. They have not much use for armchairs, and they crave action. Many of them are imitative, open to suggestion, highstrung, nervous, emotional, excitable, ambitious, with scarcely an ounce of good judgment concerning life, but with the making of excellent citizens if their interest is not diverted to crime.

The young lad mentioned in the opening paragraph had learned just how to conduct a hanging. He had seen it in the movies and had heard it over the radio. Fortunately, he chose to begin on a family cat. Somewhat older boys and girls have actually and very successfully hung playmates. A sixteen-year-old farm boy went with three neighborhood playmates hunting wild flowers. He took with him his .22 rifle to hunt squirrels and killed all three of his youthful companions. His assigned reason was that he just had a hankering to know how it seemed to kill someone. Where did he get such an impulse? Another teen-age boy murdered the sexton of his father's church and explained that he just had an urge to kill. Still another teen-aged boy engaged in a regular movie-style gun battle with the police, using a younger companion as a shield in the most approved style. Two boy gangs in a city obtained weapons of various sorts and had a regular gang war such as they heard over the radio, leaving one of their number dead. These examples might be multiplied over and over again.

Juvenile delinquency has law enforcement officers all the way up to the FBI very seriously worried, and the offenses of these juveniles include crimes of violence as well as immorality. The pattern they follow is suspiciously like the pattern of things they hear over the radio and see in the movies.

The movies and the radio actually conduct a sort of clinic in murder methods. There is not a conceivable method of doing away with human beings that is not very vividly set forth in great detail. There is the shot, the scream, the thud of the falling body, the sound of retreating footsteps, and so on and so on. The methods delineated include the stand-up-and-fight, bang-bang of gangsters in gun battles among themselves or with the police, the more subtle approach in the dark

(Continued on page 16.)



In a Chinese Cemetery

The "Oiseau Des Iles" (Bird of the Islands) slid silently to her moorings just off the remarkable island of Makatea. One first encounters a solid rock cliff some 300 feet high where great caves filled with coffins of the ancient inhabitants are plainly visible.

One early morning, Brother Sorensen and I decided to explore the island. We soon learned that it was impossible to leave the main road for the sharp jutting limestone *feo* loomed everywhere. The rich phosphate deposits had been removed, leaving only a limestone shell. The sun had baked them to a razor-sharp edge. Needless to say, we kept on the narrow path.

Upon our arrival at the opposite edge of the island, we found a long winding stairway through a narrow and extraordinarily steep path. After several minutes' descent, we arrived at the bottom. Again we were at sea level. The atmosphere was very heavy. The sun beat down mercilessly upon us. We brushed through humid thickets and found a narrow and seldom traveled path. Only three native huts were erected on this side of the island. All three seemed deserted. As we pushed along this path, we came upon the strange cemetery pictured above. All graves at sea level are above ground. These, however, seemed grotesque, as row upon row revealed the oriental symmetry of a strange race.

There must be some religious significance in the fact that these graves were thus arranged—hid in a dense jungle and at sea level. This mystery remains unsolved as do many of the strange customs of this Oriental race.

—F. Edward Butterworth.

The Salvation of

The Rural Church

IN THE EARLY years of our nation, people settled in groups, and even the farmers lived in town. Each home had its garden, orchard, and a barn which was located on the rear of the lot for stock. Many of these villages were of one denomination, the people often coming into the United States as a group and settling together. The church was the chief center of interest and was frequently the sponsor for the schools, social activities, and in general the hub of the whole form of association. Continued immigration, as well as migration within the states, caused these homogeneous church units of the east coast to break down or "become diluted." New denominations springing up converted members until the day came that there were more churches than the people could support. In the state of Ohio there were four churches for each community.

The coming of specialization called for bigger and better churches and a better trained ministry. In the West, the land survey system—the government selling to individuals—and the minimizing of the Indian problem caused people to begin settling on dispersed farmsteads. The few compact settlements existing were those which moved in a body or were built around some industry. In this period, people became less concerned about the church—they desired to own a piece of land, if for no other reason than exploitation. The churches of this time attempted, and to some degree succeeded in taking the gospel to the people. The circuit rider became famous, meetings were held in the homes, the village square, or any place where a crowd could be gathered. The church that was the most flexible in this day of transition was the most prominent, which is one reason why there are so many Methodist churches throughout the land. Too, this was the period in the history of our country that "camp meetings" became so popular, some of the more emotional type boasting an attendance up to 30,000. These meetings marked the first attempt of the churches to co-operate, as each denominational minister was given the opportunity to expound and gain as many converts as possible. Many were "saved" and were allowed to have their names on the book of the church that appealed to them. There were some evidences of conflict, but, on the whole, it was an adjustment of their problem.

TODAY, because of this new settlement condition—as well as the loss of

interest or the divided interest in other institutions—we have too many churches for the number of members. Less than half of the people of the United States belong to some church. In 1936, the average church in Missouri had less than 110 members; almost twenty per cent had less than thirty-five members; about fifty per cent had less than seventy-five members (Ohio rural church studies indicate that a church under seventy-five members has small chance for growth); and about sixty per cent less than 100 members. These churches have under an average attendance of seventy for each preaching service and only a little over seventy-five for the church school. The optimum sized church for all denominations is believed to be around 200 (though some sociologists and denominations claim 1,000 as optimum). This is the approximate size of the membership of the church in towns of 1,500 to 2,500 population.

The average church has, by far, too few members to support a pastor and maintain a church budget; it is too small to attract and hold the youth. As a result, the few churches surviving are inferior. More and more country people attend church in the cities, or stay at home to listen to better church services on the radio; some even sever all church connections. Many of those remaining faithful to the small churches do so because of the call of duty rather than interest.

The decline of these churches has reached appalling figures. In the state of Arkansas alone, over 1,000 have died, over 300 in Iowa, and a figure somewhere between these two for the state of Missouri. This does not include the hundreds that are declining in efficiency. Only twenty-five per cent still open to conduct regular full-time services; less than fifty per cent conduct only one service a month. In the last twenty-five years, attendance has dropped almost seventy per cent. Only half have a resident pastor, and forty per cent of these have attended no higher institution of learning than high school. Many are open for only church school, the funeral service, or the once-in-a-while wedding. Many of

these boxlike structures have been turned into barns or other farm buildings.

CHURCHES, regardless of the denomination, have made some contribution to society. They have given valuable moral and ethical teachings to their members. In studies made in Carolina, there was found a direct relationship between church membership and living conditions. Countless studies have indicated that churchgoers have a smaller percentage of divorces and crimes and a larger percentage of leaders than nonmembers.

The decline means more than we like to consider; we prefer to think that these people attend more efficient churches; however, this is seldom the case. In neighborhoods or communities that have no church, it has been found that only four per cent of the people ever attend elsewhere. Where the church has died, only 4.8 per cent go to church elsewhere. Prior to 1935, the average church-going family in Missouri traveled only 2.08 miles to church; if this trend continues, it means that there must be a church within an approximate distance of no more than three miles. Those who attend church the least are not those who live in town or the open country, but the town fringe people—the area adjoining the town.

Much can be done to help solve this problem of the rural church. In an article in *Country Gentleman* for February, 1943, William F. McDermott described how Pastor Calvin Schnucker built a community in Titonko, Iowa. In a period of six years, he lifted the percentage of owner-operated farms within his parish from thirty-four to sixty per cent. He increased church attendance from seventy to over 400, changed a run-down, leaky, mortgaged structure into a modern \$35,000 edifice, and a dying rural church into one that is much alive. Eugene Smather's article, "The Church in Rural Reconstruction," October, 1946, issue of *Soil Conservation* tells of a small, isolated village in eastern Tennessee that built a community through the church.



by
Gerald
Gabriel

THE RURAL CHURCH has a place in the life of its people, and its function of "life-giving" can grow out of the following musts:

1. It must have well-trained, rural-minded pastoral leadership.
2. The church must become the center of activities in the community.
3. It must attract the youth—for therein lies its future.
4. It must become the stimulator of better living conditions.
 - a. In better farming and marketing methods.
 - b. In encouraging farm improvements in keeping with modern living conditions.
 - c. In stressing Stewardship—especially in relationship to the care of and the preserving of soil fertility for present and future generations, as well as stewardship in all other phases of life.
 - d. In encouraging better roads, electricity, and attractive farm homes.
5. It must be voluntary in its methods and teachings rather than authoritarian, or *laissez faire*.
 - a. be purposeful in the minds of the members.
 - b. be planned by the members—under guidance.
 - c. be executed by the members—under guidance.
6. It must become sufficient in size (200 to 1,000 members)
 - a. not undersized because
 - (1) it can be neglected without notice.
 - (2) it will be of little public attention.
 - (3) it will not attract good leadership.
 - b. Not oversized because
 - (1) of the tendency of members to form cliques.
 - (2) of the tendency to become over-organized—too many good things going on at the same time—overlapping or duplication of activities.
 - c. Sufficient in size to have good

subinterest groups (choir, men, women, and youth organization)

- (1) to appeal to the different age groups of youth.
 - (2) to utilize leadership and talent.
7. It must be flexible enough to meet the interest and needs of the people and yet represent God.
 8. It must show a lively interest in helping families, especially the youth, to own property. It must
 - a. give or get reliable information on prospective farm sales.
 - b. give or help obtain credit for those who are not able to finance the whole purchase price of farm, equipment, stock, and sufficient capital until an income is realized for the farm.
 - c. help industrious, able-bodied men who do not have sufficient capital for "down payment" to climb the "agricultural ladder" from laborer-share or cropper-renter to owner.
 - d. discourage tenancy and large land holdings.
 9. It must develop and encourage better educational and health programs.
 - a. religious education in the church.
 - b. stimulating preaching services.
 - c. vocational training.
 - (1) youth in 4-H, FFA, or vocational agriculture.
 - (2) Adult in Balanced Farming or institutes conducted by county agents, home demonstration agents, or extension specialists.
 - d. adequate schools consolidation when necessary.
 - e. balanced program in religious, vocational, or avocational and secular education.
 10. It must organize a church community in the sociological unit—the natural community, where associations are on the face to face level.

11. It must develop a sound but silent (as possible) financial program—not a constant plea for money—by planning a yearly budget financed by
 - a. subscriptions to members according to ability and willingness to pay or,
 - b. "God's Acre Plan." An acre of crop, a calf, a pig, or other unit pledged for the support of the church.
 - c. If pastor is paid a small salary, supplement with a small farm. (This helps him understand the farmers' problems.)
 - d. (Plus one or more of the above.) Use of the women's organization through sales, dinners, and other means, to be used for social effect as well as income.
 - e. **DO NOT OVERWORK THE COLLECTION PLATE!** (Members can see these down town in the hands of the omnipresent beggar.)
12. It must develop a sound gathering program. (Latter Day Saints are not alone in this; it is being done by Presbyterians and the United Brethren.)
 - a. Watch for salable farms, appraise, then help members to purchase.
 - b. **USE FAMILY SELECTION.**
 - (1) Families with sufficient capital to purchase, equip, and develop farms.
 - (2) Families with experience
 - (a) in that area or similar.
 - (b) in the type of farming being considered.
 - (3) Families with favorable attitudes—especially toward farm life
 - (a) those who are tolerant
 - (b) those who compromise
 - (c) those who have successful marriage experience
 - (d) those who are good neighbors and are confident.
 - (4) Discourage or rebuke the unfavorable.
 - (a) those of low suffering.
 - (b) those who are hypocritical.
 - (c) those who are slow to compromise.
 - (d) those unsuccessful in marriage.
 - (e) those who are poor

(Continued on next page.)

The Lord's Prayer

By Donald V. Lents
Pastor, Walnut Park Congregation

8. "And Suffer Us Not To Be Led Into Temptation"

The eighth in a series of meditations presented at the Appointee Institute held at Independence, August 28 to September 14, 1946. The first seven appeared in the issues of January 18, January 25, June 14, July 19, July 26, August 2, and August 16.

Of all the portions of the prayer Christ gave us as an example, this phrase—"And suffer us not to be led into temptation"—is perhaps the most controversial. As recorded in the King James and Moffatt translations, it has been the cause of much confusion, most of which, however, has been cleared up with the translation of the Inspired Version of the Bible. In such a prayer, we may be brought to the highest communion with the source of our strength.

The climax of this searching prayer is found in the heart's sincere desire, "And suffer us not to be led into temptation." We are brought to the realization of our weakness and our instability, and we recognize our need for a guide. This makes it wise for us to pray as Christ taught—to "Our Father in heaven." We must be aware that there is always the danger of failure. Those who recognize this danger are much less likely to fail than the overconfident.

In the experience of a young country minister, we find a good example. His was a small parish in which twenty-five to thirty people were considered an overflow crowd. A friend of his—the pastor of a large congregation in a neighboring city—asked the young minister on a certain occasion to come to the city to speak. He accepted and started preparation on his sermon. The Saturday preceding the appointment found him in the city looking over the large church. Because of its size,

he became nervous and decided to practice his sermon. Finally, the old sexton who had been working around the building all this time said, "Pardon me, young man, you seem to be concerned as to whether or not your voice will fill this auditorium. If I may be so bold as to make a suggestion, it would be this: I have seen ministers come and go—good ones, bad ones, old ones, young ones—but those who have been successful have always stood squarely in the pulpit and kept their eyes on the stained-glass window at the rear of the church." As the sexton turned and walked away, the young minister tried his suggestion and discovered he was looking at a life-size picture of Christ. He learned a profound truth that day.

If we learn the truth of keeping our eyes on Christ, we will have guidance and help in all of our experiences and will not be upset or unduly concerned with the temptations of the world. We must check and recheck so as to be certain we are making no unwarranted leap.

The chief call in this prayer is to awaken! That note of urgency was present in the life and ministry of Christ; it guided the activities of the early disciples; and it must be with those interested in the things of the kingdom today. Tomorrow is too late—NOW is the time. The following verse helps us realize this note of urgency:

The clock of life is wound but once
And no man has the power to tell

Just when the hands will stop—
At late or early hour.
Now is the only time you own.
Love, live, and toil with a will;
Place no faith in the morrow
For the clock may then be still.

Man cannot escape temptation. Christ recognized this fact and taught us to pray for strength to avoid the way of sinners. The temptations that we must seek to overcome are not so much those that we blunder into, but those that come to us in the line of duty. "If any man lack wisdom, let him ask of God that giveth to all men liberally" is actually what we are doing as we pray "and suffer us not to be led into temptation."

So together we say—"Oh, God, lead us as thou seest fit, but we pray that because of our endeavors we might be led to thee always."

The Rural Church

(Continued from page 9.)

neighbors, suspicious,
or fearful.

- (5) A size and age-sex composition that is adjusted to the size and type of farm. The probable future growth or decrease in size of the family and its needs must be considered. If an elderly person, there should be a son or daughter whose interest is with the church and who can take over in case of death.
- (6) The family should have character, stability, and a sense of responsibility.
 - (a) should be intelligent, alert, resourceful, and have good judgment.
 - (b) should show interest in co-operative buying and selling, and in productive enterprises.
 - (c) should be loyal to the church. This includes the law of tithes.

If these "musts" are promoted, the rural church has a future—a place in Zion. These are the problems of rural life—its needs. When the church can find itself ministering to these, it shall not be lost.

Presenting:

Maxine Friend

The third in a series of personality sketches of Auditorium employees.

By Biloine Whiting

She sits behind the little window in the Auditorium foyer opposite the front doors. The austere portrait of Young Joseph and a cracked scene from the 1930 conference hang stern and distant beside her window, but blonde Maxine Friend, the cheery Auditorium switchboard operator, is a warm center of friendliness in that wall of cold cement.

Maxine, from Flint, Michigan, lacks the mechanical-man look of so many telephone operators, partly because she doesn't wear the wire headpiece any more than necessary, but mainly because—when the switchboard lights aren't flashing—Maxine is smiling at everyone who goes by her window.

Auditorium workers and church officers can always expect a wave from Maxine to start off the day, and the board is seldom so busy that she can't keep up her half of the conversation when someone wants to lean in her window and chat.

Visitors gravitate toward her window as soon as they step through the doors, and she is the source of information for everyone who comes in the Auditorium. She knows which doors of the Stone Church are open, where to deposit the Oriole money, what time the next bus leaves for Chicago, and where President Smith eats his lunch.

Maxine handles the sales of candy bars and gum for the Auditorium typists, and receives packages sent to the church officers. This includes, besides telegrams and special delivery letters, bushels of Texas grapefruit, Florida oranges, and coconuts sent by the Saints to President Smith.

"The church officers are all easy to get along with," she says. "Except when several people are trying to call the bishop's office at once, I don't have any trouble."

Besides tracking down busy bishops, Maxine plugs into such posers as, "Hello, may I speak to Daddy?"

The other day Walter Johnson's 4-year-old daughter, Kay, called the Auditorium and asked to speak to her grandfather, President Garver. Maxine connected her with the Presidency's offices, and Kay explained very seriously that "Grandpa" had forgotten to wave good-by to her that morning.



Estella Wight's

Forty Years

of Service

FORTY YEARS AGO last May, Estella Wight came to the Herald Publishing House at Lamoni as an editorial assistant to the late Marietta Walker. Her work was to be in connection with *Zion's Hope*, the only juvenile periodical of the church at that time. In addition, she handled correspondence and secretarial work for the editors of the *Herald*, including Elbert A. Smith. Three years later she succeeded Sister Walker as editor, and has continued until the present time of her retirement.

It was while serving as assistant editor of *Zion's Hope* that Miss Wight became aware of a growing need for supplying the boys and girls of the church with more reading material. One paper could not provide adequate reading for so wide a range of juvenile ages. After a year and a half of planning a paper for older children, she prepared the first copy of *Stepping Stones* on July 2, 1913. In 1915, her first book, *In the Shelter of the Little Brown Cottage*, was printed. Its sequel, *The Vineyard Story*, was published nine years later. These stories were printed in serial form in *Stepping Stones* and *Autumn Leaves* before they appeared as books.

From the beginning of her editorial career to the end, Sister Wight consecrated her life to the service of the church in the field of publication. She has never claimed anything for herself, has always been more concerned about contributing her part to the total success of the church. She has lived on a self-planned stewardship basis, asking only her "just needs and wants" which have always been on a very moderate scale.

Both in the organization and abroad in the church, Sister Wight has won a host of loyal and devoted friends, many of them contributors to the publications. As she retires, the affection and esteem of her fellow workers go with her, and they express their best wishes for her.

A farewell reception in her honor was given on August 10. More than three hundred friends attended.

Watching the close of this chapter of service to the church in Sister Wight's career, many friends will remember with gratitude the good she has done, the lives she has influenced, the people she has inspired to make their contribution to the cause she loved.

Dealing With the Erring

By L. Wayne Updike

5. Forgiveness

THERE is a difference between the duties imposed upon individuals and upon the church by the law of Christ with regard to forgiving others.

Of individuals, it is required that they forgive all who trespass against them. In fact, the forgiveness we receive from God for our own errors is at least partly determined by the degree to which we are willing to forgive others. The seeds of bitterness growing in a human soul, if unremoved, will bring spiritual death. It is, therefore, essential that man shall have a forgiving spirit and be able to overlook the mistakes of others, even until "seventy times seven."¹ An abundance of Scripture testifies that this is the will of God in the matter.² Notable among these is the phrase "as we forgive those who trespass against us."

Those who insist that an offending brother shall come and ask forgiveness before they forgive him find no warrant for such a course in the law of God nor the rules of the church. Repentance and confession are the requirements necessary to entitle one to forgiveness, and, when they are shown, forgiveness should be granted without further requirement.

Should an offender refuse to repent, it still remains the duty of the offended to forgive, for "of you it is required to forgive all men."³ Of necessity, forgiveness granted under such conditions must be of a different kind or degree than that granted upon a true repentance. Forgiveness of the unrepentant may still require the forgiver to administer justice, though the same must be done with mercy and compassion; for the interests of the body, the church, must be considered as well as those of the individual, and one unwilling to repent cannot but endanger the welfare of others by remaining in the church.

"Ye shall bring him before the church, and do with him as the scriptures saith unto you, either by commandment, or by revelation. And this ye shall do that God might be glorified, not because ye forgive not, having not compassion, but that ye may be justified in the eyes of the law, that ye may not offend him who is your Lawgiver."⁴

Bitterness, hatred, and malice have

no proper place in the heart of a child of God, no matter what the provocation, but a merciful heart must not prevent true justice. Bitterness results in spiritual death as certainly as the germs of disease, if unremoved, cause death to the body. There is no point at which men become justified in being unforgiving in spirit.

"Yea, and as often as my people repent, will I forgive them their trespasses against me. And ye also shall forgive one another your trespasses."²

Many offenses are against society or the church rather than against individuals, in which cases the church is to act the part of a brother in laboring with the offenders through its officers. When the offender repents and confesses, the church must forgive. The proper procedure in granting such forgiveness is to allow the church at a regular or especially called business meeting, due notice of which had been given, to express by vote its willingness to forgive.

There is no warrant whatever in the law for a repentant member having forgiveness withheld for six months or any other period of time. If he repents and confesses his wrong, he has done all within his power, and the duty is at once laid upon the church to forgive him. Some may urge that perhaps his repentance is not sincere and it would be better to wait a while before forgiving him in order to prove him. If there be reason to believe that he has not truly repented, that his confession is not complete, or that he is insincere, then forgiveness would not be in order. The church has a right to be satisfied that the offender has truly repented and that his confession is such as covers the offense; but, when such satisfaction is given, the penitent member has the right to forgiveness, and that immediately.

The church is not permitted by the law to forgive any transgressor who has not repented and confessed; on no other grounds can forgiveness be granted by the church. The law on this point is specific: "He that sinneth and repenteth not, shall be cast out."⁵ To forgive unrepentant sinners is to give place to sinners in the church or kingdom of God, and if it be permissible to retain such in the church, then consistency would require that we receive people from the world on the same basis, e.g., without repentance.

There are a few crimes which the church may not forgive under any circumstances. They are:

1. Murder. This crime must be proved according to the laws of the land and, when so proved, is not to be forgiven.

"He that kills shall not have forgiveness in this, nor in the world to come."⁶

2. Adultery, second offense. It seems to be the general understanding that this offense refers to the second one of which the church has taken cognizance. The statement of the law is:

"Thou shalt not commit adultery; and he that committeth adultery and repenteth not, shall be cast out; but he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out."⁷

3. Leaving companion in wedlock for the sake of another. This does not refer to the crime of adultery, though adultery is a part of it. The real offense is leaving an innocent companion in wedlock, perhaps with children, without the support and care which a husband and father, or wife and mother should give a family, and remarrying. An offense of this kind is not committed on the impulse of a moment, but upon deliberate consideration and planning. There are none who have intelligence enough to be at the head of a family, but who know of the seriousness of such a violation of the marriage vows, and of the injustice, the anguish of mind, the burden and pain of the increased responsibility, and the loneliness and sorrow of a blasted life, which are all placed upon the deserted one. To do all this for the sake of another person, who has no claims upon the deserter, constitutes a heinous crime second only to murder itself. The scriptural statement follows:

"If ye shall find that any persons have left their companion for the sake of adultery, and they themselves are the offenders, and their companions are living, they shall be cast out from among you. And again I say unto you, that ye shall be watchful and careful, with all inquiry, that ye receive none such among you if they are married, and if they are not mar-

(Continued on page 16.)

The Gospel to All the World

By E. Y. Hunker

Even a casual reading of the life of Jesus will serve to reveal that his mission and plan to save mankind have always been universal in nature and scope. Any person, or people therefore, who claim discipleship with Christ are by that very claim under divine responsibility to assist in the labor of preaching the gospel "unto every creature," of teaching the gospel message to "all nations," and of proclaiming the good news of the love of God and the truth of life unto "every kindred, and tongue, and people." Jesus himself declared: "This gospel of the kingdom shall be preached in all the world, for a

and his gospel that they can and will go on missions abroad to preach and testify to peoples of other nations throughout the world.

This sending of missionaries is of primary importance. Nothing is more effectual than the personal contacts of the representatives of Christ. It requires much—sometimes the utmost sacrifice. To go from home to peoples whose ways, viewpoints, and languages are different from our own, necessitates great mental and physical readjustment. Those whom we send certainly need and merit our continual, sympathetic understanding. They need our spiritual and

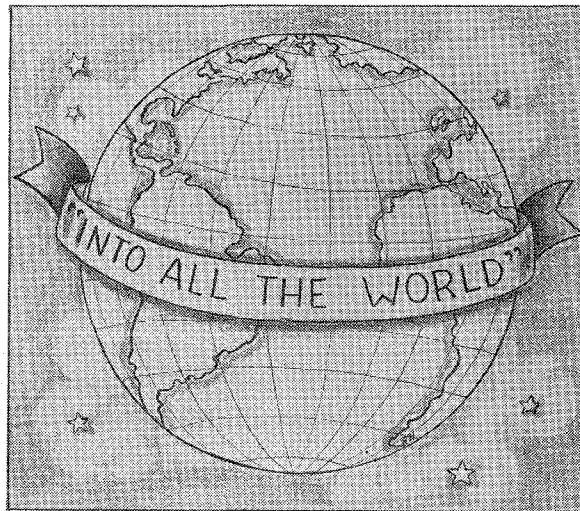
There is another definite need in addition to the personal phase of missionary representation in these missions. We need to establish well-equipped headquarters and facilities in vital centers. These should have permanence. It is important that people should know that there are permanent points where our representatives and our literature are always accessible—places that are like beacon lights, sending out their guiding rays for those "honest in heart" who seek for God's eternal truth. For these vital needs, sympathetic spiritual support is not sufficient. Temporal means to finance such projects are likewise essential. You may rest assured, then, that the interest of the church youth in these missions abroad to the extent of materializing in financial support will be heartening, indeed, to the missionaries who leave homeland to labor in fields afar.

The spirit and desire to aid materially the Missions Abroad Program, accompanied by the active applying of the principle of self-denial on the part of the youth of the church, will enrich the spiritual life of the entire church. It will, furthermore, augment the spiritual power of our representatives. The practice of restraint in the matters of pleasures and unnecessary wants, and the giving of many dollars we now spend for goods of inferior spiritual values will be a means of bringing salvation to many souls as well.

The promulgation of the gospel abroad has been fraught, in times past, with hardships unrealized by many of us. Prejudice and opposition are often bitter and persistent

(Continued on page 16.)

The "Missions Abroad" project adopted by the Zion's League was given special presentation in our issue of May 31. This is one of a series of articles by church leaders in support of the missionary work by our young people.



witness unto all nations, and then shall the end come, or the destruction of the wicked."

Our church positively asserts that we have been established by Deity and made the custodian of the great Restoration Movement—the "fullness of the gospel." On the basis of such assertion, we, the members of the church, are today more responsible for carrying out the "great commission" than any other body of people on earth.

To preach this gospel of the kingdom in all the world for a witness requires witnesses—message bearers—missionaries who are consecrated, devoted, and so imbued with the conviction of the divinity of Christ

temporal support. Some of the factors that intensify the loneliness of a missionary in a strange and distant land are the feelings that may come to him that he is forgotten and that very few care. Surely, with the army of the youth of the church, growing in the concept of their responsibility to share in the work of missions abroad, our missionaries to other lands can realize that they have a genuine backing. This cannot but inspire them in the giving of their best to the tremendous task before them.

MISSIONS ABROAD

The Truth About

Universal Military Training

Universal military training would be a serious change in our national policy. It deserves a careful investigation and coolheadedness. Following are some evaluations:

There is security only in co-operation. As far as increasing armaments or the size of an army is concerned, what makes for security for one country makes for insecurity in others. A mad race in building up armies and armaments would be fatal, for such inevitably leads to conflict. It seems to me that U.M.T. shows to the whole world that we are playing this suicidal game. As one of the most powerful nations in the world, we would be setting a poor example for our neighbors.

The defense against an atomic war can be achieved only by preventing war itself. Our scientists tell us that forty million people could be destroyed in a few hours. There is only counter-offense and revenge for the country that will not be the aggressor. There was no defense for Nagasaki and Hiroshima. England didn't intercept the V-2 bombs. Their warheads could be used in atomic warfare. In addition to the atom bombs, experts tell us there would probably be germ sprays and other such vicious weapons. It seems to me in such a war of technicians and experts, one 4-F might do more than hundreds of men in a mass army. Still we hear talk of mass armies and military bases.

A more accurate name for Universal Military Training is Peace-

time Conscription. The thing that makes it conscription is the fact that it is compulsory. A young person must take it or take the consequence for breaking the law. Such penalties already suggested have not been very light. I realize that there has been much said about military training being different from military service. Somehow I haven't been able to see a difference. U. M. T. is military indoctrination and part of the training is spent in camp life. It is training to kill people.

Health and education are civilian responsibilities. It is true that we have failed somewhat in each. I don't think there is any question about this however, it can best be remedied by social and educational reforms. In the light of figures recently released showing the disproportionately high rate of venereal and mental diseases in the armed forces during the last war, one questions the validity of the War Department's argument. There seems to be little doubt that the health and educational proposals were of considerably less importance in U.M.T. than military indoctrination.

Trust and confidence in our fellow man can best be taught in civilian institutions. One year of military training will not make every man a firm believer in militarism. Most of them may not like it at all (especially after the model U.M.T. experiments with persons already

BY GEORGE KENNETH FLORO

favorable to it are finished); however, they will be taught that force between nations is essential. Such attitudes held by a vast part of our population will lead to anything but understanding and co-operation.

The War Department has a most difficult job, that of selling U.M.T. to mothers, fathers, and young people of the country. This does not mean there are no top government officials working for it. President Truman, the late Secretary of Navy Knox, Major General Hershey, J. Edgar Hoover, and many other military men in top positions in the national, state, and local governments have been working for it. On the

Here Is the Writer . . .



George Kenneth Floro was graduated from Graceland in 1939, spent three and one-half years in the Navy, and was graduated from the University of Toledo in June, 1947. He plans to continue his work in sociology this September. A firm believer in Latter Day Saintism, he is a member of the Toledo Committee Against Peacetime Conscription. His hobbies include woodcraft, gardening, and visual aids. During off-hours, he romps with "Chuckie," his two-year-old son.

other hand, there are many churches and other organizations expressing grave concern over this state of affairs.

Those who tell us that we must change our traditional policy in regard to conscription in peacetime have the responsibility of telling us why. It is not enough to try to frighten us about Russia. We are a powerful country, too—the first to use the atomic bomb, and certainly we have some responsibility in lead-

New Horizons

The Trouble-Shooter

How Can I Help My Friend?

QUESTION:

I am troubled because a very good friend of mine, also a Latter Day Saint, is patronizing cocktail bars. At first, he drank only occasionally, but now he spends several nights a week there. I have quoted facts and figures about drinking, and I have referred him to Section 86; still he drinks. Despite this weakness, he has many good points, and I believe he is worth saving. What can be done?

ANSWER: By Dr. Roy Cheville

It would be easy if we could go to a book and get "the answer," but there is no all-inclusive reply that will apply to every instance. First, let's be honest and see that your friend is no isolated case. This problem is pretty widespread, and among young Latter Day Saints at that. Many a youth is needing "a very good friend" who can approach the situation intelligently and sympathetically. Each situation, each person must be diagnosed as a separate study. Any counselor, therefore, ought to know your friend. Let's call him Don.

I doubt that quoting from the Doctrine and Covenants will get you very far with Don. I think of a mother who talked to me about her daughter's sex delinquencies. I asked if the

ing the way to peace. Fear just isn't good motivation—not even hell-fire. Fear leads to frustration. In religion, it leads to other-worldiness or some other escape from the present world.

I hope international problems don't seem too far away. This, too, will lead to frustration. There are already too many people batting their heads against stone walls. Our part of the world is where we are, and we are not completely helpless. As a matter of fact, the hope of the world depends upon the work of small groups. May our Father help us in our responsibilities, continuously giving us optimism and courage.

parents had discussed the matter with the daughter. "Certainly," said the mother. "Only last night her father told her such conduct was 'an abomination unto the Lord.'" I wondered about the daughter's response. "Sure's a lot of fun though," was the daughter's evasive reply.

Nor will General Conference resolutions get far. This would probably build up in God the idea that the church is a behind-the-times sourpuss that occupies itself with saying "Thou shalt not." I venture Don is probably thinking that already. He must see that the church has good reasons for denouncing liquor.

Can you identify the motivations that prompt Don to drink?

Take a look at these main types and see where this case falls. Then you are partially ready to go to work.

1. Escape. Liquor becomes a way out from problems, unpleasantness, fatigue, etc.

2. Sophistication. "Gentlemen of distinction" drink, it is said. They do so in Bohemian cafes.

3. Socialization. Drinking supplies a way to get the party started. It relaxes and releases. Offering a cigarette is such a gesture.

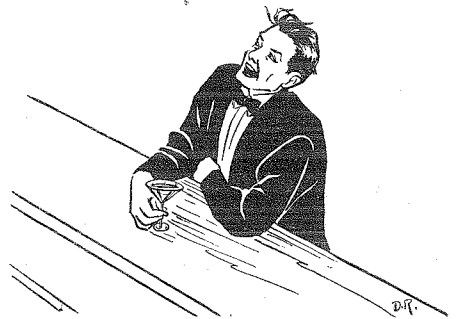
4. Individualization. This registers reaction against prevailing morals and announces, "I do as I please."

5. Stimulation. It heps up the party. It gives a lift. There is also the stage of victimization when the drinker has lost the will to refrain. If Don were in this condition, I would refer him to Alcoholics Anonymous. Each of the foregoing must be studied on its own. Each involves personal weaknesses and needs. Some for instance need a richer social background and larger initiative to move in social circles without having to rely on a cocktail.

I am thinking that Don needs to be drawn into something that is so significant that he comes to see that liquor does not square with such activities. It is one thing to say that drinking does not fit in with "the good life"; it is another to discover that it does not accord with this job,

specific and significant. One youth was drinking when he started in training for track. He saw with the help of his friends on the squad and the coach that sprinters cannot drink. Another found that he could not balance the budget at college with an item for drinks. Still another was drawn into happy association with church youth at reunions. He discovered a girl that he considered indispensable. There was no place for beer and wine in this new comradeship. I think the Salvation Army works pretty soundly here. They do not argue; they draw converts into a new circle of associations.

Is there anything in the church that can challenge Don? I do not mean abstract causes with generalized writing. That may merely lead to outlining what is wrong with things as they are. I have in mind something in which Don will touch lives of others. If he has concern for humanity, he cannot squander money for liquor while children starve in Europe and Negroes raise delinquents in slum districts. Talking about this will not enlist Don. He will need to get to work with living persons. Then he will lose himself and in doing this may not have to indulge in cocktails. He will save himself by getting outside himself. Now can you find something in the church that will do this? Can you find any circle of associates



that will take him in? I mean a circle that is stimulating enough to prompt Don to want to be with them.

I am glad you still want to "save" Don. We need to think not only what we want to save him *from*. We need to picture what we want to save him *to*. It is not merely liquor we save him from. It is the self-centeredness and self-indulgence that drinking involves. You want to save him *to* the manhood he is capable of becoming. Of course he is worth it. Never lose that conviction.

Blue Pencil Notes

(Continued from page 7.)

with a pistol that can be muffled and avoid detection by wearing gloves and taking adequate precautions that there shall be no fingerprints left. This is impressed upon youthful minds. There is the blackjack, the lead pipe, the knife, the ice pick, strangulation, carefully planned accidents, and very clever arrangements to make the crime look like suicide. Nothing is omitted. Young people are quick to learn, impressionable, open to suggestions.

Someone has said that with a great many people their favorite theme song seems to be, "Home, Sweet Homicide." Of course, this interest in sudden death by violence goes back a long way. Shakespeare usually left the stage littered with recently deceased persons at the end of his play. Edgar Allen Poe and Conan Doyle developed more modern methods of raising goose pimples on their readers. A multitude of crude and brutal imitators are writing script and scenarios and "true detective stories." Those ancient worthies, going back to Shakespeare, had a limited audience and did not appeal to children of tender age. Today, the radio and the movies reach all ages in most families, down close to the kindergarten, and too many of the programs come close to offering both advanced and primary courses in murder. There is reason to believe that they do graduate youthful practicing disciples.

ELBERT A. SMITH.

The Gospel to All the World

(Continued from page 13.)

on the part of peoples who have a fierce pride in the old established forms of religion in which they have been nurtured and which their countries have fostered for centuries. A type of ostracism is often imposed on our representatives by people of

other lands and faiths. Some of our missionaries have been required to meet death. And it is not altogether improbable that the same may be required of some of us today.

Despite the certainty of hardship and adversity in the work of developing missions abroad, there are rich compensations. One of the most satisfying experiences of life is to have been able to help in bringing someone to Christ. Today, in Norway, there are some who write me expressions of sincerest gratitude for the part I played in enabling them to find the fuller light of Christ through the latter-day work. Of the five male members I was privileged to baptize during the time of my ministry in Norway, four of them are at present members of the priesthood and active in the work. They are my brethren, and a deep bond of affection and fellowship exists among us. It spans distance and survives the passing of time and the tide of events.

If, while I was in Scandinavia, I could have been aware of a definite interest and support from a splendid body of church youth such as now is evident through the program of Zion's League, it would have added immeasurably to the spiritual buoyancy and fellowship I so often needed.

May God bless Zion's Leaguers in their labors to promote the cause of Missions Abroad.

Dealing With the Erring

(Continued from page 12.)

ried, they shall repent of all their sins, or ye shall not receive them."⁸

The church is here warned in regard to this crime not to receive into membership any who are guilty of it "if they are married, and if they are not married, they shall repent of all their sins, or ye shall not receive them." If such persons have married again, they cannot be restored to

fellowship, for if one in such a position desired to forsake the condition of adultery, he could not do so without again breaking a covenant. Also, he cannot keep his present marriage covenant without continuing in adultery. Because of this, the church is commanded as the above-mentioned scripture states, that "they shall be cast out from among you" and that "ye receive none such among you if they be married."

It is expedient, therefore, that men should keep clearly in mind that while individuals are required to forgive each other their trespasses without restriction, yet it is necessary for the church to withhold forgiveness until the proper conditions have been met. Only thus can the laws which govern the conduct of the members of the church be kept in harmony with the requirements for entrance. And only by such adherence to the law can the people of the church be kept spiritually close enough to their Creator to sense his leadership toward the kingdom of God.

1. Matthew 18: 21
2. Ephesians 4: 37; Matthew 18: 15-35; Matthew 6: 14, 15; Mosiah 11: 139, 140.
3. Doctrine and Covenants 64: 2
4. *Ibid.*
5. Doctrine and Covenants 42: 7
6. Doctrine and Covenants 42: 6
7. Doctrine and Covenants 42: 7
8. Doctrine and Covenants 42: 20

Note of Thanks

I wish to express my gratitude to the staff members, the doctors, nurses, and nurse aides who made my stay at the Independence Sanitarium such a pleasant experience. I also wish to thank all who remembered me in prayer, and by visits, flowers, cards, and letters. I received administration twice following the operation and began to recover rapidly after that. However, I feel that I could be helped by continued prayer. I believe that my life has been spared because I have yet a work to do for God. I sincerely hope that I may fulfill my mission.

Mrs. Grace Eneroth

215 East Walnut
Independence, Missouri

The nonmember SAINTS' HERALD subscription rate has been discontinued because of increased production costs.
—HERALD PUBLISHING HOUSE

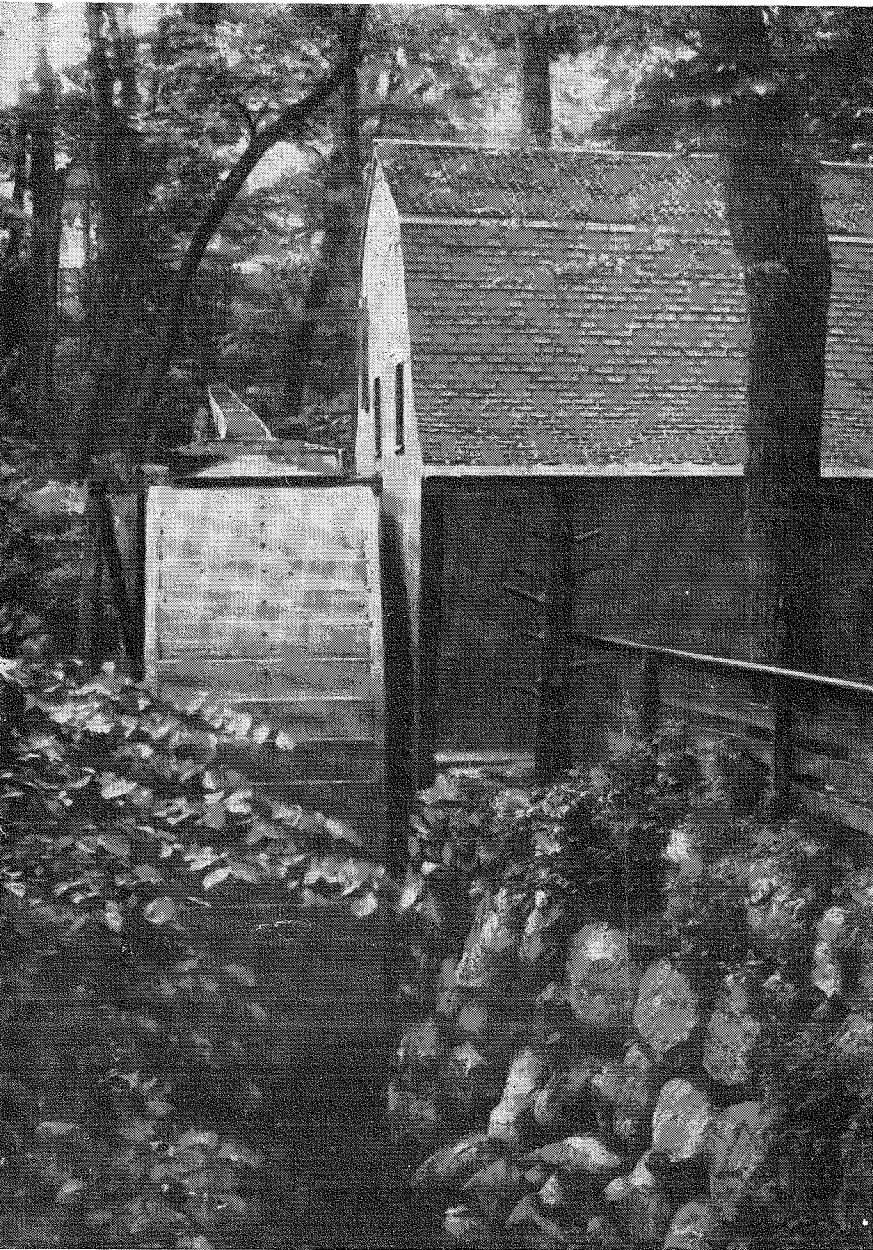


PHOTO BY JOHN WHIPPLE

The Old Mill-Wheel



VOLUME 94

AUGUST 30, 1947

NUMBER 35

www.LatterDayTruth.org

A Prayer

Saints Herald

Volume 94 August 30, 1947 Number 35

EDITORS:

The First Presidency
Israel A. Smith
John F. Garver
F. Henry Edwards

ASSISTANTS:

Leonard J. Lea, Managing Editor
Kenneth L. Graham, Business Manager

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$2.50 per year and \$1.25 for six months in advance in the U. S. A., its territories and possessions; Canada, \$2.75 per year and \$1.40 for six months; other countries, \$3.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

I would that I might have the strength to stand
Against the shock and strain of adverse days;
Grace in this being that I might forgive
My enemies the cruelty of their ways.

Courage that I might ever sing Thy praise,
Nor fear the scourgings of the worldly throng;
Of friends now lost, because they do not know
The truth, the simple beauty of my song.

I would that from my lips might fall such words
As bring to threadbare hearts, reprieve from pain;
And that these hands, and that this heart might give
Nor think of having back their gifts again.

Faith that though prayers oft said have seemed to fail,
I yet shall kneel to seek Thee once again;
Like Launfal searching for the Holy Grail,
Unknowing how reward should come—or when!

I would that Thou wouldst give me, here, to know
The pain of loss, the anguish of defeat;
That I might know the burden of the cross,
That I might learn to worship at Thy feet.

God grant that all these things may be my lot,
My mission, till I come to eventide.
Then, though my earthly bed be laid of thorns
I'll rise up in Thy morning, glorified!

—Vernon L. Schmitt

P. S.

*** It is Always a Pleasure!**

To receive an article like that by Alice Crossan, which is presented in this issue, is always a satisfaction. Here is a younger church member, trained, experienced as a teacher, keenly alert, intelligently aware of the social problems in the world about her, and conscious of the responsibility of Christians and church people to do something about them.

No matter how they are decorated, publications fail or succeed according to the quality of the manuscripts they publish. The manuscript is the life or the death of the periodical. That is why editors are always alerted by the appearance of a good story or article in the mail from a young writer who has new ideas and experience to back them up.

We need more such articles, relating to real problems of life, intelligently written, by both men and women.

Thousands of our young folk have now received, or are receiving, college and university training. They are thinking, working, gain-

ing experience. They are serving in the branches and in many lines of church and civic work. They should write, too. We'd like to hear more from them.

*** Winter Pictures**

Church photographers have set a high standard in submitting pictures for use on our cover pages. Serious study of the art has produced excellent results. At the present time we are looking forward to our winter issues, and need a number of photos of good technical and artistic quality. Pictures of homes, churches, and nature scenes are desired. A few good scenes showing children and their pets in winter scenes can also be used. Reader appreciation of our pictures has been excellent.

*** Movie Title**

Driving down Broadway I glanced out of the car window and saw a title on a movie marquee—"Nothing Sacred." Probably not.

Isn't it one of the causes of the world's trouble that people hold nothing sacred any more? They forget that our happiness and security in life depend so much on the things that should be held sacred—marriage, home,

Contents

EDITORIAL:

Family Life 3

ARTICLES:

Bishop Albert Carmichael
Recovering 4
Basic Qualification for Missionary Work, by Apostle Paul M. Hanson 5
Birthright, a poem, by Frances Hartman..... 6
The Lord's Prayer..... 7
Dealing With the Erring, by L. Wayne Updike..... 8
Viewing Tahiti From the Cloudlines, by F. Edward Butterworth 9
Why Does Johnny "Take Things," by Alice Crossan..... 10
Bittersweet, by Naomi Russell..... 11
Letters From the Isolated..... 12
Presenting: Thelona Stevens, by Biloine Whiting..... 13
The Way Back, by Bernie Fleebarty..... 14
Getting Along With the World, by Howard Moore..... 15
Bulletin Board 16

womanhood, childhood, and God. When people discard sacred things and treat them as common, they discount the great values of their lives at a tremendous loss.

A thief steals a valuable watch, and sells it to a pawnshop for only three dollars. A child takes its mother's jewels and sells them at dime-store prices. A man on a spree lets a costly suit go for the price of a few more drinks. The people who hold "Nothing Sacred" are those that cast pearls before swine.

Family Life

In the Church

Family life is important to the church. It is from the families that the church receives its steadiest most consistent attendance and support. People identified with families are happiest, most orderly and dependable, and make the best Christians.

Anything that helps the family should be of interest and value to the church. Anything that hurts, threatens or endangers the family should also be of interest to the church. We should be ready to do something for the preservation of the family, the home, and the individuals who are part of them.

In the Nation

Family life in America receives much attention, but not much promotion. The divorce rate goes up, ministers worry aloud, jurists denounce, social scientists explain, but nobody does anything very effective about it. The public does its little bit of worrying between soap operas on the radio, which seem dedicated to ferreting out new ways to cause family trouble.

Sociologists took up the problem after the First World War, and are still working on it. After extensive scientific research, they have verified what the papers knew years ago—that there is a divorce problem and it is getting worse. It is nice to know that these two great sources of public information are in agreement. There is just one difference between them: anybody can understand the newspapers. You can get the same thing out of the scientific reports with the aid of a college education and a Phi Beta Kappa key.

When Addison started the *Spectator* early in the eighteenth century, he informed his readers that he did not propose to reform the world; he wished only to observe it, to be amused by it, and in his own way to record it. That attitude persists to a

large degree today. There are many experts who are not interested in saving either the family or the world, but who wish simply to record the processes by which they fall to pieces.

So, in a little while, we can call off the experts and bring in the historians, to tell us about what was, not what is, a great social institution—the family.

A Home on Fire

The weather is hot, and it may relieve the tedium of journalism to depart from generalities.

One evening last month, a young married man was eating supper with his wife and their small children. The small apartment was too warm, and the children got food in their hair, on the tablecloth, and everywhere but the place in which it would do some good. The wife was tired, ill from the heat, and not her usual attractive self. Not too attractive himself, the man felt a distaste for everything.

While she was in the kitchen washing the dishes, he decided to go out. That he was responsible for the situation, his wife's condition, and the existence of the children did not occur to him nor trouble what he called his mind. All he knew was that he had not asked for this. Then he remembered a girl friend he had dated before his marriage. In fact, he had jilted her to marry his present wife. He remembered that she was always cool, sweet, and as fragrant as a bouquet of violets.

So he put on his hat and lit a cigarette. He did not know it, but in that same gesture he set fire to his home, not his house, certainly. Just his *home*. If it had been the house, the fire department would have come sooner or later, and would have saved more or less of it, particularly the expenses. But there is no outfit devoted to the business of saving a *home* threatened by the fire of di-

voice. Nobody, of course, except the church, which is not always fully equipped, generally understaffed, and sometimes not alert.

Mentioning the church reminds us of some other factors. The young man was a church member. He had converted his wife, by dint of considerable anxiety and sweating. The babies had been blessed in the church. Now he was about to show his wife how little his religious principles actually meant to him.

Another item: He had seemed like such a nice young man that folks at church were watching him, hoping he would be steady, and that he would turn his attention to some line of church work. Certainly, such a type would be excellent material for ordination. Now, that hope would be utterly lost.

Ironically enough, he was pleasantly received when he arrived at the door of his friend. She was not scornful nor indignant. She cared nothing about the wife and children. She welcomed him. A little later they went to a movie, and had so pleasant an evening that they decided to repeat the experience. Incidentally, she was also a church member. Like the young man, she had no thought of a responsibility imposed by her principles.

When the young man spent more of his evenings "out" and fewer of them at home, the wife worried. Neighbors observed what was going on and told her. The wife was angry and tearful; the man was angry and defiant, the neighbors angry and indignant. It was not until this time that the pastor was notified and called in to make everybody behave and fix everything nice as it was before. It is remarkable what faith both sinners and saints have in the miraculous powers of pastors. The pastor arrives when the damage is done, when trouble is at its worst, and when it would take the power

Editorial

and tact of an angel to put things aright.

Putting Out the Flames

When they are getting into trouble, people say, "What I do is my own business." The world knows little of the beginnings of trouble, but it always comes in for the finish. And you can't shut out the world. You can get into sin privately, but getting out is a public affair, with the lights on, the bells ringing, and a thousand pairs of eyes, hostile and cold, watching you.

Trouble and public pressure sometimes bring people to their senses, send them home, make them apologize and behave. Sometimes not. Intelligence is sometimes left out of the human kit.

The pastor, harried and driven by many problems, does the best he can. He labors unselfishly and without thanks. Often he succeeds. Occasionally he does not.

What can the church do? The pastor cannot carry the burden alone. Churches need abler members who will study problems of the home. There should be classes for young people in the study of marriage and home problems. Young people and their parents should take this phase of life very seriously. Young people should try to prepare themselves for the wise selection of a companion, and for rational, intelligent home-life.

Every time a member's home breaks up, the church suffers along with the member family. It is a tragic loss, an evidence of defeat. A divorce is not just something that happens to husbands and wives and children. The church, the community, and the nation all suffer a loss in every divorce.

This is not the time to be content with fixing the blame. It is a time to do something about the disease, the distress, and the causes. Surely it is time for church people to wake up to the danger and do something to meet the needs of our time.

L. L.

Church Books Needed

We have need of a copy of the following books for use at Kirtland Temple. These are now out of print, and if any of the Saints have copies that are not in use and would send them to us, it would be appreciated.

Parson's Textbook

Mormonism, by J. D. Stead

True Succession, by Heman C. Smith

Abstract of Temple Lot Suit

THE PRESIDING BISHOPRIC.

Bishop Albert Carmichael Recovering

(The following letter, dated August 12, is from John W. Rushton.)

The many friends of Bishop Albert Carmichael, who was the victim of a serious accident several weeks ago, will be happy to know that he went through the ordeal of the operation very well indeed. The doctors are pleased with his progress.

He now seems to be suffering from the shock of the severe experience but, although he is in pain, there is no cause for alarm, the doctor says. Our brother is well cared for; he has the skillful attention of surgeons, and the efficient and tender care of Dr. Teel, whose love and respect for him is widely recognized.

Brother Carmichael wishes it to be known that he greatly appreciates the many messages of sympathy and the prayers in which so many have expressed their affectionate concern for him. He would like to acknowledge each one he has received, but at present that cannot be done.

Our brother feels deeply the separation which is enforced because of his accident; he misses the association at reunions and prays that he may soon resume his ministry.

When he is able, Brother Carmichael is anxious to return to the Independence Sanitarium and his home, although he is being cared for at

present in the very modern and adequate Physician and Surgeons' Hospital in Glendale. He is indeed in the heart and mind of many who have enjoyed his excellent ministry and have learned to love him for his unswerving devotion to the cause to which he is committed.

Those who wish to write to him may address their correspondence as follows: Albert Carmichael, Room 109, Physician and Surgeons' Hospital, Laurel Street, Glendale, California.

A BOOK REVIEW

Cyclopedia of Bible Illustrations

By Paul E. Holdcraft, Abingdon Cokesbury Press, 1947, 326 pages, price \$3.00.

The material of this book is presented under topical headings which are arranged in alphabetic order. The material is in medium-sized type and averages from five to seven items per page arranged in double column formation. It is a book that should be useful to those who have frequent engagements to deliver sermons and feel the need of a supply of new material. Purchasers of such books all recognize that not all such material can be used by any one man. The purchaser of such a book is justified if the reader finds a number of good, helpful illustrations in it.

Table in the Wilderness

A novel by Norton S. Parker, Ziff-Davis, 1947, 452 pages, price \$3.00, illustrated by Joe Tillotson.

This is a highly dramatic and imaginative story of the life of Joseph in Egypt. There is more than drama in the story, however, and the reader will acquire from the book a considerable fund of information about the life and times of the Egyptians and of the Israelites during their stay on the Nile. The book is a popular type and will make a good gift item.



Basic Qualification For Missionary Work

By *Apostle Paul M. Hanson*

WHAT IS THE basic qualification for missionary work? First, what is the cause of the world's terrible plight? A number of reasons are given by the Lord in his preface to the Doctrine and Covenants:

"The voice of the Lord is unto the ends of the earth that all that will hear may hear; prepare ye, prepare ye for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth; and the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people; for they have strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall."—Section 1, paragraph 3.

Where there is no seeking of the Lord to establish his righteousness, every man walking in his own way—God exiled from human life—what

can be expected other than the state of the world into which we have been projected? One cannot make a success of life detached from the One who is the author of life. Mussolini could not do it. Hitler did not succeed. Apart from God there is a lack of power to discriminate among the divine, human, and evil forces of life. A lack of knowledge of God, or an absence of assurance of his reality, is followed by a loss of self, and in such a condition one moves without knowing one's latitude and longitude on the sea of life.

What an unspeakable loss to live in such a world as we are in without God!

IT IS INDEED a most startling forecast which the Lord has made of what is to follow a refusal of Christ in the latter days. The Apostle Peter on the day of Pentecost quoted similar language from a prophecy by Moses:

"For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

"And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people."—Acts 3: 22, 23.

The nineteenth century prophet, Joseph Smith, who we believe was divinely raised up to have a leading part in inaugurating God's work in these latter days, in reporting the visit of an angel of glory to him in the year 1823, says:

"He quoted also the third chapter of Acts, twenty-second and twenty-third verses, precisely as they stand

in our New Testament. He said that that prophet was Christ, but the day had not yet come when 'they who would not hear his voice should be cut off from among the people,' but soon would come."—*Church History*, Volume 1, page 13.

More than one hundred years ago the angel said the fulfillment of the prophecy quoted by Peter "soon would come."

Have not Babylon's walls begun to crash around us?

H. G. Wells, the eminent historian, says:

"Religion is the first thing and the last thing, and until a man has found God and been found by God he begins at no beginning, he works to no end. He may have his friendships, his partial loyalties, his scraps of honour, but all these things fall into place, and life falls into place, only with God."

In order for life to fall into place, in order to have a beginning from which to start, and an end to which to look, one must have assurance of the reality of God.

Respecting missionary work, fine buildings, music, financial reserves, and well-arranged programs alone do not meet the needs of the world nor of the church, although all are important in their places.

WHAT WAS the basic qualification for missionary work in New Testament times?

The Apostle Peter was a man of fine ideals and courage, but there was something in addition to these virtues that qualified him to stand amidst a vast throng on the day of Pentecost and declare to people,

Birthright

some of whom had a part in crucifying Jesus: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ," and also "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2: 36, 38.

We trace the source of Peter's essential qualification as a witness for Christ to a series of experiences in which he perceived divinity in Christ. On one occasion, Jesus asked him and others of his disciples, "Whom say ye that I am?" Peter replied, "Thou art the Christ, the Son of the living God." The value of such knowledge was indicated by Jesus when he said in answer to Peter:

"Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father who is in heaven.

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matthew 16: 18, 19.

Upon the "rock" of what comes from God and knowledge that Jesus is the Christ, the church was to be built, and its progress unretarded even by the "gates of hell."

Peter's preaching on Pentecost without such knowledge would have been a mere performance.

ONE GREAT contribution of our church to the world's thought has been its doctrine of the unchangeability of God, that he lives, is accessible, speaks to men in this age, and wills to be known by all men.

The Prophet Jeremiah emphasizes the need of understanding and knowing God:

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches:

"But let him that glorieth glory in

O soul, what wondrous knowledge dost thou hide?

A secret in thy inmost recess dwells
That I can faintly glimpse in silhouette,

And almost hear the story that it tells!

The quiet dusk brings rest to weary ones,

Yet in the calm, a lonesomeness finds birth—

On wings thou seekest ways ethereal,
Forgetting limitations of the earth.

Vast spaces hold the echoes of thy voice,

And wandering along the isles of time,
Thou findest star-lit temples built for thee

With age-old beauty glowing, still sublime.

What sorrow of the night hast thou not known?

What joy less radiant than flaming dawn?

And when the silver cord is loosed from thee

Unto all mystic truth shalt thou be drawn?

O soul, thou vibrant, never-ending life,
A surging melody, yet haunting strain.
Akin thou art to Christ, the Son of God—

Eternal are his ways, his life, his reign!

—Frances Hartman.



this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord."—Jeremiah 9: 23, 24.

In Proverbs we learn how such understanding and knowledge may be obtained:

"My son, if thou wilt receive my words, and hide my commandments with thee;

"So that thou incline thine ear unto wisdom, and apply thine heart to understanding;

"Yea, if thou criest after knowledge, and liftest up thy voice for understanding;

"If thou seekest her as silver, and searchest for her as for hid treasures;

"Then shalt thou understand the fear of the Lord, and find the knowledge of God."—Proverbs 2: 1-5.

We are living in one of the most thrilling and challenging periods of the world's history. The world's crisis should be a great opportunity for the living church of the living God to move in blessing into the lives of myriads of people.

THE FOLLOWING are some of the blessings flowing from a knowledge of God:

A feeling of security, such as is expressed in "The Lord is my shepherd; I shall not want."

Courage, as was possessed by Peter on the day of Pentecost.

Confidence, as indicated in "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?"

Power of testimony, illustrated in Peter's words, "And this voice which came from heaven we heard, when we were with him in the holy mount."

A feeling of being in a winning cause.

Appreciation of the word of God.

Power to advance the church and its work.

Ability to interpret the age in which one lives.

From where is leadership to come to meet the world's greatest need? Where, except from the church? It is for the church, divinely instituted, moving in triumph, to lead men to feel the incoming of the Creator's love, form covenant relationship with him, receive his guidance and forgiveness, and join with Christ in establishing his work, which in due time will cover the earth as the waters cover the sea.

The Lord's Prayer

A BOOK REVIEW

My Father's House

By Meyer Levin, Viking Press, 1947,
192 pages, price \$2.50.

9. Deliver Us From Evil

The ninth in a series of meditations presented at the Appointee Institute held in Independence, August 28 to September 14, 1946. The others appeared in the issues of January 18, January 25, June 14, July 19, July 26, August 2, August 16, and August 23.

BORN INTO an environment of sin, we sin. Innocent at birth we are, yet ignorant of the ways of the righteous life. Living among imperfect and erring men, we adopt their habits as ours and their ways as "the" way because it is the only way we know. Paul said (Romans 3: 23), "For all have sinned and come short of the glory of God."

Often, however, we fail to recognize our sins. We sit in darkness, not realizing there is a darkness because we do not see the light.

Have you ever sat reading a book in the late afternoon? The sun goes down, and the light gets dim. It is only when someone comes along and turns on a light that you realize how dark it was.

It was only when the light of God came into the life of Paul that he was able to see the evil of his deeds in persecuting the followers of Christ, for Paul said, "I verily thought I ought to do many things contrary to the name of Jesus of Nazareth." It was the things Paul had done "in all good conscience" that caused him to refer to himself as the "chief of sinners."

That is what happens when God comes into our lives. He turns on the clear light of truth and righteousness, and we are able to see ourselves as doers of evil.

When we catch a vision of this divine light, our souls cry out unto God, "Deliver us from evil."

Sin has a way of covering up its own wickedness. We become so accustomed to wrongdoing that we accept it as being harmless or even beneficial. God recognized this problem was common in the lives of

men, so he sent his Son into the world to "save his people from their sins." God alone can deliver us from evil; of ourselves, we have not the clarity of vision that enables us to see what we ought to be. It remains for God, through his Spirit, to show us "the way, the truth and the light."

We must not only be made to see, we need to receive the power to overcome. We all find ourselves resolving over and over again to adjust our lives or habits in one way or another, but we discover a tendency to drop back into our old way of doing things.

As a small boy, I went deep-sea fishing with my father. The boat was little and the ocean rough. After a time I became seasick and lost all interest in fishing. In my boyhood outlook on the situation, I promised God in prayer that if he would relieve my distress and make me well I would never again take any fish from his ocean. In a short while I did feel better, and the first thing I did was to drop my line back over the edge of the boat to catch more fish.

We are inclined to be like that. We forget our promises to God and neglect the good things we ought to do. We are constantly dependent upon God for the strength and help to overcome the evil that attempts to drag us down and for the power to build into our lives the good that the Master has shown us ought to be there.

Seeing but a portion of the light of God and admitting our weakness, we cry unto God as the only source of our deliverance, "Deliver us from evil!"

In this novel we have presented in story form the account of a group of Jewish people who have survived the horrors of the concentration camps of Europe going by ship and making illegal entry into Palestine. Of course such entry is against the law, but for these people it is their only hope. It tells about their struggles with the land and with other people who do not want them there.

There are three sides to the question of the Jews in Palestine. First, there is the viewpoint of the Arabs to whom Palestine has been a homeland for many centuries. They have no other place to go. They are related to the Jews since they also are a Semitic people. Wherever the Jews move in the Arabs must move out. It is a situation in which somebody must lose. Second, there is the viewpoint of the Jews who have been harassed and persecuted in many lands and almost destroyed in some countries in Europe. The anxiety of Jews to leave these countries is understandable, and Palestine is to them a haven of hope despite all the trouble they met there. Third, there is the viewpoint of the British who know that if they relinquish the Holy Land with its precious minerals and oils that either the French or the Russians will take over. They also know that neither the Jews nor the Arabs are strong enough to keep them out. The British would like to preserve peace and justice among all parties in Palestine.

This novel, naturally, is a presentation by a Jew of a sympathetic approach to the Jewish viewpoint. The story is interesting and dramatic. The reader who wishes to be impartial will read this story and keep an open mind for the problems of other parties involved in the Palestine problem.

Dealing With the Erring

By L. Wayne Updike

6. The Complaint

AN OFFENDER, with whom the offended person or the church has labored who is unwilling to repent, confess, and make restitution, should be required to answer before the church for his sin. To effect this, it is necessary that the offended party shall file with the proper officer a formal charge or complaint, accusing the offender of the specific act or failure to act, which is the cause of the action. Such accusation corresponds to the indictment in the civil courts, and the rules governing the latter may in a general way apply also to church court procedure. An indictment is made by a grand jury and charges one or more persons with the commission of a crime; to insure justice, the law is very strict as to its character and form. The sixth amendment to the Constitution of the United States provides that "in all criminal prosecutions, the accused shall enjoy the right . . . to be informed of the nature and cause of the accusation, which is by means of the indictment."

"No subject shall be called to answer for any crime or offense, until the same is fully and plainly, substantially and formally described to him."¹

It is a rule of common law that no one shall be held to answer to an indictment or accusation, unless the crime with which it is intended to charge him is expressed with reasonable precision, directness, and fullness, that the accused may be informed as to what he has to meet.

An indictment must contain a certain description of the crime and precise and technical allegations of the facts and circumstances which constitute it. The law has always required a specification of time and place as to every material fact in the indictment constituting the offense. Where the offense consists of words

written or spoken, such words must be stated in the indictment. If a crime cannot be stated with complete certainty, it should be stated with as much certainty as the circumstances will permit. The matter constituting an indictment ought to be full, definite, and certain, and not be maintained by argument or implication.²

In the rules of the church, as well as in the civil law, it is required that complaints shall be accurately and carefully stated, and that certain essential facts must always be included. None of the following can be omitted: First, the names and jurisdiction of the parties to the action, specified as plaintiff and defendant; second, a plain and concise statement without unnecessary repetition of facts which, if true, would constitute unchristian conduct of the accused (and member actions must show that such conduct wronged or injured the plaintiff); third, the time and place of each offense stated so far as justice requires; fourth, the time and place that required labor was performed, and that the accused failed to make restitution or reconciliation.³

Instances sometimes occur in which both complainant and defendant are guilty of wrong in the matter charged, when it is not only proper, but the duty of the defendant to file in his answer to the court a counter charge setting forth what he considers to be the facts of the complainant's error. This will enable the court to consider the whole matter, and place the responsibility for the wrong upon either one or both. Without the counter charge, the court might learn that the complainant was more guilty than the defendant but would be powerless legally to declare him so.

If one finds it necessary to file a complaint, he should inform himself as to the proper officer to whom such complaint should be given and should refer to the suggested forms

for use in drawing up such complaint.⁴ If a complaint is filed with the wrong officer, such officer should immediately transmit the matter to the officer having jurisdiction of both parties.

Actions between members of the same branch shall be by complaint filed with the branch president. If such president does not hold the Melchisedec priesthood, he shall at once transmit the complaint to the next higher officer having jurisdiction. Members of different branches of the same district or stake shall file complaints with the district or stake president. Members of different districts or stakes shall file complaints with the minister in charge of said mission. Members of different missions shall file complaints with the First Presidency.⁵

If a vacancy exists in the specified office, or if the officer refuses or neglects to act, complaint may be lodged with the next higher officer having jurisdiction. No complaint shall be dismissed because of failure to act with the proper officer but shall be transmitted to the officer having jurisdiction of the parties.

One who is made defendant in a case may file written objections to the complaint on any of the following grounds: 1. That the required labor has not been performed; 2. That the court has no jurisdiction of the defendant; 3. That the court is barred by limitations of the law; 4. That the alleged facts, even if true, do not constitute unchristian conduct; 5. That a like action for the same cause is pending, or that it has been adjudged, or that it has been dismissed, or that it has been finally adjusted between the parties; 6. That parties are made plaintiff or defendant who are unnecessary.

Objections must be filed promptly so that if sustained by the court, an amended complaint may be filed prior to the trial of the cause. All

rulings of any court on objections, except a court of last resort, may be appealed by the adverse party.⁶

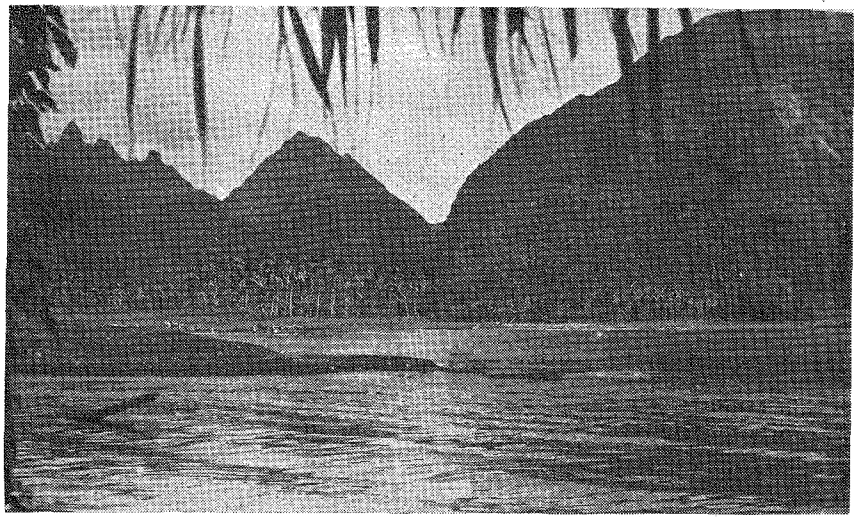
The laws and rules governing in the matter of church court procedure are framed to maintain the rights and privileges of both the accused and the accuser. As such, they are specific. One who is genuinely interested in protecting the interests of the church in the search for justice will strive to see to it that these rules are followed carefully. Technicalities should not obstruct justice, but the dangers to the church in allowing complaints which are carelessly drawn or indefinite in nature make it imperative that there shall be no departure from the accepted procedure. Only by strict adherence to the rules can all be treated equally before the law.

- (1) English Declaration of Rights, 1688.
- (2) *Saints' Herald*, Volume 59, number 36, page 851.
- (3) Code VI-20, *Priesthood Journal*, April, 1935, page 10.
- (4) *Ibid.*, pages 25, 26, 27.
- (5) *Ibid.*, Code IV-13, 14, pages 8, 9.
- (6) *Ibid.*, Code VIII-30, 31, page 11.

The World's Great Madonnas

By Cynthia Pearl Maus, Harper, 1947, richly illustrated, with frontispiece in colors, 789 pages, price \$4.95.

This book is by the same compiler who arranged the very popular volume entitled, *Christ and the Fine Arts*. Our people purchased copies of that work very liberally, and those who liked it are sure to be pleased with the new book. It is built upon the same plan classifying the Madonnas according to the countries in which the pictures were painted, and giving interpretations in prose and verse. There are also some songs with music included. It is of particular use to those who like to arrange practical studies for worship programs. Many people will enjoy it as a library volume. Those who arrange worship programs for children will find many pictures of mother and child inspiring and full of good lessons for the little ones.



Viewing Tahiti From the Cloudlines

THE French Army recently announced to the public that anyone who cares to view the beautiful mountain resort made by the soldiers during the war may do so by hiring an Army truck for twenty francs (40c) a person. It was the pleasure of our missionary force in Tahiti, consisting of Brother and Sister Sorensen and their young daughter Beth, Lilly Raye, and me, to escort the Taronas' Chorus to this elevated resort.

The road, ceasing to be further accessible by automobile, necessitated our abandoning the Army truck and hiking the remainder of the distance on foot. Our path was all too narrow and slippery, yet we braved our way until the clouds finally won out. Had it not been for this interference, we believe we could easily have made it to the top.

We recall passing some spots, between peaks, where the path was no wider than two feet with a sheer drop-off of at least 1,000 feet on either side.

One is recompensed, however, by the beauty which he beholds from this lofty resort. A rich, green verdure is matted over the entire range

of mountains, since their height is but a little over 7,000 feet at the highest point of Mt. Oraphena. It was noticeably easier to breathe, since we were no longer under the tropical pressure at sea level.

We spent several restful and refreshing hours in the rugged mountains, viewing Tahiti from the cloud line. Descending about 4:30 in the afternoon, we announced—almost with one accord—that none of us desired another outing over that same route. We have branded it a most precarious and frightening experience. Each curve was made amid discordant screams from an otherwise harmonious girls' chorus. There were no rails of protection at any of the danger points, and on some curves the truck had to reverse in order to clear the embankment on the one hand and keep from toppling over the edge on the other. No one kept his seat on these curves. We must admit that, although the missionaries tried to remain calm and force confident smiles, their hearts were beating considerably faster than normal when they arrived safely at Taronas.

—F. Edward Butterworth

One Hundred Stories for Boys

By Archer Wallace, Abingdon Cokesbury Press, 1947, 171 pages, price \$1.75.

There has always been a great demand for stories to tell to young people of various ages. These stories are also of great interest as illustrative material for adult congregations.

gations.

The author of this book is a Canadian religious editor, closely in touch with young people. His wide reading and depth of learning will qualify him to produce this excellent collection of materials. The stories are about the lives of famous people.

Why Does Johnny "Take Things"?

By ALICE CROSSAN

NOT LONG ago I was reading some material sent to me by a friend, who is the child welfare consultant in our state. I had written to her, asking for literature that would explain why children "take things" that do not belong to them.

What do welfare workers—those trained in dealing with all forms of delinquency—believe to be the cause and cure of this altogether too common fault among children? I found one primary reason. A problem child is always a child with a problem—some problem that perhaps to the casual observer is not apparent, or if it is apparent, is so totally inconsistent with the nature of the misdeed as to seem absurd. But this does not lessen its reality to the child. And it is something with which he has neither the means nor experience to cope. He feels insecure and unloved.

What are we, as teachers and parents, to do about stealing? Shall we punish? Shall we threaten? Shall we hold up the life of some criminal as a horrible example? Or shall we be wise and look first into the whole life of the child, finding the problem that is causing him to behave as he does?

The great majority of children who steal, as well as those who commit other delinquent acts, are from homes where some emotional problem exists. We are wont to gloss over these homes, knowing they exist, but considering them only those extreme cases where death, divorce,

or drink is involved. But if we wish to be honest, and little can be done without complete honesty, we must admit that they are from homes, too, where bickering, jealousy, and mistrust are rampant. In such homes, there is little or no security for a child.

"But what can we do about it?" they ask. They are busy keeping house, washing, ironing, marketing, working away from home. They have neither the time nor the inclination to even recognize the problem, much less solve it.

Well, what *can* we do about it? We are intelligent, adult human beings, capable of bearing children and providing for their upbringing. Then why not do it as well as we can? If we lack wisdom, there is no reason why we cannot seek it. We teachers must continually do professional reading. It assists us in our work. Let us show that we are adult, then, by first realizing that in instances of bad behavior such as this, we are confronted with a problem. (Yes, even in our good, Christian homes there will be problems.)



Is he jealous of a smaller or perhaps "cuter" brother or sister?

Our first task, then, might be to look into the home life of the child. What troubles him? Is he jealous of a smaller or perhaps "cuter" brother or sister? Has some physical deformity made him feel inferior to other children with whom he associates? Perhaps he feels that his mother or his father, or both, do not love or want him. He begins to feel that he is being cheated out of something that is rightfully his. So, in an effort to make up to himself what he feels he is not getting, he "takes things."

Now we have found the problem. How do we find a remedy? Let us say the child in question is jealous of a baby brother. The baby is getting all the attention; the older child is resentful. The first thing, then, to correct the situation is to assure the older child, by word and deed, that he is loved quite as much as the baby. Let him help care for the baby. Give him some little task to perform, and praise him when he does it well. He will soon take a new interest in the baby—not as an intruder who has usurped his place in the family, but as a brother. Perhaps this might even be the foundation of what we glibly term the "brotherhood of man."

Show the child that you love him.

- a home column feature -

He will never know it unless you do. This does not mean that the child must become the only thing in your life. "Mom-ism" was a detriment to many of our servicemen in the recent war. But it is important that he feel secure in his relationship with you—that he knows you love him, and will continue to love him, even though he makes mistakes.

Children who feel inferior because of physical or mental disabilities are perhaps a greater problem. Although readjustment is somewhat more complex, there is no basis for believing they cannot grow up to be healthy, happy, well-adjusted individuals. Help these children discover their assets—in this way they will cease to dwell so much upon their liabilities. Help them to learn to do something really well. If they have a talent, see that it is developed. This will do more to develop self-confidence than any amount of pampering "because Johnny isn't well."

How does the child behave at school? A teacher knows who the problem children are from the very first day. But there is little she can do about it. If she is extremely wise and tactful, she may be able to suggest remedies to the parents, but even then she runs the great risk of being misunderstood or resented, even if she can find time to talk with them.

If a child is not getting along at school, why not? Has he been babied at home? Is he overly aggressive? Shy? Unable to adjust to classroom situations? Few of these traits will be exhibited by children who, in their six preschool years, have known love and security.

A tried and true method of overcoming dishonesty in a child is to give him some special mission of trust. Ask him to take care of some valuable possession for you. Entrust him with a sum of money. Let him take care of the baby in your absence. Show him at all times that you think him a capable and trustworthy person. Never let him know you have the slightest doubt about his ability to carry out the task assigned. How would you react under

the same trust? Wouldn't such faith bring out the best in you? You will find that the child will all but "break his neck" to justify your confidence.

What shall we do, then, about the child who steals? We shall first recognize that we are faced with a problem. We shall seek a solution to the problem. We shall work to do away with the problem. We will realize that it is better and far less expensive to expend a little effort and time now than to let a maladjusted child grow up into a social menace before attempting correction. We will do this because children are the most precious possession with which God has entrusted us.

Bittersweet

JUNE IS ELEVEN—that unpredictable age which one day produces a child all wrapped up in bubble gum and the next day, a woman—almost—surprisingly gracious and deeply concerned with personal appearance.

Yesterday — our anniversary — June spent the afternoon at the swimming pool. I got home at the usual five-fifteen and was in the process of arranging the roses which had come in honor of the occasion when June walked in and flopped—wet suit, towel, and all—on the couch. "I'm so tired I could die," she announced, stretching out for a pre-dinner nap.

"'Spose you could put off dying until after you've hung out the wash?" I asked, pointing to the bundle of dampness beside her.

"Golly," she moaned, "my feet hurt so bad I don't think I can walk—and my legs ache something awful." She stumbled out to the line and back again, barely making it to the couch.

Half an hour later, I suggested, "Junie, my sweet, wouldn't you like to take these potato peelings out to the garbage? They keep getting in my way."

No answer.

That spoiled my tactful approach. "June," I said firmly, "please take

this out to the garbage."

"Oh, golly," she whimpered, using her favorite "word" again. "You just think up things for me to do, and my legs and feet hurt and my shoulders do, too."

She sat on the step, nursing her sore muscles and wounded feelings until dinner. After eating, she complained that she didn't feel well and promptly stretched out on the couch again.

"How about lending a hand with the dishes tonight?" her father asked.

"Dad, I just can't. My legs are simply killing me."

"Don't bother," I said, and started gathering up the silverware.

Dishes done, I sat down to read my favorite monthly. June suddenly regained her strength, went to the kitchen for a drink, returned to the living room and brightly suggested, "It's only seven-thirty; why don't we go out and play some miniature golf?"

"But, June," I reminded her, "your legs are simply killing you. I think you'd better go to bed."

* * * * *

I am sorry for my yesterday's misgivings.

This evening when I got home, I found an apple pie—complete with criss-crossing and, as an added attraction, generous gobs of marshmallow cream on top. On a note, anchored firmly to the marshmallow, was this inscription: "HAPPY ANNIVERSARY LOVE JUNE."

I read it three times and got a lump in my throat as big as any of the marshmallow ones on the pie.

"Bless her heart," I said, reading the note again. And then she came in, smiling. I hugged her up real tight and whispered, "It's beautiful, Junie. Thanks a lot."

Then she led me to the couch and said, "Take a nap. I'm going to get dinner tonight."

"OK," I yawned, patting her on the back. "If any potato peelings get in your way, just let me know."

—NAOMI RUSSELL.

Letters From the Isolated

The following letters were received in response to the feature, "Are You Isolated?" which appeared in the June 28 issue of the "Herald."

FOR YEARS I have been an isolated member. The nearest branch is fifteen miles away—a seemingly great distance when traveled by streetcar. Only those who love the gospel and are denied the privilege of meeting each week with others of like faith can appreciate the distress of being isolated. In such a state, it is easy to lose all perspective of the church and its program. Self-pity takes over, and you can soon find yourself thinking, "Something is wrong with the church or it would be doing more." It doesn't help, either, to have your neighbor ask, "Why go so far to church—and such a little one at that—when there are others all around you?"

Fortunately, another member with a car recently moved near us. In addition to that, I have quit feeling sorry for myself; I am thinking affirmatively instead of negatively. People judge our religion by the way it affects our lives; if we appear unhappy and discontented, they are not apt to be attracted to our creed.

Since it is necessary to keep in touch with other people of the church, I have subscribed to the *Herald*, and I read it religiously. Through it, I have made friends with whom I correspond; I have several letters that I cherish very much. I have also gained a great deal by reading the Three Books.

I have found happiness in being of service to others. Anyone can develop the talent of friendliness—help a sick neighbor, keep a child so that its mother is free to shop, bake a pie for the folks next door. Be cheerful in your own home, and your family will bless you.

Give as much as you can to the financial support of the church and its projects. It will make you feel that you have a part in the work of Zion-building. In every way, pattern your life as nearly like the Master's as you can. After all, the only isolation you need fear is isolation from the Spirit of God.

Sylvella Neece.

340 East Washington
McAlester, Oklahoma

In answer to your query about how nonresident pastors can best serve isolated Saints, I would like to suggest that a monthly visit—if conditions permit such—would greatly help the morale of those who are not able to attend services with others of like faith. I believe the isolated members themselves would give generously to promote this service.

As for participation in the activities of other churches, I think it is a good idea as long as it does not interfere with one's own beliefs. Where children are involved, it necessitates a faithful teaching of the gospel at home, so that when they are old enough they will be ready for baptism in their own church.

Edna F. Henry.

928 South Santa Fe
Salina, Kansas

I have been a member of the Reorganized Church a little over a year. At present, we live three miles north of Alma, Arkansas, on Highway 71. We operate a cafe and grocery store and are unable to attend church. We invite any Saints who may be driving through this part of the country to stop and visit with us.

Charles W. Morris.

Route 3
Alma, Arkansas

It is indeed unfortunate that some of us must, of necessity, be isolated from church privileges, but none of us need to be isolated from God and the manifestations of his love. For the past three years, I have lived in communities where there is no Reorganized Church. The pastor of the church I used to attend sends me program sheets occasionally, which helps to keep me in contact with the activities of my friends. I am sure other isolated members would be helped by such remembrances.

At first, I was reluctant to participate in the activities of other churches. This spring, however, I was asked to help plan and direct a Children's Day program. After working with those youngsters, I wondered if any other person at the performance received as great a blessing as I. Consequently, I feel both obligated and privileged to help these children along life's way.

I believe isolated members have a very definite work to do in their respective communities. In the absence of a church, they have the responsi-

bility of being evangelists. The *Herald* is helpful in spreading the gospel; share it with your neighbors. I have loaned every piece of church literature I have in the hope that it will help others find the thing for which they are seeking. May God bless them and all isolated members who have a desire to serve, as well as the more active Saints.

Virginia Fleeharty Phillips.

Rural Route 2
Walton, Indiana

* * * * *

I am the only member of my family who belongs to the Reorganized Church, and I have always been isolated from church privileges. I often wish we could have a missionary represent us at the community building as the ministers of other faiths do. I believe we could make good use of tracts here, too.

Mrs. Lucy Burgess.

Route 1
Gentry, Arkansas

* * * * *

My husband and I have been isolated only five months, but even in this short time we feel a great need for the church and its fellowship. Many of the people with whom we come in contact have never heard of the Restoration. We can tell them of the gospel and pass out books and tracts to them, but we realize the thing of greatest importance is for us to live challenging lives. We are interested in contacting other members who may live in or near Easton.

Mrs. Frank Tibbetts.

c/o Arthur Driscoll
Easton, Maine

* * * * *

Here are the names and addresses of some isolated members I have baptized. I write to them often, but I know they would appreciate hearing from other members, too.

Mrs. Cora Posey, Orlando, West Virginia

Mrs. Libbie Young, Mt. Hope, West Virginia

Mrs. B. C. Hinkle, True, West Virginia

Mrs. Bessie Beasley, Oswald, West Virginia

Mr. Lawrence Pack, Beckley, West Virginia

Mrs. W. M. Markle, V.M.D., Route 1, West Newton, Pennsylvania

J. C. McConaughy.

57 Elmwood Street
Barberton, Ohio

Presenting: Thelona Stevens

The last in a series of personality sketches of Auditorium employees.

By Biloine Whiting

Like most of the rest of us, Thelona Stevens put off the urge to study the Three Books. She herded her family to services in Miami, Florida, paid her tithing, and subscribed to the *Herald*. Though she wanted more than anything else in the world for her husband to be converted and then move to Independence, she supposed that the ceiling had been reached for her in church work—that is, until she had a dream.

In her dream, she saw herself in the midst of a celebrating company, but instead of joining in the festivities, they seemed distasteful to her. Presently she saw herself leave the room and stroll out into the yard, where—gazing into the sky—she saw the Saviour looking down at her. She herself suddenly seemed to be ascending, and as she looked down, she saw the throng of people from the party watching her. In her hand was a Book of Mormon, and she knew that her mission was to go back and teach them.

“The power of the Spirit that was with me was so great that for about three days I could scarcely do my work,” she related. “I just wanted to sit and live over and over again that experience.”

Mrs. Stevens felt that she knew nothing about the Book of Mormon worthy of a teacher, so she wrote to the Department of Religious Education for a course of study and devoted one hour a day to her reading. She wrote papers and made notes to send in for corrections, and soon she was writing worship suggestions for the *Herald*.

An important assignment came when C. B. Woodstock asked her to prepare a Bible study course. The one hour a day system was wholly inadequate for that, so for nine years she studied and prepared to write what later became the blue-bound

Bible Studies, now in its second printing. While she was working over the manuscript, the opportunity came for her to move to Independence. There in the association of church people, Mr. Stevens became converted and was baptized.

After that, there wasn't enough Thelona could do for the church. She was asked to help in the office of the Department of Religious Education, and became director of leadership training.

She, herself, never misses a chance to explain the gospel. While on one of her trips to Mexico, she found an opening to discuss Latter Day Saintism with her young Catholic hostess, Margarita. The rigid Catholic dogma forbade Margarita's listening to Mrs. Stevens' religious beliefs; yet her Mexican code of etiquette prevented her from being rude, so she had to sit there and listen.

“I realized that I was taking unfair advantage of the girl, but I pushed on anyway, and talked for nearly an hour,” said Mrs. Stevens. Margarita never mentioned the incident until a year later when Thelona was leaving from another visit. Then Margarita stepped up on the platform, and just as the train was ready to pull out said, “I want you to know that I've never forgotten a word of what you told me about your church last year.”

Other “pupils” of Mrs. Stevens were young servicemen. Though they came from Latter Day Saint homes many knew very little about what was in the Three Books, so they asked Mrs. Stevens for a course of study. While in the service they wrote regular papers on what they had learned and sent them back to her for correction and comment.

In her work in the Department of Religious Education, Thelona Stevens has written *The Light of the World*, a quarterly, a *Short Course for Teachers*, a number of *Study Guides*, and many *Herald* articles. She edits the *Herald* Worship Sug-

gestions and directs the leadership training curriculum.

Piled on her desk are stacks of manila folders with interesting bits of information tucked in them, files of the *Herald*, a massive concordance, and various reference books, all of which point to the preparation of a new manuscript, but as to what it is or when it will be ready, Thelona Stevens just isn't saying.

Note of Thanks

I wish to thank all who prayed for the recovery of my husband, Earl E. Hammon. He has received much encouragement from the many letters sent him, and his health is greatly improved.

MRS. EARL E. HAMMON.

Box 87, Route 2
Custer, South Dakota

Invitation to Ministers

We are an isolated family and will appreciate having any minister who is passing through this area stop and visit with us. My husband has heard only one sermon by a missionary of the Reorganized Church.

MRS. VIOLA MOODY.

3100 South 11½ Street
Terre Haute, Indiana

Youth of the Northwest Answer the Call

Two hundred fifteen young people representing four districts (British Columbia, Spokane, Seattle, and Portland) contributed \$115.13 to the Missions Abroad fund at Silver Lake Reunion. This is to serve as a nucleus to which other donations will be added in the future.

The Leaguers were addressed by Dr. Floyd McDowell, who outlined the purpose of the Missions Abroad project, and Seventy and Mrs. Arthur Gibbs, who told of their work with the various peoples in Hawaii. Robert Stewart, negro tenor, was guest soloist.

Wanda Fishel
Zion's League Secretary.

Church School Superintendents, Attention

Is every primary child in your school receiving a copy of *Zion's Hope* each Sunday? Order from the Herald Publishing House. Five or more in one package (by the quarter), in United States, 20 cents each; in Canada, 25 cents.

THE WAY BACK

By
**BERNIE
FLEECHARTY**

I'm not sure exactly when or how I made the radical change from a narrow-minded religionist to a slightly atheistic individual, and then slowly found my pathway toward an increasingly healthy conception of religion. I only know that all this took place some time during the past five years.

In 1942, I lived in a community in which there were only three families who associated themselves with the Reorganized Church. Our meetings were, of necessity, held in the homes of the Saints. There was only one member of the priesthood. Happily, however, he had unusual interest in the church and ministered well to the needs of his "little flock." It was my privilege to have spent the year or two following my conversion in this man's home. Here the seed of responsibility to the church was planted and made to grow under the training which I received. The opportunity to function in the church organization, however, was cramped by the simplicity of our small group.

Then one day came my opportunity to move to a city where our church maintained a branch of nearly 150 members. My enthusiasm and intense concern for the work which was mine to do was immediately recognized. My inexperience was graciously overlooked by the older, more capable members of the branch, and I was given a variety of tasks to perform. I was publicity agent for the branch, which involved ordering and distributing the *Saints' Herald*, familiarizing myself with quarterlies, nursery materials, pictures, etc., as well as other responsibilities pertain-

ing to the literature of the church. I have always had a particular liking for book work and finances, and, therefore, was much engrossed with this first challenge which the church afforded me.

Soon, I became very fond of a number of the children in the branch and was given a class to teach. This was an experience which I shall treasure throughout my entire life. I'm not sure just how much I was able to influence the children in this group; but the sheer joy and satisfaction which I received from the preparation and presentation of their lesson



*You don't amputate a sore thumb—
you find a way to heal it.*

material was worth more to me than you can imagine—unless you, too, have taught a class of children.

I later became interested in other fields of teaching and was presently selected as the one to conduct a Sunday morning worship service for the entire children's department. Included in this group were approxi-

mately thirty-five youngsters ranging in age from two to sixteen years. I discovered many things in my search for material to be used in this work. Among the abstract things I discovered was that teaching children requires a great deal of preparation and thought, yet they are tolerant, refreshingly forgiving, and unassuming. Were it not for this, I'm sure they would have looked about for another instructor a short time after I began; instead, they learned to love me almost as much as I loved them. They reassured me of this fact on several occasions. One of them plucked a bouquet of dandelions on the way to church school and proudly presented them to me all wilted from the heat and moisture of her little hands. Often they engaged the seat beside me weeks in advance. These things are not easily forgotten.

Besides the church school work, my sister and I were responsible for cutting the grass and digging the dandelions in the church yard, opening and closing the windows in the summertime, and often building a fire in the furnace in the wintertime. We loved being depended upon for these simple services. You see, we lived directly across the street from the church, while most of the other members lived some distance from that vicinity. It was also our responsibility to keep the bulletin board outside the church up-to-date from week to week.

I received heart-warming praise from the appreciative parents for the work I was doing. This was nice, and I was pleased with the compliments, yet in some ways the experience was very unhealthy for me. I allowed my days to become so busy that I had no time to think of anything outside the realm of my occupational work and church activity. I became careless in my stewardship of time. I completely severed myself from the association of those my own age. Since there were no young peo-

www.LatterDayTruth.org

New Horizons

ple in that branch and I would have been forced to go outside the church to find them, I decided not to make that extra effort. I neglected all forms of social life except those I found valuable to my work in the branch. You have already guessed the result. I became narrow-minded. My experiences became so limited that it greatly impaired my personality.

Then came Graceland. It was my dream come true! For the first time in my life I was privileged to associate with those my own age. I gathered a new zest for learning and a new interest in people. I was able at last to see the horizons of experience open to me. I enjoyed most of my subjects, but my favorites were psychology, sociology, and philosophy. This was despite the fact the study of these subjects and the discussion of them in class seemed to tear down my narrow conception of religion. It seemed to place a new emphasis on *all* cultures instead of religion alone. I became confused. The God I knew before I came to Graceland became a different kind of God. I began to see that religious experiences can come about as a result of association. Why, I even *laughed* in fellowship meetings, and still felt the Spirit of God permeating every fiber of my being. What a relief this type of religion was to me. I began to become concerned about the work I had done while teaching the children. Had I given to them a wrong conception of God? What was different about this God I found at Graceland? Could it be that the spirit which came to me so forcibly here at this school, among those associates I had learned to love so much, was false? No, I would rather have believed I was wrong in my pre-Graceland conception of religion and of God.

Many things happened during my two years at Graceland which tended to continue the disintegration of my earlier conception of Divinity. It seemed that the more I studied and discussed the subject, the more confused I became. Soon, it was no longer possible for me to pray. To

Getting Along With the World

By HOWARD MOORE

MANY times I have seen the Spirit of God working in the lives of young people of the church. I have attended League prayer services in which wonderful experiences were related. We, the youth, have a great challenge in the accomplishment of Zion—a challenge which, I believe, we are *willing* and ready to accept.

We do, however, have a problem: *How can we "have fun" and yet live up to the true standards of the church?* The average young person has a desire to participate in the activities the rest of his friends enjoy; few people sit at home with a book evenings in preference to being with the "gang." Frequently this involves dancing, drinking, and other "worldly pleasures" condemned in every Latter Day Saint pulpit.

The past four years I was a student in one of Kansas City's largest high schools. Of the 1,700 people there, only three belonged to the Reorganized Church. Since we had few classes together, we seldom saw each other during the day.

I was perturbed to find that so many students smoked, drank, and

swore, yet I could not ignore them if I expected to have any social life at all. I prayed very earnestly for guidance. As time passed and no direct answer came, I began to feel that God was disinterested. I continued to pray, however, and after two years, I began to realize that He had been guiding me all along. I gained many friends and they seemed to respect me for living up to my religious ideals. Although most of them considered their flasks as an essential part of every ball game, I went "unflasked" and never failed to have a good time. I also patronized Teepee Town and enjoyed myself there, although I didn't dance. I played ping pong, shuffle board, chess, and checkers, went to the movies and boxing matches.

Now that I'm out of high school, I look back at it with happy memories. I am grateful to God for having helped me find a way of life that left no regrets.

I believe the big reason many young people find no answer to their problems is that they go only half way in trying to solve them. They pray for help and expect God to do all the work, but he doesn't often play the game that way. He wants his people to use a little initiative along with their faith.

The church can help by establishing youth centers where young men and women can spend their leisure time. It can sponsor projects that will utilize youthful energy. It can emphasize the importance of Zion's League activities, rather than permitting the League to become a "take it or leave it" organization which has no definite place in the general church program.

God is always with us when we do our share. Let us go forward in the work of making our dream of Zion a reality.

Here Is the Writer . . .

Howard Moore, brother of Seventy Phillip Moore, was graduated from Southwest High in Kansas City this spring and will enroll at Graceland in September as a major in public school music. He has studied voice under Dr. Mabelle Glenn and for seven years sang in the Memorial Boy Choir at the Grace and Holy Trinity Episcopal Cathedral in Kansas City. He is now living in Independence and is a member of the Stone Church Choir. His ultimate goal is to teach voice in high school.



what or to whom was I praying? I re-read my patriarchal blessing many times, each time pondering long over the part which admonished me to pray always. I tried praying, but there seemed to come a denseness through which I could not break.

Because of the absence of prayer, I became critical, pessimistic, and irritable. I lost interest in every-

thing. The things which were unlovely in persons took a prominent place in my mind, which was the exact opposite to my former experience. I gave up my quest for an understanding of this whole business of religion, after which on some occasions I actually denied there was a God or that he was interested in

either me or the progress of this church. My copies of the church books became as unmolested as a guest towel.

Although contrary to my whole feeling and attitude, I continued to go to fellowship and to each meeting which was made available to me. But I was aware that I needed something more than this to carry me through the time of decision. Where would I turn? I needed to build up a philosophy of life to take the place of the narrow one I had brought to Graceland—which had been torn apart and thrown away to make a place for the greater one. Many people befriended me during that time of trial, but I appreciated it only with my heart and not by my works.

School was out in June, and I came to Independence to live and work. At that time, I did not want to come to Independence. I scoffed at the idea of Zion, but, as the position for which I had asked a year before was in Independence, I had no choice. I decided, however, that I would rest from any spiritual responsibilities and that if the Saints in Zion wanted me to come to church and to help them with this proposition of Zion-building, they would have to come after me and ask me.

I lay in bed on Sunday mornings and pretended to love it. I continued to become more and more critical, self-centered, and irreligious. Yet, somehow, there remained a spark of something which made me regret the way I was responding to life.

Then, one day I made an observation which jarred me out of the rut I was in. A young man came into the doctor's office where I was working, carefully guarding a thumb which had been injured and which was wrapped in a cumbersome dressing. The dressing made his whole hand look awkward and uncomfortable. As I watched him perform such simple acts as picking up a magazine, I sympathized with him. Then, suddenly, I was struck with the idea I was A SORE THUMB. I was a sore thumb to the church. I was not only

failing to aid the church, but I was actually hindering the function of the church just as surely as the man's sore thumb was hindering him in doing simple things with ease. I carried the analogy a bit farther and decided that if there were no thumb at all, it would have caused the man less concern than the sore one did. Also, that just because the thumb was sore, its owner did not have it amputated, but rather set out to find the way which would bring about its healing. Then I thought, "I must never sever myself from the church simply because I am spiritually ill; I must set out to find a way in which I can bring about a healing of my spirit."

I found in my quest for a cure that I objected to not being asked to participate in church activities and, at the same time, resented being asked. On two or three occasions I was invited to do something within my range of ability, but only set my teeth in bulldog fashion and replied, "May I be excused this time? I'm awfully busy, you know."

Finally, after many attempts to humble myself sufficiently, I asked for administration. God was able, then, to reach down and help me. His counsel was plain. It was a suggestion to do the thing I had fought against—*participate*. Nothing could have been harder for me at that time, yet what could have been a more logical answer? I had cut myself off from the source of life by failing to comply with the laws of life; and then I was being asked to reconnect by reassociating myself with the source through participation. My opportunity came almost immediately.

Rather reluctantly and shakily, as an arm just taken from a cast, I responded. One by one I accepted the opportunities which were afforded me to participate. I am now gradually climbing my way back up the

hill toward a well-balanced life of activity and, thus, toward a healthy conception of religion. If you are experiencing like feelings, perhaps participation is your answer, too.

BULLETIN BOARD

"Exegesis of the Priesthood" Wanted

Harold C. Pearson, 34 Booth Avenue, Riverside 15, Rhode Island, wishes to purchase a copy of *An Exegesis of the Priesthood*. Please write stating price and condition of book before sending it.

Appeal for Trunks

Seventy Eugene Theys is still in need of three large trunks to transport goods, supplies, and food to Germany. Members living in or near Independence who have such trunks, please write to E. A. Theys, 414 North Osage Street, Independence, or phone 3949-R.

Address Wanted

John F. Sheehy, 1443 Bathurst Street, Toronto, Canada, is anxious to locate Mrs. Calvin (Rena) Rich.

Chatham District Conference

The 1947 Chatham District Conference will be held September 13 and 14 at Sarnia, Ontario, beginning with a business session at 2:30 p.m. Saturday. Elder John R. Sheehy will be the guest speaker at 10:45 on Sunday morning; District President J. A. Pray will speak at 2:30 in the afternoon. The church in Sarnia is located on Talfourd Street.

GLADYS FERGUSON,
Secretary.

Hill Cumorah Pilgrimage

The annual Hill Cumorah pilgrimage sponsored by the New York District will be on Sunday, September 7. Features of the day include a sermon at 10:30 a.m. by Seventy Donald Harvey; a fellowship and Communion service at 11:30; visit to Hill Cumorah, the Smith and Harris homesteads in the afternoon. All services are to be held in Sacred Grove (follow road opposite Joseph Smith's home). Although seating arrangements have been provided, it would be well for those attending to bring a folding chair or camp stool in case there is an overflow crowd. Also bring a basket lunch.

If further information is desired, write to Walter O. Simpson, 97 Leonard Street, Buffalo, New York.

West Virginia District Conference

The West Virginia District Conference will be held in Parkersburg Church (Twenty-fifth Street and Murdock Avenue) on September 13 and 14. The first service is scheduled for 7:30 Saturday evening, at which time Merle Guthrie will preach. Sunday activities include a 9:30 prayer service; sermon at 11; and a 2 o'clock business session. District business and the election of officers will be taken care of at this meeting. Members of the priesthood and present officers should send their reports to the district secretary immediately. Dinner will be served at the church.

MAY R. GRIFFIN, Secretary

2001 19th Street
Parkersburg, West Virginia

www.LatterDayTruth.org



*Woodland
Idyl*

**MCCLEARY PARK
Portland, Oregon**

Photo by Harry L. Shippy

THE
Saints Herald

VOLUME 94

SEPTEMBER 6, 1947

NUMBER 36

www.LatterDayTruth.org

The World's Children

BY LOUISE WRIGLEY

Their great, pain-filled eyes look up
Out of thin, little faces,
And hungry mouths open wide like hopeful little bird mouths.
They know no hope and yet they ask and ask
As is the way of little ones
Not understanding
Driven by the fearful gnawing
In empty stomachs.

They should be all golden and plump,
And run in the sweet wind,
And feel the warm, glad rain.
They should make long, white daisy chains and whisper secrets
While threads of silver laughter bind them invisibly
To childhood's innocence.

But they do not!
They wander in a sick and bleeding land,
Gashed and hacked by the sadist knife
Of War—the butcher.
Their piteous pleading
Echoes hollowly upon the night.
The children's need rises on a great crescendo of sobbing
To break across the world!

Saints Herald

Volume 94 September 6, 1947 Number 36

EDITORS:

The First Presidency
Israel A. Smith
John F. Garver
F. Henry Edwards

ASSISTANTS:

Leonard J. Lea, Managing Editor
Kenneth L. Graham, Business Manager

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$2.50 per year and \$1.25 for six months in advance in the U. S. A., its territories and possessions; Canada, \$2.75 per year and \$1.40 for six months; other countries, \$3.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

Contents

EDITORIAL:

Look Both Ways	3
Albert Carmichael Does Well	4
Where Are the Statements?	4
In Appreciation of Contributions ..	4

ARTICLES:

I Married Outside the Church, by Bettye Fredrick Kubnert	5
Joe Little, by Emma M. Phillips ..	6
Our Dream of Zion, by John R. Grice	7
Dealing With the Erring, by L. Wayne Updike	8
Spearing Fish in Tahiti, by F. Edward Butterworth	9
The Lord's Prayer, by Casimer Nikel	11
Worship Suggestions for October, by Camilla Collins	12
Life at Indian "U," by Biloime Whiting	14
A Matter of Duty, by Thelona D. Stevens	15
Bulletin Board	13

P. S.

* New Ideas

The basic purpose of any publication is to convey ideas. No matter how artistic it may be, no matter how it is dressed up, no matter what language is used, the value of a paper rests upon the ideas and thoughts that it represents.

In recent times we have been finding some excellent new ideas and thoughts coming from some of our young readers and writers. Stimulating discussion, the exploration of new fields of inquiry, alertness to the trends of world thought have characterized their contributions. It is a changing world that we live in, and young people seem to be more responsive to the changes than their elders. We have found evidence in our correspondence and contributions that our church young people, many of them well-informed from college and university studies, all of them interested in the attitude of the church toward modern trends and developments, have something very significant to say about what they think and feel.

We should be very glad if our readers would think over the scope of subject matter that we have been treating in the "Herald." Of course, our primary duty is to keep our people informed about the church, its doctrines, aims, and ideals. But we have another line of duty—to help our people meet and solve the problems that confront them everywhere in the world. We should be glad if our readers would think over the work we have been doing, and if they see any field of thought or endeavor in which we have failed to enter in a way beneficial to our people, we would like to hear from them. Perhaps you have been thinking about some particular problem facing you and would like to write an article on it or ask someone else to do so. If so, please write and let us know what you have been thinking.

We have found in past experience that it is best to share our problems with our readers. We have learned that they can give us excellent help in the work we are trying to do. Our purpose is to serve the people in the ways that they need to be served. If they will share their thoughts with us we can do our work better, strengthen the church and help our people.

Our appeal is not exclusively to any one age group. There are thinking people in all ages of life. Some of them young, some of them older. The help of all thoughtful groups is wanted and needed. Your idea may give someone else the help he needs.

* Standard rates only now for "Herald" subscriptions. Special rates for nonmembers and servicemen discontinued August 1.

* Why does the world suffer so much? Because people continually poison their bodies with tobacco, alcohol, and wrong food; and because they poison their minds with hate, selfishness, fear, and sin.

* H. L. Mencken invented a happy formula for answering all controversial letters. It is final, courteous, and can be employed without reading the letter to which it replies. He merely says:

"Dear Sir (or Madam): You may be right."
—Alexander Woollcott, "Letters" (Viking).

* Learn to bear pain. You will meet it often in life. And you will find that some of your best experiences come to you only because you have had it.

* The silver lining remains long after many a cloud has melted away.

www.LatterDayTruth.org

Look Both Ways

PAUL SENT the Saints at Rome a very practical piece of advice. He said, "Be not conformed to this world" (Romans 12: 2).

There are many good reasons why church members should not conform to the world. People of the world guided by wrong principles frequently make costly, selfish, dangerous, and harmful mistakes. The ways of the world have always led to trouble. If the ways of the world had led people to peace, security, righteousness, honor, and happiness, there would have been no need for this advice. Paul was a man who traveled and understood the world very well; he knew that its ways were often ruinous to individuals. Christ had given another way which would lead to eternal life and peace.

This advice of Paul's has often been used as an argument for our members to be a "peculiar" people. God is not interested in having us become merely a peculiar people, but he is interested in having our lives characterized by righteousness and good works.

NOW THE TIME comes again when it seems necessary to repeat the advice that we must not be conformed to the ways of this world. Our world in these days is living only in and for the present. It is not looking ahead nor preparing for the future. It is not looking back nor learning any lessons from the past. Latter Day Saints must learn to look both ways. We must look to the past to learn whatever it can teach as a warning against what we should not do. We must avoid the old mistakes. We must look to the future to prepare ourselves for whatever changes the rotation of the economic cycles may bring.

Looking at the past we can see the factors that have caused trouble for our people. When the last depression came, we found our people suffering from over-extended credit,

too great indebtedness, lack of financial reserves, complete consumption of income, or even living on anticipated future income. When the depression came and employment decreased, many families were without the means of survival. These are mistakes that our people should not make again.

We should live within our means. We should save something and accumulate reserves against unknown future emergencies. We should provide for our economic security in an individual way. The church has set the pattern and example and will continue to do so. The people should take heed and follow the example.

During the depression, it was pitiful to see the condition of the membership in some of our congregations, particularly among those dependent upon daily labor for their income and livelihood. It was pitiful to see mothers and little children suffering from malnutrition, lack of clothing, insufficient fuel and protection in their homes, and lack of medical and dental care.

WE HOPE that no such conditions will come about again in our country, but we know that these conditions and worse exist in many other great countries in the world today. Human want and suffering have increased to a degree unknown since the Dark Ages. Even among enlightened, civilized people, great populations are now helpless in the grip of economic disorder and material shortages.

LET US LOOK AHEAD. We are under no illusions as people were twenty years ago that a depression cannot come to us again. In fact, many conditions point to the possibility of another depression. We would be wise to prepare ourselves against it.

The first to suffer in another de-

pression will be those who are completely dependent upon industrial employment for their income and food. Unemployment strikes first and other major economic disorders soon follow. People who must buy all of their food from a grocery store are the first to fall into want. Those who have small places at the edge of town or in rural areas can at least find a means of providing some of their own food supplies. They are able to live on reduced income. They can often find something to do to provide part-time income where specialized city workers dependent upon the operation of factories cannot.

The standards of family life set by church leaders in Nauvoo should provide an example for us today. There the city was built with many of the homes surrounded by land where there was ample space for gardens, a few chickens and a cow, for trees and lawns where children might find space to play and maintain their health under good conditions.

BRICK WALLS and pavements are not the final answer to the problem of providing human happiness. People are healthier as they are able to live in more natural conditions. Fresh air, sunshine, the growing things of nature all contribute to health and welfare, to peace of mind, to quietness of nerves and to happiness. These conditions provide a kind of insurance against the troubles of a depression. And they are good for children and young people.

FOR ANOTHER REASON we are admonished not to be conformed to the world. The worldly way is for every man to look out for himself and to care nothing for his neighbor. The Christian way is for us to work together, to co-operate, and to help each other. In the Doctrine and Covenants the people have

Editorial

been admonished to organize themselves to provide for their security, to make economic arrangements that would enable them to help each other in times of want and need.

Looking forward, we can see that we face the future with the same inadequate economic equipment and institutions that produced the last depression and made us suffer from it. Are we satisfied now to plunge into the future with no better protection than we have had in the past? The message of the Restored Gospel calls many to a new and different way of life. Not the worldly way that produces want and suffering, but the Christian way that produces help, co-operation and security.

L. L.

Albert Carmichael Does Well

Friends of Elder Albert Carmichael, of whom there are many throughout the church, will rejoice to know that according to last report he is doing well, and hopes reasonably soon to be removed from California to our Independence Sanitarium and Hospital.

Our good Brother Carmichael sustained a broken hip some days ago—a misfortune, indeed, for one of his years. He, however, is holding up with his usual fortitude and sense of humor, and these with his other characteristics as a man and Christian gentleman bode well for his recovery.

JOHN F. GARVER.

In Appreciation of Contributions

Announcement of the office of the Presiding Bishopric is to the effect that the church income for the first six months of 1947, January to June inclusive, totaled \$591,539.15, as compared to \$532,640.27 for the corresponding months of 1946; an increase over 1946 of \$58,898.88, or 11.9 per cent.

This word will be encouraging

not only to our bishops but to all who are devoted to the cause, as an indication of continuing moral as well as financial support to the church. And the church is in need and worthy of every support given it.

It is well that Saints who have the wherewithal to contribute to the material needs of the church do so as and when they can. It is well, too, that the church conserve, as it is doing, funds received in excess of current budgetary needs. The church shall find a place for every dollar, and more. And a day is quite likely to come, perhaps sooner than some of us think, when many Saints shall not be as well situated to contribute as they are today.

Let the good work go on.

JOHN F. GARVER.

Where Are the Statements?

A communication from the office of the Presiding Bishop indicates that the number of financial statements filed with the church is below what one might reasonably expect, in consideration of the consistent and persistent teaching of the law in this regard during recent years.

Of 115,503 members of the church in Canada, the continental United States, and Hawaii as of January 1, 1947, only 8,779 have filed statements for 1946. And when husband and wife join in a statement, it is counted as two.

One can but wonder, "Where are the statements that ought to be, but are not filed?"

JOHN F. GARVER.

Golden Wedding Anniversary

Mr. and Mrs. Charles Merrill celebrated their fiftieth wedding anniversary on Sunday, August 17, at the church. Elder W. J. Williams used "Anniversary" as his sermon topic for the morning service. Special songs and decorations were also in keeping with the event. A dinner for the couple was held following the 11 o'clock service.

Mr. and Mrs. Merrill were married on August 18, 1897, at Rich Hill, Missouri. Their son, Chester Merrill, of Florence was present for the celebration. They

Review of the textbook by Frank M. McKibben

Christian Education Through the Church

This is an informative and stimulating text for those concerned in the educational ministry of the church. It is based on the current program and best thinking of Protestant churches today. Written in concise, fast-moving sentences, its 158 pages hold one's interest and broadens his understanding of church school work.

Concerning "Modern Evangelism" he says:

We have learned to be more systematic, to make actual lists of names of people who ought to be reached, to enlist the services of many church members in missions to their neighbors and to the unknown within their communities, to organize the "seventy" as Jesus did, and send them out in "twos" to press the claims of Christ and the church.—Page 75.

On the subject of "Providing More Time" he declares:

Another significant opportunity to increase the opportunity for religious instruction being embraced by local churches is the vacation church school. Here in several weeks of intensive training the church may provide as much religious instruction as the child normally receives during a year of attendance upon the Sunday church school.—Page 108.

His "Barriers to Christian Fellowship" contains this:

Many people are naturally shy and reticent, find it difficult to take the initiative in forming friendships. Others are mastered by fears, fear of not being accepted or liked, fear of being shunned or disregarded. Some feel insecure or inadequate in dealing with others and hence are inclined to keep to themselves.—Page 63.

The twelve chapters would make a good short course for church school supervisors and teachers. Price 75c.

CHRIS B. HARTSHORN.

also have two granddaughters: Mrs. Bill Tutter of Wichita and Sandra Merrill of Florence, and a great-granddaughter, Connie Tutter of Wichita.

I Married

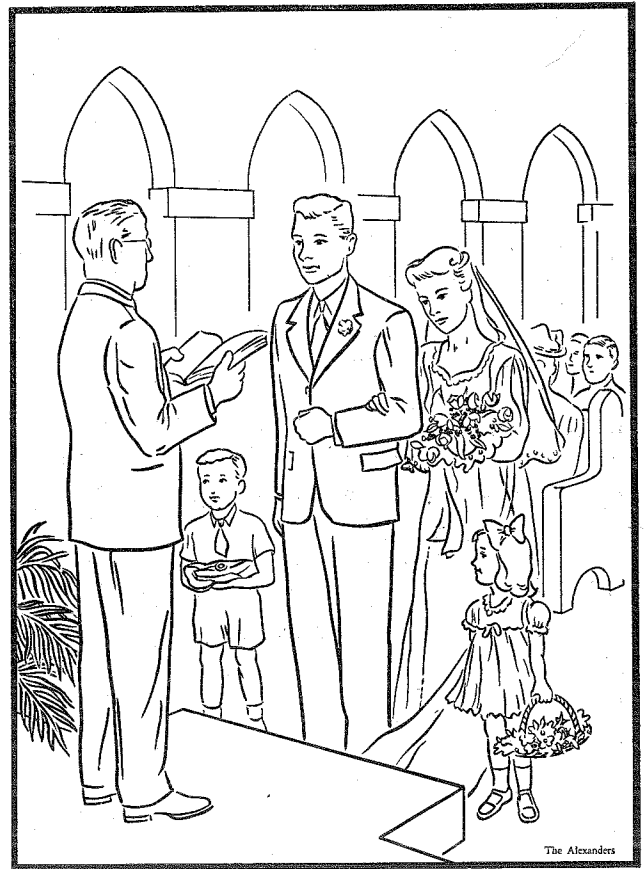
Outside the Church

By Bettye Fredrick Kuhnert

MARRIAGE "outside of the church" is an important problem for many of our young people. I wish to offer a few comments and suggestions on the subject, perhaps to try to have acceptance put on such a marriage or to defend it. I am a young church member and have lived the major part of my life in isolated territory; I'm married (happily, I might add) to a young man who isn't a member.

It is said that parents of "marriage-age young people" should make plans to "expose" their children to church youth in order that they might meet, fall in love, and subsequently marry. That may, and often does, work—and yet I attended Graceland for two years and found that better friendships are found and fostered there than marriages. Don't misunderstand; there are some lovely Graceland romances each year which culminate in marriage and which are, for the most part, successful; however, friendships are vitally important, too, because it is from our friends and associates that we develop many if not all of our ideas, ideals, and a pattern of life. One cannot really expect our young people to meet, get acquainted, and fall in love in a few short weeks, such as at reunion, and yet it probably happens.

Many years ago my good friend and adviser, Apostle Charles Hield, learned and approved of a certain outline I had—a rather strange and somewhat lengthy list of flexible, yet definite qualifications for "my ideal man." He often commented on it (without mentioning my name) and agreed with me that the idea was sound. Now that I have found my ideal—and married him—I am convinced that this "must and want list" is an excellent idea, and I want to tell others about it. Every young person knows what he admires, respects, and desires in a life partner and should insist upon those qualities when contemplating marriage. My husband fits the entire list of requirements with two minor exceptions—he isn't six feet tall and isn't a year older than I. One might ask just where church membership fits into my statement of requirements. I have long since misplaced the list, but I know that I didn't specify



that my ideal *must* belong to the church; however, I did state that he must be "in sympathy with it," or not prejudiced against it in any way, and that he must not be a dyed-in-the-wool something else. It was also agreed upon *before marriage* that he would attend church with me when possible and that our children would follow my faith.

In friendships, I weigh what I like about a person against what I do not like and act accordingly. If everyone had a personal *list* (actual or only in the mind) and would make a private survey of every young person he became attracted to, he might be a little more particular and possibly not overlook some of the basic ideals he desires, as is so often the case. Church membership is desirable and certainly agreement on religion is a *must* before marriage; however, when my year-old daughter gets ready to be married, I'm not going to insist she select someone "in the church" (a ceremony *in* a church is definitely a *must*), but he must have all or most of her other qualifications.

Many believe that there are numerous persons who are capable of making an individual happy (think of the second marriages which bring happiness), because, after all, husband and wife must mold their lives to-

A young member of the church—a descendant of the man who founded it, is making a success of marriage "outside the church" and presents a case for its defense.

gether into a happy, completely harmonious partnership. Some may contend that one should wait until a suitable person belonging to the church comes along—even if the member is a weak lackadaisical person—since the subject of religion would, presumably, automatically be agreed upon. However, I'm almost convinced that the chances of converting a non-member (providing you have discussed your differences in belief and find them not too far apart, and providing the person will attend church with you when possible and/or study the subject with you) and re-converting a not-too-interested member are about even. Of course, the church member does supposedly have the fundamental beliefs in his heart.

Marriage outside the church is a question—a grave one. Marriage itself is a step which must be carefully and prayerfully considered from every angle, be it in or out of church bonds. Our church believes that marriage is a sacrament and should be regarded as such. Marriage is a responsibility to the church and community as well as to ourselves and it must not be taken lightly. Some schools have courses in marriage. Certainly a young person should discuss its aspects with others interested before taking the step. But I don't mean letting someone pick out your partner for life; that's up to the individual! Those who have a church and a kind, understanding leader (not always the pastor) should take advantage of the available counsel. Church leaders should prepare themselves and be able and willing to assist. They should meet with the young people. Perhaps they can convert the young person. He may have hidden talents which could be put to good use in the church. Anyway, we *all* had to be converted and baptized.

My hope may be fruitless, for there are many who consider any and every "marriage outside the church" as wrong; however, if the other desirable qualifications are there and the topic of religion has been agreed

Joe Little

By Emma M. Phillips

JOE LITTLE, unaware of the great discovery that he was soon to make, sat on the front porch of his home. He was discouraged and sad. For twenty-five years he had faithfully served the church as a deacon—just a deacon. During those twenty-five years, he had witnessed others come into the priesthood and pass by him to higher and more important offices. But he had remained just a deacon.

He rose slowly from his chair and went down the porch steps. Perhaps if he walked around the block, he would feel better. He met Neighbor Brown, but Joe Little was too absorbed in his personal sorrows to return the neighborly greetings. He saw an old lady who needed assistance in crossing the street, but she was too far away for him to bother helping. A stranger stopped his car and asked for directions, but Joe Little was too impatient to be annoyed with giving detailed directions. The Smith children asked him to retrieve their toy parachute from a tree, but it seemed too far beyond his reach. A group of juniors from the church began a conversation, but Joe Little could not forget his sorrows long enough to talk to them. He saw a newspaper scattered on the lawn of a church; however, since the church represented another denomination than his, he walked on

upon as mentioned previously, I contend it is better to marry and raise a family tentatively for the church than to remain single and endure life alone.

Yes, whether or not to marry outside the church is a question—just one of many confronting Latter Day Saint young people today. It is especially important to those who are in isolated territory, because they have no church facilities to assist in efforts to interest others in their religion—before or after marriage.

around the block. The Dunns were moving, but Joe Little saw no reason why he should help lift the heavy furniture. Instead, after he had walked around the block, he returned to his chair on the porch.

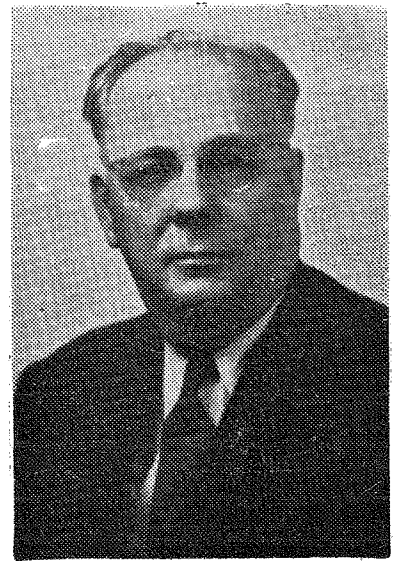
A book of quotations lay near by, so he picked it up and opened it at random. He began to read the words of Abraham Lincoln. "I am not bound to win," he read, "but I am bound to be true. I am not bound to succeed, but I am bound to live up to what light I have." Joe Little read these words again. He repeated the last few aloud, "I am bound to live up to what light I have."

Suddenly Joe Little realized he had a lot of "light" that he had never tried to use. Why, he had walked completely around the block and never used any of his light. He would take that walk over again, and he would use the light that was in him. He rushed into the back yard and grabbed the clothes prop. That would be the very thing to use for getting the toy parachute from the tree. As he hurried down the street, he made mental notes as to how he could rectify his walk around the block. He could give Neighbor Brown a hearty greeting. If some kind soul had not already helped the old lady across the street, he would go immediately to her assistance. Joe Little rejoiced when he saw the stranger still sitting in his car, a road map spread out before him. The toy parachute was still in the tree, and the juniors were still on the street corner. If he asked all of them over to his house this Saturday afternoon, he could tell them a story and perhaps start a new church club at the same time. It wouldn't take long to pick up the newspaper on the church lawn. If he hurried, he would still have time to help the Dunns with their moving.

Rushing down the street, Joe Little came to the conclusion that he had missed a lot of opportunities in his twenty-five years of service, and he had the pleasant sensation of knowing that light which shines on others must reflect back to the giver of the light.

Our Dream of Zion

By John R. Grice



"Thy kingdom come!"

Those words should cause each child of God to be filled with a divine discontent, to dream of the future, and to find no real happiness or satisfaction until the dream is fulfilled. We should be a people whose dream of the kingdom of God possesses us until every activity is planned to "build up the kingdom of God and establish its righteousness," which is the first great task given to us by the Christ (Matthew 6: 33, I. V.).

Such a dream should cause us to see beyond our difficulties and personal sacrifices the empire of the redeemed, a condition wonderful beyond human imagination, as David said, "Out of Zion, the perfection of beauty, God hath shined."

No doubt the Psalmist was alluding to the "Zion" that Enoch, with God's help, had built as he walked and talked with him. Such having been a reality, in the past, gives promise of fulfillment, if faithful, of our dream of "Zion" of the future.

Back of every great achievement is a great dream. Back of the victorious resurrection of Jesus, back of Calvary and the empty tomb, was a dream of things to come.

The path to the Cross was not easy. "He was despised and rejected and acquainted with grief," yet he finished the work his Father gave him to do.

Back of all this, Jesus no doubt dreamed of glory awaiting him. He saw rising out of the religious intolerance and blindness, a new world of light and tolerance and hope. Out of the depths of sin, he saw men and women rising to build a new world based on equality and justice. He gave them sympathy and forgiveness, and pointed them toward eternal life.

He also saw the day when some, who had enlisted against him, would

turn their backs upon all that had once seemed important and preach the gospel.

He foresaw the day when the cross, on which he was to die, would be lifted up to become an emblem of hope, righteousness, purity, and salvation.

Men celebrate the great events of Christ's passion—the trials, the Crucifixion, the Resurrection. Then they turn back to the ways of the world, and Easter and Calvary and the empty tomb are forgotten until revived at the next Lenten season.

Shall we also forget? Or shall these victories remain realities, keeping our lives radiant with hope and our faith strong in the ultimate triumph of truth? Are we willing to sacrifice that our dream of Zion shall yet find its fulfillment? Will each one seek the interest of his neighbor, doing all things "with an eye single to the glory of God"? Christ sought our good unselfishly. When we are truly converted and become like him, our virtues will shine out and be a light to others as his life has been, and still is, "a light to the world."

So many things we do may not be sinful, but they are so unnecessary. They take up valuable time that could be spent to much better advantage, even to the honor and glory of God. With such things we slow the wheels of Zion's progress, and clutter up the road so unnecessarily that we do not reach Zion.

God grant that an awakening may soon come. The world needs the light that many of us are keeping hidden under a bushel. May we manifest a willingness to sacrifice that the greater light may shine out to sin-sick souls. We cannot attract others to a light that is not shining out, nor can we point men to the Lamb of God while we indulge in all the things in which worldly people find pleasure. The line must be

drawn somewhere! Some quibble and evade by asking, "What is sin?" The word of God admonishes us, "Avoid the very appearance of evil!" What a different world it would be and how different our church, if we would all heed those few well-chosen words.

Paul wrote the saints at Ephesus: "The eyes of your understanding being enlightened, that ye may know what is the hope of his calling and what the riches of the glory of his inheritance in the saints."—Ephesians 1: 18.

If we are his inheritance, what kind of inheritance are you and I providing—"His inheritance in the saints"? Is it a worthy one? Are we fulfilling the measure of our creation? Are we building Zion into our life and character? We fail to realize "What is the hope of his calling and what the riches of his glory," or what "his inheritance in the saints." We should try to become more skillful in performance of the work God has called us to do, and should labor in the true spirit of sacrifice and consecration that our *dream of Zion* might be fulfilled.

God grant that back of the sufferings of the early church fathers we may see the fulfillment of that dream accomplished, for, in the light of that glory, the shadows of suffering vanish and "Zion the beautiful beckons us on."

Dealing With the Erring

By L. Wayne Updike

8. The Trial

TO PROVIDE AN orderly method by which to arrive at justice when the rights of the church or any of its members have been trespassed upon, the organization of the church includes a system of courts whose duty it is to hear the pleadings of all parties, to decide as to the validity of evidence presented, and to render judgment.

In branches and districts, the court of original jurisdiction is known as an elder's court and is appointed by the presiding officer of such jurisdiction. Usually three elders are selected to act, although two may be sufficient.

A bishop and his counselors form a standing court in a stake, district, or branch in which they have jurisdiction. Cases may be given to them for original trial. Any two of these officers constitute a court, although all three usually serve. A bishop's court may be appointed for jurisdiction without a bishop in such cases as it is deemed essential or desirable.

Elders chosen for a court must organize by choosing one of their number as chairman, and by choosing a secretary, who may or may not be a member of the court. They are to appoint a time and place of the hearing or trial, which should be as convenient as practicable to all concerned.

"The first named elder appointed to hear a cause shall preside at its meetings until a permanent chairman has been chosen. A bishop's court shall be presided over by the bishop thereof. All church courts shall be conducted in a solemn and orderly manner and all sessions thereof be duly opened with prayer."¹

Should either person involved in the trial find that the time or place set for the hearing is impracticable, it is his privilege to file reasons, which, if considered just by the

court, would necessitate the designation of another time and place. The court must give notice of the time and place of meeting to all concerned, including the witnesses whose names have been given to the court by either or both parties.

The court has the power to require the attendance of witnesses who are members of the church, and should any such witnesses refuse to appear or to testify, they may be held to be guilty of a breach of church discipline and fellowship, and may be dealt with as for any other act of unchristianlike conduct, unless excused by the court.²

The Stake High Council and the Standing High Council serve as appellate courts and also as courts of original jurisdiction in some general or official matters. When no competent court exists, having jurisdiction of both parties to an action, the First Presidency may in its discretion appoint a bishops' special court or an elders' court to hear a cause. The matter of jurisdiction of various courts is set forth in the church procedure approved by the General Conference of 1932 and should be studied and understood by every member of the Melchisedec priesthood, for each member of this priesthood is subject to appointment on a court. It is to these same men that the members of the church usually look for guidance when they become involved in any such legal or official matter.

Each member of a court should be present during the entire hearing. When an elder is appointed to a court, if he is absent from the trial, he should not take part in making the decision.

The sessions are to be orderly. All persons present should be required to be respectful in their attitude toward the court and each other. Should anyone persist in showing disrespect or causing disturbance and disorder, he may be held to be

an offender and dealt with according to the law. Confusion tends to distort justice, and all persons attending a trial should aid the court by keeping themselves strictly in order and avoiding disagreeable situations.

Should either person fear that he might not secure justice because some member of the court was prejudiced against him, or was disqualified for any reason whatsoever, it is his privilege to file with the court his objections to such member, stating the reasons why he should not sit on the case. It is the duty of the court to consider the objection with the arguments and decide whether it is a valid one. If such objection is sustained, the proceedings stop, and another court must be appointed; but if it is not sustained, the court proceeds to try the case. If the one raising the objection is still dissatisfied with the decision, he may have his protest against the proceedings entered in the record, and make it the basis of his appeal.

If the case is to proceed, the chairman or secretary of the court reads the complaint, and the defendant is required to enter a plea of "guilty" or "not guilty." If he pleads "guilty," no further trial is necessary; but if he pleads "not guilty" the complainant must proceed in person or by his counsel to present the testimony of his witnesses, followed by the defendant or his counsel with his witnesses, all the witnesses being subject to cross-examination. Should the principals be without counsel, and they themselves be unable to handle the case, the court may call the witnesses and ask such questions as will draw out the evidence touching upon the facts at issue.

The court is to decide the matter according to the evidence presented, so it is quite essential that the only evidence admitted be such as should be justly considered in the matter. To admit and consider evidence which is not just and fair is conducive to an

unjust decision.³

Evidence may be placed before a court in three forms, viz: by the oral testimony of witnesses; in writing or printing, which may include depositions, legal documents, contracts, letters written in regular correspondence, charts, building plans, newspapers, periodicals, and books; or by material objects, which includes any article that has direct bearing upon the facts of the case and can be brought before the court. A photograph, a stone, or weapon of any kind, a stolen article, a torn garment, are illustrations of material objects which might be presented in evidence.

Evidence may also be divided into direct and circumstantial. Direct evidence is that which is based upon the actual knowledge of the witness, or furnished by documents or objects without resort to inference or assumption. Circumstantial evidence is that which tends to prove the thing charged, not directly, but by establishing other facts, leaving the fact at issue to be determined by inference.

Direct and circumstantial evidence are both admissible to establish proof of a fact, but all evidence must have a "logical connection with or relation to a fact in issue so as to assist in getting at the truth of it"; otherwise, it is said to be irrelevant, and is not admissible.

Competent evidence is "that which is by the rules of law fit and appropriate to establish the matter of fact in dispute, or that which the very nature of the thing to be proved requires," and is, of course, admissible; incompetent evidence is to be excluded.

Hearsay is the kind of evidence which does not derive its force solely from the credit due to the witness, but rests also in part upon the veracity and competency of some other person, from whom the witness may have received his information. Such evidence is considered as having no value and is not admissible. The term "hearsay" is applied to that which is written or done by others, as well as that which is spoken.



Spearing Fish in Tahiti

Standing among the "pahua" shell, a young brown-skinned spearman takes aim to send his light needle-sharp "patia" toward a school of flying fish.

This I have found to be a very difficult sport for the foreigner. Perhaps because it remains a sport to him, while the very existence of the native depends entirely upon his accuracy. It is not at all uncommon to see the swirling spear of the Tahitian come bobbing to the blue surface of the salty sea with the reward of his keen accuracy—a fish or an eel.

While at the island of Hikueru, my wife and I were included in a fishing party. The natives handed each of us a long knife used for cutting away the dense underbrush and instructed us to slash at any fish we might see come to the surface.

It was about nine o'clock at night when we set out through the thicket toward the encircling reef. Our path was illuminated by flashlights and a torch made from burlap sacks soaked in kerosene.

Despite the fact that we wore thick-soled shoes, when we arrived at the reef we began to pick our way to keep from cutting our shoe soles to shreds. We marveled at the way the barefoot natives leaped from coral to coral completely ignoring the razor-sharp path upon which we walked. A close examination of the soles of their feet, however, reveals the reason for this unconcern.

We beheld all types of beautifully colored and queerly shaped fish, ranging from the long, blue-nosed racer to the round black fish covered with quills similar to that of the porcupine. Others emitted a phosphorus glow which was greatly accentuated when they were struck with a knife or spear.

Our first efforts were feeble, indeed, but after considerable practice we did gain a degree of accuracy in this new type of fishing.

We were impressed immeasurably by the precision and skill with which our spearman moved. He rarely missed a target despite the fact that the ever-increasing force of the waves, which broke over the reef as the tide moved in, was continually over-balancing him. The rest of us remained on our feet only by locking arms as the large waves crashed over the reef. Leaning into it, we would invariably see a new draught of fishes deposited at our feet with each wave.

—F. Edward Butterworth.

Hearsay evidence is to be excluded because the party against whom such evidence is offered has no opportunity of cross-examining the original source from which it is derived. The person testifying may have heard imperfectly, misunderstood, or inaccurately remembered the thing which he attempts to repeat. In giving such testimony it is easily pos-

sible for the witness to testify falsely without danger of being apprehended. The original statement is not delivered under oath, and hence the person making it would not be as careful as he would be before a court to state exactly the truth and the whole truth. The court sitting

in judgment, may not always discriminate between original and second-hand evidence, so that the danger of an unjust decision would be increased.

There are a number of exceptions to the exclusion of hearsay evidence; we mention only the following as most likely to come up in church courts:

1. When the fact at issue is whether a certain statement was made or not, and not as to whether the statement was true, the evidence of witnesses who heard it may be admitted. This exception applies in the case of slander where the accused denies saying the thing charged against him and witnesses are brought to testify of what they heard him say.

2. Declarations which accompany and are a part of the fact or matter in controversy and tend to illustrate or explain it, such transaction being itself admissible is also admissible as being so connected with the transaction as to be a part of it.

3. Declarations relating to bodily and mental feelings. A statement of a person as to how and where he was hurt, made at the time of an accident, would be admissible under this exception. This rule would seem to apply to statements made in public or private, showing the belief of one who was being tried for apostasy.

4. Testimony given in a former trial where the witness is dead, or perhaps unobtainable, provided the trial is between the same persons.

5. Evidence as to one's general reputation, though hearsay—being what others say about him—is admissible as showing his reputation. General reputation is admissible when the truth or veracity of a witness is attacked. Otherwise general reputation is only admissible when the very nature of the proceedings, or the pleadings themselves are such as to make the character of the party an issue upon any particular subject.

6. Other hearsay evidence may be admitted if there is no objection by the contending party. The failure to object to evidence which would be excluded under the rule as to hearsay evidence waives the objection to such evidence, and the court may consider the evidence along with the rest, giving it such weight as is seen fit.

The statements of persons who cannot attend the trial may be taken

in writing when both parties to the case, or their representatives, are present and have equal opportunity of asking questions and having the answers incorporated in the statement. Such a statement is called a deposition and is admissible. *Ex parte* statements are not admissible—*ex parte* meaning “upon or from one side only” and refers to all evidence where only one side was represented in its taking.

Depositions may be taken by mail when it is impracticable to do so otherwise (since persons are not required to take oath when testifying in a church court) by furnishing the adverse party in the case with a copy of the questions to be submitted so that he will have the privilege of submitting questions in cross-examination.⁴

Manifestations of the spirit—real or imaginary—can not be introduced as evidence, except as they might be the facts at issue. Human testimony is the basis of proof. This is in harmony with the law which says, “Branches and districts are to be conducted according to the rules given in the law as directed in a former revelation: They shall take the things which have been given them as my law to the church to be my law to govern my church. And these affairs are not to be conducted by manifestations of the Spirit unless these directions and manifestations come through the regularly authorized officers of branch or district.”⁵

It is the duty of a member of the church to be present and testify before a church court when legally called upon to do so, for should members refuse, the innocent would in many cases suffer wrong, the guilty go unpunished, and the church could not be cleansed.

When the court has heard all the evidence from both sides which is proper to be admitted, its duty is to decide as to the truth or falsity of the matters inquired into, the guilt or innocence of the member accused, and to report the result of its inquiry to the authority appointing the court. It must also present a copy

of the findings to the parties in the case.⁶

The decision may be briefly stated, sustaining the charge or charges, or the court may write out at length its opinion, giving the reasons therefor. It is not proper for the court to find the defendant guilty of any other offense than the one of which he was charged.

In its decision, the court may recommend to the appointing body whose duty it is to pass final sentence, any action relative to the accused which it may desire—of mercy or otherwise.

Either party in any action may seek a new trial. If such request is based upon grounds deemed by the court to be sufficient, such new trial may be granted. If, however, there is no good reason accompanying a request for new trial, the motion shall be denied. The dissatisfied party can then appeal to a higher court. Notice of appeal shall be filed with the officer who appointed the court within thirty days after the judgment is rendered. Reasons for appealing should be clearly stated and signed. The appellate court must be given all papers and records in the case and will decide whether the appeal shall be granted or denied, or whether the original court shall conduct a re-hearing. If justice requires, the court of appeal may annul the proceedings of the court of original jurisdiction and order a new trial before another court.⁷

When the case is completed and the time has elapsed during which any further action could lawfully be brought upon the matter, all the records of the court should be transmitted to the office of the First Presidency for permanent filing.⁸

(1) *Priesthood Journal*, April, 1933, Code XII-51, page 14.

(2) *Ibid.*, Code XIV-57, page 15.

(3) Charles Fry, *Dealing With the Erring, Saints' Herald*, September 11, 1912, page 879.

(4) Charles Fry, *Ibid.*

(5) Doctrine and Covenants 125:14.

(6) *Priesthood Journal*, April, 1935, Code XVII-69-73, pages 16-17.

(7) *Ibid.*, Code XVIII, XIX, XX, pages 17, 18, 19.

(8) *Ibid.*, Code XXI-87.

The Lord's Prayer

10. "Thine Is the Kingdom"

By Casimer Nikel

The tenth in a series of meditations presented at the Appointee Institute held in Independence, August 28 to September 14, 1946. The others appeared in the issues of January 18, January 25, June 14, July 19, July 26, August 2, August 16, August 23, and August 30.

SIMILAR TO the other brief phrases from the Lord's Prayer, "thine is the kingdom" presents a fundamental and all-pervasive principle. The initial word suggests divine ownership of all life and property which falls within the realm of the kingdom. It was no doubt thinking of this sort that prompted the Psalmist's utterance: "The earth is the Lord's and the fulness thereof." The admission that ownership is resident within God's province is the setting up of stewardship. Building the kingdom of God according to this scheme, therefore, gives fabric to the relationships of material things as well as to human behaviorism.

Divine ownership suggests sacredness of property. In early human experience this was a guiding light. The ancient mariners by kissing the soil upon landing expressed reverence for that which belonged to God. In my own experience, my father had taught me that bread was a holy gift which must not be abused. And after all these years of absence from the family circle, I still resent seeing picnickers or outdoor workers carelessly tossing on the ground an uneaten sandwich. Such deep emotional respect for the material things, which fall under our control, is bound to throttle abuses and careless extravagance.

Inasmuch as the earth and the fullness thereof is the Lord's, our life is also a holy gift from God. The kingdom is made up not only of industrial economics; it is also a social economy. Apostle Paul tells us, "ye are God's husbandry, ye are God's building." A deep consciousness of this divine ownership of our very body

and soul will profoundly affect the behavior of an individual. There comes to my mind a personal experience which takes me back to the time of my traveling appointment. As a missionary for the church, I found myself alone in a popular restaurant in the city of Chicago. The waiter presented me with the menu which consisted of a large variety of alcoholic nectars and Oriental foods. The cultural customs of my boyhood life began to assert themselves. Temptation suggested imbibing of a delightfully delicious and exhilarating nectarean entree. My reasoning rebutted with my ministerial standing and the attitude of the church and my friends. Temptation persisted. Not a soul of the four million persons in that metropolis knew of my presence. There was no likelihood of anyone's ever finding out about this act of mine. There wasn't going to be any irreparable injury as a result of this simple act. The final resisting thought was, "But what would God think about it?" Not wanting to argue the merits or demerits of the whole experience, let me point out only this one fact: it was a consciousness of God's relationship which governed my final decision in not yielding to the temptation. A deep-seated emotional appreciation that our life, our body, and our soul is part of the kingdom and, therefore, belong to God has a tremendous influence upon our individual behavior.

To recognize that "THINE is the kingdom" is to do more than to utter a phrase. This recognition is an admission of a profound and pervasive principle into the whole

scheme of human experience—a principle which gives sacred value to property and dictates a holiness of purpose in human behavior. The length of time before this principle becomes a working force in human experience will determine the proximity of the kingdom. May God grant therefore that his kingdom will come soon because we have recognized his ownership and lived accordingly.

A BOOK REVIEW

The Choirmaster's Workbook

By Dayton W. Norden, Augustana Book Concern, Rock Island, Illinois, price \$2.00.

Mr. Norden has succeeded in incorporating in this little book a great deal of good common sense for choir directors as well as a surprising amount of good practical material. There is a goodly amount of liturgical material which would not be of a great deal of benefit to the choir directors of our faith but, even with this material omitted, the book contains much that could be used in the way of short cuts, material suggestions, rehearsal and performance techniques and ideas for making the choir director's job easier and more effective. There is also a good bibliography of additional material.

Preach the Word

By Roy L. Smith, Abingdon Cokesbury Press, 1947, 128 pages, price \$1.00.

One of America's most interesting and popular editors, leader, and lecturer was invited to give the Payton Lectures at Southern Methodist University. All who have read his editorials know how stimulating and helpful his material is. For those who like to read current lectures and sermons, this little book will be very welcome.

Suffering brings evil to a head.—
Paul Geren, in *Burma Diary*.

Worship Suggestions for October By Camilla Collins

Theme for the Month: JESUS SHARES WITH US

OCTOBER 5, 1947

JESUS SHARES HIS SPIRIT OF LOVE

Prelude: "Come, Tell the Story of His Love," Saints' Hymnal, No. 286.

Call to Worship: Psalm 18: 1, 2, 3a; or Psalm 68: 19; or Psalm 108: 1-8.

Hymn (standing): "Oh, Jesus the Giver," Saints' Hymnal, No. 31, stanzas 1 and 2; or "There's No Love to Me Like the Love of Jesus," Saints' Hymnal, No. 336.

Prayer (standing): Of thanks for the spirit of love, asking that we might have a greater desire to share.

Choral Response: Duet, Chorus of "Come, Tell the Story," Saints' Hymnal, No. 286.

Suggestions for Compiling Talk:

Jesus said there must be love:

Love for God—love for neighbor, Mark 12: 35, 36. (Verses 30, 31, King James' Version.)

Love for enemies, Matthew 5: 45-49. (Verses 43-47, King James Version.)

Love—a test of discipleship, John 13: 35.

Love—a qualification for service, Doctrine and Covenants 4: 1.

Love—a prerequisite for assisting in the building of the kingdom, Doctrine and Covenants 11: 3, 4.

Love—requires: Obedience, Doctrine and Covenants 42: 8; John 14: 21-25. Chastening, Doctrine and Covenants 92: 1.

Duet: "Oh, to Be More Like Jesus," Zion's Praises, No. 128, stanzas 1, 2.

Story: Jesus Shares His Spirit of Love with the Nephites, 3 Nephi 8: 5-12.

Duet: "Oh, to Be More Like Jesus," Zion's Praises, No. 128, stanza 3.

Scriptural Challenge:

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.—John 13: 34.

Vocal Challenge (all remain seated): "Admonition," stanza 6.

Scriptural Pledge: (Read, then repeated by all.)

"All that the Lord hath spoken we will do."—Exodus 19: 8.

Pledge to Service:

Poem: Zion's Praises, No. 83, "Loving Each Other," to be read by leader. After each stanza is read, congregation sings the chorus softly.

Closing Hymn (seated): "Is Thy Cruse of Comfort Failing," Saints' Hymnal, No. 345.

Prayer: Of thanks for the joy we have found in service of LOVE; praying that this joy might be increased as we continue to SHARE the spirit of love with Jesus.

Hymn Response (without books): "My Jesus, I Love Thee," Saints' Hymnal, No. 12, stanza 1.

OCTOBER 12, 1947

JESUS SHARES HIS SPIRIT OF TRUTH

Prelude: "Stepping in the Light," Zion's Praises, No. 100.

Call to Worship: Psalm 33: 1-5; or Psalm 25: 1-7, 10; or Psalm 100.

Hymn (standing): "O Word of God,"

Saints' Hymnal, No. 402, stanzas 1, 2. (Remain standing for Scripture and prayer.)

Scripture Reading (standing): Jesus said, I am the way, the truth, and the life; no man cometh unto the Father but by me.—John 14: 6.

Prayer (standing): Of thanks for the word of truth, asking that we might more deeply appreciate the meaning of the spirit of truth as we worship, and desire to follow in Christ's way.

Instrumental Response: Chorus of Zion's Praises, No. 100, "Stepping in the Light."

Thoughts for Compiling Talk:

A. What is truth?

"Ye were also in the beginning with the Father; that which is Spirit, even the Spirit of truth; and truth is knowledge of things as they are, and as they were, and as they are to come; . . . This Spirit of truth is of God. I am the Spirit of truth."—Doctrine and Covenants 90: 4.

"The glory of God is intelligence, or in other words, light and truth; light and truth forsaketh that evil one."—Doctrine and Covenants 90: 6.

"The light of truth, which truth shineth. This is the light of Christ."—Doctrine and Covenants 85: 2.

"I am the way, the truth, and the life; no man cometh unto the Father but by me."—John 14: 6.

"When he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come."—John 16: 13.

B. Where may truth be found?

"The word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ."—Doctrine and Covenants 83: 7.

"The Book of Mormon contains the truth and the word of God."—Doctrine and Covenants 18: 3.

"Truth will I send forth out of the earth . . . righteousness and truth will I cause to sweep the earth as with a flood."—Doctrine and Covenants 36: 12.

C. Endurance of Truth:

"And the truth abideth forever and ever."—Doctrine and Covenants 1: 8.

"Truth abideth and hath no end."—*Ibid.*, 85: 17.

Duet: "We Limit Not the Truth of God," Saints' Hymnal, No. 416, stanza 1.

Scriptural Promises: (Read from books without explanation.)

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

Again Jesus gave this wonderful promise: "John bore record of me, saying, He received a fullness of truth; yea, even of all truth, and no man receiveth a fullness unless he keepeth the commandments, receiveth truth and light, until he is glorified in truth, and knoweth all things."—Doctrine and Covenants 90: 4.

Duet: "Thy Rich Promises in Me Fulfill," Saints' Hymnal, No. 314, stanza 4.

Prayer: Of thanks for the wonderful promises of Jesus, expressing a desire to keep all the commandments, that our joy might be increased, and that we might have more truth and light to share daily with our neighbors and friends.

Instrumental Response: Chorus of Zion's Praises, No. 100.

Closing Hymn (standing): "We've a Story to Tell to the Nations," Saints' Hymnal, No. 397, stanzas 1, 4.

OCTOBER 19, 1947

JESUS SHARES HIS SPIRIT OF FORGIVENESS

Prelude: "Safely Through Another Week," Saints' Hymnal, No. 62, or, "Come, Ye That Love the Lord," No. 5.

Call to Worship: Psalm 86: 1-7.

Prayer (standing): The Lord's Prayer (in unison). Remain standing to sing the Doxology.

Choral Response (all, without books): The Doxology, Saints' Hymnal, No. 14.

Instrumental Solo: Saints' Hymnal, No. 65.

Vocal Solo: "Heavenly Father, We Adore Thee," Saints' Hymnal, No. 65, stanzas 1, 2.

Scriptural Suggestions for Compiling Talk:

Many times we ask the Lord to forgive us, forgetting that much depends on us. The Lord has made us a promise: "Forgive, and ye shall be forgiven."—Doctrine and Covenants 81: 1; Luke 6: 37.

WHOM must we forgive? "I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men."—Doctrine and Covenants 64: 2.

HOW OFTEN, Matthew 18: 21, 22.

WHAT MORE is required?

Repentance: ". . . they repent of the evil, and they shall be forgiven."—Doctrine and Covenants 64: 3; Mosiah 11: 138.

Love: Jesus exemplified this forgiving love in Mark 14: 52-54; Luke 23: 35 (both in Inspired Version); Mosiah 11: 139.

Hymn (seated): "Come Ye that Love the Lord," Saints' Hymnal, No. 5; or "Heavenly Father, Grant Thy Blessing," No. 86, stanzas 1, 2, 3.

Story: "Jesus Explains the Part LOVE Has in Forgiveness"—Luke 7: 36-49.

Vocal Solo: "Look for the Beautiful," Saints' Hymnal, No. 209, stanza 4.

Challenge: "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Ephesians 4: 32.

Instrumental Solo: "My Jesus, I Love Thee," Saints' Hymnal, No. 12.

Prayer: Of thanks for the forgiving spirit exemplified by Jesus; praying that we might be worthy of his forgiveness because of our refusal to harbor grudges or hard feelings against anyone.

Closing Hymn: "My Jesus, I Love Thee," stanzas 1, 2.

OCTOBER 25, 1947

JESUS SHARES HIS SPIRIT OF INNER PEACE

Picture: "Head of Christ."

Prelude: "I Need Thee," Saints' Hymnal, No. 314.

Call to Worship: "Give unto the Lord . . . give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness . . . The Lord will give strength unto his people; the Lord will bless his people with peace."—Psalm 29: 1, 2, 11; or Psalms 84: 1, 2; 85: 8.

Hymn (standing): "Prince of Peace," No. 278, stanzas 1, 2.

Prayer (standing): Of thanks for the peace of Jesus; asking that we might more fully understand as we worship that inner peace increases as we continue to grow like the Master.

Hymn (seated): "I Need Thee," No. 314, stanza 1.

Scripture Reading: Jesus promised, "Peace I leave with you. My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."—John 14: 27.

Scriptural Thoughts About

Inner Peace for Talk:

Upon what does this inner peace depend? "He who doeth the works of righteousness shall receive his reward, even PEACE in this world, and eternal life in the world to come."

—Doctrine and Covenants 59: 5.

"See that ye love one another . . . and above all things, clothe yourselves with the bonds of charity, as with a mantle, which is the bond of perfectness and PEACE."—Doctrine and Covenants 85: 38.

Personal Testimony of Inner Peace: (As a result of obedience and love.)

Instrumental Solo (softly): "I Need Thee," Saints' Hymnal, No. 314, chorus.

Poem:

PEACE

Father, take not away
The burden of the day,
But help me that I bear it
As Christ, his burden bore,
When cross of thorns he wore
And none with him could share it;
In his name I pray.

—James Mudge.

Duet: "O, Master Let Me Walk with Thee," Saints' Hymnal, No. 213, stanza 1.

Poem:

PEACE (Continued)

I only ask for grace
To see that patient face
And my impatient one;
Ask that mine grow like his,
Sign of an inward peace
From trust in thee alone,
Unchanged by time or place.

—James Mudge.

Duet: "O Master, Let Me Walk with Thee," Saints' Hymnal, No. 213, stanzas 3, 4.

Prayer: Of thanks for the inner peace that we have experienced; praying that our peace might be increased as we give ourselves daily in obedience and love.

Closing Hymn: "Lord, Let Thy Blessing Rest in Peace," Saints' Hymnal, No. 83.

Benediction: "Peace be with you all that are in Christ Jesus . . . the Lord will give strength unto his people . . . The Lord will bless his people with peace." Amen.—I Peter 5: 14; Psalm 29: 11.

Choral Response: Duet, "A Parting Blessing," Zion's Praises, No. 90, stanza 1 and chorus.

Appreciates Remembrances

I wish I were able to personally thank everyone who remembered me on my seventieth birthday, but since that is impossible, I take this means of expressing my gratitude. I received over 200 cards and gifts from friends and relatives, and I am truly appreciative of them.

Galva, Illinois Mrs. J. O. Dutton.

BULLETIN BOARD

Southwestern Iowa District Conference

The annual Southwestern Iowa District Conference will be held at Council Bluffs, Sunday, September 21. It will begin with a social service at 9:15 a.m., followed by a sermon by Apostle D. T. Williams at 11. The election of district officers will be held at 2:30 in the afternoon. All members in the district are urged to attend.

MAXINE I. CARY,
District Secretary.

Kentucky-Tennessee District Conference

The Kentucky-Tennessee District Conference scheduled for September 13 and 14 will be held in Paris, Tennessee. Apostle M. L. Draper and Seventy Allen Breckenridge are to be in attendance.

JERRY C. FITCH,
District President.

Wants "Journal of History"

Floyd Potter, Australian missionary, wants to purchase any available volumes of the *Journal of History* and the *Autobiography of Joseph Luff*. Please write him at 30 Kent Terrace, Norwood, South Australia, stating price before sending books.

REQUESTS FOR PRAYERS

Mrs. Arthur Wilson, Box 517, Carnegie, Oklahoma, asks the prayers of the Saints that she may be relieved of a nervous affliction.

Libbie E. Young of Mt. Hope, West Virginia, requests prayers for her aged mother, Mrs. Frances Vernon, who is in ill health.

Mrs. William Johnson, 10 Birmingham Terrace, Toledo 5, Ohio, requests prayers for her husband who is a patient at the Toledo State Hospital. He is suffering from a disease that is affecting his brain and medical science can do very little for him.

Mrs. Leta Herr, 1265 East 9th Street, Des Moines, Iowa, requests the prayers of the Saints. She has been in poor health for some time.

ENGAGEMENTS

Tabor-Butts

Mr. and Mrs. J. Orrin Butts of Lamoni, Iowa, announce the engagement of their daughter, Betty LaVere, to Eugene H. Tabor, son of Mr. and Mrs. Harold A. Tabor of Lamoni, Iowa. Miss Butts is a graduate of Graceland; Mr. Tabor will enter as a sophomore this September.

Farley-Higginbotham

Mrs. Della M. Higginbotham of Mesa, Arizona, announces the engagement of her daughter, Ruth, to William James Farley, son of Mr. and Mrs. J. W. Farley of Orange, California.

Conoley-Howard

Mrs. Marie Howard of Willoughby, Ohio, announces the engagement of her daughter, Lorna Adele, to Robert M. Conoley, son of Mrs. Pearl Conoley Jones of Independence, Missouri. Miss Howard is a graduate of Graceland College; Mr. Conoley will return this fall. The wedding will take place at Kirtland Temple on December 28.

WEDDINGS

Bacon-Webb

Imogene Webb, daughter of Mr. and Mrs. Thomas Webb, and Thomas Bacon, both of San Antonio, Texas, were married August 10. Elder H. E. Winegar performed the ceremony.

Hanson-Jett

Verna Ladine Jett, daughter of Mr. and Mrs. Floyd E. Jett of San Antonio, Texas, was married to James Bentley Hanson of Independence, Missouri, on July 18. Elder Floyd E. Jett officiated.

Slavick-Barlow

Odessa Barlow, daughter of Mr. and Mrs. J. C. Barlow of Mobile, Alabama, and Kenneth Slavick, son of Mr. and Mrs. L. Slavick of Kirkwood, Missouri, were married June

14 at the Reorganized Church in Mobile. The Reverend J. C. Barlow, Jr., performed the double-ring ceremony. Mr. and Mrs. Slavick are making their home in St. Louis, Missouri.

Peer-Smith

Mrs. Bertha Smith and Stephen H. Peer, both of Independence, Missouri, were married at Spring Branch Church on July 6. Elder R. J. Lambert performed the ceremony. Mr. and Mrs. Peer are making their home in Independence.

Kenny-Barnes

Esther Pearl, daughter of Mr. and Mrs. Charles E. Barnes, and Ralph Harvey Kenny were married July 26 at the Reorganized Church in Toronto, Canada. Pastor John Sheehy performed the ceremony.

Leverson-Anderson

Rae Anderson, daughter of Mr. and Mrs. Earl E. Anderson of Lamoni, Iowa, and Vernon E. Leverson, son of Mrs. Clara Leverson of Minneapolis, Minnesota, were married on August 2 in the Graceland College chapel. Elder T. S. Williams, uncle of the bride, performed the double-ring ceremony. Following a trip to the west coast, the couple will be at home in Lamoni where Mr. Leverson will enroll as a sophomore at Graceland. Mrs. Leverson is a Graceland graduate.

BIRTHS

Mr. and Mrs. John Charles Thoman of Independence, Missouri, announce the birth of a daughter, Elizabeth Anne, born June 23. She was blessed at the Auditorium on July 20 by Elders James Gault and Ray Lloyd.

Mr. and Mrs. E. J. Gleazer, Jr., of Lamoni, Iowa, announce the birth of a son, John Laurie, born July 18. Mrs. Gleazer is the former Charlene Allen.

A daughter, Nancy Elaine, was born on July 23 to Mr. and Mrs. Charles Emslie at the Mary Greeley Hospital in Ames, Iowa. Mrs. Emslie is the former Heiress Kelley of Fort Madison. Both parents attended Graceland College.

A son, Stephen Wayne, was born to Mr. and Mrs. Wayne R. Crusan on February 5 at the Iowa Methodist Hospital in Des Moines. He was blessed on Easter Sunday by his grandfather, Elder E. C. Kibby. Mrs. Crusan is the former Willetta Kibby.

Mr. and Mrs. E. V. Berger of Tonganoxie, Kansas, announce the birth of a son, Byron Elvin, born July 28 at the Starmont Hospital in Topeka, Kansas. Mrs. Berger is the former Anna Wilkie of Independence, Missouri.

Mr. and Mrs. James G. Mattland of Independence, Missouri, announce the birth of a daughter, Cheryl Ann, born February 18. She was blessed on June 18 by Dr. Floyd McDowell at the Stone Church.

A daughter, Catherine Ann, was born to Mr. and Mrs. Richard H. Hunter Jr., of Dayton, Ohio, on June 10. Mrs. Hunter is the former Alice Vee Porter. Both parents are Graceland graduates.

Mr. and Mrs. Gomer R. Miller of Mobile, Alabama, announce the birth of a daughter, Patricia Anne, born June 30.

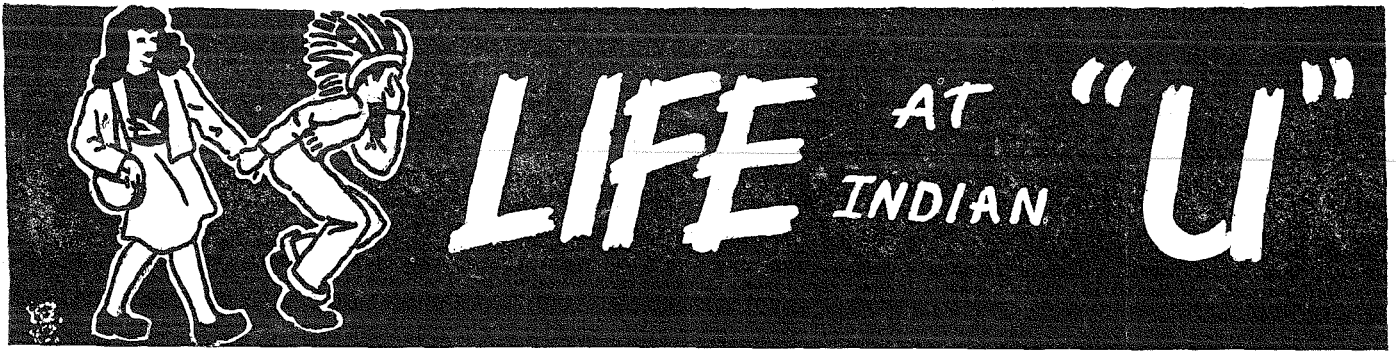
Mr. and Mrs. C. W. Caulfield of Kansas City, Missouri, announce the birth of a daughter, Linda Jane, born June 11. Mrs. Caulfield is the former June Stone of Philadelphia, Pennsylvania. Both parents attended Graceland.

A daughter, Marlene Robin, was born on June 10 to Mr. and Mrs. Erwin (Bud) Miller of Ypsilanti, Michigan. Mrs. Miller, a graduate nurse of the Independence Sanitarium is the former Betty Ann Crinzi. Both parents attended Graceland.

Mr. and Mrs. Karl D. Walker of Detroit, Michigan, announce the birth of a daughter, Carolyn Marie, born August 3. Mrs. Walker is the former Marion Dowker.

Mr. and Mrs. M. J. Dickstein of Independence, Missouri, announce the birth of a son, Lawrence James, born July 16 at Research Hospital in Kansas City. Mrs. Dickstein is the former Anita Gillen, daughter of Mrs. J. A. Gillen.

Mr. and Mrs. J. W. Yantke of London, Ontario, announce the birth of a son, Wayne Richard, born July 7. Mrs. Yantke is the former Eva Ebsworthy.



From the pages of the Book of Mormon and the celluloid of Hollywood Westerns has marched a group of young people determined to master the ways of the palefaces. Bearing such fascinating names as Eugene Bighorse, Emerson Buffalo Head, Billy Bowlegs, and Helen Hailstorm, they have discarded their blankets for bobby sox and enrolled in the Haskell Indian Institute near Lawrence, Kansas. Since 1884, Haskell has been training young Indians in the trades of the white man, and last year 811 students, representing sixty-six tribes from thirty-one states and Alaska signed up for the high school and commercial college work. One hundred forty-eight veterans, four of them girls, returned to study trades varying from baking to masonry.

When the new student arrives on the campus, he is taken, not to a tepee, but to one of the large stone dormitories. Here he is initiated into the mysteries of boarding school life, such as no war whoops after 9:30 p.m. and severe penalties for boys who whistle at girls. Incidentally, that regulation is strictly enforced by the senior lettermen themselves. Every Sunday afternoon, all offenders are run between a double line of boys wielding paddles. Even the most beautiful Minnie-ha-ha is ignored after this treatment.

However, discipline and dormitories are no cure for homesickness, so at the psychological moment, the student council announces a stomp dance. The stomp dance has much the same effect on an Indian as the singing of "The Old, Old Path" has

on a homesick Gracelander. It is doubtful if Arthur Murray could prepare one for his debut at a stomp dance, but for an Indian youth it is second nature. Forming a long line behind the leader, the dancers mimic his actions and reply to his chant. Starting slowly, they pace in and out, taking slow deliberate steps. Then the chant rises in pitch, replies are quicker, and the dancers bend almost double, their feet pounding to the rhythm of the chant. When they glide out into the football field, the dance has reached its climax. As one person, the twisting line spurts forward, then rears back to shake its fist at the sky, much as its predecessor must have glared toward the Great Spirit. To the uninitiated, the stomp dance combines the religious fervor of a Negro spiritual with the wild abandon of a college snake dance.

An essential part of the educational system at Haskell is the industrial assignment. Every student, regardless of his financial situation, must work one hour and forty minutes a day, which pays for his room and board. At the close of a student assembly, a staff member arose and announced that the campus was becoming increasingly cluttered with candy wrappers and other refuse and this was the opportune time for a clean-up. Eight hundred laughing students swarmed over the campus and in ten minutes every scrap of paper was whisked away.

In spite of their preoccupation with the culture of the white man, their own heritage of Indian lore is not neglected. Tribal costumes handed down from generation to generation were pulled out of closets

By BILOINE WHITING

for the Pageant of the Peace Pipe, probably the most lavish Indian program ever given. Nearly 1,000 Indians of seventy-six tribes presented the program on May 20, 1946, in honor of all braves who served in World War II. Tableaux and dances followed each other in frenzied succession, but one of the most touching and typically Indian of the memorials was that of the "Empty Saddle" for Pvt. Clarence Spotted Wolf. Before going into battle in the Pacific theater, Private Spotted Wolf had written a letter in which he asked that, if he shouldn't return, his horse be allowed to walk in the parade—he would be riding it in spirit. A year later the spectacular parade of the Peace Pipe wound down Lawrence's main street, and visitors wondered why someone didn't ride the white horse walking alone in the procession. It took an Indian to know that it bore a spirit in the saddle.

The visitor to Haskell is surprised, not so much by the differences that persist between the white and Indian schools, but by their similarities. Here are found the same outlandish blue jeans, the jam-packed drugstore, and the universal aspirations of youth. Contrary to the popular conception of the stoical, silent Indian, Francis Logan of the Winnebago tribe of Nebraska was eager to explain his profession of interior decorating and painting. "White people have a misconception of Indian dress," he said. "Different tribes have different costumes, and when I

(Continued on page 16.)

The Trouble-Shooter

A Matter of Duty

QUESTION:

I have been teaching a class of juniors on Sunday morning. I don't dislike the task, but it does keep me from a young people's class which I should like very much to attend. Will I be neglecting my duties if I resign as teacher and become a "student" again?

ANSWER: By Thelona D. Stevens

The answer to this question lies between you and God.

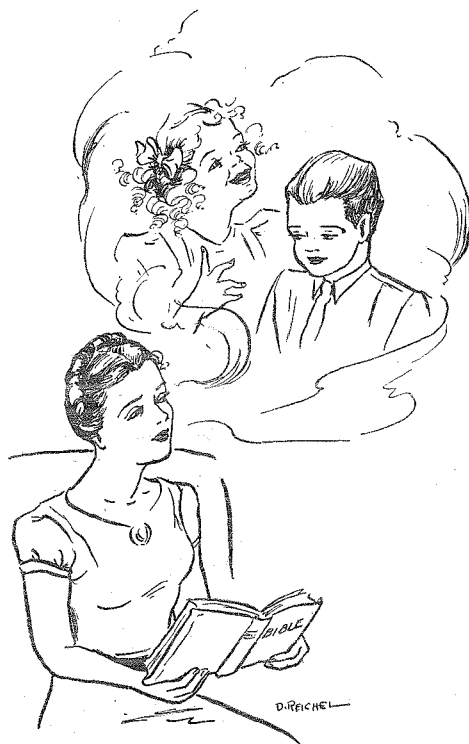
Why are you now teaching this class of juniors? Did you take the class because no one else was available? because you wanted to please a special friend, the church school director, pastor, or someone else? because you wanted to serve the church, and teaching juniors seemed a good, easy place to start? Or did you take this class because you have an overwhelming love for God and for his Son, and for the church and all it has come to mean to you? Have you a great love for the children you are teaching, with whom you truly wish to share these things? In other words, are you teaching because you *wanted to teach* when you accepted this class? Jesus chose to come and teach us. Those who truly teach for him must choose to do this service, if it is to be acceptable to him.

You don't dislike the task! But do you *love it*? Do you feel your teaching to be a sacred service to God because of your great love for him? Do you feel it a *call*? That is what we must feel, according to Doctrine and Covenants 4:1—"Oh ye that embark in the service of God . . . if ye have desires to serve God, ye are called to the work . . ." Do you feel the *call* to teach these children?

Every individual who accepts the terms of membership in Christ's

church "embarks in the *service* of God," and therefore upon him rests a holy obligation to *serve*.

The words of Jesus, "It is more blessed to give than to receive," may well be applied to teaching, and it is from this angle that your decision needs to be weighed. If you attend the young people's class, what will



be your purpose—to *give*, or to *receive*? Perhaps it is that you wish to receive more instruction now in order that you may give better service later. That must be determined by you, for you know the Doctrine

and Covenants reference named admonishes those who embark in his service to "see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day," and then there is added the statement, "the field is white already to harvest." If you give up this class of juniors, will someone else work dependably in that "harvest field"?

If you are truly wishing to qualify for greater service by attending the young people's class, that is most commendable, but have you considered that the best teacher is the Holy Spirit of promise, the Holy Ghost, who will teach you even if you do not attend a class for instruction? Compliance with the admonition to study, to pray over your work, to live a life worthy of example, in all things being obedient to God's commandments makes you eligible for the leadings and direction of that Holy Spirit. My personal experience is that I have learned more when teaching and really trying to qualify myself for my task than I ever learned sitting at ease in a class. In fact, at times I have thought, "What a pity everyone can't be a teacher!" because of the great experiences of truth unfolded by the Holy Spirit when one honestly, diligently seeks truth and knowledge.

Too many times the ease with which we attend classes, feeling little personal obligation for preparation precludes the possibility of the great blessing that comes to real teachers. (Real teachers are those who study and learn in order that they may teach.) There is no thrill like the light, joy, and the sense of direction which comes when God sends his spirit to bless those who serve him. What joy can be greater than that of teaching "as the Master

New Horizons

taught"? Therefore, from the standpoint of true enjoyment, consider what you may be *losing* if you give up your juniors to attend the young people's class.

Pray over your decision. Much is at stake, more than one's human knowledge and insight is able to measure. You represent a great investment on the part of God. He is extremely interested in you, in your service, and in those whom you serve. Pray for direction, and while praying, keep studying the things of God, for as a teacher or as a student, it is imperative to *learn*.

LIFE AT INDIAN "U"

(Continued from page 14.)

see pictures of scantily clad Indian women it really makes me angry. Our women are always fully clothed." Recently returned from serving in the armed forces, Francis told about his homecoming to the Winnebagos. "Among our elders," he said, "the wounded boy who returns is regarded as careless and is to be pitied, while the guy without a scratch is the hero."

Haskell Institute is serving the youth of a lost nation who are struggling to give their race the recognition and dignity to which it aspires. Amid atomic bombs, their people live by superstition, and these young folk have refused to go on being Hollywood's red villains while, as a race, they exist in ignorance. Looking back to the glory with which they once ruled the Americas, they are resolved to lift themselves out of their dark ages and become again a people with a voice.

INFALLIBLE PROOFS

By ALVIN KNISLEY

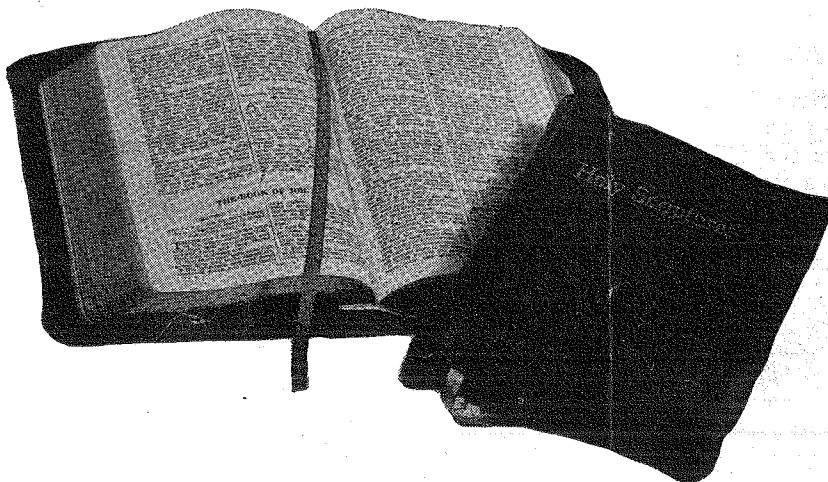
\$1.00

HERALD PUBLISHING HOUSE

Independence, Mo.

A NEW EDITION

Inspired Version of the Holy Scriptures



cloth binding
\$4.25

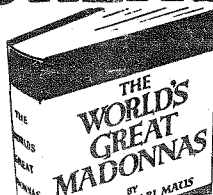
Flexible leather overlapping cover, gold edges **\$9.25**
with thumb index **\$10.25**

A New Giant Anthology

BY THE AUTHOR OF
CHRIST AND THE FINE ARTS

Cynthia Pearl Maus

THE WORLD'S GREAT MADONNAS



A Gift and Reference Book
to be
Treasured

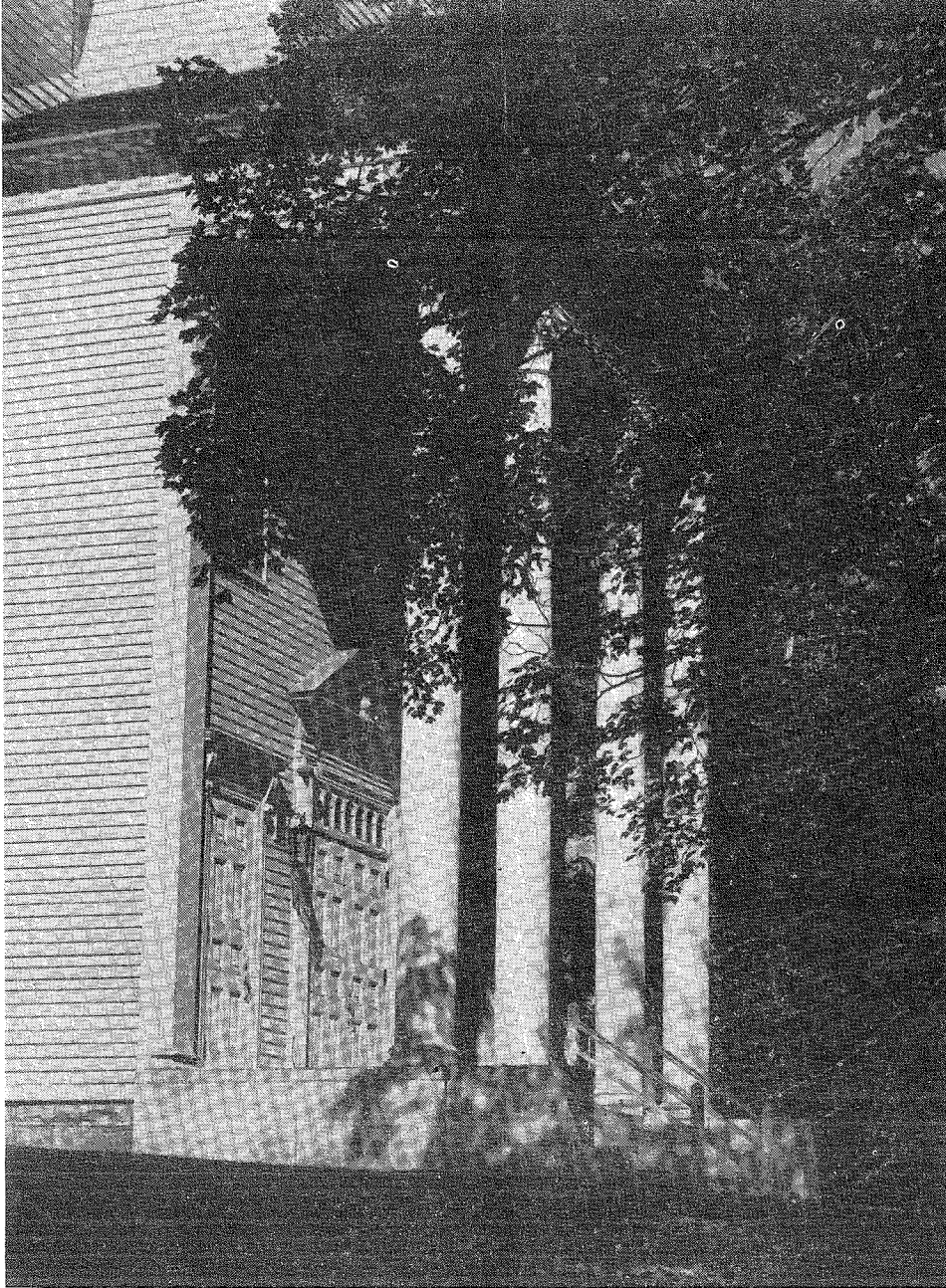
\$4.95

Here, for the first time, in a single-volume library, is collected a rich treasury of art, literature and music that will provide a copious source of devotional and program material on Christ and the Holy Family for decades to come. "Both distinguished and unique. Nothing like it... has ever before been done."
—DANIEL A. POLING

More than 800 pages • 114 Art Reproductions
114 Art Interpretations • 239 Poems and 60 Stories
62 Hymns, Carols, Songs • 62 Music Interpretations
Elaborate Indexes • Glossary

HERALD PUBLISHING HOUSE
INDEPENDENCE, MISSOURI

www.LatterDayTruth.org



*New England
Church*

NORFOLK • CONNECTICUT

Photo by Frank B. Ross

THE
Saints Herald

VOLUME 94

SEPTEMBER 13, 1947

NUMBER 37

www.LatterDayTruth.org

Choices

BY LILLIE JENNINGS

The things we do oft crowd
And push aside the things
We should have done; aloud
We cry when ev'ning brings
To close a day not filled
With worthwhile deeds nor
wise.

Who would the kingdom build
Reveres Isaiah's eyes.

With sight so keen and strong
In voice of prophecy
That speaks to heedless throng,
Isaiah speaks to me;

As—"Wherefore do ye spend
And gain not bread of life,—
Or labor without end
And have not peace, but
strife?"

Isaiah's God is nigh
To make his covenants
With us if we'll but buy
The joy and peace he grants.
If bread of life we'll taste,
We'll leave for aye the throng
Who time and money waste
In useless things or wrong.

P. S.

* Shards

On a shelf of books rest a few shards given me by a friend who is devoted to archaeological interests. They were picked up in a field where there were apparently in ancient times a number of dwellings. Even though they are broken, and the material has been exposed for centuries to the action of the elements, there are still evidences of skilled craftsmanship and beauty of design.

With what patience and care the artisan sketched his pattern, and applied the minute bits of color, all so gracefully and harmoniously. What must have been his thoughts, his hopes, his purpose in working.

The maker of these shards is gone, his bones are dust and his name unknown. But he left behind a goodly piece of work, which gives him a kind of immortality. He lives on in what he did.

* If

If you must wear a coat to church
While all the world's perspiring,
And let yourself complain of it,
You'll find it very tiring.

Don't be a victim of the heat,
So hot and tired and fretted,
Just go ahead and do your work
And you will soon forget it.

How many little ills of life
That hurt us if we let them
Can be dismissed without a sigh
If we will just forget them.

* Troubles

About this matter of troubles, Doris Oakman has some interesting observations concerning them. She says some people nurse and nurture their troubles and pains, lick them and pet them and treat them gently, carry them to the cross and lay them at the feet of Jesus; pick them up and drag them home again. Is it any wonder that Jesus can't do something about them?—Sadi.

"Trouble is something that happens when your mistakes catch up with you."—Uncle Joe. "Not always," objects Sir Pompous. "Trouble often comes when other people's mistakes catch up with you!"

"The only way to deal with troubles," says Aunt Molly, "is to forget them as much as you can. When they bother you, go out and help somebody else. You'll find plenty of people with troubles worse than your own."

* Small things annoy and irritate. Only the big things can hurt you. Don't become confused about them. It is easy to think you have been hurt when you have only been annoyed. A good defense against anything that bothers you is to look at it and see how little it is in comparison with the great concerns of life. Then it is easier to say, "This isn't big enough to hurt me."

* Detour

When the going is rough, console yourself with the thought that it can't last forever.

The worst road in the world is the detour. But you know that the purpose of the detour is to make way for a better road than you had before.

* WOMAN'S POWER to change her mind has often been noted by men commentators. They haven't said nearly as much about her power to change a man's mind!

Saints Herald

Volume 94 September 13, 1947 Number 37

EDITORS:

The First Presidency
Israel A. Smith
John F. Garver
F. Henry Edwards

ASSISTANTS:

Leonard J. Lea, Managing Editor
Kenneth L. Graham, Business Manager

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$2.50 per year and \$1.25 for six months in advance in the U. S. A., its territories and possessions; Canada, \$2.75 per year and \$1.40 for six months; other countries, \$3.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

Contents

EDITORIAL:

Let's Save the Ship..... 3

ARTICLES:

Who Is My Brother?

by Norma Anne Kirkendall..... 5

Prophet of God, by Ted Linder.... 6

Gift Boxes to Europe,

by Biloine Whiting..... 7

There Is a Way,

by Margaret W. Gibson..... 8

For This I Wait, a poem,

by Louise Wrigley..... 9

Dealing With the Erring,

by L. Wayne Updike..... 10

An Open Letter to Pastors..... 11

The Lord's Prayer, by H. J. Simons 12

Songs My Mother Sang,

by Zealia Jennings..... 13

The Parable of the Cricket,

by Robert Emmet Madden..... 13

This Is Tahiti,

by F. Edward Butterworth..... 14

Bulletin Board 16

* THE HERALD BOOKSTORE, the part of it specializing in the local retail trade, has been moved around the corner to a fine location in the battery block, where it has been decorated in the most modern manner, neat as the proverbial bandbox, whatever that is.

Weggie, the lisp artist, noted the confusion in the old store and exclaimed, "Thith plathe lookth like a weckl!"

LET'S SAVE THE SHIP

When a great ship puts out to sea, all the people on board share a common fate, and are dependent upon one thing—the safety of the ship. If it goes down, they all perish together. If it stays afloat, they all survive.

Many kinds of people ride the ship. There are the crew—the workmen, sailors, servants, and others—who are paid to take the risks and do the work. There is the captain, who by the code of honor of the sea must be the last one to leave it in case of distress or disaster. Many a captain has given his life rather than leave his ship.

Another class of people is on the ship: the passengers. They pay their fare. No labor is expected of them. In case of storm they could assume that they have no obligation to do anything. It is up to the captain and the crew to deliver them safely to their destination. Yet the time may come when they will be needed to save the ship and all its precious human cargo. Jonah was only a passenger on the ship to Tarshish, yet when the captain discovered that Jonah was morally responsible for the storm that threatened the ship, cargo, and crew, he required Jonah to act accordingly, which Jonah did.

S. S. Civilization

Civilization today is like a people upon a ship at sea. This is "One World" to quote Wendell Willkie. In the storm battering at the sides of the vessel, we cannot save ourselves without also saving others, because to save ourselves, we must save the ship in which all of us are riding, whether as passengers or crew. The steerage passengers are having a much worse time of it than the cabin passengers. The fact that fortune and circumstance have placed us in the position of cabin passengers does not alter our responsibility. If the waves of the sea batter a hole in the sides of the ship and pour the waters in upon the steerage passengers, it will not be long before the cabins

also will go under the waves.

There is no possibility of returning to the "splendid isolation" which seems to be the dream of too many blind politicians, and of too many blind citizens. Eventually, we must accept the fate of all the world. We shall surely survive or perish, politically, economically, and culturally with the other peoples of the world.

The Human Cost of War

We are just beginning to realize the terrible cost of war in terms of human life. Every week reports come from Europe of the enormous difficulties encountered there. The people have not enough food, clothing, medicine, or the necessities of life. Consequently, they are weak, and their labor production rate is very low. They have not enough goods to sell to the world markets to retrieve themselves from economic want. We in the United States who have known very little of the real cost of war cannot understand the desperate conditions in which many millions of the world's people are living.

There was considerable lamenting when the war was going on at the terrible waste of commodities, supplies, and natural resources. People were starved and exhausted in order that every available thing and possession might be thrown into the operation of the hungry machines of war.

Now we find that not only have the resources of the nations involved been exhausted—the people are nearly exhausted, too. Many of them have reached a point where they cannot help themselves; or at the best they are able to do very little. But given a new start, they are capable of contributing many fine things for human welfare and comfort. They can be our customers for the products of our resources and labor. They can also furnish many things we need and like but do not produce for ourselves. Without

them, it will be a poorer world. Helping them is only good sense. In the final analysis, it is helping ourselves.

Gifts?

There are voices in America crying out against the great gifts and supplies of funds that are required to help these war-stricken nations get back on their feet so that they can begin to work and again produce goods for their own needs and goods for world trade in order that a wholesome and beneficial commerce, destroyed by war, might be rebuilt.

But the help we give to other nations is more than a gift. It is something that will have a return—an important return. It is no more a gift than seed planted is a gift to the soil. Without the seed there can be no crop. Help to the struggling nations is seed by which they can survive and by which we, too, will be helped. These people with the best of intentions are pointing out a real truth: we cannot support the nations of the world indefinitely. But they forget one very important fact: if Europe is allowed to fall into ruins, the rest of the world including our country, is in danger of going down with it.

Two Systems

There are two great political and economic systems in the world today. They are struggling for mastery and survival. They are so different that both could survive only by the will of both sides in the struggle. There is no present indication that the power that opposes us will ever be content to let our system remain alive. Its founder, Karl Marx, preached a ruthless class warfare, and the destruction of all our kind of society. This code of destruction

Editorial

has been the creed and the faith of his followers ever since. It is the creed and the faith of communism today.

There is no inevitable conflict among peoples. They can reconcile their differences and be friendly. There is no really unfriendly people in the world. But the systems, the great political and economic powers, fight a war to the finish.

On the eastern horizon of Europe, and advancing steadily over it, taking up into its grasp the helpless nations in its path, is a great power that is based upon the idea of the supremacy of the state, and the subordination of the individual. From the very beginning, it has made a religion of its intention to destroy every other form of government, every other kind of power. You have only to read their literature to know that. Any other idea is a delusion leading to ruin, propaganda to quiet opposition, to accomplish the deadly purpose.

A pirate power is aboard our ship. To accept it means ruin.

How important to us then are the friendly nations that need our help. We shall need these friends in time to come when they will be strong again, and will help us in the struggle for freedom and for the rights of the individual soul.

L. L.

Monotony

If you place your nose on the grindstone rough
 And keep it down there long enough
 You'll soon forget there are such things
 As brooks that babble and birds that sing;
 And for you, your whole world will compose
 Just you—and the stone—and your poor old nose!

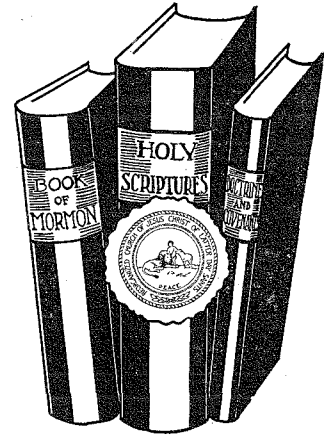
—Selected.

There is no limit to the good a man can do if he doesn't care who gets the credit for it.—Stats.

Zion-Wide Women's Institute

September 24, 25, 26

STONE CHURCH
 AUDITORIUM



THEME: "If ye love me keep my commandments."—John 14: 15.

Wednesday, September 24

- | | |
|----------------|---|
| 10:00 a.m. | Prayer meeting under the direction of Patriarch R. V. Hopkins. |
| 11:00 a.m. | Lecture: "If I love him I will make personal preparation," by L. F. P. Curry. |
| 12:00 noon | Lunch. |
| 1:00-2:30 p.m. | Classwork: "An enlarging concept of God," by Blanche Mesley. |

Thursday, September 25

- | | |
|----------------|--|
| 10:00 a.m. | Prayer meeting under same leadership. |
| 11:00 a.m. | Lecture: "If I love him I will keep my stewardship holy," by Donald V. Lents. |
| 12:00 noon | Lunch. |
| 1:00-2:30 p.m. | Lecture: "Growing understanding of the mission of the message," by Blanche Mesley. |

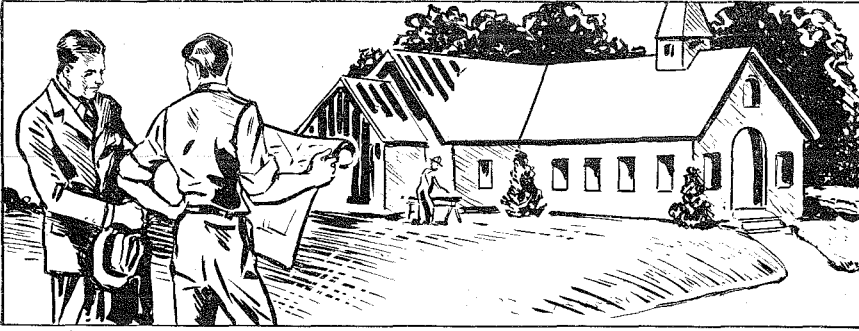
Friday, September 26

- | | |
|----------------|--|
| 10:00 a.m. | Prayer meeting under same leadership. |
| 11:00 a.m. | Lecture: "If I love him I will strive to impart light and truth in my home," by Glaude A. Smith. |
| 12:00 noon | Lunch. |
| 1:00-2:30 p.m. | Classwork: "Is an ideal home possible today?" by Blanche Mesley. |

We urge all women to attend and help attain higher planes of spirituality and unity of purpose than ever before.

A free nursery for children from two to six will be provided. Both children and mothers should bring lunches.

MRS. HELEN SKINNER,
 Supervisor of Women in Zion.



By *Norma Anne
Kirkendall*

WHO IS MY BROTHER?

ONE OF MY favorite hymns contains the words, "He who serves my Father as a son is surely kin to me." H. G. Wells, famous author and historian, made the succinct remark, "True nationality is mankind." These two statements are wholly synonymous and reconcilable. But ever since the question, "Who is my brother?" was first asked, the world has been giving the wrong answer.

The Romans said, "Oh, no, the Christians don't belong to our family." The Crusaders declared, "Certainly not, the Moslems are foreigners, not worthy to set foot in *our* holy city." The slave traders thought, "These men are no better than animals. We shall sell them in the market place." The Nazis roared, "There is no race but the Aryan." And these were all wrong answers.

Oh, we've learned our lesson—America is the melting pot. The big-hearted United States holds open arms to anyone, any nationality, any race. Fine! Wonderful! That's the reason why there are no "Jim Crow" cars, no signs declaring, "We reserve the right to deny service to any individual," and we have no segregation of any race. We're all one big, happy family. Don't you believe it. We're still getting the wrong answer.

Oh, we've learned our lesson. From now on, all nations will be equal; there will be no more wars, no boundary disputes, no international trade complications. We love everyone! It's perfectly obvious when a peace conference stalls for

days on deciding who shall sit in on the conference that we still have the wrong answer.

It's easy to add two and two, whether on slide rule, by means of a complicated calculating machine, or by counting on the fingers. One need not be a statistician, physicist, or philosopher to arrive at a solution of this simple arithmetical problem. And the answer to this world-embracing problem is as simple, within the grasp of understanding of every human being no matter how uninformed his intellect. We all know the right answer!

No person of normal mind function would deny his actual family responsibilities. No matter what the difficulty, he will stand by the mother, father, sister, brother, or family ad infinitum, while the unpleasantness is cleared up. He will go out of his way, actually inconveniencing himself, to assure the settlement of the situation. Even the utter orphan is not desolate of family, for somewhere along the line are individuals who have performed the

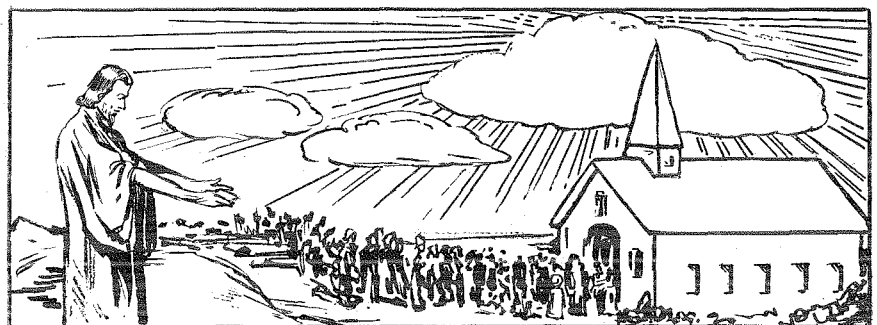
functions of that family lost.

After family association, come those mere acquaintances or cordial friends made in some organized fashion—at a club, at school, or at church. When a man finds common interests, he finds friendship. Then come casual nodding acquaintances—someone you see daily on the streetcar or bus.

Somewhere along the line comes the realization that men have certain common characteristics. When these same characteristics are fully understood and appreciated, the differences become minimized. This is the solution!

When color of skin becomes less important than quality of mind, then men are brothers. When birthplace is overshadowed by intelligence, then all mankind is kin. When spiritual outlook hides sect, then there is only one family, with God, the Father.

There's your answer. The right answer! "He who serves my Father as a son is surely kin to me."



Prophet of God

An interpretation by Ted Linder

THE DUST that rose from the scuffling feet of thousands of people added a choking sensation to the stench of the blood of the freshly killed bullock.

Sickened, Obadiah turned his head and sent his gaze up Mount Carmel. But he was not seeing the sharp outlines that rose up before him, for the wheels of his thoughts were turning back to preceding incidents.

The fields that stretched out before Obadiah, as the horse upon which he rode moved wearily forward, had no sign of life. His master, King Ahab, had sent him to look for grazing land for the horses, but none was to be found anywhere. To Obadiah, a believer in God, there was a deep understanding of the significance of the great drought, for had not Elijah prophesied to King Ahab predicting such conditions? It could probably have been avoided if Ahab had not listened to his wife, Jezebel (who worshiped the heathen god Baal) nor heeded her sinful ways. She had been a degradation to Israel and had slain the prophets of God. Obadiah himself had hidden one hundred and fifty of them and had stolen bread from the king's table to feed them.

OBADIAH REINED in his horse and dismounted to inspect what had once been a good spring of water. Not a bit of moisture in the cracked waterway could he find.

With the reins in his hand, he trudged on hoping the tired, hungry horse would gain a little respite with his weight out of the saddle.

It was while traveling in this manner that he saw a tall, slender figure approaching him from the opposite

direction. With a sudden burst of joy, Obadiah dropped the horse's reins to run forward and throw himself at the feet of the traveler.

It was a prepossessing figure whom Obadiah had recognized. His stride was lithe and athletic, and he walked as one who loved to walk. Long arms extended to strong supple hands; thick, dark hair fell down his back to form a shaggy mane; his beard was also thick and dark. The thing most outstanding about him, however, was the piercing quality of his eyes which were set under heavy brows.

As Obadiah prostrated himself on the ground he cried, "Art thou my lord Elijah?"

Elijah took him by the hand. "I am," he said. "Rise, go quickly, tell thy master, behold, Elijah is here."

"But I am afraid," answered Obadiah. "The king would slay me, for he sent men everywhere to find thee and they could not. And they swore by the kingdom that you could not be found. If I say that you are here, and when I go you are taken away by the spirit and the king find thee not, then will he slay me. I say all this for I have feared the Lord from my youth up. You no doubt have heard how I hid and fed the prophets when Jezebel sought to slay them, and now you are asking me to take another risk with my life?"

Elijah answered, "I will surely show myself unto him today."

Obadiah accepted Elijah's promise, mounted and hurried away to find Ahab, King of Israel.

IT WAS NOT until late in the evening that the anxious Obadiah discovered the reason for Elijah's strange action. And it was yet strange that Obadiah, who was most impatient to know what was going on, did not

hear until messengers had already hastened to all Israel to gather the people together. A test was to be made to find out who was God of Israel.

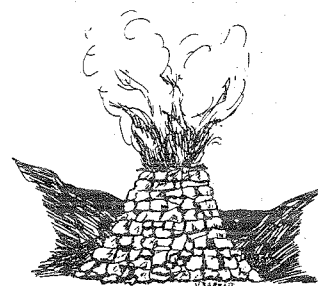
Obadiah noticed that the crowd was tense as the priests of Baal with horrible moanings bursting forth from their lips laid the freshly dressed bullock upon the wood which had been placed on the altar of Baal. One of the priests started a chant, the others joined in. Round and round the altar they went chanting and calling on Baal to consume the offering. As the time passed and the offering still lay there raw and shiny in the hot sun, the people became restless. Elijah apparently noted it and seized upon this opportunity to goad the prophets of Baal.

"You are not crying loud enough. Your god cannot hear you. He must be on a long journey," he said again and again.

One priest started a fanatical dance before the altar, another took up the dance and with a knife slashed himself until the blood came, then another and another. The blood dropped in the dust under their scurrying, dancing feet and dried into the hot earth.

NOONTIME CAME and passed. The sun beat down relentlessly, and the people sought what shade they could find. Tired children cried to go home to food and rest. A young mother with a newborn babe in her arms fainted and had to be taken away from the nauseating scene. An old woman leaned wearily upon the arm of her stalwart son.

A wandering donkey worked his way forward, brayed loudly as if in contempt of what was going on, looked wisely all around at the peo-



ple, brayed loudly again and walked aimlessly away.

Obadiah felt that expectancy had gone out of the minds of the people and had been replaced with contempt.

He shifted his weight from one foot to the other. The shadows lengthened. Night was close at hand. Very methodically Elijah, the man of God, placed twelve stones for an altar. On it he put the wood, then around it he dug a trench. As water and more water was poured upon the offering the people aroused themselves again.

There went a murmur of astonishment through the crowd. Was the man mad? The whispers flew as though they were winged.

He was praying now, "... let it be known this day that thou art God ..."

Suddenly, there was a flash of fire. The people gasped.

A cry went up: "The offering is consumed. Even the water is gone. Elijah's God is the God of Israel."

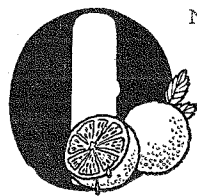
As one person, the people buried their faces in the dust and worshiped God.

The Power of Prayer

I had a dream. High on the rugged side of a mountain I saw a mist-veiled personage. It was climbing upward, but it faltered and had difficulty in the ascent. I could not reach it, so I could not help it. But I could pray for it. I knelt, bowed my head, and prayed. I looked again at the mountain side. The personage seemed rested and moved with greater ease. "How glorious is the instrument of prayer," I sighed. And I wondered who the personage was who had been helped by my prayer. Then the deep woodland seemed to whisper, "Look again. Look again." I looked and behold it was I who climbed the mountain side. I had been given strength by the prayer that I had said for another.—Emma Phillips.

Gift Boxes to Europe

By Biloine Whiting



IN ANY day but Tuesday, the stage in the lower auditorium is in a marvelous state of confusion. Rough tables and planks on sawhorses are scattered around, and stacked to the ceiling in one end is a huge heap of pasteboard boxes. It resembles nothing more than the untidy storeroom of a super market with a month's supply of cartons waiting to be burned.

But, before you condemn the caretakers, pay a visit to the lower auditorium on a Tuesday and meet the folk who are making the litter. There you will find about thirty volunteers, mostly women and Boy Scouts, working under the supervision of L. R. Holmes to send gift boxes to the Saints in Europe.

The scattered tables form an efficient assembly line which each week turns out 200 fifteen-pound boxes for the church people in Germany, Norway, Denmark, and Holland. Trade restrictions prevent their being sent to other countries.

Mr. Holmes, who was appointed to supervise the relief work, obtains the boxes from local grocers and starts them down the assembly line. A worker sets the box on the scales and packs in five pounds of canned meat and milk, dried fruits, and vegetables. Another worker lists and prices each item on a label for the government. Next, clothes are added, sometimes bedding, and always two pairs of shoes. The shoes, 1,300 pairs so far, are donated by the Campus Shop. Before they are packed in the boxes, each pair is sent to the National Trade School of Kansas City for new soles and heels.

Then the boxes are wrapped, tied up by men and Boy Scouts, and at the very end of the assembly line a girl

applies the customs declaration, dispatch notes in three languages, and ties on the address.

"Members all over the country have been wonderful about sending in clothing," said Mrs. Reuben Porter, assistant to Mr. Holmes. "We have received boxes from as far away as Pennsylvania, Utah, Oregon, Illinois, and Michigan. A woman in Iowa sent a box of beautiful comforters that must have represented a real sacrifice. Of course, the people of Lamoni and Independence have contributed a lot of clothing. Sometimes it is a whole branch or a women's department that sends clothing, and again private Saints just want to help."

"As far as we can find out, practically all of our boxes reach their destinations," commented Mr. Holmes. "Apostle McConley, now in Europe, is following them up and also sending us more names. We have nearly 300 names, and we are trying to send a box a week to each family. We vary the contents each time, and then the Saints overseas bring their off-size garments to a clothing exchange where they trade for right sizes."

All of the clothing is contributed, and the general church pays for having the shoes resoled and heeled, buys the food, and pays postage. Each box costs about \$2.10 to mail.

Auditorium employees coming to work Wednesday morning can look down the underpass and see Mr. Holmes and some helpers loading the boxes in a pick-up for delivery to the post office. As they watch the packages, each return-addressed to the Auditorium, rumble off on the first lap of their journey, they feel that even though the overseas Saints can't gather to Zion, they can at least have a box of Zion sent to them.

There Is a Way

—Some words of wisdom to the woman who is trying to convert her husband.

By MARGARET W. GIBSON

ONE OF the major ambitions of every real Latter Day Saint is to have his or her companion share the blessings of membership in the church. The church has, very wisely, advised its youth to seek companions within the faith. Ideally, homes built by people with a background of church training should produce the best environment for spiritual growth. But frequently Latter Day Saints marry nonmembers and, while a few tragedies occur as a result, numerous fine homes have been established and some splendid people have been converted. The church does not forbid such marriages; it only calls our attention to the possibilities of unhappiness in them.

A person to whom our faith is the most important thing in life would not be wise to marry someone actively opposed to it. Both should be open-minded on the subject of religion, or better yet, each should be informed of the other's spiritual beliefs and be tolerant of them.

A church ought to feel an especial sense of responsibility to its young married people. The branch that has a well-balanced program of worship, study, and wholesome fun will very probably draw into its membership some valuable converts. Much of our missionary work should be with the men and women who have married outside the church.

Among our older married members, it is frequently the case that the husband, wife, or some of the children do not belong. The sincere desire of the Latter Day Saint in that home is to see the others baptized.

This is a righteous desire and God appreciates it. However, our methods of trying to execute it are so very often unwise and, at times, unkind that they hinder rather than promote conversion.

Let us consider the case of the wife who would convert her husband. In the first place, the average man is a fine fellow blessed with a good deal of intelligence. He is not as emotional as a woman and likes to reason things out for himself, arriving at his own conclusions. He does a great deal of thinking, but not much talking. When he is sure of his ground, he acts.

What may seem a genuine spiritual experience to his wife may not appeal to him as being a good reason for joining the church. He approaches the matter from a different angle. Religion appeals to both the spirit and the powers of reason, and it is well that it does. A woman's spiritual experiences may convince *her*, but she must let the man become convinced in his own way.

Then, too, a wife often makes the mistake of talking too much to her husband about the church. She wants to be so sure he doesn't miss any point of proof that she keeps continually dinning the subject into his ears until all he wants is a little peace.

Homes which were formerly happy have actually been made miserable by wives who have so wanted to convert their husbands that they forgot to be the cheerful companions, the understanding pals, and the good homemakers they were in-



We weep, because after all our work, our fasting, and our prayers, John wasn't baptized.

tended to be. The husbands of such women are not likely to be favorably impressed by a church which they feel has made their homelife less desirable than it used to be.

The first step for wives of nonmembers to take is that of being real Saints themselves. Conversion, if it means anything, should mean a changed life. It should result in more understanding wifeness; gentler, wiser motherhood; cleaner more comfortable and better managed homes.

A young Latter Day Saint wife complained once to her father because her husband, a member of the Methodist Church, had never accepted the Restored Gospel. "My dear," said her wise old father, "this is why he hasn't. He is a better man as a member of his church than you are a woman as a member of yours, and he can't see that he would be bettering himself."

No, we can't do it by talking. A woman who was anxious to have her husband become a member was rather startled one day to hear her little daughter singing, "I'll say what you want me to say, dear Lord, I'll shut up when you want me to shut up!" *Shutting up* sometimes gives our husbands a chance to hear the voice of God.

- a home column feature -

Such was the case of a woman who had talked for many years with no apparent results and finally decided to keep still. In a very few months she noticed a change in her husband's attitude. He appeared thoughtful—even a little worried. "What's bothering you?" asked the good wife one day. She was genuinely startled when he replied, "The Lord has shown me that I've really got to make up my mind about joining the church!"

This doesn't mean that we must never talk about our religion. Husbands are not, as a rule, unreasonable, but a continual harping on any issue arouses a very natural and understandable resentment.

Brother Marcus Cook once gave this advice to a woman whose husband seemed indifferent to the gospel message. "Consider the pendulum—a heavy weight on a delicate string. If you jerk that pendulum in an attempt to get it swinging, you may break the string and accomplish nothing. But start the pendulum swinging very gently in a little arc, and soon it will be swinging well throughout its whole, great course."

Often, when women become converted, they sincerely seek to change their lives, and in so doing deny their husbands of some innocent pleasures which they are used to. For a newly converted wife to suddenly stop joining her husband in his preferred sport or recreation is to create antagonism. After all, a man has a right to decent amusement in his wife's company. She can improve herself in a thousand ways without depriving him of any pleasure. Eventually, he may find her way of life more appealing and wish to pattern his after it.

Start the pendulum in a *little* arc first.

And, oh, how difficult we make it for missionaries who visit our homes! Often our generous, broad-minded husbands are kind enough to be willing for the visiting missionaries to be our guests. And what do we do? We clean the house as if we were preparing for a wedding and serve a

dinner that is like nothing we ever serve for *just* our husbands. Then after grace is said and the missionary is trying for an opening remark that will put us all at ease, we say brightly, "Well, Brother Jones, I'm so glad you're with us. Maybe *you* can make John see the light. I've tried for fifteen years!"

That settles it. John gives us a dirty look and we have it coming. Brother Jones, if he dared, would give us another. From then on both poor men are awkward, embarrassed, and on the defensive. And when the series of meetings is over, we weep because after all our work, our fastings, and our prayers, John wasn't baptized.

If we had only *shut up* when He wanted us to and let those two good men get acquainted in their own way—over the crops, the chickens, or fishing rods—it might have been a different story.

There is given in the Scriptures

counsel and a beautiful promise to us women—one that will bring results unless, perhaps, our faith is, in the wisdom of God, to be put to a test by our husband's behavior. In the book of Proverbs, chapter 31, we read, "Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. . . . She openeth her mouth with wisdom; and in her tongue is the law of kindness."

And the promise? "Her husband is known in the gates, when he sitteth among the elders of the land . . . Her children arise up and call her blessed; her husband also, and he praiseth her."

If we strive to be like that, speaking when God wants us to, keeping quiet when it's time to be quiet, and putting the rest in his hands, he will grant us our heart's desire.

For This I Wait By LOUISE WRIGLEY

The clock says five.

The great moment has arrived.

Dinner simmers calmly on the stove—

Product of an afternoon's planning.

Two places laid with careful artistry,

Fresh flowers smile benignly from a copper sugarbowl,

And here am I—

Breathless and impatient

At the small delay, in traffic perhaps,

Which thus detains him.

Here he comes!

Through the gate he strides and slams it

Jubilantly behind him.

I watch with warmth and love familiar signs:

His grin that shows he's happy to set foot again

On his own land, in his own door—

The gleam of hunger in his eyes as dinner smells

Brush past his nose—

And then that long, sweet kiss that says,

"I've missed you so!"

For this I wait

At end of day.

Dealing With the Erring

By L. Wayne Updike

9. The Penalty

WHEN a member of the church has weakened the ties of fellowship by giving offense to a brother or to the church and has stated his case before one or more of the courts of the church, it becomes necessary that the conditions be set upon the fulfillment of which he may be restored to full fellowship. If the law has been kept in the matter of bringing the complaint, and if the hearing has been conducted with the proper attitude on the part of the participants, the effort of all will be to the end that complete reconciliation can be had. Only upon the failure of these combined efforts to arrive at reconciliation within the realm of justice and mercy does it become necessary for a penalty to be affixed.

In civil law, one who is found guilty is penalized by fine, imprisonment (or both), or by death. The church is not authorized either by the law of God or by the law of the land to inflict any such penalty, though in serious offenses the church is directed to turn the aggressor over to the law of the land.

There is but one penalty which the church can place upon any of its members, viz., expulsion. A modification of this penalty, known as excommunication, is often affixed for lesser offenses. This is not, however, a different penalty. It merely provides that the rights of fellowship shall be suspended until such time as the offender determines by his action whether he will fulfill the requirements of returning to full fellowship, or whether the penalty of expulsion shall apply to him. It would not seem unreasonable to urge that every court which designates excommunication as the penalty should also set a time during which repentance should take place, or a date after which return to full fellowship must be made by application to the proper officers and a ruling by a court at least equal in authority to the highest court before which the case was brought for adjudication.

The frequent mention of penalties in connection with elders' courts might cause one to feel that it is the duty or province of the church to affix a penalty of its own choosing for the various classes and degrees of offense, but the law has stated only one regardless of what the offense may be. In using the word penalty in this connection, it is with considerable latitude, for strictly speaking, expulsion from the church is not a pen-

alty in the sense that it forces one to pay for his offense. It is provided for the protection of the innocent in the church. The man who pays the penalty of the civil law is then free from that law, but the man who violates the law of God is not made free in any degree by being expelled from the church. The real penalty of the law yet awaits him. Strictly speaking, expulsion is not, therefore, a penalty. The penalty for sin is still to be paid after expulsion is complete. In this writing, however, the word is taken in its broadest meaning, granting that expulsion is a penalty, applied to the transgressor by the church under legal conditions.

Some of the statements of the law are: "He that stealeth and will not repent shall be cast out." "He that lieth and will not repent shall be cast out." "He that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit, and if he repents not he shall be cast out." "He that committeth adultery and repenteth not shall be cast out." "He that sinneth and repenteth not shall be cast out." Of one who has been convicted of adultery the law says: "The church shall lift up their hands against him or her, that they might be dealt with according to the law of God . . . and thus ye shall do in all cases which shall come before you. . . . If he or she do any manner of iniquity, he or she shall be delivered up unto the law, even that of God."¹ "Whosoever will not repent of his sins, the same shall not be numbered among my people: and this shall be observed from this time forward."²

A number of offenses are specified for which the penalty must be expulsion. If there is no repentance, this rule is made to apply to "all cases which shall come before you," for it is plainly stated in the word cited above, "If he or she do any manner of iniquity, he or she shall be delivered up unto the law, even that of God," and "he that sinneth and repenteth not, shall be cast out."³

The law of God operates by justice and mercy. "Mercy hath compassion on mercy, and claimeth her own; justice continueth its course, and claimeth its own." The only means by which the law of justice can be set aside is repentance, which makes it possible for the law of mercy to take effect. When men truly repent they come under mercy, and they receive a remission of their sins, or forgiveness. Biblical authority for this is clear, notably in the words of Peter, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins."⁴ Testimony

as to the availability of forgiveness is also borne by the Book of Mormon: "Yea, and as often as my people repent, will I forgive them their trespasses against me. And ye shall also forgive one another your trespasses."⁵

By the justice of God, mercy is granted to those who repent and forsake their sins, and they enter into his favor and are redeemed. But sin can not dwell with God, nor can the sinner. He who chooses to continue in sin cannot receive forgiveness, for the law of mercy does not apply to him. He remains under the law of justice and must receive the penalty which justice demands. Alma speaks of this quite understandingly: "Therefore, according to justice, the plan of redemption could not be brought about, only, on conditions of repentance of men in this probationary state; yea, this preparatory state; for except it were for these conditions, mercy could not take effect except it should destroy the work of justice. Now the work of justice could not be destroyed; if so God would cease to be God."⁶

"But there is a law given and a punishment affixed, and repentance granted; which repentance, mercy claimeth; otherwise, justice claimeth the creature, and executeth the law, and the law inflicteth punishment; if not so, the works of justice would be destroyed, and God would cease to be God. But God ceaseth not to be God, and mercy claimeth the penitent, and mercy cometh because of the atonement; and the atonement bringeth to pass the resurrection of the dead; and the resurrection of the dead bringeth back men into the presence of God; and thus they are restored into his presence; to be judged according to their works; according to the law and justice; for behold, justice exerciseth all his demands, and also mercy claimeth all which is her own; and thus, none but the truly penitent are saved."⁷

The law of God is operative upon all men, whether in the church or out of it. "Every man must repent or suffer."⁸ If one has been brought into the light, has learned what repentance is, has partaken of the mercy of God through forgiveness, has been made a member of the body of Christ and blessed with his Spirit and then turns away to sin and refuses to repent, the church should not stand in the way of the justice of God by forgiving him when the law of mercy does not apply to him. The church should not and cannot stand in the way of justice. The authority delegated to men is authority to act within divine law but not to break it. This should be

seriously considered not only by those who must officiate when men leave the church but also by those who use the keys to the doors by which men enter.

Since justice claims the unrepentant, the sinner must pay the penalty of his sin, even though he retain his membership in the church through the neglect of the church to remove him, or through an illegal forgiveness. Neglect or refusal upon the part of the church to fulfill the law upon this point cannot make void the law in its final effect, for the Lord has said of transgressors in the church that they "shall be detected and shall be cut off, either in life or in death, even as I will."⁹ To forgive an unrepentant sinner, or through neglect to leave him in the church, is directly contrary to the law. It brings the church itself under condemnation. Furthermore, it adds no blessing to the sinner, nor does it deliver him from the justice of God.

No person can legally gain admission to the church without repentance. It is one of the essentials of membership. The church is supposedly made up of penitent persons who have, by the ordinances, taken upon themselves the name of Christ and whose sole purpose is to serve him and keep his commandments. A member who loses this purpose, who becomes unrepentant and chooses to walk in sin, is a menace to the rest of the membership. His influence is disastrous to the weak and innocent. His presence is a reproach to the church before the world. God has stated that the faithful members have a right to be protected from such.

With reference to the divine law, the Lord has said, "Behold, I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word, and by the power of your faith ye shall receive my law, that ye may know how to govern my church, and have all things right before me . . . and ye shall see that my law is kept. He that receiveth my law and doeth it the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you; for it is not meet that the things which belong to the children of the kingdom, should be given to them that are not worthy, or to dogs, or the pearls to be cast before swine."¹⁰

"These words are given unto you, and they are pure before me; wherefore, beware how you hold them, for they are to be answered upon your souls in the day of judgment."¹¹

Even though such firm and unvarying commands have been given to uphold the law, harshness and haste have no place in the administration of the law, for, as has been shown, the motivating

purpose should be kindness and compassion and a sincere desire to save. The spirit of vindictiveness in the officer will endanger himself. The officer or member who vindictively works for the expulsion of another, and then gloats over its accomplishment, has already opened his soul for the admission of evil, and unless he speedily repents, will be overcome by it. The motive which should activate the administrator of the law is clearly set forth in the following:

"And he that repenteth not of his sins, and confesseth them not, then ye shall bring him before the church, and do with him as the Scriptures saith unto you, either by commandment, or by revelation. And this ye shall do that God might be glorified, not because ye forgive not, having not compassion, but that ye may be justified in the eyes of the law, that ye may not offend him who is your Lawgiver."¹²

A member convicted of transgression may be spared a reasonable length of time in which to repent. That period of suspense should depend upon the nature of the offense and the attitude of the member, but such suspense cannot be construed as being a penalty. There is no warrant in the law for suspending a member for six months, more or less, as a punishment for some wrong he has committed, for if he repents he is to be forgiven, otherwise the law itself states the penalty.

If the church had a variety of penalties, justice would require that they be graded according to the seriousness of the offense. But there is no such variety provided. The man who is unwilling to repent of a small offense would not repent of a greater one. The duty of the church is made plain. It must do all in its power to save the faltering one from his own error. But the unrepentant and willful sinner must be cast out, not for his act of sin, but because he has become dead to the law—a dead branch which can bear no fruit. The church is not authorized to do more, nor is it justified in doing less.

⁹Doctrine and Covenants 42.

¹⁰Mosiah 11: 141.

¹¹Doctrine and Covenants 42: 22, 11.

¹²Acts 2: 38.

¹³Mosiah 11: 139, 140.

¹⁴Alma 19: 94, 95.

¹⁵*Ibid.*, 104-106.

¹⁶Doctrine and Covenants 18: 1.

¹⁷*Ibid.*, 50: 3.

¹⁸*Ibid.*, 41: 1, 2.

¹⁹*Ibid.*, 41: 3.

²⁰*Ibid.*, 64: 2.

An Open Letter To Pastors

Dear Brethren:

Because it seems forever impossible to visit you personally or even to reach you with a personal letter, we have chosen this method of conveying to you our sincere greetings, best wishes, and assurance of our desires to assist you at every opportunity as you endeavor to carry forward your pastoral ministry.

We feel sure you will agree that the spiritual nurture of our people of all ages constitutes a divine imperative which rests squarely upon our shoulders collectively. It constitutes work which must be shared increasingly with a growing, mutual understanding and co-operation.

Clearly, as stated by the First Presidency, the administration of this shepherding ministry of teaching and leadership in your respective branches constitutes your basic stewardship. Just as clearly, it is for us to make available study and activity materials and programs to train leaders and to provide any other "helps" which may be found desirable or necessary.

We have endeavored to do this with all the intelligence, devotion, and skill at our command. We are therefore happy to present in the current issue of *Guide-Lines* and in other publications the product of our labors. These quarterlies, textbooks, yearbooks, and various guides to their effective use constitute the "tools" which we have made ready for you.

Obviously, these tools are absolutely without value unless used. Which ones you will select and use depends upon the job you have to do, the needs of your people, and the goals you have in mind. Whatever it is, you decide; you set up your goals, and you plan and administer your program. We help by preparing the tools and making them available for your use. Only through such co-operation can we expect the work of religious education to advance.

Dear brethren, with all the warmth and earnestness at our command, we now invite you to join with us in a long-time, far-reaching program of teaching and learning that God's purposes may be realized in and through our ministry.

THE DEPARTMENT OF
RELIGIOUS EDUCATION.

The Lord's Prayer

11. "Thine Is the Power"

By H. J. Simons

The eleventh in a series of meditations presented at the Appointee Institute held in Independence, August 28 to September 14, 1946. The others appear in the issues of January 18, January 25, June 14, July 19, July 26, August 2, August 16, August 23, August 30, and September 6.

That portion of Scriptures to which we refer as "The Lord's Prayer" reveals first of all a spirit of acknowledgment of greatness, majesty, might, power, and beneficence. As one reads or recites it, he loses all sense of time. It makes him conscious of eternity and brings depth and vision to his feelings about God and his purposes in and for man. From the very beginning until the end of the prayer, there is the thought of eternity. "Our Father who art in heaven . . . thine is the kingdom, and the power, and the glory forever and ever." These thoughts reveal the eternal mightiness of our Maker.

It is impossible for us to understand all about the power of God. We reflect upon man's accomplishments, achievements, abilities, and think of him as being a strong, able, intelligent, powerful being. The world has been made different because of what man has done. He has walked on the floor of the ocean, gone into the depths of the earth, sailed the seven seas, encircled the globe, climbed the highest mountain peaks, and flown miles into the heavens. He has harnessed the Niagara, cured dreaded diseases, and made new limbs, ears, and noses. His powers on earth are great, but he does not have power in heaven. The strength and best of man is not even the weakness of God. God's power is not the power of man enlarged or extended to the *nth* degree. God's power is an eternal and everlasting thing. To the Son of God was given all power in heaven and in earth.

I don't know much about the

power of God. I read the early chapters of the Book of Genesis and discover that all things were created by Him. I don't know *how*, but they *were*. I read John 3: 16, and I learn something about the profound love of the Father. As I meditate upon it, I feel satisfied that his power of love extends to me personally. He gave his Son for me. I believe that same power of love extends to all men. I read about Jesus performing some of the miracles of healing, and even find that on one occasion "all were amazed at the mighty power of God." The power of healing resulting from administration is in the hands of the Great Physician. I administer to a sick one and believe the Father will heal and make well. If such is the result, I am not surprised, although I may be amazed at the manner in which it came to pass. I am at a loss to explain *how* it came about but know that it was because of a power from above. I read the first chapter of Saint John's testimony and discover that the gospel was preached through the Son in the beginning; that the gospel was the life, and the life was the light of men; that the Son is the true light which lights every man who comes into the world. The Holy Spirit of the Father can bring to the knowledge and intelligence of man things of which he has never been aware and which exceed even his greatest imagination. I don't know *what* takes place in one's mental and spiritual mechanism, but I know it happens. In section 83 of the Doctrine and Covenants we are told, "For the word of the Lord is truth . . ." I don't know all the truth and am not

aware of the extent of the power which might come if all the truth of God were well-established in my life and the lives of other people. But I do believe such an expression of truth in the flesh would lead us closer to our Father.

All the power of God has not yet been given to man. Some of it is ours to a considerable extent, and much of it is ours in a small degree. "To those who receive him gave he power to *become* the Sons of God." A marvelous promise but contingent upon the works of the individual. No man has the capacity to make such a promise.

There is power in righteousness. There is a power of godliness promised in obedience to the ordinances of the church as they are observed by the priesthood. I shall experience some of the power of the Father only as I exercise those conditions of Deity which will bring power. One grows in discipleship in proportion to his use of the virtues of mercy, compassion, love, forgiveness, patience, and forbearance. Our strength becomes a power only as it is sustained and supported by the Spirit of God. It is folly to attempt to resist the will of Deity. Only God is able to make all grace abound in us to our everlasting good, for—"thine is the power."



Wanted

More children seven and eight years old to read "Zion's Hope." Parents, are you urging that your church school order more "Zion's Hopes" for your children? The Book of Mormon series now running will give its readers a knowledge of the beliefs of our church. Have your church school order now from the Herald Publishing House. Five or more copies in one package (by the quarter) in United States, 20 cents each; in Canada, 25 cents.

Songs My Mother Sang

By Zealia Jennings

I can still hear her singing in that high, sweet voice, made all the more charming because of the emotion with which she sang those beloved words:

*Stand up, stand up for Jesus,
Stand in his strength alone;
The arm of flesh will fail you,
Ye dare not trust your own.*

Somewhere along life's way she had learned that you could not depend entirely upon your own strength. The arm of flesh would fail you. But little did I know, as a child running around the house playing and doing small tasks, that I could not depend completely upon the arm of flesh. I had always felt secure with Mother and Dad to do for me the things my small world demanded. Then came the day when they could do nothing about the fact that someone had hurt me. My first reaction was to strike back, to hurt as I had been hurt—but I found I could not—my whole soul rebelled. Here was something the security of home could not recompense. Then those words came back to me, and I knew in whom I could trust. The ache and humiliation wore off in time—I now had a new fortification. My mother's song meant something special to me, and I could sing right along with her. The years have brought it back to me again and again with added meaning.

Lovingly she sang the words:

*When we walk with the Lord,
In the light of his word,
What a glory he sheds on our way.
If we do his good will,
He abides with us still,
And with all who will trust and obey.
Trust and obey, for there's no other way
To be happy in Jesus, but to trust and obey.*

Where she learned this lesson I cannot say, but the warmth that glowed inside me when I obeyed my parents made the meaning quite clear to me. I trusted them and felt that they would never fail me in any situation. Maybe it would not be the exact way I wanted to do things, but at least it would always be right. Finally life brought to me a problem that made me feel confident to leave the decision entirely to Him, because I trusted him. It was much easier to obey his will, because of the trust I had. There was no other way to be happy in Jesus, but to trust him to make all things right, and then obey his will.

I have seen Mother sitting in the morning stillness after finishing her early work. On her lap a big book would lie open, and sometimes she would stop

reading to gaze out over the washed, green earth. What her thoughts were, I was too young to guess or understand; but whether it was in summer in the shade of the house, or in winter by the light of a lamp burning on the table beside her, she seemed to love this time of day for reading—before the family came to claim her attention. I know to a degree what she felt when reading—often I have heard her sing with rich feeling in her voice:

*Sing them over again to me,
Wonderful words of life,
Let me more of their beauty see,
Wonderful words of life.
Words of life and beauty,
Teach me faith and duty,
Beautiful words, wonderful words,
Wonderful words of life.*

These are only a few of her favorite songs; and even though I have no record of her voice, all my life I shall vividly recall exactly how she sounded as she sang the songs that taught me so much about faith, love, and obedience.

Limited

By Betty Lou Clark

One summer day, I wandered into the temperate coolness of a mountain haven. Peace from the daily kaleidoscope of burdens was the reward I sought.

There before me was a moss-covered path following a prancing stream. It seemed to be seeking the beginning of the stream. Caught up by its curiosity, I, too, hurried to find the source. On and on I walked, keenly aware of the silent communion the good earth held with its Creator. I thought, "If we would only partake of this spirit, our lives would be a more joyful experience."

Then, I looked up and saw the beginning I was seeking. It was the beginning and the end—the end of mortal's explorations. The stream was born of a rushing waterfall which came from an underground river.

"So," I philosophized, "is our knowledge of our beginning and our Creator limited. Also our end. Or does such a state as beginning and end exist? From this encircling wall, must our knowledge be by faith alone—faith in some greater power?"

Feeling weak and uncertain, I sought a grove of trees and knelt to pray.

The Parable of the Cricket

By Robert Emmett Madden

MY HANDS were soiled from the day's work, and I went to the lavatory to wash them. When I reached for the faucet to draw water, I saw a small cricket like a black cameo against the white enamel.

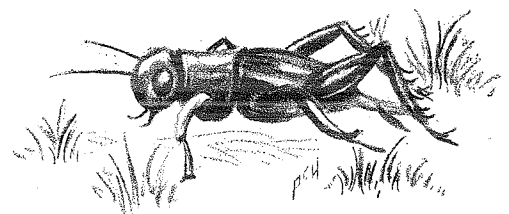
Now the good God has endowed us with a love of all his creation, and we shrink from giving hurt to any form of life. The smallest creature has a desire to live, and there is something appealing about one of them trying to save his life against odds that are too great for him.

The cricket was in danger and knew it. He could not escape from his prison. The sides of the bowl were too slick to give him a foothold. He could not jump, for his feet skidded. Every effort to escape brought him back to the bottom. Eventually he was released and put outside, where he could live and thrive. But next day, either he or a relative was back in the bowl, in exactly the same trouble!

HOW LIKE the crickets people are. We paw the air and hop around, beating our heads against problems that seem like impregnable walls, moaning and groaning at our lot. God looks down in compassion and offers us rescue with his way of life. Do we welcome the help? No. We distrust him and our fellow men, and we flail about in frenzy.

Poor stupid creatures. We never learn that victory comes through courage and faith. God fills the earth with the means of the abundant life. He tries to help us out of the prisons into which we have foolishly fallen. He has given us instruction to help us in all phases of our life—physical, mental, moral, social, economic, industrial, and spiritual. The principles of the gospel would rescue us from our man-made prisons, but we are afraid, we do not understand, and we will not try.

We face many troubles, storms, and trials in life. They close us in like prisons. If we could look up and recognize God's help when it is offered us, we would find many of life's trials to be blessings in disguise.



This Is Tahiti

—A description of life in the
South Seas.

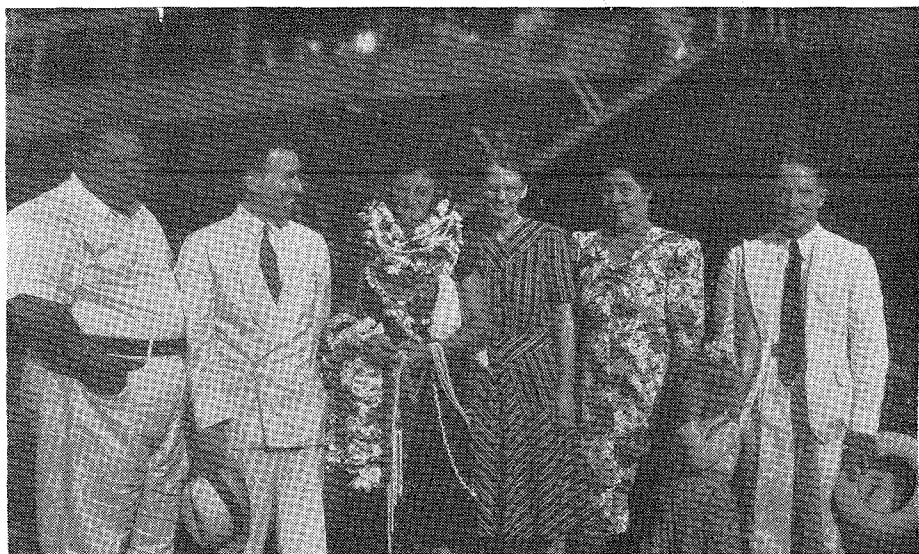
By F. Edward Butterworth

HISTORY

TAHITI IS SOME 3,400 miles in a straight line from San Francisco. The group of islands, known as the Society Islands, is divided into two clusters—the windward and leeward. They are often referred to as the upper and lower archipelagoes, stretching for about 200 miles in a northwest-southeast direction. They are composed of volcanic rocks, well-wooded with belts of fertile soil along the shore. Tahiti, a French possession, was acquired about 1842; Queen Pomare was the last independent sovereign. The population of the island is approximately 40,000. The largest city, Papeete, has a population of 8,000 people, most of which are French and Chinese.

CLIMATE

The temperature in Tahiti stands at about eighty-five degrees the year around. It is difficult for a visitor to note any marked difference in seasons until he has been there long enough for his blood to thin. He then feels both the heat and cold and is subject to chilling much the same as in a temperate climate. The sun is extremely hot in Tahiti, which



Tahitian farewell on the ship "Waitemata." Left to right are Tiboni Merwin (who will be a delegate at the 1948 General Conference), "Eddie" and Lilly Raye Butterworth, Mrs. Gwen Sorensen, Emere Merwin (wife of Tiboni), Beth and Vivian Sorensen.

places it in the Tropical zone, but the temperatures are not torrid by any means. The atmosphere is generally clear, and if one keeps in the shade, he will be refreshed with the slightest breeze. We, frankly, have felt the heat more in Oklahoma and Missouri than we did in the South Seas. The reason, we have decided, is that there are no sea breezes this far inland to clear the atmosphere. There is but one stormy season when tidal waves and typhoons sweep over the islands. This season begins in February and lasts until May. There are about three times as many sunny days as rainy ones during the year.

DISEASE

Disease is quite prevalent in the islands, but in relation to population, the percentage is not too much higher than our own. I have found that we are prone to give the wrong impressions of Tahiti by telling the more unusual happenings in isolated cases. There are less than 200 inmates in the leper colony which is

located about fifteen miles outside Papeete. Elephantiasis is one of the most prevalent diseases. When infected with this disease, the body swells from six to twenty times its normal size. No serum has ever been developed to reduce the swelling, but a serum is being used now, with great success, which checks it. Tuberculosis, both of the bones and lungs, is the most common disease encountered by the missionaries. With the introduction of modern medicine, venereal diseases are on the decrease in the islands.

RECREATION

There are few organized activities for the natives. The missionaries have succeeded in teaching them how to play volleyball, baseball, and ping-pong. We recently finished translating a book of games for children and young people. When this is printed, we believe it will add greatly to the interest in young people's activities in the islands. The natives are marvelous swimmers, so we have translated a number of games that can be played in the water. If they could be supplied with adequate recreational equipment, we believe it would aid us in our missionary work. Nothing in the line of recreational equipment can be bought in Tahiti. It must be purchased in America or

New Horizons

Australia with American dollars. This should make us redouble our efforts to raise the \$25,000 missionary fund set as a Zion's league goal for the year.

INDUSTRIES

The export of phosphate is one of the most important sources of income for the islands. Pearl-diving is another important occupation. The pearl shell is taken from the floor of the ocean by the native divers at about seven cents a pound. This shell is used to make buttons and is shipped abroad for that purpose. It is also used to make trinkets which are sold on the native tourist market. The occupation in which most of the natives engage is, of course, the gathering of copra. Copra is the dried coconut meat used in making soap and coconut oils used as bases for the many coconut oil ointments. Copra is obtained from the coconut after the husk has turned black and has begun to wrinkle. After the ground is cleared of the underbrush so that the coconuts will not escape the eye of the native, the coconuts are piled in heaps under the meager shade of

the palms above. The worker uses an ax and a curved knife to obtain the copra. The husk and shell of the coconut are first split with the ax and the meat of the nut is laid bare to the penetrating sunrays. The milk is thrown away, because at this stage it is sour and tainted. When the white coconut meat pulls away from the shell, it is ejected by use of the curved knife. Copra must not be left out in the rain or it will spoil. Coconut fiber made from the husks of the nut is sold by some of the more industrious natives.

LANGUAGE

The native alphabet is composed of thirteen letters, the vowels being more profuse than the consonants. Every consonant must be separated by a vowel, but quite frequently two vowels will be used together. It is a flowing and beautiful language. There are several dialects of the Tahitian tongue: the pure Tahitian, which is fast becoming obsolete; the Paumotuan, which is quite profuse in the letter "K"; and the modern Tahitian are most important. The phrase, "Sit down upon the mat" in Tahitian is, "*A parahi oe i raro i nia i te peue.*" In the Paumotuan tongue it becomes, "*A noho koe kiraro kirunga i te pakarere.*"

DIET

Pork, rice, bread, and tinned beef are the staple foods in the native diet. Coffee grows everywhere on the islands and is consumed in large quantities. The Chinese produce most of the vegetables in their gardens and sell them at the market each morning. Tomatoes, corn, sweet potatoes, radishes, green beans, black-eyed peas, and lettuce may be had daily. Cabbage, eggplant, beets, and peas are available occasionally.

Here Is the Writer . . .

Seventy F. Edward Butterworth, a graduate of the William Chrisman High School, is a former Zion's League president and supervisor, and missionary from Zion to the great northwest, Oklahoma City, and the South Sea Islands. While in Oklahoma City, he met and married Lilly Raye Howard. Both attended Oklahoma City University and at the conference of 1944, were given a "honeymoon" mission to Tahiti. Now on furlough from duty in the Islands, they are working with Apostle Mesley in the Stakes of Zion.

Native roots and breadfruit are also used as vegetables. The breadfruit, if baked properly, can be a good substitute for Irish potatoes. Many of the roots are sliced very thin and used as French fries and potato chips. Vegetables can be obtained only by pushing through the enormous crowds which gather at the market each morning at 5 a. m. All are gone by 6:30.

FRUITS

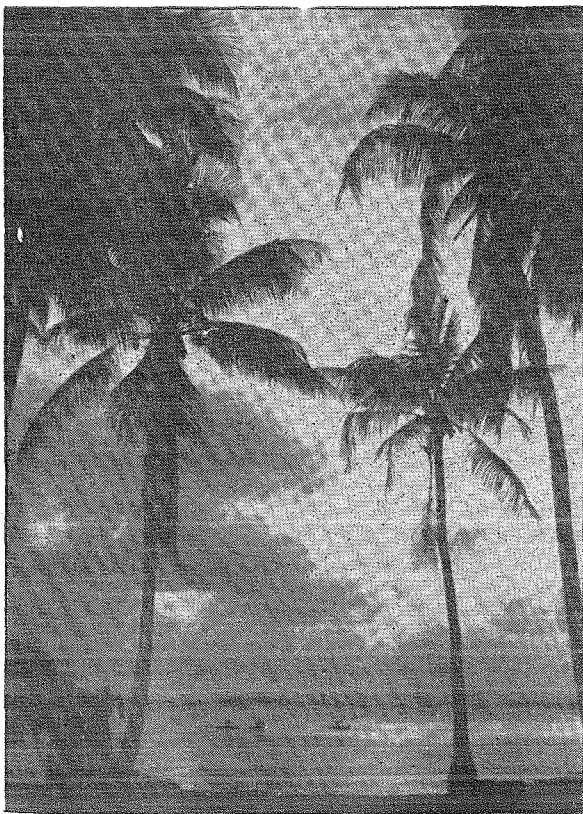
Oranges, several types of bananas, limes, grapefruit, and other native varieties of fruits are available all day long at the market. The pear-shaped mango is very delicious, but tastes faintly of turpentine to me. Apples, pears, and cherries are never available.

MEATS

Fish is the most common of meats consumed by the natives. Although there is a wide variety of fish, tuna is most desired. If you can persevere by standing in a long, waiting line, you may obtain a nice beef roast or a steak. Hamburger, wieners, and a fair variety of meats may be had also. Meat is not, however, inspected or handled as expertly as in the States. Pigs thrive on the island of Tahiti, in fact, in all of the South Sea Islands, so pork is available daily.

BREAD

The Chinese bakers provide plenty of bread unless the cargo ships fail



A Beach in Tahiti

to bring flour from abroad. The ships arrive in the islands with supplies about once every three months. We have often witnessed the baking of bread and consequently have little appetite for it. In place of salt, sea water is used. I ate several pieces of warm bread just out of the oven and was soon doubled up with indigestion and diarrhea. The baker came over to cheer me up—not realizing that his bread was responsible—and explained that his father had passed on to him his great knowledge about bread-making. I asked where his father was, and he replied, "Father is dead. He died with a sort of diarrhea like yours." I could quite understand that, but it didn't cheer me up much. The bread is never wrapped and, when delivered, one must be alert or the birds will get more than their portion. Before eating the bread, it is a good policy to singe it over a hot flame to destroy any germs which may have accumulated on it. We used tinned biscuits (crackers) as a bread substitute; these are shipped in from Australia.

CHURCH SERVICES

The Sunday services are not unlike those held in the States, starting with an early morning fellowship, except for Communion Sunday when priesthood meetings are held. Church school and preaching follow the early morning service. In the afternoon, the young people of the glee club hold their regular practice. They sing songs in French, English, and Tahitian. Because of their beautiful harmony arrangements, they have gained a reputable place in the social circle of Tahiti. The evening services are well attended. The first is a service of song, followed by preaching. Monday evening is children's night. Brother and Sister Sorensen of Australia are in charge of this; they conduct classes and recreational activities adapted for the very young. Tuesday is Zion's League night. About twenty-five young people, most of them girls between the ages of twelve and twenty, attend regular-

ly. A talented young man by the name of Abarahama a Fauura is their leader. Wednesday, of course, is prayer service evening. On Thursday afternoon, the women of the mission meet for their service—which is quite different from our women's meetings here in America. Before leaving Tahiti, we organized a young men's fellowship group which meets on Thursday nights; it is being conducted by Brother Sorensen during our absence. This group studies the Scriptures, history, geography, physiology, and current events. Friday night is reserved for band practice. Those loyal musicians have a repertoire of some thirty numbers. There are now only twelve pieces including trumpets, trombones, baritone horns, a clarinet, and a bass horn. We are in need of more instruments as there is a long waiting list of musicians who are eager to join the band when instruments are available.

CONCLUSION

There are many needs in the islands. We should redouble our efforts to meet the \$25,000 goal set as a missionary fund to assist those in foreign fields. I can assure you the needs are real, and unless we meet them, our work will be greatly hampered.

BULLETIN BOARD

Notice to Danville, Illinois, Saints

A baptismal and confirmation service will be held at the home of Fred Collins, 817 Texas Avenue, in Danville on September 7. All members in or near Danville are urged to attend.

Northwestern Iowa Conference

The Northwestern Iowa Conference will be held at Logan, Iowa, on September 14. Activities of the day include a prayer service at 9:30 a.m.; sermon by Apostle D. T. Williams at 11; men's service; women's meeting, and young people's forum at 1:30 p.m.; business session and election of officers at 2:15; and a dedication service at 3:15. Seventy E. Y. Hunker is to be present.

The Saints are urged to make thoughtful preparation for this conference, so that the spirit of unity and intelligence will be present. All reports should be sent in immediately.

RUBY ADAMS,
District Secretary.

Rich Hill District Conference

The annual conference of the Rich Hill, Missouri, District will convene at Rich Hill on Saturday evening, September 13, and will continue until Sunday evening, September 14. Apostle Arthur Oakman is to be the guest speaker.

WILLIAM PATTERSON,
District President.

Spring River District Conference

The annual Spring River District Conference will be held at Miami, Oklahoma, on September 20 and 21. Apostle A. A. Oakman will be present.

WILLIAM PATTERSON,
District President.

Seventy-Fifth Anniversary at Millersburg Branch

The Millersburg Branch, Aledo, Illinois, will observe its seventy-fifth anniversary on September 14. Evangelist John R. Grice will be the guest speaker. The first service will begin at 9:30 a.m.

All former members and members of neighboring branches are invited to attend. A basket dinner will be served at noon.

St. Louis District Conference

The St. Louis District Conference will be held at the church in St. Louis (Grand Boulevard and Carter Avenue) on September 20 and 21. The election of officers for 1947-48 will take place on Saturday evening at 7:30. Apostle Arthur Oakman and other general church officers are to be present. All members in or near St. Louis are invited to the conference.

EDWARD M. JOY,
Publicity Director.

Minnesota District Conference

The fall conference of the new Minnesota District will be held in Duluth on September 13 and 14. Classwork, preaching, and special meetings will be included in the general program; officers will be elected at the business session. Apostle R. E. Davey and Seventy Percy Farrow are to be in attendance. Conference visitors should write J. R. Sumption, 5303 East Superior Street, Duluth, Minnesota, stating the number in party, names and ages of each, so that sleeping accommodations can be arranged.

H. W. KEARNES,
District President.

REQUESTS FOR PRAYERS

Mrs. Rose Abbott, Number 5, 7th Street, Apartment 2, Yakima, Washington, asks to be remembered in the prayers of the Saints. She has a broken leg and will be in a body cast for three months.

Prayers are requested for G. J. Conklin, Holt, Minnesota, who has been ill for several years.

Benito Maliwat, 1914 West Linden, Independence, Missouri, asks the continued prayers of the Saints for himself, that his hand may be healed, and for his wife, who is suffering from a nervous breakdown.



DADS ARE PARENTS, TOO—ROY CHEVILLE

Parents' Issue

VOLUME 94, NUMBER 38, SEPTEMBER 20, 1997

THE
Saints Herald

www.LatterDayTruth.org

Inscriptions

Admiring glances? Flattering words?
Thou knowest I ask not, Lord, for these.
My praise shall be a baby's smile
Like elfin cloud-mist on pink seas.

I ask no mirrored carriage, Lord,
Nor entrance cued to great drums' roll.
My heart leaps forth to muted notes
Transcribed upon a small boy's soul.

I ask for patient wisdom, Lord,
When trusting eyes are turned to mine,
May guiding hand or soothing word
Be somehow, Lord, akin to thine.

Bless now these tranquil, shining lives
I write upon with each day's pen.
And this, Lord, be my epitaph:
She was the mother of good men.

---Evelyn Palmer Maples

Parents, Think On These Things

The adults of society, loosely classified as parents, have come in for much scolding and other unfavorable publicity in recent months.

"There has been too much talk about juvenile delinquency," said a nationally known social authority. "Behind every delinquent child there is a delinquent parent."

A teen-age toast runs: Here's to our parents. We couldn't get on without them; we can't get along with them. Long live our parents!

As one looks with patronizing pride on a second generation of posterity it is hard to maintain a purely objective and detached view on this subject. Someone to whom Lincoln was pointed out said in surprise, "Why, he's a common-looking person." The President is said to have remarked, "Friend, the Lord prefers the common-looking people. That is the reason he makes so many of them." He made lots of parents, too, and I'm sure he loves them.

Unless one is on his guard, he is likely to be drawn into the chorus of detractors of modern parents in general and delinquent ones in particular. This is profitless except for the satisfactions of self-expression. The net result is usually to convince those of like mind. The others will not listen to nor read your stuff.

Making the Headlines

Bad parents, those who neglect or abuse their children, are still the exceptions. Mistreatment is unusual enough to make the headlines. There is an account of some young parents who locked their infant children in their San Francisco house and went out on an all-night drunken spree. The next day Judge Peter Mullins gave them a tongue lashing and a sixty-day jail sentence. But, for every couple like this, there are at least a hundred who love their children and are spending themselves in daily service for them.

For us to give a few anecdotes of

parental virtue and say they prove that most parents are good, or better than formerly, is as lacking in logic as it is to accept as final that the social illness reflected in a headline story of parental delinquency proves society is nearing calamity. If one had to choose between these two philosophies, most of us would be in favor of the Pollyanna type. It has the weight of the Scriptures on its side, at least in part. Paul told the Philippians, "Whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." This advice is an invitation to forget the wedding knots which have slipped and glory in the millions which draw tighter as they are pulled.

A few years ago the papers carried the story which will never get in our history books but is full of "the greatest thing in the world." A young man was touring through the San Bernardino mountains of California with his wife and baby. It seems that he lost control of his car, and it plunged off the road and down the mountain side. When they were found four days later, the young father was dead, the mother died soon afterwards from exposure and loss of blood, but somehow this heroic mother had protected her baby from injury in the fall and had sustained its life by opening an artery in her wrist and giving it her own blood to drink.

Practical Christianity

Parental love with self-effacing art is portrayed in this incident growing out of the late war. Mr. and Mrs. Robert M. Johnston, Parkersburg, Pennsylvania, turned their only son's GI life insurance into a scholarship fund with only two qualifications: they wished that it should benefit Oriental students, preferably Japanese, and that no publicity be given to them because of it. After much screening, a Japanese who was in

training as a *kamakaze* (suicide) pilot was selected. This "enemy" had received his early education in an American mission school in Japan. His wife was a Stanford University graduate. As he came to the campus of Lafayette College, Easton, Pennsylvania, Robert Nishiyama pledged his benefactors "to live worthy of your trust and of your son's fine ideals." In breaking the story to the public, the *Christian Herald* said that loving one's enemy, like all practical Christianity, is "front-page stuff."

This church has produced parents by the hundreds who deserve a place in the space in our Hall of Fame, should we reserve such a chamber in the completed Auditorium. Usually it is in poor taste as well as risky to pick out our contemporaries as examples of parental virtue, but we will venture a nomination for a choice spot. Through the reading of Brother Elbert's contributions of over two score years to our church literature, we have shared intimately the lives of Elbert A. and Clara Smith. There is one chapter in the story of their lives which he will never write. Perhaps no one else can begin to do it justice. It concerns their success as parents. It is the key to God's choice of Brother Elbert as father to the church. Their sons have been taught to love righteousness and the church of God. They have "caught" also some virtues by daily exposure.

On the wall of my memory hangs a beautiful picture from my first acquaintance with the Center Place back in the early twenties. Elbert A. was a member of the First Presidency then. At regular intervals the family had some tithing business to take care of in the office of the Presiding Bishop where I was employed. I can

Editorial

see this fine couple sitting in the outer office side by side on straight-backed, hardwood chairs waiting their turn "to see the bishop." On some occasions Vernon Reese would suggest, "I'll tell the bishop you are here." Brother Elbert would remonstrate, "We'd rather just wait our turn."

This was a sermon to me. God's temporal law applied equally to all. It was serious and important business. The family tithing was regarded as a personal matter and no ex-officio rights were permitted to intrude; no favors were asked nor accepted. The paradoxical saying of Jesus that the least among you shall be the greatest was made clearer to my understanding as I thought on their humility yet their greatness.

The church has an imperative need today. Our Zion awaits the production and growth of better parents. The children of the church must have them. Some clinics on parenthood are now in operation in certain of the great centers of our nation. These are available to only a few of us. The "Church and Home" course in your local church school could help. As a more simple beginning and more immediate goal, I commend the use of Paul's formula: seek for the many evidences all about you, in the church and in the world of good, true, and virtuous parents and *think on these things*.

—CHRIS B. HARTSHORN.

Special Conference

Pursuant to the action of the Joint Council a special conference is being called for the purpose of the amalgamation of the northern and western districts of Michigan on Sunday, October 5, 1947, at East Jordan, Michigan.

The order of services is:

- 10:00 a.m.—Prayer meeting
- 11:00 a.m.—Preaching
- 2:00 p.m.—Organization

ISRAEL A. SMITH.

"Pass It On!"

"Pass it on, my dear, pass it on!" From the time that I was a very small child I can remember hearing these words repeated many times. When people, tongue-tied with gratitude, faltered over their thanks to my mother for any indebtedness, large or small, her quick reply was always the same. She always said, "Pass it on, my dear, pass it on!"

Behind this sincere, admonitory phrase there was a simple story. It was a story that affected my mother's whole life, and, through her, the lives of many others.

When my mother was only a young girl she went to a neighbor to borrow a sunbonnet pattern. Upon returning the pattern to the owner, Mother said earnestly, "Thank you so much, Mrs. Anderson. Perhaps some day I can do something for you."

The white-haired neighbor laid a gentle hand on Mother's arm and said quietly, "My dear, don't wait to return the favor to me. There may never come a time when you could be of assistance to me. Pass it on, my dear, pass it on! *Do something for somebody else!*"

This unusual response made so deep an impression upon my mother she never forgot it. Many times I have seen her go to the aid of some unfortunate whose startled gratitude always invoked the same response from her, "Pass it on!"

Often I have wondered what cosmic changes might ensue if we all did just that; if each of us passed on unhesitatingly and joyously all the good, the kind, the generous, the loving service others gave us. No single imagination could envision the result. Here, indeed, is a world re-

P. S.

* Guest Editor

C. B. Hartshorn, our Editor of Church School Literature, has been invited to write the editorial for this special Parents' Issue of the "Herald." Readers will enjoy his fine contribution.

The reason for the change? Old Faithful, who usually does this chore, never became one of those fortunate people called parents, and didn't feel qualified to write. However, he is uncle (by relationship or adoption) to some very fine youngsters.

* Dedicated to Dad and Mother

This issue is meant to help parents with their job, to make them like it, and be proud of it. We have invited the best people we know to contribute to it—well, as many of them as we could. Out of their experience and wisdom has come something fine that should be of value to all who have growing families in their homes.

* A New Prayer

Prayer tackles the housing shortage! It was inevitable that it should, sooner or later. A member, requesting prayers for other reasons, added this note: "And please pray that I may be able to keep my apartment, because I have just found it."

All over America, just plain shelter from the elements, a thing always taken for granted, has become so difficult to obtain that it has entered the list of precious blessings.

* Tribute

Walker Trumble, one of the "Herald" pressmen, became the father of a baby girl just last week. All the company employees gathered around on "his" first day back at work to ask the usual questions about weight, name, time of arrival, and how much hair. One asked, "And what do you want her to become when she grows up?"

Walker smiled broadly and without batting an eye said, "Just like her mother."

* An act of kindness is worth ten words. A word of kindness is worth ten silences. A kindly silence is worth ten words of criticism. This is the metric system of the soul.

* When you are very young, you are sure that the important thing at the dinner table is the food. But after years of experience you learn that the most precious thing there is the companionship of your friends, the love and kindness of those that God has given you to make your home happy. You can get food for yourself, but only your friends can give you happiness.

formation in which we all might share, each a golden link in a mighty chain of service to someone in need. —Dorothy Enke.

THE SAINTS' HERALD

Volume 94

September 20, 1947

Number 38

EDITORS: *The First Presidency*: Israel A. Smith, John F. Garver, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Managing Editor; Kenneth L. Graham, Business Manager.

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri. Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$2.50 per year and \$1.25 for six months in advance in the U. S. A., its territories and possessions; Canada, \$2.75 per year and \$1.40 for six months; other countries, \$3.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

Dads Are Parents, Too

By Roy A. Cheville

MOST FATHERS would like to be more than the sires of their children. They would like to be parents, too. Many do not know how. Many are hemmed in by society, so they are not free to be parents. Of course, there are some who do not want to take the time. In recent months, however, there has been a growing awareness of the need of giving Dad a chance to be a parent, and also of giving him a push to get into the business of being a father. At a recent conference on family relations, there was a roll call of teachers of homebuilding courses. Replies about enrollment sounded as if signs "For Girls Only" had been posted. More than once the question was asked whether boys might not be interested in family life. Our public mind has expected them not to be. Some cities have been offering clinical courses for "prospective fathers." Alert social leaders are wanting to give dads an opportunity of being parents.

DADS ALSO BRING FORTH

A PARENT is one who "brings forth." At first, this meant biological birth. In this sense, the father never seemed to have a primary place. Now we have come to think of "bringing forth" the person as well. Modern social science informs us that the person emerges through human relationships. The cradle of personality making is the family circle. Dad is part of this nursery. Societies like Nazi Germany stressed the biological bringing forth. The big concern was that the child be born with a sound body. The state might take over from birth on. No wise society will ever discount the importance of this physical well-being, but there is something more. There is a social—a spiritual bringing forth. And this cannot be

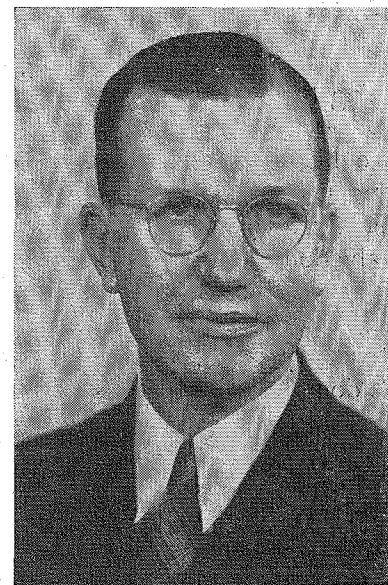
assigned to Mother, Aunt Mary, and Grandma. When Dad is not in the circle, the child is cheated.

OUR SOCIETY THWARTS DADHOOD

AS A RULE, we fit into the picture that society has created for us. See what it has done to Dad. We have pictures of mother rocking the baby and singing lullabies. Father seldom makes the camera unless it is to stand aside and look on admiringly. We need some good portraits of fathers who are happy at being dads to their babies. The public school has shut out the man for a long time. Women might be foster mothers in the schoolroom, men would have to wait until high school. Then they might teach "masculine subjects." Even the church has done its part. It is small wonder that many a boy comes to look upon the church as a women's society. It is not too much to hope for the day when dads may be included in the staffs of kindergartens. I cannot vision a more important position than the pastorate for children.

DADS ARE SO BUSY

THE FATHER who amounts to much does not have time to throw away. Business pressures are strong in both time and energy. If he participates in community building, seeking to make the neighborhood a wholesome place for all children, he is busier yet. Let him be a loyal Latter Day Saint and supporter of his branch, and his working hours are increased. In such a social world, dads are tempted to excuse themselves with the plaint, "If only I had the time." Money is not the only thing that has to be budgeted; time calls for it, too. Some fathers plan to have a date with the family and then tell those who request their services that night that



they have a previous appointment. At least this raises the business of being a dad to the level of other occupations. Actually, it ought to head the list.

MAKING TIME COUNT

PERHAPS I have exaggerated my own busyness, but I have classified myself as a dad who does not have much time to spend with his family. I made a discovery that has given me heart. I found that having lots of time does not insure good parenthood. Not even spending many hours around the house makes a first-class father. I came to conclude that it is not *how much* but *how* that matters most. Fifteen minutes wisely utilized can be more fruitful than five hours of aimless or misaimed association. A conversation that gets to the point can accomplish more in ten minutes than hours of meandering about numerous fields that never find the wells of companionship. One excursion that gets somewhere is worth more than numerous trips to town with dad which do little more than furnish transportation.

SOME THINGS ARE CONTAGIOUS

WE HAVE no word for indicating what happens when a junior

member catches what a magnetic adult passes on to him. The spirit of a dad is contagious. Here is something that cannot be shifted over to mother or to anyone. One day I read the biographical sketch of Evangeline Booth. The verve of her soul has carried through the world of the Salvation Army. It was something of the quality of her father and mother who had started the movement. She confessed that her father seldom talked in a formal way to her about her personal faith. Her parents lived so intensely, so happily in their work, that she could not help catching how near God was to them. This article gave me heart. I had been thinking that I was not doing my duty. Some fathers have taken their sons aside to tell them "the facts of life." Others have taught formal courses in the family circle. All this never seemed the natural way for me. I had preferred to join in reunions and talk about what happened, to go to General Conference and live with my family the life of the church. Now I am sure that this is the healthier way. If I ever grow sour and cynical, I hope I can break contact with my children just before this happens. Whatever joy in creative work, whatever satisfactions in spiritual fellowship comes my way, I want to share with them. These things are contagious.

MORE THAN PROVIDING THINGS

ONCE WHEN a youth was getting pretty twisted in his conduct, his father talked to me about the boy's situation. He could not understand why things had turned out as they had. "I've always been a good provider," he lamented. In a sense he had. He had always supplied good food, a comfortable house, plenty of clothes, spending money, and even a car. Only one thing he had left unprovided—companionship. If the dad and son had been sentenced to spend an hour together just talking, both would have been bored. The football, the dates, the bow ties of Jack would have been as

meaningless to Jack's dad as the father's bonds, insurance policies, and business offices would have been to the son. I am thinking of the case of a father whose teen-age son ran away from home. When the boy came back, the parent wanted to make some gesture of sociability. He took the boy to a movie and to dinner. He had to rely on what money could buy to entertain his own son. Here was the son's comment: "Dad was not any more at home than I was. The picture show went all right, but both of us ran out of anything to say after the meal was ordered." Dad has to provide more than bread and butter.

DAD HAS TO BE A LINGUIST

THE EFFECTIVE dad has to know at least two languages. This does not mean German, Chinese, and the like. It means the language of two generations, or more. Persons cannot be companionable until they speak a common language. Dads—mothers, too—have to keep up on the languages of children and youth. Interpreters will not do. Conversation has to be firsthand. It is quite a linguistic education when dad keeps up with the "line" of adolescent romance, the "lingo" of the gridiron and basketball court, and the "lyric" of popular music. There are still many families in which conversations between children and their father is routed through the mother. Especially is this the case when requests for money and permits for privileges are involved. Many children feel that dads do not "understand."

THERE ARE NO SUBSTITUTES

OF LATE years when so many functions that used to be cared for in the home have slipped away into other agencies, we have been asking what is to remain for the family to do. Many can remember when all sewing, breadmaking, laundry, soapmaking, and hundreds of other activities were cared for by the family as a unit. We have been inquiring whether anything was going to be

left. Russia once advocated that the care of children could be carried on more efficiently in state institutions than by parents who were untrained for their work. For some time after the revolution, this was tried. There was efficiency in diet and medical care, but the children missed something that is deep seated in the wants of our nature. The new constitution recognized this. There was no substitute for the affection, the sense of security, the feeling of being wanted that the healthy family provides. It takes the complemental participation of both mother and father to round out this circle. Nothing can take the place of the stimulating conversations of the two parents with children listening, asking questions, and offering their bits of information and opinion.

GOD IS OUR FATHER

WE HAVE found a few children who cringed at the interpretation of God as a parent. Whatever they had in their own homes that passed under this title was harsh, vindictive, unimaginative, and domineering. If God was anything like the dad they knew, they would rather have nothing to do with him. Children who had a companionable relationship with their fathers found it easy to commune with their Heavenly Father. It would be very revealing if we could see how our boys and girls go from the conception they have of us as dads to the picture they construct of their Father-God. We would range all the way through dictator indulgent Santa Claus, whimsical fellow who has to be pampered, sourpuss, understanding counselor, lawgiver, provider, and companion. It is a tribute and also a challenge to dads that when Jesus addressed his parent, he called him "Father." He was a parent in every way.

WHEN DAD IS PRESENTED

IN THE course of a year, I meet many dads and their children. When fathers come to the campus, I
(Continued on page 30.)

A Job for Mothers

By VERDA E. BRYANT

I'm a mother, and I'm glad of it.

Our boy is emerging into a young man, at just the age when what he doesn't know isn't worth knowing—the wise old age of fifteen. Our girl is entering into that period of extreme modesty, tinged with a new feeling of inadequacy—the expectant age of thirteen.

I haven't lived long enough to have experienced the pride of a family well-reared, nor to have felt the pangs of regret for having been a failure as a mother. But this one thing I have learned—long before her children have reached adulthood, a mother suddenly awakens to the fact that she has done about all she can in the way of training; that teenagers just will make their own decisions, and that all she can do is to hope and pray her training has been sufficient to carry them over the rough spots.

In analyzing what it means to me to be a mother, I think not so much of the innumerable tasks, the anxious hours, and the grave responsibility, but rather of the realization of dreams, the satisfaction, and the opportunities motherhood brings.

If, as Emerson has said, "Men are what their mothers made them" (and that goes for women, too), then the mothers of today have a great opportunity to make a better world for posterity.

In past generations—so I remember my grandmother saying—the inflexible rule was that "children should be seen and not heard." Psychologists have agreed that this approach to child discipline is wrong, and, in attempting to correct the mistakes of past generations, the present ones have allowed the pendulum to swing to the other extreme and have arrived at a "he knows what he wants" rule of discipline. Overindulgence of the children of today

has presented a definite threat to the future of the world. This threat may be one cause for the headache and the fevered brow which the cartoonists attribute to the *World* in their caricatures.

It is not uncommon to see a mother who literally gives her life for her children. She grants their every whim, denies herself many of the necessities that they might bask in luxury, and is intent that they shall have all the privileges (with none of the struggle and heartache) that she herself would like to have had. In short, she smothers her family with love. Such a mother is storing up trouble for herself. She is paving the way through her sacrificial unselfishness toward life as a perfect "doormat" for her offspring. Things which come too easily are seldom appreciated; it is the struggle for success that builds character.

Love and fellowship in the home, for which every mother in her own way is earnestly striving, cannot be based alone upon the unselfishness of the mother (or the father), but rather upon the mutual sharing, giving, and taking of each individual in the family.

The opposite of the "smother love" parent is the one who, to all appearances, believes that her children are the perfect answer to the servant problem. This breeds anything but a healthy attitude, for children are quick to recognize injustice.

Then there is the mother who is constantly "covering-up" for her children. She seems to see no evil in anything they do, and, with excuses and alibis, she shields them from the natural consequences of their misdeeds. Perhaps she actually believes that they don't mean any harm—that when they are older they won't do such things, but though her intentions are undoubtedly honor-



able, by this continued practice she is veritably training them to be dishonest.

Contrasted with this is the mother whose children develop definite inferiority complexes because they are made to feel that nothing they ever do is quite right or good enough.

Every mother really wants to be an ideal mother. She has great plans for her children. She would not knowingly deprive them of happiness, yet often in her very desire for their best interests, she robs them of that which they most need—the ability to stand on their own two feet, to accept responsibility, to make their own decisions, and to carry through to the culmination of those decisions.

The ideal mother is one who can look at her children, objectively remembering, as Milton says, "The childhood shows the man as the morning shows the day."

She is one who is able to achieve the proper balance—the right amount of indulgence coupled with the carrying of responsibility, the proper discipline and the acceptance of the consequences of misdeeds, coupled with the fairness of a just protector, a generous sprinkling of constructive criticism united with a goodly bit of honest praise for a job well done.

The ideal mother realizes that her

interests cannot remain within the four walls of her own home, and it seems to me that herein lies the solution to the ever-apparent evil of "family" overindulgence.

There is a time, necessarily, when a mother must devote her all to her children. In the days of their early childhood, she is weighted down with the innumerable tasks connected with the constant care of babies, the worry and sleepless nights when she bends all her attention to fevered brows and glassy eyes as the youngsters pass through the inevitable childhood diseases, and the responsibility of training little hands and feet, little minds and hearts, in the way they should go.

But as the children grow older and are taught to rely more and more upon their own initiative, there comes a time when mother's interests should go beyond the home—both for the good of her children and for the peace of her own soul.

The character she is building in their lives is important, but every mother should ask herself this question:

"What characteristics are being acquired by the children next door, around the corner, in the next block, on the other side of town?"

In the times in which we live, it is impossible to keep children entirely to yourself. You cannot choose with whom they shall associate and, though you may guide and counsel with them as to their companions, when all is said and done, they themselves will choose their own friends. *And every person with whom your children come in contact will leave an indelible print upon their lives!*

The little girl down the street who is such "a nuisance and a pest" today might, a decade or so from now, become an important cog in the wheel of the future of "Son." The big boy around the corner may, in the years to come, hold in his hand the future happiness of "Sister." How, then, can mothers complacently say that if they take care of their

own families they are doing their duty and needn't be concerned with what happens elsewhere?

It seems to me that children in general should be the central thought of a mother—not just her own, but all children; and home should be a gathering place for the youngster's friends. A few games, plenty of good records (even an old "wind-up" Victrola will be a "swell" record player to teen-agers who are accustomed to electric ones), and a pitcher of ice-cold fruit juice are all you need to make your home the gathering spot of the neighborhood. Here, your children can learn the principles of fair play, kindness, sharing, and friendship.

Yes, they may track in mud. They may appear to do more tearing up in five minutes than you can straighten in an hour. They may even mar the finish on your new table top in spite of your careful warnings. But in the years to come, you will polish that table (still attempting to cover the scratch) and recall the happy hours of their childhood with pride in your heart for the kind of men and women they have become. How much better such memories are than those tinged with regret.

Becoming interested in the neighborhood children paves the way for interest in all children. A mother becomes more and more interested in working with children in an organized manner. She may become a church school teacher, a den mother, a Blue Bird, Oriole, or Girl Scout leader. If she tackles the P.T.A. with vigor, other mothers become her good friends and she is recognized as an individual rather than "just a mother." She begins to see how other children act and why, and takes stock of her own youngsters. She becomes a better mother because these other children have helped her to see her own with unprejudiced eyes. It becomes necessary for "Son" and "Sis" to take more responsibility in the home so that mother can have more time for these interests, and a healthier family relationship is established.

This outside interest, when con-

tinued, acts as a stimulation. While every mother realizes that the day will come when her children leave home (either for college or to make homes of their own), seldom is she prepared when the actual day for the break-away arrives. Pitiful, indeed, is the mother who has no other interests to fall back upon.

Hours, which would otherwise have been lonely, may then be filled with purposeful endeavor, because she has paved the way for a gracious middle age with widespread interests.

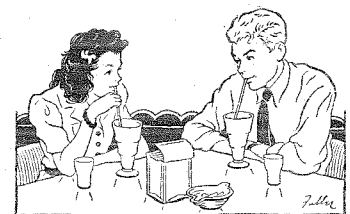
Being a mother is more than being just a parent. Or, as Webster's New International Dictionary says, *Mother, noun. 1. a female parent, especially of the human race; specific, one's own mother. 2. That which has produced or nurtured anything; source of birth or origin.*

On the other hand, we have the poet's view:

For such as you, I do believe,
Spirits their softest carpets weave,
And spread them out with gracious hand
Wherever you walk, wherever you stand.

For such as you, of scent and dew
Spirits their rarest nectar brew,
And where you sit and where you sup
Pour beauty's elixir in your cup.
—From Herman Hagedorn's *Mother*.

Somewhere between the two extremes—the flowery words dripping with honey of the poets, and the cold as ice, hard as nails, tough as shoe-leather dictionary, let us find a happy medium. Let's make it our business to prepare for this sick world of ours a generation of men and women with unquestionable integrity, ready to share, to give and take, able and willing to shoulder responsibility, flanked with plenty of stick-to-itiveness, who will remove the bandage from the fevered brow and bring back the smiles that belong to the earth.



Children of Privilege

By ALICE M. EDWARDS

A COLLEGE campus is about the most beautiful place there is—not just because of the physical surroundings, though usually those are lovely, but because of what it means. Whether it is an endowed college with hundreds of acres of self-sustaining environs, a group of university buildings caught up in some growing city, or a small, struggling school, adding building to building by the sacrifice of its alumni and friends, a college represents a dream. Someone once had the vision to recognize a need above the necessity for securing food and clothing, the ability to organize people of like mind, the courage to venture, even a very small beginning, and the faith to adapt the growing needs of an institution to the changing needs of a community.

Most college sites are chosen with loving thought to their future beauty, as well as their convenience and adaptability. Traditions are interwoven with the buildings that spring up year after year to house the growing student bodies. My college was a huge, sprawling cluster of squat, red-sandstone buildings, connected by long arched cloisters. Its acres of rare and beautiful trees offered sanctuary to the birds and small animal life of the region, and behind it the tawny hills rose tier after tier toward the Pacific Ocean. Maybe your school was an old Eastern university, steeped in the traditions of our country from its beginnings; or maybe it was a small, community-minded college, which had grown up behind ivy covered walls, while the traffic of a busy city rolled by its gates. Or maybe you went to one of the state universities, which were brought into being by a group of public-spirited men in the belief that education should be made possible for every man's sons and daughters, if our nation is to become great as well as

prosperous. Or maybe you did not go to college; but are determined that your sons and daughters are going to get there, no matter what you have to do to send them. Whoever you are, or wherever you are, I think you will agree with me that a college campus is a very beautiful place.

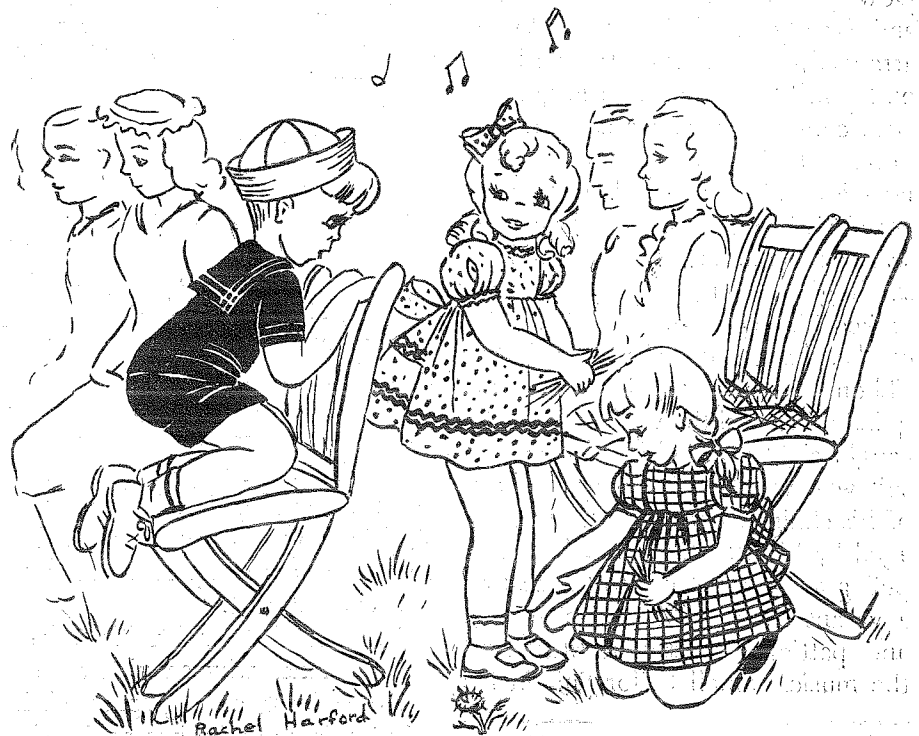
IN 1941, when the Second World War knocked at our back door and caught us taking a nap, a lot of young men were looking forward, more or less casually, to going to college. Some of them were already there, doing first, second, or third year work. Some were almost ready for graduation; while others had their degrees and were going on into special fields; but wherever they were, and whatever their desires and ambitions, they were obliged to put down their schoolbooks and take up arms. Some of these men were away from home for only a year or two; some were gone for five or six years. Some of them returned unfit for further schoolwork, as they are for

life; they will spend such years as are left to them in a hospital or institution, quite forgotten by the complaisant people for whom they fought. Others did not come back.

And then there were a lot of men who did come back, eight or ten millions of them. They came back to find their jobs taken, their homes occupied, and their families growing up. Most of the men who were going to college five or six years ago are married now; their children are no longer even babies. What can they do? Get a job? Find a house? Move in with somebody else? Go back to college?

A great many have gone back to college. The government has made it possible—just—and while the colleges are dazed and a little scandalized, they have tried to co-operate in every way possible. But some people are not sure they like the idea at all. "Go to school with a wife and children?" "Why, it isn't decent." "When a man has children," says Mrs. Jones, or Green, or Brown, "he should get a job and support them. And besides, a college campus isn't any place for children."

Isn't it? Many GIs and their families have tried it, and have found their university homes an excellent



place for children. Not long ago I was visiting the campus of a middle-western university. It was a beautiful place, too. Old buildings of native limestone with peaked red roofs clung to the brow of a sunny hilltop, while the newer buildings, concrete, roomy, and modern, spread away toward the fertile valley.

IT WAS Sunday; the shady roads were lined with strolling students, as they always have been—but there were changes. Among old buildings, and beside the new ones, converted army barracks have been assembled to house married students, while quonset huts are sandwiched between science buildings to afford classroom and laboratory space. Trailer camps hug the edge of town, and an old war plant has become a GI village, complete with stores and a laundrette. Up on the hill, a choice spot has been converted into a children's park, where a student's small sons and daughters may enjoy supervised play.

In the evening, we went to a concert. The summer session band and orchestra students, under the direction of a famous leader, were giving an open-air demonstration, topped by an exhibition of baton twirling. Down in the front, serious students and faculty members sat in closely arranged rows. A little further back on the hill the families sat in groups, with children playing around in the grass at their feet. One very small lady in a blue ruffled dress became bored with proceedings and went in search of amusement. She found a small girl in crisp organdie, who looked like a rosebud with her curls combed back and tied with a dotted ribbon. Rosebud and Ruffles played quietly for a little while, and then caught sight of a lad in a blue sailor suit who was hanging over the back of his chair to watch them. Encouraged by his attention, they began to pull grass and pat it into the seat of a vacant chair, with loud slappings and pattings, exactly in time with the music. Small Sailor Suit in his

Just Right

*I used to think we'd have to have
A house to call our own—
All furnished in the "just right" way
Before it could be home.*

*The pictures I had saved became
A cherished dream of mine.
They boasted regal rooms of things
I'd hoped to own in time.*

*But now I thumb that scrapbook,
The dreams are there no more—
For every room looks barren—
There's no baby on the floor.*

*Our little fellow's changed things,
Now I know a house alone—
No matter what the style or type
Could never make a home.*

*It takes a baby's winning ways,
A baby's smile and tear
To bring the joys we look for
In a happy life down here.*

—Charlotte I. Elms.



eagerness went headfirst over the back of his chair into the pie, and loud wailings arose—which were not in time with the music. There was a flurry to rescue, and Rosebud and Sailor Suit were claimed by their families, while a large brown man tucked Ruffles into the corner of his seat. But she had had her taste of freedom and wouldn't sit still, whereupon Father picked her up, threw her over his shoulder and started out with her.

"I don't want to go home," shrieked the small one, but Father had not been a sergeant in the Marines for nothing. Ruffles went home. A friend waved at him, and he smiled back in complete comradeship and contentment.

"There," I thought, "is a happy man." And why shouldn't he be? Here, at least, among some millions of GIs, is one who has achieved the

dream that sustained him during those long years overseas. He has what he was fighting for—his home and family, and a chance to go on and fit himself for the kind of life he wants to live, and to be the kind of man that he wants to be, and to make the contribution to society that he wants to make.

And the children? Who said they didn't belong on a college campus? Where could they find a better place to be? In the overcrowded towns, where four or five families are occupying one small house? In the tenements and old apartments and reconverted homes where harried landlords are overlooking all the laws of safety and sanitation and decency, in order to crowd in just one more family?

WHOMONG the busy and overworked and unambitious people of this world have a better right to have children? GI students have their faults and problems, certainly! But they are men of courage and intelligence and vision, or they would not be spending their time trying to catch up with what they lost during those years. GI wives have their problems, too; but they are for the most part trim and efficient and remarkably happy. Most of them have adjusted to the abnormal conditions in which they find themselves, and are letting opportunities for companionship and cultural satisfactions take the place of better salaries and more convenient houses. GI homes are certainly not ideal, but they are clean, modern, and more often than not crowded with love and laughter—as well as just crowded. And GI children are brown and sturdy, and not too badly spoiled. What more could they ask?

Something new has been added to the beautiful old college campuses that we all love. The time will come again, I hope, when our upside-down world will maintain its peace and educate its young men and women in the proper sequence. Until then, children on the college campus are sociologically a sound idea. And besides, it works!

What Makes Sally a "Bad" Girl

By ALICE CROSSAN

She was a bright little thing, and lovable, too. She could have been saved — if someone had understood and cared!



I was Sally's second and third grade teacher.

THERE APPEARED, quite a number of years ago, a popular song entitled, "I Wonder What's Become of Sally?" I think of that title as I write about this little girl who was so much in need of proper guidance and love.

Sally was what the other children and their parents called a "bad girl." Sally "played dirty." Sounds like the beginning of real trouble for her parents and teacher, doesn't it? And for Sally, as well.

What kind of child was Sally? Not the tough little brat you may be imagining. She was precocious, alert, red-haired, full of wide-eyed wonder, and EIGHT YEARS OLD. I was Sally's second and third grade teacher.

When I discovered what Sally was doing (she was so truthful that I at once believed in her innocence), my first thought was to have a talk with her mother. This was not the easiest thing in the world for me to decide to do, but under the circumstances I felt it would be best. Accordingly, one evening I asked her mother to stay, and I told her exactly what Sally had been doing. Sally's mother was embarrassed, angry, and resentful. She said crossly that since it had happened at school, the situation was mine to deal with—she had "whipped Sally hard" for similar offenses at home, which she insisted Sally had learned from other school children. As a parting shot, she informed me that she and her husband wanted me to know that they didn't raise their children to do such things.

My county superintendent was surprised when I told

her Sally's story. She said she had never heard of such a thing in a rural school. But the truth is, rural children have the same natural curiosity that other children have—and all children, it seems to me, have the right to expect the truth about life from their own fathers and mothers. Although the teacher can often co-operate with the parents, the first duty is not hers. Of course I talked to the other mothers whose children were involved with Sally, but since she was the only little girl in the case, it is her story that lingers in my mind. I hope that it may have a happy ending.

About two years later, Sally and her family moved from that neighborhood, and I do not know what sort of girl she grew to be. But of one thing I feel certain: if she had been given a little more parental love and information, it would have done more for Sally than any number of "hard whippings."

RECENTLY THERE was published a very revealing article in the *Ladies' Home Journal*, for June, 1947, dealing with the problem of the unwed mother. According to the statistics cited by Miss Younger, the author, one out of twelve babies born in the United States today is born to an unmarried girl. Of these, almost all are born to mothers beaten and bewildered, poor in purse and spirit, and with none but strangers near when the great miracle of life occurs once more—under the most unhappy of circumstances. She states that half of these mothers are from ten to nineteen years old, more than half are from small towns or rural areas, a vast number are from broken homes, and scarcely one in a hundred reveals a happy childhood and a satisfying mother-daughter relationship.

Should not these statistics alone shock us into taking immediate steps to prevent similar occurrences in our own schools, towns, and homes? Being Latter Day Saints, are we necessarily immune to these problems?

In her excellent article, Miss Younger tells the story

of a typical girl named Katie. Katie says of her mother, "Whenever I hear a woman yelling at someone some place, I always hurry away very fast, because it reminds me of how my mother used to scream rather than talk. She lost her temper over everything. Everything we kids did could always have been done so much better if we had done it her way. I don't think there was one of us who didn't start when we were about ten years old to plan to run away from home as soon as we could."

INNOCENT little girls like Sally have every opportunity to grow up and be condemned by society like this young mother, Katie. These uninformed children are our "bad" girls—girls whose guilty feelings give them neither approval of or enjoyment in what they are doing. In such cases we might well reverse the old saying to read, "The sins of the children be upon the father."

What can parents do, after giving proper sex instruction, to remedy the situation? Perhaps the best answer comes from Miss Hazle Corrigan, chief psychiatric social worker of the San Francisco City Clinic.

Tell them, says Miss Corrigan, if they are worried about their children's behavior, not to scold or punish. The more guilty the children are made to feel, the more likely they will be to take out their conflicts in promiscuity. Tell parents that we have found that when young people, whatever their behavior, are given respect and affection as individuals, when there is an honest attempt made to understand them and help them to work out better solutions for their problems than they have found for themselves, even the habitually promiscuous can be straightened out. They aren't inherently "bad." They are confused and emotionally insecure and unhappy.

DO YOU know a child like Sally? Is she your daughter, your granddaughter, your cousin, your niece, your pupil? Now is the time for you to make sure that your Sally will never have to lie awake at night, eaten with remorse, repeating over and over, "I just didn't know, and I wish that somehow, somewhere along the line I'd learned more about things, why marriage is, and what love means, and how you can protect yourself from being carried away by your emotions."

If we are wise and kind, one day there will be no need to wonder what's become of Sally. She will be the well-adjusted and happy young wife and mother in the house next door.

Love

Happiness comes more from loving than being loved; and often when our affection seems wounded it is only our vanity bleeding. To love, and to be hurt often, and to love again—this is the brave and happy life.

The Tahitian Language

The term *Ia ora na* (May you have life!) is both a greeting and a farewell phrase and is almost universally used throughout the whole of French Oceania.

Tahitian is essentially a vowel language. Every consonant is separated by vowels. This is almost without exception.

One might naturally think that there would be few rules of grammar governing the native tongue. This is quite untrue, as there are in the Tahitian language nine parts of speech whereby the subtlest shades of meaning are expressed. Moods, and voice, even to irregular verbs, enhance the beauty of this unique language.

In the lower archipelago, quite a different language is spoken. The "k" becomes more profuse and the tempo of enunciation is speeded up considerably. Were it not for the fact that those in the Tuamotus understand the pure Tahitian, our missionary work would be very difficult indeed.

A few hours in Tahiti is like having visited the Tower of Babel. One hears a jibberish composed of French, Chinese, English, Japanese, German, several different dialects of Tahitian and Spanish, and even a low form of American slang.

The Tahitian language is no longer pure. It is a dying language being fast supplanted by French—which is as it should be. However, of the three terms, *Bon jour*, Good day, and *Ia ora na*, "May you have life" to me holds a deeper and more reverent meaning than the greetings of the Romance languages.

The late Apostle Clyde F. Ellis translated our beloved hymn, "The Old Old Path," and, as an example of the Tahitian language, it is printed below.

TE VAI NEI A TE E'A TAHITO

1. *Te vai nei a te*
E'a tabito,
E tei rei-ra
Te o-a-o-a.

Faabo'iraa:
Te e'a o tei he-re-bi-a
No to-'na bae-re-ra-a na ni-a.

2. *A i-mi i te*
E'a tabito
Tei rei-ra te
Ora ei ho-a.

3. *Tei ni-a i te*
E'a ta-bi-to
Te mau ho-a
E te me-la-bi.

4. *E'a Tabi-to*
E te hau te-ie,
E bae-re au
Na mu-ri id'na.

—F. EDWARD BUTTERWORTH.

The Lord's Prayer

12. "Thine Is the Glory"

By Glen H. Johnson

The last in a series of meditations presented at the Appointee Institute held in Independence, August 28 to September 14, 1946. The others appeared in the issues of January 18, January 25, June 14, July 19, July 26, August 2, August 16, August 23, August 30, September 6, and September 13.

IN THIS prayer, Jesus is reiterating a similar statement made to his Father in the beginning of man's creation. When asked who would go and save mankind, Jesus offered his life willingly for this tremendous task. In spite of the consequences to himself, he said, "The glory be thine." This majesty of the Christ was manifest from the beginning in the offering of the lamb. It was culminated in his own sacrifice on the cross. Even today, he is ministering to the church to the glory of God.

One of the primary functions of the church is to promote the worship of God. That worship must be directed to understand the nature of the Father. The whole scheme of salvation is based upon the fact of man becoming like God in the range of his own capacities and capabilities. If man is to become godlike, he must understand the nature and content of the Great Mind. That Mind is the understanding and right use of all truth. This is his glory or intelligence. It is the emphasis which gives content and meaning to our worship.

Spiritual darkness has filled the whole world through meaningless adoration of God. He has become a symbol to ignorantly adore, rather than a Saviour to follow. Jesus taught that the two great commandments were ". . . love the Lord thy God with all thy heart, might, mind and strength . . . and thy neighbor as thyself." This represents the vertical and horizontal in worship. Men

attempt to live vertical lives without the horizontal, that is, they worship God (so called) and do nothing about righting human relationships. Such an experience in worship is impossible. It is true that men come to know God through worship, but true worship involves communion. That communion at its best is centered in Jesus' statement, "They that worship him must worship him in spirit and in truth." The way men live with themselves and others is an identification of their worship experience. It can be one of hypocrisy or helpfulness. Worship and brotherhood belong together. Life would go to pieces without the relationship of these two. Worship, to have meaning, must approach upward and express itself outward. Such an experience makes for balance and spiritual health. The glory of God (intelligence) must become incarnate in man in individual and corporate relationships.

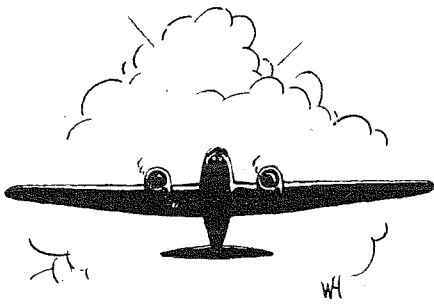
Our worship should assist us in making incarnate the word—the life and message of Jesus. Then worship becomes meaningful. The church becomes the kingdom of God on earth, because we permit him to rule in our individual and collective experiences. By this God has residence below, because he has residence in us—first in intelligence, then in righteousness.

The Apostle Paul emphasized the key to the glory of God in this statement. "Have your mind renewed, and so be transformed in nature, able to make out what the will of

God is." (Romans 12: 2, Moffatt.) My observation is that the church has been founded upon a necessity in human nature. This nature demands a center of worship if it is to become transformed. The center is God. When Jesus taught his disciples about the glory of God, he did not mean that that glory was to be forever resident in the Great Mind. It was to become incarnate in the human mind through the experience of progressive revelation. However, Jesus recognized that the ultimate in intelligence rests with the Father. He also knew that this glory was to be shared with his children. Through this sharing, through worship, we are to become glorified in truth if we so choose.

Our faith demands that we should constantly rely upon the possibility of our immortality and eternal life. "This is my work and my glory, to bring to pass the immortality and eternal life of man," said the Father through the latter-day prophet. Who can measure the infinite intelligence and power in the work of such majesty and greatness? If we but catch a glimpse of this movement, our faith is challenged greatly in the need of our co-operation with him in our salvation. His glory is revealed in this work of man's salvation.

We are back again at the problem of the nature of God. For "in him we move and have our being." That nature can only be understood as God takes the initiative in revealing himself. As man reaches upward, God reaches downward and manifests his majesty and glory so that man might come to know him. "This is life eternal, that they might know." God wants to make himself known to his children, but he wants to make something of his children in this process. If the process of man's salvation takes an eternity, what a worthy achievement! When we come to understand the processes of salvation, we are constrained to acknowledge his grace and majesty and say as did Jesus, "Thine is the glory."



On the Move -

LIKE EMERSON, who once wrote an essay on the subject, we have come to stress the value of self-reliance—especially in our children. We know of nothing more vital to a child's happiness, whether at home or on the move, than his capacity for making rapid adjustments to new situations and new faces. Our two boys, aged four and seven, have traveled thousands of miles by air, sea, train, and automobile, respectively. In looking back over these miles in the company of our children, we can honestly say that we would not hesitate to recommend the pleasures of traveling as a family to any who will take proper measures with their children before planning a trip.

There are parents who pride themselves on the fact that their child will not go to strangers and is unhappy when either mother or daddy is out of sight. This condition in the life of a child can produce much distress, for both the parent and him, when necessity removes the family or any part of it from home. While still babies, our children learned to go to other grown-ups, to meet other children, and to make their world out of various things; not only encompassing mother, daddy, and delights of home, but also the exciting adventures of sights from a car window, the roll of a ship, and the appreciation of kindness in other people.

Parents should instill a hands-off rule at home with regard to books, knickknacks, and whatever objects might be within the reach of the child; then, when visiting, or traveling, the children's behavior reflects home-training and parents have no

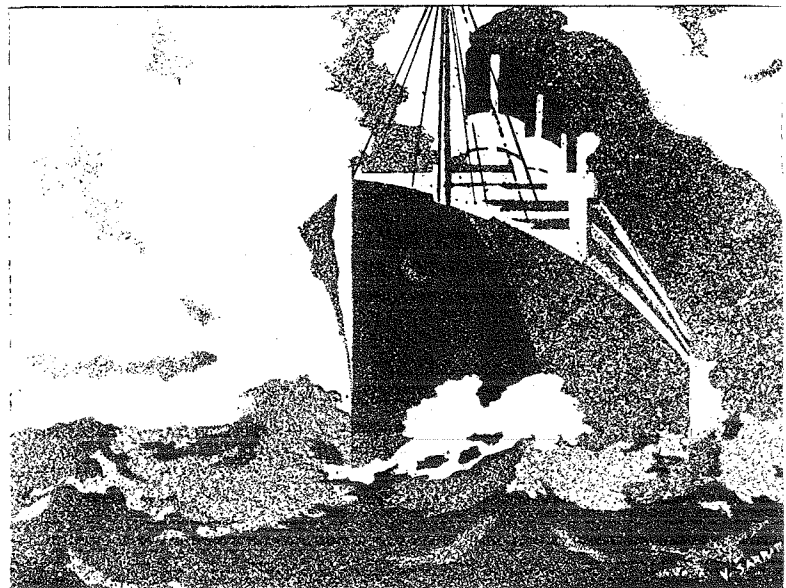
need to be embarrassed. We have usually made some special point in reviewing our children's behavior, after a trip, expressing our appreciation to them for their manners or pointing out failures so they might not commit them next time. All this training of the child bears immediate fruit and eliminates many travel problems.

WE BEGAN OUR children's training in self-reliance by accustoming them to the care of other people, getting their own drinks at night, dressing and undressing themselves. We even taught them how to get down safely from chairs or steps while still in the creeping stage. As soon as they could talk plainly, we taught them to recite their own names, that of their daddy, and their home address to any adult who might ask; this prepared them for the possibility of being separated from us in a crowd.

One of the first things we came to punish for was any propensity of our children, when still toddlers, to wander into the street. This brought out the little switch, even for the minor misdemeanor of stepping over

the curb. Early in their process of training they vindicated our strictness in this matter, and we can let them play in any yard, in cities domestic or foreign, without fear of possible injury to them in busy traffic. Contrasted to this kind of training, many parents in our island home—especially European parents—penned up their children to shield them from problems of street and stairs. To make a trip or even to visit a near neighbor with such children required nerve-wracking oversight on the part of the nontrusting parent. Many such children were sheltered from the facts of streets and traffic lights until of school age.

ONE OF the very hard problems for small children is that of sitting still for any extended period of time. In our island home, it was decidedly uncommon for parents to take small children to the community church service. We did take our children, long before they were able to understand the words the minister was saying. No doubt they made some disturbance at first; the adults whose own children were dismissed after Sunday school may have ques-





WAYNE,



GARY, NEIL,



AND VERNEIL

- *With a Family* By Verneil Simmons

tioned our wisdom in requiring the children to sit quietly through the service. Nevertheless, we put the idea across well enough that we can now enjoy Latter Day Saint sermons in the company of our children; they understand that God's house is a place to sit still and listen, and their present standards of deportment would do credit to those of any adult. Aside from its intrinsic value, this training is vital to the problems of air and train travel, where the child may be confined to his place for long periods of time. It teaches him the impropriety of racing up and down the aisle of a train, annoying fellow travelers, for he has been taught that as in church services, there are times when it is necessary to remain quietly in his seat. We have marveled time and again how two small boys can improvise small games without the aid of a managing adult, and while away hours of tiresome travel absorbed in a color book, a toy or two, or even in counting various things along the way.

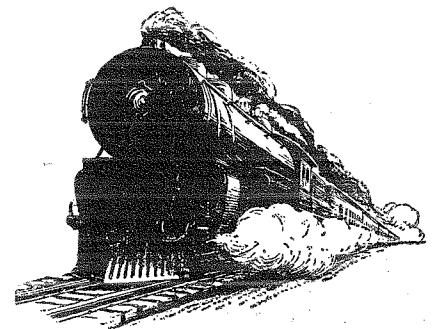
If we take pride in the travel manners of our youngsters, we are not giving all the credit to ourselves. Fellow travelers are usually won-

derfully kind to children, and a boy or girl who shows his capacity to enjoy travel without disturbing others is often the recipient of many friendly gestures. In fact, the multiplicity of attentions paid to such children often makes a kind of problem in itself. Train travel to such children is an adventure that may begin with the little old lady across the aisle who cuts out string after string of paper dolls, and carry on through to the sailor lad down the way whose pockets are bulging with chewing gum. There is no doubt that virtue—at least travel manners—has its own reward.

MONTHS before a trip materializes, the children are living in anticipation. Food previously left on the plate is now scrupulously cleaned up to convince mother and daddy that the children *do* know how to eat what is set before them and will make no food problems for the family traveling. Clothing is folded up when taken off to practice for the days when living out of suitcases demands economy of wearing apparel. Trips to the doctor for shots, inoculations and physical checkups have some special point—that of

preparation for travel—and the children take them as routine necessities. Even now, a trip to the photographer with the family is more likely than not to suggest passport or visa—hence travel—to the children.

We are still on the move with our family. We have tried to plan our moves to come between school terms for the sake of the older boy; however, we do feel that a great part of his education is in the making outside the classroom, as well as in. He learned his ABC's on his own, reading Spanish signs in a foreign fishing village. We believe that he and his brother may live sane healthy lives in Missouri or Mexico, as long as their parents are engaged in preparation to serve the church. Don't you?



JUVENILE DELINQUENCY will either take a downward drop in the Jennings' neighborhood, or else the sociologists will have to figure out other reasons why children get into crime, for the Jennings' family has a home that is trouble insurance for the whole neighborhood.

The Jennings family—Frank S. Jennings who operates a furniture concern in Independence, Mrs. Jennings, who is his partner in the business, and the two Jennings children, Sandy, 15, and Virginia, 12, live in a large Victorian house, built in Independence in 1886. When they moved into the historic old mansion, neighbors wondering how the family of four and a grandmother could ever fill the three stories, surmised that they would probably furnish the high-ceilinged rooms with period furniture and hang a huge "no trespassing" sign over much of the house. Children would tiptoe down the center of the wide halls, and be warned frequently that the wing chair by the drawing room fireplace was only for



The large, Victorian house was built in 1886

Home Is a Happy Place

the use of the minister.

Nothing could be further from the truth, for the Jennings live all over

The screened-in porch is a convenient place to serve milk and sandwiches.



their spacious house, and that especially includes the children.

"We purchased our home with the direct idea in mind of adapting it to the needs of the children," Mrs. Jennings explained. "After all, they are our most precious possession, so why not live and build for them?"

Children so often play away from home because it is a sanctuary never to be disturbed by children's friends, they reasoned. One home had all kinds of libraries and workshops for adults, but no playroom for the younger generation. Surveying their mansion, the Jennings decided that this was their opportunity to put into practice some of their pet theories on child rearing. They even called the house their stewardship. Both being interior decorators, they furnished it in period furniture, but were careful to select dark colored rugs that could camouflage childish boot tracks.

Sandy decorated his own room, selecting a wall paper with trains, boats, and horses. His is a typical boy's room with twin beds, and plenty of space for arrow heads, birds nests, and ship models.

Virginia's room, with its Godey's Lady's Book paper and draperies, was designed by her. It lacks the professional touch of her parents, but it is Virginia designed, and therefore Virginia enjoys it. A cabinet in one corner of the room houses her doll collection, and in the hall outside her door is a long open bookcase with space for volumes of magazines.

Even with the Jennings family comfortably installed, there was still room for living in the big house, so the children's friends were invited in.

Aileen Franklin was persuaded to do the art work, and she painted a big "Welcome" in multicolored letters on the outside of the door be-

tween the kitchen and back porch. Since the screened-in porch was so convenient a place to serve milk and sandwiches to young visitors, Aileen painted a picture on the wall of a singing tree, (an old folk legend) and galloping blue horses.

Through the welcome door children can enter the house at any time and climb the stairs to the third floor where a blue staircase and a sign "The Land of Enchantment" in pink, green, red, and blue letters a foot high greet them. Walking through a short hall decorated with paintings of fairyland, they enter a playroom 25x40 feet, equipped for almost any activity.

In one corner is a marionette stage and professional dolls, in another a radio and record player, and scattered about the room are ping-pong tables, shuffleboard markings, screws for a volleyball net, room for a stage, and a wardrobe of costumes.

Mrs. Franklin let herself go on the walls of this room, painting them with life-sized characters from *Tom*

ment get pretty noisy, but what of it? We know where our youngsters are, and what they are doing."

A home so equipped and so graced with hospitality is naturally kept occupied. Several boy scout troops meet weekly in the playroom, and the girl scouts hold award meetings there. Classes and other organizations give parties in the Jennings home while 18 to 20 boys meet every Wednesday evening to build model planes. Rained out picnics and after football game parties convene at the playroom, assured of a welcome.

A neighbor, horrified to learn that children had trooped into the Jennings living room in snowy boots to drink cocoa before the fire, asked if they weren't afraid the children would spill chocolate all over the furniture? Mrs. Jennings admitted that the possibility had occurred to her, then turned to ask what value a home where child guests couldn't enter and enjoy it? They have a theory that their children are representatives of the church in whatever



In one corner is a radio and record-player

they do, almost as much as missionaries, likewise their home must be an example of hospitality to their friends.

Fortified by regular prayers, (The Jennings parents are strong believers

(Continued on page 21.)

A story about the most lived-in house in Independence

By BILOINE WHITING

Sawyer and the Mississippi River ("on the Missouri side," as Virginia assured me). The ceiling is daubed a lazy blue with occasional dreamy white clouds drifting by.

Yes, there's a kitchen for the children, too, opening off the main room, and equipped with a long oilcloth covered counter, a sink, and hot plate. Here they make their own hot chocolate and serve themselves over the counter.

Some young people, when they come in the door with the welcome sign run downstairs instead of up. Here they use the photographic dark-room or build model airplanes, running their miniature plane motors on the testing table.

"Oh, it's hard work—you can't get around that," declared Mrs. Jennings, referring to the inclosing of the 40 foot playroom, "and sometimes the motors running in the base-

Scattered about the room are ping-pong tables, shuffleboard markings, a billiard table, and other playroom equipment.



Child Conservation and Growth

By BESSIE TAYLOR

THE HOME is the heart of the world. Schools, churches, clubs, courts, prisons, hospitals, all exist only to conserve the successes or to redeem the failures of the home. The home in which the responsibility of parents toward their children is not fully recognized is really no home. Children are the victims of their environment. In generating the proper atmosphere for home, there is no agency so important and helpful as good literature. There is nothing more potent in shaping human life than reading. We must have the best books in our home, because we cannot hope to raise first quality men and women on second quality mental food. All the world's greatest, deepest, and noblest experiences have been preserved in literature. Good books in the home are more important than fine furniture.

To children, reading is highly impressive, because it is generally done in solitude. This makes an immediate demand upon the imagination, the intellect, and the moral sense. Even the adult favors the authenticity of the printed word over the spoken word. What children read, they dramatize in their play. In social games, they imitate the traits of their heroes and heroines. This is one great advantage of city life. The city child is much freer in assuming personalities and carrying them out than the country child, who feels self-conscious, and hardly dares to "let go" lest he be lost. He is more limited in the range of his expression, but ranks superior to the city child in his observation and investigation.

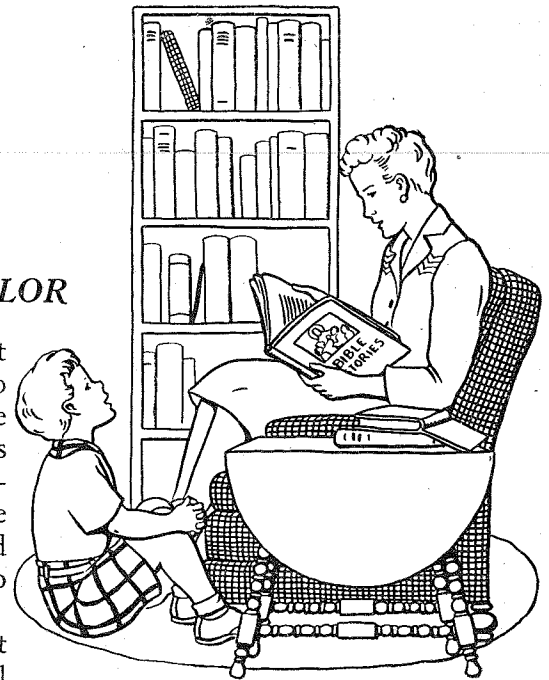
There is such an abundance of

reading material available that it becomes a problem what to choose for our children. We need more charts to direct us over the shoreless sea of printer's ink, to help us winnow the wheat from the chaff, and aid us to discriminate what is so subtly venerated.

Too many parents forget their inalienable educational office and turn their children over to the schools. No teacher can rival good parents' influences.

THERE HAS never been an age in which the choice of variety was so rich. Kings a hundred years ago could not have what we have now. In choosing books for our children, the first consideration is to choose that which is on the level of their stage of mental development. They need books founded squarely on the facts of life—books that will give to them the Christian ideals. They need companionship with heroes—people who have endured, suffered, experienced, and achieved. In order that a child may believe in the good, the true, and the beautiful, he must have vital contact with high and noble personalities. If his playmates become too quarrelsome, he should have a retreat where he can enjoy the boys and girls of storyland and history.

One of the child's stumbling blocks in the march of civilization is the false economy practiced by parents who say, "When my child is older, I'll buy books"—forgetting that they can never turn back the leaves of time and give the child those rare opportunities for development when his mind is so receptive, his imagination so vivid, and his desire to learn so great.



We must have the best books in our home. We can't hope to raise first quality men and women on second quality mental food.

Books have a real influence and may become a factor in the choice of good and evil. They can make or mar a life. Children want and crave the best. They want to know all about themselves and never stagger at the thought of God. There is no mystery from which they will turn.

The small child is first introduced to the treasures of literature by the little rhymes and stories read to him. In the beginning, wise parents will lay the groundwork for future character development. There are many mistakes which begin in childhood that do not seem important until marriage.

IT IS natural for every baby to notice and be interested in everything about him, and to be cheerful under most circumstances. Cheerfulness and interest are the first two links in the chain of character development upon which parents may construct. The instilling of these little traits is caught rather than taught. As the child's interest widens, his imagination becomes the kingdom in which he lives; and everything is real. That the hero of a story is an animal does not spoil the story; rather, it

adds interest. During these impressionable years, children are influenced more by their imaginary companions than by the actual children with whom they come in contact. As they play "pretend" their pretensions should be based on noble and worthy characters—not the crooks and rogues of crime. Good, imaginative stories develop the image-making power and clarify inward sight. By it, the mind pictures the future. Here it is that the ideals of life begin to form, and a child's ideal is the prophet of his destiny. His fantasy and reason give extraordinary completeness and vitality to the mental image, thus laying the foundation for effective and creative thinking in later life. All the best fairy tales and classic myths and legends are in the broadest sense moral; the good are rewarded, and the bad are punished; obedience, honesty, kindness, helpfulness, perseverance, courage, resourcefulness, patience, and love, receive their just dues. Thus, in the mind of the child is gradually established certain ideals of conduct, a faith in a moral order, and a conviction that in the long run things will come out right. It is impossible to overestimate the value of these fundamental philosophies, arrived at not through dogmatic teaching or preaching, but through the inevitable activity of the child's own mind under the stimulus of the imaginative story. Life is not only what we make it but what we think it. To be at our best, we require an ideal world as well as a real world in which to live.

The first idea of morality arises in a child's mind through sympathy. Beneath the mother's smile and the father's appreciative words, a child's regard for his parents ripens into affection. Children must learn early to be kind and sympathetic to one another and then to reach beyond the walls of the home into the vast world of all living creatures. Good animal stories stimulate interest and acquaintance with animals. Children think of them as friends and wish to see them happy.

WHEN A CHILD reads, his mind is given wings. He is no longer a citizen of one time or place but of all times and all places. He enjoys by proxy the thoughts, the sentiments, ideals, aspirations, and knowledge of the best minds of all lands and all ages. The acquisition of this power devolves a new responsibility upon the parents. They must realize the many traits of character that must be fed and yet harnessed in the conservation of their child. No chain is stronger than its weakest link, and no character is stronger than its weakest trait.

Emulation is a trait that early manifests itself in imitation of visible movements; the mother's smile calls for a smile. Imitation of the outward act soon passes over into imitation of individuals. From here,

Manners for Mothers

Jimmy forgot? So, he made a mistake. Are you perfect? Think it over before your frayed nerves goad you into whipping him for a little thing that won't matter tomorrow.

imitation becomes emulation—the desire to imitate not the acts but the spirit of another—to hold his ideals. When a child reaches the point where emulation is possible, the best and safest models are in books. Through them, he gains the vision of Christ as the perfect one. We must help him to find other models in the biographies of good men. We must teach the actual facts of uneven qualities as found in all—that every good person has some weakness. We must make it plain that good character is *grown* and that high ideals are the basic essentials for doing good deeds. After the youngster has learned to emulate an actual character, he can learn to copy after the ideal character of Christ.

When the older child leaves home for school, his scriptural heroes and spiritual friends are of

supreme importance. The direct influences of the home and parents are removed. During this period of transition and re-adjustment, the boy or girl is safe whose conduct is influenced by the lofty ideals of spiritual companions. The friends in one's head determine the kind of friends he will make at school and the type of companion he will choose.

THE EMULATION of worthy ideals will foster the habits of industry—another important link in the conservation and growth of our children. Industry is, in its earliest stages, mere activity. And what healthy child is not active? In each is the possibility of construction or destruction. Alfred Adler in *The Science of Living* contends that, as a rule, parents decide what the child shall become, long before he is old enough to go to school. He emphasizes that all evidence points to the fact that the fixing of goals and ideals takes place in early life, during the formative period of early childhood, and that a kind of prototype or model of a matured personality begins to develop at this time. When the prototype—that early personality which embodies the goal—is formed, the line of direction is established and the individual becomes definitely oriented. Norman V. Peale says, "The main current of our life is fed by tributaries originating back in the hidden mystery of our childhood." In their early years, children should be taught that all honest work, either by hand or brain, is noble and honorable. They should be taught to do honest work in mastering school and college studies. David Seabury says, "There is no queerer fact in life than the neglect we show towards efficiency." He also states that intellectual malnutrition is caused by just nibbling at learning and counting the flavor more than the calories.

The natural tendency of an industrious child is to be aggressive. His ideals of life germinate early. He has the fundamental sensations of

the great mysteries of life. These urges invite observation and encourage investigation—two more great links in the chain of child conservation and growth. Observation, early learned, is life's schoolmaster.

Since life is short and the world large, one cannot hope to see much of it through his own eyes; but by reading, he can acquaint himself with any topic, know any land, become an authority on any subject. The world needs an aggressive goodness that has the courage of action and an intense moral indignation for wrong standards and selfish motives. Good literature is one of the means for quickening these latent ideals and for nourishing them into fruition.

THE PERNICIOUS effect on the mental and moral condition of parents who read only shallow and superficial material and pass their time in haphazard fashion is little realized. There is many a mother—good natured, kind to a fault, a homebody that works from sun to sun, whose only intellectual activity is neighborhood gossip, cheap fiction, radio opera, and the movies. Too often she permits her child to grow up as he pleases. When he is only a year old, he ignores her wishes; when he is three, he rules her; when he is six, he has no respect for her; and when he is twelve, he has no further use for her. Long before he goes to school, he comes to believe that his will is supreme. A man is not a man until he sees himself as a part of the great whole—until he is vitally and helpfully related to his immediate neighbors socially, industrially, politically, intellectually, and religiously. David Seabury says that we, in all our behavior, come the closest to sheer feeble-mindedness in our manner of handling evil—greed in particular; that the price of corruption, graft, crime, and war threatens man's very life and challenges all that science and religion have done. We can never be rid of greed save by the efficiency of stewardship. The church is the chosen

instrument by which God expects to establish stewardship. The commandment of God places responsibility upon parents to teach their children the principles of the financial law. Early participation insures a growing interest in the church. Faithful adherence to the principles of the financial law will leave little room for selfishness in their lives. It will help them to develop ability and skill in the management of their personal finances and bring them up to a

Manners for Mothers

Children are nothing more nor less than what we teach them to be. Are you and your husband rude to each other? Then why expect Johnny and Sue to be anything different—unless you are, first?

higher plane in spiritual growth. The personal advantages are many, but a greater good will be the enabling of the church to expand its work so that the whole world will be socially benefited.

TODAY the social question is of supreme interest. We see, as our forefathers did not, that everything has its social aspect; we have found out that no man lives unto himself alone. There is a social implication in every physical, educational, economic, political, moral, or religious question. The problems of the social world can be solved in no other way than by the embodiment of the Christ Spirit in individual human lives. Social interest is a slow growth. Only those persons who are really trained in the direction of social interest from their childhood and who are striving on the useful side of life will actually have social feelings. Organization and legislation can focus influence that otherwise would be scattering and ineffective, but organization and legislation, to achieve results, must have behind them the energy of earnest people who believe wholeheartedly in the ideal of the kingdom of God.

The social training of our children includes all the positive character traits listed in the dictionary. Each trait needs a foundation of home-training and mental hygiene to accomplish it. Success in our work-a-day world demands the practice of honesty, truthfulness, trustworthiness, thoroughness, alertness, accuracy, efficiency, thrift, orderliness, etc.—and to all these ingredients must be added the spice of a "sense of humor." H. W. Beecher says, "Good humor and a sense of humor make all things tolerable." Children begin early to see the funny side of things, and this sense of humor should be developed and cultivated. We should see that smiles, fun, and laughter are daily accompaniments to the family meals. Little rhymes, limericks, and stories encourage a sense of humor. There is much clean fun in this world that is a source of joy and happiness. Because children laugh so easily, there is danger that they will laugh over triumphs or teasing or the misfortunes of others. Such laughter should be suppressed. It takes time for a child to learn what constitutes worthwhile humor and what is ridiculous. An old French proverb states: "A man may be measured by what he finds amusing." A well-developed sense of humor will have no barbs to injure others and will disperse ill temper and iron out the difficulties.

THE DEVELOPMENT of the child's power of thinking commences when he begins to observe. Experiences and observations multiply—memory plays a part, too. The small child's reasoning is very simple. As he grows, it becomes more logical and, if his thoughts are directed, will continue to grow. Reason, another element in child conservation and growth, is the glory of human nature.

How can we help our children? First, we can answer their questions truthfully, patiently, and simply. We can correct their errors without ridicule. We can help them to recognize their problems and discuss them frankly. We can help them to plan and experiment. We can let them

make decisions; if their decisions cannot be carried into execution, we must show them clearly the reason why, so that they will not become discouraged. We can point out the experiences of others. We can encourage them to stop and think when a new situation arises.

All this, of course, is much harder than doing a child's thinking for him, but that would not develop his reasoning power. We can think only in fields in which we have had experience, and, for this reason, we ought to help our children to the greatest possible number of useful experiences and a wide training in thinking. How can we expect children to grow up and appreciate the church if they have had little or no church experience? Herodotus once said, "Those who are guided by reason are generally successful in their plan." Thinking and reasoning upon facts of physical things prepares the mind to grasp the significance of moral and spiritual truths. There is nothing more revealing in one's character than his choice of values.

FROM THE moment a child begins to observe the acts of his mother and father and to reflect on what he sees, his character is being molded by example. The roots of two priceless links, fidelity and patriotism, may be traced down to the very subsoil of infancy. Every time a parent fails to keep a promise, he teaches his child disloyalty to truth, unreliability, and faithlessness.

At the first possible chance, let the child serve. Help him to make gifts. From service to members of the family is but a step to service for people out of the home, the church, the community, and the country. Service is possible in all fields and experiences of life. But the habit of service is not likely to be taken out into the world of adult life unless it is established in early childhood. The spiritual companionship and examples of heroes and patriots become, through reading, a perpetual inspiration. Emerson says, "Be our origin never so low there is no height

to which we may not lift ourselves, if we have but will to give us wing, and ambition to supply the motive power."

AMBITION STARTS with parents. They should have high aims for their children but not a special ambition of fixed terms. Ambitions that lead to the attainment of culture and spirituality are the glorification of achievement. The accomplishment of these two is the goal of our creation. Spirituality names an attitude of mind which has become habitual; culture, a state of mind which is the result of many habitual activities. Progress along these lines demands a philosophical basis. One may "get religion" at a protracted meeting, but to be "spiritually minded" is quite another thing. One may imitate people of culture in points of dress, and in manner of life, but such imitations will never make him truly cultured. The evidence for Christianity is a Christian.

During their early years, almost all children show occasional gleams of spirituality. To multiply these transient experiences, to cultivate these intermittent perceptions, to make habitual the responses to the highest through prayer is the exacting task of parents. They must not forget that the library is a toolbox, a place of supreme importance in the quest of spirituality and culture.

Manners for Mothers

Don't look suspiciously at all your children's friends. They'll learn early in life whether you're a gracious and friendly mother or a nervous and picky one. Don't disappoint them.

The Three Standard Books are our leaders, and they are to be supplemented. "Yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith. . . . And study and learn, and become acquainted with all good books, and with language, tongues, and people." (Doctrine and Cove-

nants 85: 36; 87: 5.) Harry Emerson Fosdick says, "The quality of a man's reading is one of his foremost responsibilities . . . that the shame of many of us is that, with great books waiting to be read, we stop to barter gossip with every corner loafer on our way."

Human nature begins modestly on the animal plane, then progressively responds to the influence of vision and will to become "but little lower than the angels." No child's morals remain stationary. They rise or fall in the scale of development. Man is always in the making, his "nature" is not fixed and final but infinite in its possibilities. Our hope of Zion is dependent on this fact. It took seven generations of clergymen to produce an Emerson. How many generations will it take us to build Zion?

The moral and spiritual nature comes to full power through exercise and the tests of actual experience. Every day is a crucial test in the game of life. If we help our children, we ourselves shall succeed. *To pave the way for another's success, is also success.*—Emerson.

Does your child get even a minute during the dinner hour to tell Daddy all the fascinating things the day has brought? Or do you monopolize the conversation with "You've no idea how hard I worked," or "I put out a huge wash and my back aches." Maybe Daddy would be glad to know that Junior caught a live frog which is now in the bathtub and Mary Ann jumped rope sixty-three times without missing. Don't cheat your child of dinnertime companionship.

Home Is a Happy Place

(Continued from page 17.)

in the efficacy of childhood prayers, in fact, as Mrs. Jennings says, "We overwork the Lord.") their home has become a place where childish quarrels and animosities are forgotten in the pure joy of playing in a home expressly designed for childhood.

A Faith to Understand

Dedicated to those parents who have loved and lost an only child.

THEY WERE nearly home, and Anne was glad that Jonathan did not hurry the driving. He was guiding the car with his hands lightly touching the wheel. She sat prim and straight in her corner of the seat and watched him silently. Suffering had etched lines of age in his young face. She also felt old—she had not thought it possible to feel so drained of life at twenty-six. Was Jonathan thinking of their empty house, too, and wondering how they were going to make a home of it now that little Jimmy was no longer in it? She wanted to say, "I can't enter those empty walls, Jonny. I want to keep driving and never stop. I don't want to think. I don't want to see anybody. Why can't life stop for us, too?" The same wrenching pain must be tormenting Jonathan, but he looked so calm, as if some spirit outside himself was bearing him up.

His hand reached out and covered hers in a quick gesture. He glanced at her, the lines in his strong face softening. "Your hands are cold, Anne."

"I'm—fine."

"Good girl." His smile brushed her gently, then his eyes moved back to the road again. "The flowers were pretty. There were so many." He had said it twice before since they left the Talbot's. His voice had a quality of gratefulness, as if he were thanking their friends for remembering to make the chapel beautiful—as if he had not expected such lavish floral offerings. "He looked nice."

"Yes." Suppose someday she should forget how he looked, the freckles across the bridge of his nose, the small perfect hands, never still except in sleep.

"Grace and Jack are swell people."

"I know." She hadn't wanted to go to Grace's and Jack's after the funeral. She had only gone because her sister Phyllis had urged her. Grace had insisted on fixing lunch for them. She had fixed everything nice. Anne had tried to eat the food that somehow wouldn't get past her throat, and Jonathan had sat nibbling at his food, too. All through dinner and afterward, friends had kept coming and going as if they couldn't bear to leave them alone.

THEY TURNED into their driveway, and Jonathan said, "The lawn needs cutting."

"It's been four days—" She knew Jonathan didn't care about the lawn. He was only pushing against his loneliness, while his mind kept seeing Jimmie. No other five-year-old could equal him—soft auburn hair, features carefully chiseled like Jonathan's. The Great Sculptor had made his body and mind perfect. To what end? So that a drunken driver could go too fast? She closed her eyes, but the darkness did not shut out the pain. She should have watched Jimmie, made certain that he was not in the street. That was what mothers were for. She had been reading a magazine when it happened—resting in a chair with a thirty-five cent magazine!

"Anne," Jonathan said gently, "we're home, dear."

She dropped her hands to her lap. Her eyes stared vacantly straight ahead. She did not stir. Jimmie had come in excited and hot from playing next door with David. "I can catch a ball good, Mommie. So can David. Come out and see."

She had glanced up and then back to her reading. "In a little while, dear."

By Winifred Milner

"What if David's mother calls him in? Then you can't see us play until tomorrow."

"If she calls him I can toss balls for you. I'm pretty good."

"Please come now. It will only take a minute."

"Jimmie—" She had frowned at him, and he had gone out reluctantly, closing the door behind him. A little while later there had been a crash and the grinding of brakes.

If she had gone out to see Jimmie play ball, he would still be alive. Her careless indifference had killed him.

"Come, Anne," Jonathan urged her. "You can't sit in the car forever. Don't look so stricken—please, darling—I love you."

She clung to his hand. As they walked past the iris bed, she paused. In the soft dirt was the perfect imprint of a small bare foot, five little toes, a heel, and the gentle curve marking the fine arch—Jimmie's. In a little while rain and wind would take it away. Jonathan was looking at it, too, staring as though the spot were consecrated ground. She wanted to break from him and comb the yard, looking for other small footprints, but Jonathan was leading her forward a step at a time toward the house.

"Why don't you cry, Anne? It would be so much better for you if you could cry. I'm going to phone Doctor Green to come and give you something to make your rest."

"I'll rest, Jonathan."

"I know what you are doing. You keep going over and over the accident. You can't hide your thoughts from me, dear. You keep seeing David throw the ball that rolled into the street, and Jimmie chasing it without even looking where he was going. And Sam Rivers' boy, drunk, driving too fast." He stopped. His eyes moved to David's yard. "Isn't that Jimmie's tricycle David is riding?"

AROUND the corner of the house came a red trike and a sun-browned lad. The boy's small legs were pumping fast, and his mouth made the sound of a car motor with his lips pressed against his teeth. Anne felt a tug when she saw him. Jimmie had been very fond of David.

David saw them and stopped riding the tricycle. He waved. "Hello, Mrs. Bishop—Mr. Bishop. Did Jimmie come home yet?"

"No, David," Jonathan said.

"Why? He's been gone a long time."

Jonathan didn't try to answer. "Isn't that Jimmie's trike?"

"I'm keeping it for Jimmie till he wants it."

Anne looked at Jonathan. "It was in the house. How do you suppose he got it?"

David gave her a big smile. "I went in your house through the cellar. Jimmie and I do it lots of times."

From inside David's house came Peg Nevin's shrill voice, "David!"

"I'm out here, Mom," David called back.

PEG CAME to the window. "You have to come in now." Then she saw Anne and Jonathan. "Oh, hello. I didn't know you were home. I had to come away right after Jimmie's

service. The girl who was staying with the children had to leave by one-thirty. *She would.* Now I'll have the children underfoot all afternoon, and I'm having my bridge club." She stopped suddenly and blushed. "I hope you know I care about Jimmie. I wouldn't have club today, only it's my turn, and I only have a few more months to look good in dresses." She drew her mouth down in a grimace, and a frown edged her pretty discontented face. "I swore when Sally was born she would be the last—I guess you think I'm perfectly awful—"

"You are." A smile touched Anne's lips. Peg had grumbled this same way before Sally was born.

Peg gave a short laugh, but the frown stayed. "Sally and George both have colds. I think they're running temperatures, and I still have sandwiches to make. Would you mind coming in and taking a look at them, Anne? And bring David with you. He's beginning to snifle. I don't want him to get too much wind."

Jonathan put a restraining hand on Anne's arm. "Let Peg manage her brood alone once," he said in a low voice. "It will do her good."

"She's such a kid," Anne whispered back.

"Kid!" Jonathan muttered. "She's older than you. She's always dodging responsibilities. She pushes her work off on somebody else whenever she can."

"I'll only be a minute."

"You aren't up to it—not after what you've been through."

"Sure I am."

"Shall I wait for you?" he said.

She kissed him. He looked so worried. "No, not unless you hate going into the house alone. It will be nice to have you there to open the door for me."

He pressed her hand. She watched him walk slowly across the grass. His shoulders drooped, and his hands dangled at his sides as though moving his body were an effort.

DAVID got off the tricycle, and it stood abandoned and alone for lack of a rider.

As they went toward the kitchen, he put his small hand in hers. "Do you like me?"

"Very much, David." She felt his small fingers so like Jimmie's tighten around hers.

"I've got sore throat," he said. "Mom says I'm just saying *that* because Sally and George are sick." He glanced up at her and the smile on his face became a cupid's bow. His dark, clipped curls gleamed in the sun, but it was Jimmie's face that she saw—two inquisitive brown eyes probing the mysteries of earth and heaven.

Peg opened the back door for them. "Don't get dirty, David. I just got him cleaned up before you came home. Get yourself a book and sit in your blue rocker."

"I want to stay with Mrs. Bishop."

"David, do as I tell you."

Peg had everything tidy. Ordinary days the place was cluttered and the children had the run of the house. But today, because there was going to be company, it was too neat, and the household was under the strain of Peg's restrictions.

The sound of Sally's crying came from the living room. David walked along with Anne, holding tightly to her hand, in spite of Peg's command to sit in the blue rocker.

Sally was lying on the floor with a doll and teddy bear unnoticed beside her. Anne picked her up and kissed the hot, flushed cheek. She stopped crying. "She's got a fever, Peg."

"Wouldn't you know? And George has, too. You wait, when he wakes up he'll raise the roof—and me with seven women coming to play bridge."

"Couldn't you call the party off?"

"How could I? The women are due here in half an hour."

"When they come, say the children are sick, and let them all go home again. They won't mind."

"I couldn't do that."

No, Anne thought, remembering Peg's tireless pursuit of pleasure. Being the kind of person you are I suppose you couldn't. "The baby needs a doctor."

"I'll call Aunt Charlotte and see if it's all right for Uncle Dick to come and take them out to her for the afternoon. She's better with kids than most doctors. Anyway, it's hard to get doctors now, the hospitals are so overcrowded in this town."

"I hope you know what you're doing," Anne said.

"It will be all right. Dave can bring them home tonight after he comes from work. They will be fine with Aunt Charlotte." She sighed and added with a twinkle in her eye, "Children are such nuisances—always getting off schedule and upsetting plans."

"Don't say it, Peg; not even in jest."

"I'm sorry, Anne. But when the children go to school, that's when I'm really going to enjoy life." Peg walked toward the telephone, her high heels clicking.

IT CROSSED Anne's mind that she could take the children. But would it be fair to Jonathan? She knew what his reaction would be if she had them all afternoon while Peg played bridge.

Peg was coming back. Her high heels clicked in triumph, and Anne knew before a word was said that Aunt Charlotte was going to take the children.

"Uncle Dick will be by for them in ten minutes. Would you mind holding Sally that long? I have to pack a bag with

Loss

*The night is chill:
I stand alone in sore distress
Within a cluttered room, all gay
With toys and trinkets to delight
A little boy.*

*A bitter ghost
Waves icy fingers at my heart
For no sweet, curl-betumbled head
Is bent in childish prayer
Tonight.*

*Tonight, there's just
A loneliness and depthless pain—
Bewildered grief within that room.
My empty arms echo the cry
Of my numb heart.*

*But kneeling there,
I find in humble prayer what tears,
However deep, could not avail—
Submission to the will
Of God.*

—Louise Wrigley

training pants and things. And I still have those sandwiches to make."

"I don't want to go to Aunt Charlotte's," David said.

"Who said you were going?" Peg was on her way to the children's bedroom. "You aren't sick, and you're clean. You're going to stay home and recite *Little Boy Blue* for the ladies." She disappeared into the bedroom. In a few minutes she came out carrying a bag.

Sally had gone to sleep again in Anne's arms, and David was sitting at Anne's knee showing her a picture book when Peg came out of the bedroom.

"I'm sicker than Sally and George," David told his mother. "I'm going home with Mrs. Bishop when she goes."

"You are not." Peg put the bag down. "I don't know what you do to children, Anne, but you put a spell on them." She disappeared into the kitchen.

Anne felt Sally's fevered breath on her hand. Peg had such beautiful children, but the only time she seemed to really enjoy them was when she stood them up for her friends to admire, the way little girls displayed dolls. Other times she felt tied down, burdened by the endless cooking and work required to keep babies healthy and happy. She couldn't seem to see that a child was the most fascinating—

"Please look at the picture book, Mrs. Bishop. Don't you want to know what happens to the little gray squirrel?"

"Yes. Read about the squirrel, dear." Her eyes fastened themselves on the book. Peg's children weren't exactly neglected. It was more a shifting them from her shoulders to the shoulders of somebody else, the way she did her washing and ironing.

Uncle Dick was in the kitchen. Anne could hear Peg giving him instructions. "We'd better make a bed for George in the back seat of your car, and one for Sally in front with you. I'll give you blankets and pillows. You don't mind fixing the bed for me, do you, Uncle Dick? I'll carry George out when you are ready. Nearly everybody in town has colds. It's been such miserable spring weather—one day hot and the next cold."

When Uncle Dick came back from making the car seats into beds, Peg came through the living room on her way to pick up George. "We're ready to go," she said.

Anne walked along beside her to the car, carrying little Sally. Behind them, David and Uncle Dick carried the bag between them. George was still asleep. He wasn't acting normal for a three-year-old. She reached out and touched his hand, and her breath came sharply. This was no common cold, this fever burning him.

Anne tucked little Sally into the seat bed Uncle Dick had made for her. "If you don't need me, I'll go home, Peg. Jonathan—"

"Sure, I understand. It's too bad you don't play bridge. A little fun might—"

"Oh, I couldn't—"

"Of course, you couldn't." Peg's voice was full of sympathy.

ANNE dragged her feet toward her house. What did women without children do? How did they spend their time? If Peg had lost a child, she would still have three, and she could have other children.

Jonathan opened the door for her. "Did Peg solve her problems?"

She nodded and moved past him, her footsteps carrying her toward Jimmie's room.

"I wouldn't go in there," Jonathan said gently. He followed along behind her. "Something has happened. You aren't going to like it."

She stood in Jimmie's bedroom doorway where she had stood a thousand times before. It was a lovely room with animal

murals on the walls and small child's furniture that Jimmie had loved. At first she thought the room seemed different because Jimmie was out of it, because he would never be coming back. And then she noticed that somebody had removed all the toys and books from the shelves that Jonathan had built for him—low shelves that he could reach, along the four walls. The closet door was open. The closet was empty! All Jimmie's clothes were gone!

She opened her mouth at the sight of the emptiness, but no sound came. She didn't move. Her body felt numb, and she knew she was going to have a chill.

"Your sister—" Jonathan began.

Anne straightened suddenly and found her voice. "Why should Phyllis do such a thing to us? She loves us." All at once she was angry—angry at Phyllis for daring to carry off Jimmie's things—angry at Jonathan for letting her do it.

He pulled her gently toward Jimmie's bed and made her sit down, then he sat down beside her. "I want you to listen to me, Anne, until I am through. Phyllis got the things while we were at the Talbot's."

"She'll have to bring them all back—tonight. If you knew she was going to do this to us, why did you let her?"

"I didn't know she was going to do it. She told me about it on the telephone while you were at Peg's. She wanted to talk to you."

His voice had an odd sound, and her eyes flew to his face. It looked strained and peculiar.

"Phyllis isn't a woman given to fancies," Jonathan said. "We've always admired her intelligence and sound thinking. She isn't the kind to imagine a supernatural experience."

"What are you trying to say?"

"While we were in the chapel and Brother Winters was preaching the funeral service, she said she had an open vision of Jimmie's room, and saw herself removing all his clothes and personal things, books, and toys. That's why Phyllis didn't go with us to Grace's and Jack's. She said she felt such a rage to fulfill the vision that she could hardly wait until the service was over. She made four trips with her car, bringing the things out through the cellar, the way David got the trike."

Anne stood up breathing hard. Her face was white and stricken. "The vision Phyllis had doesn't make sense. I want Jimmie's things. I don't want anyone, but us, saying what is to be done with them."

"Maybe—" Jonathan said gently, "it may be—after a few days—we'll find it will be easier to adjust ourselves to our loss—if his things are not here to remind us."

"Give me the keys to the car, Jonathan. I'm going to go and bring everything back."

He shook his head. "I can't let you do that."

"God hates us." Anne spoke through stiff lips. Then she threw herself on the bed, shaking with sobs. It was the first time she had been able to cry since Jimmie's death.

ALONG TIME afterward she went into the bathroom to bathe her swollen eyes. When she came out again, Jonathan was standing outside the door. She knew he was waiting just in case she needed him, and she knew she ought to say something gentle to him, but no words came. The house seemed too empty, as if everything she cared about was gone. He smiled at her as she went past him, and she thought, maybe he could eat something. He's eaten only a little since— She started for the kitchen, and he followed along.

As they passed through the dining room, on the floor in front of her she saw one of Jimmie's books—*The Little Engine That Could*. Phyllis had dropped it out of Jimmie's things, or maybe David had carried it this far when he came to get the trike. She stooped and picked it up. Jimmie had loved

the story of the red and blue and yellow train that carried toys to children who lived on the other side of the mountain. Slowly she opened the book. Jonathan stood behind her, looking over her shoulder. She turned the pages one at a time, and her mind saw Jimmie's hands moving from page to page—Jimmie's brown eyes scanning the pictures. Her ears seemed to hear his gay laughter that always came during each reading, even when he had heard the story so often that he knew it by heart. When they came to the last page, Anne was smiling. She glanced at Jonathan. He was smiling, too.

"Anne, that's the story I read him last Monday night. He made me read it four times before he changed to *The Rooster, the Mouse, and the Little Red Hen*.

He looked at the book again, reading parts of it aloud while she took green vegetables out of the ice box for a salad, and sliced cold cuts of beef for sandwiches. He read it the way Jimmie had liked it best, with plenty of dramatic expression. She said parts of it with him, from memory, while she put food on the table. They chuckled over sentences that had always made Jimmie laugh. When they sat down at the table, the sight of the food made them suddenly hungry.

He helped her wash the dishes. "I feel good," he said. "Maybe we could take a little walk down past the church."

"No, Jonathan—not the church." The moment of peace they had captured was gone. The weight that had slipped from her shoulders for a little while had come back again. She had lost her faith. "I don't know when I will go to church again," she said. She expected him to scold her, or at least try to convince her that she was wrong, but he only smiled. "How about a walk through Washington Park?"

"I think I would like to do that."

THEY WENT to get their coats. As they were going down the porch steps, they saw Peg running toward them across the lawn. When she saw them she began gesticulating wildly and calling incoherently. She was crying, and when they hurried to meet her, she caught Anne's arms. "I have to go to Aunt Charlotte's. Pray, Anne. Pray hard."

Peg looked as if she was going to fall in a frightened heap, and Jonathan reached to support her. "What is it? What's happened?"

"I don't know." Peg's voice was growing hysterical. "Aunt Charlotte said I must hurry. And I'm not to bring David. Will you keep him for me, Anne—till Dave comes home, I mean?"

"Of course I will."

"I knew you would. Thanks. Thanks a lot." She turned to run.

"Wait!" Jonathan caught her shoulders. "I'll drive you over."

"I've ordered a taxi. That's my car now, stopping in front of the house."

"Let us know if we can help," Jonathan called after her.

"I will." She was halfway across the lawn, running fast.

"I'll take good care of David," Anne shouted after her.

"He's in the house eating ice cream." Peg was disappearing into the taxi.

"I've never seen Peg in such a state before," Jonathan said as they stood watching the taxi drive off. "Do you think I should drive over to her Aunt Charlotte's and find out what it's all about?"

Anne shook her head. "She'll telephone us if she needs us. I'm going to get David."

Jonathan turned back to the house, and Anne moved across the lawn. Peg said pray. She lifted her face to the clouds.

I can't pray. Her heart was heavy with bitterness, and she began to run toward David's house, stretching her empty arms out in front of her. If there was a God, he didn't hear, or if he heard, he didn't care. She opened the back door and flung herself into the kitchen. She was lost. It was like being alone in the woods in the dark, without a light to guide her.

DAVID was at the kitchen table with four empty ice cream dishes beside him. The fifth dish had melted ice cream in it, which he stirred lazily with a spoon, while he rested his head in his other hand. He looked heavy-eyed and sleepy.

The four empty dishes made Anne gasp. "David, did you eat all that ice cream by yourself?"

David shook his head.

"Where is it then?"

"Peter took it home in his hat." David's voice sounded thick and fuzzy.

"We don't even have a neighbor named Peter." She looked in the ice box, thinking that perhaps Peg or someone had put the ice cream back into one of the trays, but all she found was an unopened quart. There was no sign of anymore anywhere.

"My throat hurts," David said.

"You mean your stomach." Anne took the empty dishes to the sink and began washing them.

David's chin trembled, then he put his head down on the table and began to cry.

Anne went to him and gathered him in her arms. What was Peg thinking of to leave so much ice cream where he could get it? "Come on, honey, we're going to my house."

"My legs are heavy."

"I'll push you over on Jimmie's trike."

"No," he said.

"Do you want to ride piggy back? Jimmie used to love that."

"No."

She went to the telephone and called Jonathan. "You'll have to come and carry him over. I think he's going to be sick. He ate four dishes of ice cream."

Jonathan whistled, and muttered something under his breath that Anne couldn't make out. Then he hung up.

WHEN Jonathan came to carry David, Anne pushed the red tricycle home.

David was sick, there was no doubt about it. He whined and moved restlessly from room to room. Anne gave him some medicine, and tried to interest him in the trike and *The Little Engine That Could*, but he wanted Jimmie's toy automobiles or the electric train or the airplane—innumerable things which he looked for on Jimmie's empty shelves.

"Jonathan," Anne finally burst out, "what do you make of Phyllis and her heavenly vision now?"

"I'll go and get some of David's toys," Jonathan volunteered.

"I don't want my toys, I want Jimmie's."

"He's spoiled, Anne. Let him alone, he'll amuse himself," Jonathan said.

But he didn't. At six-thirty when Dave phoned to say he was at Aunt Charlotte's with Peg, and would they please keep David all night, David had Anne half crazy.

"Did you find out about George and Sally?" she asked when Jonathan came away from the telephone.

"They've had Doctor Green."

"But didn't he say what was the matter?"

"No, I asked, but Dave seemed worried and in a hurry to



hang up."

Anne put David to bed early. He was hot and feverish. "Maybe we ought to have Doctor Green ourselves," she said once to Jonathan.

"He'll be all right. Kids always get upset when they overeat."

It was a long time before David could go to sleep. He asked for Jimmie's fuzzy rabbit, and when she said she didn't have it, he said Felix the cat would do. He cried when she said they were both gone. She sat on the edge of the bed, holding his hand and singing him a dozen different songs, and all the time she did it, her heart was heavy against Phyllis for taking Jimmie's things away.

IT MUST have been after midnight, because she and Jonathan had been in bed quite a while. She knew by Jonathan's breathing that he had gone to sleep, but she had been lying awake, thinking about Jimmie and crying. Suddenly she heard a wild call coming from Jimmie's room. Habit sent her feet flying. David lay choking and gasping for breath. His face was a scarlet red color, and when she lifted him to a sitting position, he began to cough and spit up phlegm and cry. She touched his flesh and drew her hands away from the burning heat. She was thoroughly alarmed now and began calling for Jonathan. Whatever it was that Sally and George had, David had it, too.

Jonathan came, yawning and running his fingers through his hair, but when he saw David the sleep left his eyes. He snapped to attention. "I'll call Doctor Green."

David tried to speak, and Anne knew that his throat was too sore to frame the words. A mucous was running from his mouth, and Anne brought absorbent tissues. This was not a sickness caused from eating too much ice cream.

Anne could hear Jonathan coming back. His feet moved swiftly along the hall. He came to the bed. "Doctor Green isn't home." His hand reached out and touched David's hot cheek. "How are you, fellow?"

Anne's face was white. "What are we going to do?"

"I left word. Mrs. Green said she would find him or send another doctor. I'm going after Elder Winters—"

"You'd better call Peg." Anne could hear him pulling himself into his clothes.

"I'll bring her back with me." In a moment he was gone, and Anne was alone with David.

She coaxed him to lie down, went to get a sack to hold the tissues as he used them, then she sat on the edge of the bed to watch him. The minutes ticked

slowly by. All afternoon David had been telling them that he was sick, but they had not listened or even bothered to examine him or take his temperature. They had thought he was only trying to get attention for himself. She remembered the empty ice cream dishes. Probably he hadn't eaten any at all. She hadn't seen him eat any. Maybe Peg had given it to someone, or some boy may have taken it as David said. She thought of the way he had sat with his head in his hand, lazily stirring melted ice cream in his dish with his slowly moving spoon.

SUDDENLY, without any warning, David threw his head back, flexed his arms at the elbows and at the wrists, clenched his hands over enclosed thumbs, and extended his legs. His spine began to twist. His head retracted, his face contorted, his eyes squinted and turned upward, and his face became a dusky, livid hue. Anne sprang forward. It was all that she could do to hold him on the bed. "He's dying." She spoke the words between tight lips, and her frightened heart pounded in her throat. She looked around wildly, feeling the emptiness of the silent house. Then her eyes came to rest helplessly on David's moving form. An involuntary cry framed itself in her throat and moved out, echoing through the quiet room. "Please God—let—him live! You have the power—let him live!"

A noise came through David's lips like a call, then as quickly as the convulsion came it was gone. David lay motionless, his face still and pale.

Anne dropped to her knees, weeping gratefully. She had prayed! She thought she had lost her faith—now she knew that God was a part of her very being. She had reached and found a power greater than herself.

She touched David's hand. The fever was burning him still, but now she was no longer afraid. David's fingers closed over hers. He smiled. She sat in deep thought, her soul quickened by the holy spirit that enveloped her. She felt her doubts dissolving. God had answered her, she could trust her past and her future to him now.

For a long time she sat beside David, holding his hand, then she heard Peg's high heels running along the hall. Jonathan and Brother Winters and Peg had come.

When they came into the room, Anne had never seen such a subdued and quiet Peg.

"How is he?" Peg's eyes seemed too big for her face.

"He's going to be fine," Anne said.

Peg was on her knees beside the bed. "Somehow—I knew—he was going—to be all right. All of them are—getting better. I thought at first that George—"

LETTERS

Letters From the Isolated

To the Saints in Zion

It is with happiness and a thankful heart that I write to you these few lines and in the name of the Hannover congregation express gratitude for all the nice packages we have received. The war is now over, but still food is hard to get. You have helped to make our burdens lighter by giving us the things we stand in need of so very much. But what can we do for you? We can only pray for you each day; that is our gift from us to you. We hope that the hour will soon come when we can meet with you in Zion. God be with you until then.

Pastor Franz Beil.

Lenbechplatz No. 7
Hannover 20, Germany
English Zone

We'd like to have the nonresident pastor visit us occasionally, but we can understand that it would be a tremendous task for him to see all isolated members. Perhaps a letter to each small group would be the next most encouraging thing; it could be passed from family to family, so that each isolated member would receive the message.

Reunion has proved a highlight in my life. Between reunions, I attend the Baptist Church. I feel it is better to go there on Sunday mornings than to just stay at home. My children are benefiting from the Bible studies in church school; the knowledge they receive can easily be applied to their own religion. Church attendance also gives them a chance to associate with better playmates than they would probably know if they didn't go. When my eight-year-old decided she wanted

She looked up at Anne, smiling through her tears. "Do you know how I've held myself together while I've been so scared? I've kept thinking—Anne is praying. I knew you had enough faith for both of us. It's scarlet fever."

Anne's eyes sought Jonathan's. She knew he was thinking of Phyllis. Once when she was a little girl she had had scarlet fever. Afterward everything in the room had been washed and sunned to kill the germs. And some of her things had been burned. God in his own way had prepared Jimmie's room for David's illness. And Jimmie's things were safe.

to be baptized during a revival meeting, I told her she should ask God about it. After praying for several days, she said she would wait. Then at reunion, she was baptized into the Reorganized Church. The following year, my husband joined, and then my son. Now we are all members and strong believers in the Latter Day gospel. We hope, of course, that we may some day have a church of our faith in Ft. Pierce. In fact, we have already started a building fund, although there are only six of us in this community. We shall appreciate hearing from other small groups. If anyone has suggestions on how we can build up our organization, we'll be happy to receive them.

Mrs. W. A. Stokes.

Box 783
Ft. Pierce, Florida

The few Saints remaining in Wagner Branch have been ministered to by various members of the priesthood from Sioux City, who come once each month for an all-day service. A great effort was made to spread the gospel in this community early in the century, but the result was not what was hoped for. I have been rather an isolated member since 1893, and I am still anxious for the work to succeed. If there are any who would be willing to hold services here, my home is open for that purpose. God has blessed me many times, and I want to help his cause in any way that I can.

MRS. E. S. SELL.

Route 1, Box 2
Springfield, South Dakota

I am not isolated now, but I was so recently that I can't forget it. Truly, such members know very little about nonresident pastors or reunions.

I think it is fine to participate in other churches—as long as one does not absorb their doctrines. Sometimes it is possible to subtly present the gospel message to those about you, although they are of another faith.

Our pastor used to teach at the Union church school in his community. Scenes have changed, and a member of the class is now my mother-in-law. The fairness, sincerity, tact, and enthusiasm of Brother R. fashioned an unforgettable picture of Latter Day Saintism.

My grandparents took their children to a popular church and then told them the differences in beliefs at home. Very often the minister was invited to dinner and learned with the children. My aunt took her family to her husband's church. For several years, she taught a church school class and recently three asked for baptism—in the Reorganized Church.

Participate in the activities of other

churches, but work for the truth. Perhaps some day the children in your class will ask for baptism, too.

MRS. COLLEEN LEONARD.

Lenorah, Texas

Member for Seventy-one Years

I have been isolated since 1900 when we moved to Oklahoma. My husband died three years ago, and I am all alone as far as the church is concerned. I am ninety years old and have been a member of the Reorganized Church for seventy-one years. I shall be glad to get letters from any of the Saints who care to write.

MRS. SARAH SCOTT.

To the Saints in Southern California

Garland Tickemyer, pastor of Central Church in Los Angeles, is now conducting a series of cottage meetings in our home. We hope with this beginning to interest our neighbors in the work. If there are Saints in San Fernando Valley, Reseda, Canoga Park, or Van Nuys, who would be interested in such meetings, we suggest they contact us. We are hoping to be able to establish a mission in this locality.

Will others of the faith support us with their prayers?

MRS. HAROLD G. SLAGHT.

19725 Arminia Street
Canoga Park, California

Looking to Zion

We are all looking forward to the redemption of Zion, but few of us are doing anything about it. We have not learned to love our neighbors as ourselves, and we do not love God with all our heart, might, mind, and strength. Until we are willing to share our food, clothes, and other worldly goods with those in need, we cannot hope to have a world at peace.

I want to do all that is in my power to speed the day when there will be no war and the nations will come to Zion to learn of her ways. Pray for me that I may have the wisdom to rear my children in a manner acceptable to Christ. My prayers are ever for the Saints.

MRS. J. H. THOMAS.

Route 3
Lamoni, Iowa

A Letter From Holland

I have been regularly receiving the *Saints' Herald* for a long time. As I didn't order it myself, I know that someone must have done so for me. I am very thankful for this kindly deed. Since I am not able to attend church very often, the *Herald* means still more to me.

At the moment, I am on night duty in our hospital and reading the book by Inez Smith Davis, *The Story of the Church*. I am grateful that I am a member of this church. I know that my Redeemer lives, and my desire is to serve him always. Whatever happens, nobody or no power in the world can take our Father from us.

My sincere prayer is that God will guide his children wherever they are and help them to build his kingdom on earth.

TANSJE VELSHUN.

Rioun Street 17
Groningen, Holland

Request for Testimonies

Two years ago, while confined to my bed and unable to walk, I started making a notebook of letters and testimonies which had appeared in the *Herald*. I was helped so much by these good thoughts, that I decided to make a collection of as many such testimonies as I could obtain.

At the 1946 and '47 General Conferences, I told my plan to many of the Saints who visited the Descendants Pioneer Booth and asked them to contribute to the collection. Some have responded, but others have not. I am directing this appeal to those who have had rich experiences in the church. Only when they are shared can they be of value to others. I would especially appreciate hearing from missionaries.

DAISY BOWEN BROWN.

Lee's Summit, Missouri

Grateful for Prayers

Some time ago prayers were requested for me in the *Herald*. I have tried since to acknowledge all the letters and cards which were sent to me, but I have been unable to, so I am taking this means of expressing my gratitude. My health has greatly improved, and I know that the prayers of my friends have helped.

Frances Bramhall.

State Tuberculosis Hospital
Salem, Oregon

Note of Thanks

I wish to thank each and every one who prayed for me during my recent illness and operation. My health has been restored, and I believe the prayers of my friends have been largely responsible for my recovery. I am truly grateful to all who remembered me.

MRS. OTIS J. STEPHENS.

Box 1111
Seminole, Oklahoma

At Home on the Campus

An introduction to Graceland's summer crew

It's a good life on the summer crew—good, that is, if you consider a table creaking under the weight of the Midwest's choice food and the fellowship of men in overalls and girls in print dresses worth more than the money you could earn in some unionized factory or large city office. Let me tell you about it.

We rise at six—with exception, of course, to those outstandingly ambitious people who get up at five to do battle on the tennis courts, and those late sleepers who can't get their eyes open a minute before six-thirty. Breakfast is served at seven—fruit, cereal, bacon and eggs, Aunt Jemima pancakes, and milk fresh from the college farm. A lot of work goes on behind the scenes to make possible the fine meals that are served. Each day, some girl vows she will start watching her figure and some fellow swears off third helpings, only to break their resolutions at the next meal. Then there are birthdays and other events calling for special fare; these are usually observed with fried chicken and banana splits.

But there's work to be done, too.

At seven-thirty, the office personnel heads for the Administration Building, and the "ground" workers go to their designated projects. It is quiet in summer along the sidewalks which, throughout the rest of the year, send up the echo of a thousand hurrying feet. There is no din of voices in the air—just the lazy chirp of a cricket or the staccato buzz of a grasshopper headed for the field.

Inside the building it is warm, stuffy—in need of ventilation. From the business office comes the mechanical click of typewriters and adding machines. The registrar's desk is camouflaged with catalogs and transcripts—prelude to the 1947-48 school year. Across the hall is a public relations worker, and to the right is the dean's office. The promotion department is a busy place, too. Arrangements must be made for the hundreds of students who plan to attend Graceland this fall.

Briggs Hall is subdued by the summer heat. Abe Lincoln keeps his post without the usual decorations—no hats, no scarves, no textbooks. In the library, a stack of books awaits

By ALICE FOLKES

inventory, and a girl works by herself on the far side of the room.

Outside, the grounds are being prepared for action—this year will feature a new tennis court. There are other projects, too—a new classroom building, new offices, a liberal paint job on the old buildings, and new lights.

Summer crew spells more than working and eating, however. There's an atmosphere of friendliness that is seldom found elsewhere. A two-day vacation for any member of the crew means a farewell party and a grand welcome home. If a girl gets married, she is "showered" with ceremony, and all hands are on deck for the wedding. If a prospective father is pacing the floor, the crew paces with him. Even "T," the office boy, finds a place in everyone's heart, although he is notorious for fishing mice out of wastebaskets and freeing them to roam the campus. "T" has also contributed numerous snakes, toads, and baby turtles to the fountain.

Evenings are always looked forward to. On Wednesday nights, there is fellowship service. On Thursdays, swimming at Leon and a cool trip home on a blanket in the back of the college truck. Friday is skate night in the college gym, and it's an excellent chance for beginners to learn "among friends." One summer session is ample time to make a steady skater of anybody who wants to learn.

Independence Day will be among the unforgettables. Crew members joined with the Lamoniites to stage an old-fashioned Fourth of July celebration, complete with parade and fireworks. The all-purpose truck became a float for the occasion, with various representatives of the crew riding in glory before a crowd of ad-

www.LatterDayTruth.org



Representatives of the crew of '47. Left to right, they are (front row) Ruth Fern Sandage, Ronald Manuel, Granville Thompson, Jack Jones, and Doris Miller, (back row) Merle North, Marian Barritt, Doris Conklin, Almata Sandage Deller, Lily Carr, and the author, Alice Folkes.

Youth and the Prayer Service

Young people and their relationship to the church have always been regarded as somewhat of a problem, especially in the matter of prayer services.

Unfortunately, many young people overlook the privilege of going in prayer to a personal God, a hearing God, a moving God, who is vitally interested in them and their well-being. Too often, he is regarded as a monarch who sits with folded arms, oblivious to any problems, pains, or heartaches of his subjects. But, as President Edwards has said, God doesn't force himself into our lives. It is up to us to take the initiative, and prayer is the avenue of approach we must use to establish contact.

ming spectators. Then there was reunion with its hundreds of worshipers climbing the hill daily to attend meetings in the tent. It was good to hear the drone of voices and the shouts of children making the most of a chance to play before settling down to another year of school. The quietness that followed was like the day after commencement; a sort of nostalgia sweeps over you as you wave good-bye to the last car rolling down the hill in a cloud of dust.

The best thing of all about this summer at Graceland has been the association with people who share a common goal. Although business is transacted in much the same way as at any other college, it is common to hear a review of the high lights of last Wednesday's fellowship or such questions as, "Have you heard from Brother C. lately?" or "Is that this week's *Herald*?" while bits of a Latter Day Saint hymn drift in the window from the workers outside.

Soon the sidewalks will be crowded again, and we'll be caught up in the whirl of college routine, but through it all, we'll keep a shining memory of the many happy hours summer brought.

Christ was weary like the disciples on the night they slept while he prayed, yet he knew that his Father would help him. This the disciples failed to realize, just as we fail to realize that we can be helped by appealing for divine assistance. Huge amounts of money are spent every day for legal advice; without money, that council is not available. God has no office hours. He keeps the light burning incessantly and, although he asks a price, it is one we can all pay. He asks only our love and service.

Christ told his followers to go to their closets and pray. The importance of silent prayer is not to be minimized, but we are also admonished to assemble in the house of the Lord, to minister to others as well as to receive strength ourselves. This opportunity is offered to laymen and priesthood alike.

Seeing the deceit and hypocrisy in the hearts of the Pharisees and Sadducees, Christ told his followers, "Thy Father who seeth in secret, himself shall reward thee openly." This statement by the Master does not discount the value of prayer service, however. In the vicissitudes of life, many falter and lose faith. They yearn for God, they want him, but they seemingly cannot come as near to him as they desire. God, understanding this human tendency, has said, "Strengthen ye the weak hands, and confirm the feeble knees." Prayer service offers us this opportunity. Perhaps the man or woman sitting beside you is looking for someone who can re-establish his faith. God intends that we share our gifts; if one of his children is without, we must give wholeheartedly of ours.

By LARRY HAWK

Young people invariably will support their own services in preference to general prayer services. They not only attend—they participate. Some of the most sincere prayers and testimonies originate in youth fellowships. Unfortunately, many young

Here Is the Writer . . .



Larry Hawk was born, reared, and educated in Clinton, Iowa. He attended the Methodist Church until he was twelve, where, he says, "I rang the bell and did other janitorial duties." He became a member of the Reorganized church in 1931. During the war, he served in the Eighth Air Force, one year in the States and two years in England. He is at home again now in Clinton.

people feel they have no place in a mixed-age group. If they do attend, they seldom contribute. More often they stay at home.

Certainly, all phases of work and worship must dovetail in this kingdom-building program. Youth and age must recognize their dependency upon each other and learn to worship together. Perhaps the key to successful prayer service is sincerity. Young people are not inspired by long and repetitious supplications for deliverance or a series of memoirs, recited complacently week after week. Every word must be vital and meaningful.

A pillar in the church of tomorrow may be maneuvered into place more quickly through the conscientious contribution you make in the church of today.



Dads Are Parents, Too

(Continued from page 6.)

like to greet them. I feel I never quite know a student until I meet the parents. Usually, when parents visit college, students introduce them to me. I know that this may be a turn-around of technical etiquette, but I always look to the spirit rather than to the form. Sometimes the dad is not at home in the academic situation. Often the student is not practiced in the art of introductions. All this is secondary. I shall always get a thrill when a youth says proudly and happily, "This is my Dad!" When the tone of voice reveals that son or daughter and father are glad to be together, have something in common, and then sit side by side as we gather for worship, there is a thrill that warms my heart. Somewhere in that family circle, parent and child have planned together this going away to college, this life together in the Church of Jesus Christ, this social communication that prompts the visit. The name becomes secondary. It is the title that matters—the title "Dad." On these times I find myself resolving to be a parent so that my own son and daughter will be able to consider me a companion and gladly say, "This is my Dad."

Married Sixty Years

Mr. and Mrs. Harm Alles, Sr., of Rockford, Michigan, celebrated their sixtieth wedding anniversary on Sunday, August 24, at the home of their daughter, Mrs. Florence Schultz, in Rockford. They were married on August 26, 1887, at Grand Rapids, where they resided for five years before moving to a farm at Little Pine Island Lake. Twelve years later they made their home in Cannon Township, moving from there to Rockford, where they have lived the past twenty-five years. Both Mr. and Mrs. Alles (the former Wilhelmina Vos) are natives of the Netherlands. They have two sons, Jacob of Howard City and Adrian of Rockford; two daughters, Mrs. Florence Schultz and Mrs. Anna Christiansen of Greenville; fourteen grandchildren, and seven great-grandchildren.

BULLETIN BOARD

Eastern Michigan District Conference

The Eastern Michigan District Conference will be held September 27 and 28 at McGregor, Michigan. Apostle E. J. Gleazer is to be in charge. Theme of the conference is "Let us go on unto perfection."

Services will be as follows: classwork, 2:30 to 4:30 p.m., Saturday, preaching at 8; prayer service, 9:30 a.m., Sunday; preaching at 11; business meeting, 2 p.m.; women's meeting at 4; and preaching at 7:30. Potluck meals will be served on Sunday.

JAMES C. PHILLIPS,
District President.

Southern Indiana District Conference

The Southern Indiana District Conference will be held at the church in Louisville, Kentucky, on September 20 and 21. Seventy Allen J. Breckenridge is to be in attendance.

CHESTER METCALF,
District President.

Names of Missouri University Alumni Wanted

All University of Missouri alumni are requested to send their names and addresses to Lawrence F. Good, 1405 Windsor, Columbia, Missouri.

Change of Address

R. M. Russell
1710 South Twenty-fourth Street
St. Joseph, Missouri

REQUESTS FOR PRAYERS

Mrs. Daisy Erickson, Box 56, Delislo, Saskatchewan, asks to be remembered in the prayers of the Saints.

Mrs. H. Feldmann, 509 Tecumseh Street, St. Charles, Missouri, requests prayers for her son, who has been seriously injured.

Mrs. Wetha Larson, Box 244, Strathmore, California, who is seriously ill, asks the Saints to remember her in prayer.

ENGAGEMENT

Price-Houston

Mr. and Mrs. Carl Houston of Tama, Iowa, announce the engagement of their daughter, Norma, to Fred Price of Independence, Missouri.

WEDDINGS

Ellsworth-Andrew

Gloria Helen Andrew, daughter of Mr. and Mrs. William Andrew of Independence, Missouri, and Arnold E. Ellsworth, son of Mr. and Mrs. Bernard Harold Ellsworth of Kansas City, Missouri, were married August 16 at the Stone Church. Apostle C. George Mesley performed the double-ring ceremony. Mr. and Mrs. Ellsworth are making their home in Topeka, Kansas.

Hastings-Mackey

The marriage of Mary Katherine Mackey and Clyde F. Hastings was solemnized at the Reorganized Church in Dallas, Texas, on August 24. Elder H. E. Davenport officiated. The couple will make their home in Independence, Missouri, where Mrs. Hastings is employed by the Herald Publishing House. Mr. Hastings will attend the University of Kansas City this fall.

Head-Mann

Mrs. Florence L. Mann of Eros, Louisiana, announces the marriage of her daughter, Allie Edith, to Durwood S. Head of West Monroe, Louisiana. The wedding took place August 15 at the Reorganized Church in Eros, Pastor Connie C. Fuller officiating.

Newcom-Ward

Martha Kathryn Ward, daughter of Mr. and Mrs. Francis Paul Ward, and Donald D. Newcom, son of Mr. and Mrs. Russell C. Newcom, both of Maysville, Missouri, were married August 24 at the Methodist Church in Maysville. Wayne E. Simmons, brother-in-law of the groom, performed the double-ring

ceremony. Following a honeymoon in the Ozarks, the couple will make their home in Columbia, Missouri, where both are students at the University of Missouri.

Powers-Ward

Aileen Hazel Ward, daughter of Mr. and Mrs. Harry E. Ward of San Bernardino, California, and Walter Truax Powers, son of Mr. and Mrs. Charles H. Powers of Seattle, Washington, were married August 22 in the Reorganized Church at San Bernardino. Elder George H. Wixom officiating. Both Mr. and Mrs. Powers attended Graceland College; they are making their home in Los Angeles, where Mr. Powers will continue his education.

McPeck-McKelvey

Mr. and Mrs. James K. McKelvey of Massillon, Ohio, announce the marriage of their daughter, Pauline, to Arthur W. McPeck, son of Mrs. Frances McPeck of Homeworth, Ohio. The wedding took place on June 15 at the home of the bride's parents, Elder W. C. Neville officiating. Both Mr. and Mrs. McPeck are teachers in the Massillon Public Schools.

Ross-Martin

Ruby Pearl Martin, daughter of Elder and Mrs. Clarence Martin, Sr., of Independence, Missouri, and William Ross were married at the home of the bride's parents on July 10. Elder Martin performed the ceremony. Mr. and Mrs. Ross are making their home in Independence.

Andrew-Maxwell

Nelma Maxwell, daughter of Mr. and Mrs. William Maxwell, and Virgil Andrew were married at the bride's home in Eldorado, Kansas, on May 29. The Reverend D. J. Williams of Wichita read the double-ring ceremony. Mrs. Andrew attended Graceland College.

Stoner-Crutch

Olive Crutch, daughter of Mr. and Mrs. Albert Crutch of Bryan, Ohio, and Melvin Stoner, son of Mr. and Mrs. Lester Stoner of Buchanan, Michigan, were married on July 13, Elder J. W. McKnight officiating. They are making their home in Buchanan.

Grundy-Rohlig

Mr. and Mrs. J. Rohlig of Toronto, Canada, announce the marriage of their daughter, Theresa Mary Winona, to Hudson Parker Grundy, son of Mr. and Mrs. E. P. Grundy of Sydney, Australia. The wedding took place in the Congregational Church, South Strathfield, Sydney. Elder Norman Smith, pastor of Balmain Church, was the officiating minister.

Shoemaker-Robinson

Marjorie Robinson, daughter of Oreal Robinson, and George Keith Shoemaker, son of Mr. and Mrs. George F. Shoemaker, both of Des Moines, Iowa, were married August 24 in the Reorganized Church in Des Moines. Elder Verne L. Deskin of Lamoni performed the double-ring ceremony. Both bride and groom are graduates of Graceland College; Mr. Shoemaker is also a graduate of Iowa State College. After a honeymoon in Wisconsin, they will make their home in Des Moines.

Rickabaugh-Birkby

Frances Birkby, daughter of Mr. and Mrs. Morton Birkby of Tabor, Iowa, and James Rickabaugh of Bartlett, Iowa, were married at the Reorganized Church in Tabor on July 27. Pastor Lester Hunt officiating. Mrs. Rickabaugh attended Graceland this past year. The couple will make their home near Tabor.

Gibson-Maxwell

Harriet K. Maxwell of Seattle, Washington, and Robert B. Gibson of Coeur d'Alene, Idaho, were married on July 27 in the Y. M. C. A. Chapel at Seattle. Elder Archie L. Gibson, father of the groom, performed the double-ring ceremony. The couple are making their home in Lamoni, Iowa, where Mr. Gibson is a student at Graceland College.

BIRTHS

A daughter, Ann Margaret, was born on August 18 to Mr. and Mrs. Richard R. Mesley of Lexington, Massachusetts. Mrs. Mesley is the former Mary Evelyn Thompson of Independence, Missouri.

A daughter, Polyanna LaVerne, was born, September 1, to Mr. and Mrs. Walter Hubble of Independence, Missouri. Mrs. Hubble is the former Polyanna Bolinger.

A daughter, Georgianna, was born to Mr. and Mrs. George Simmons of Independence, Missouri, on June 20. She was blessed July

6 at Gudgeon Park Church by Elders Clarence Martin, Sr., and Myron Zerr.

Lt. and Mrs. D. B. Carmichael announce the birth of a daughter, Catherine Ann, born at St. Marys of the Plains Hospital, Lubbock, Texas, on August 29.

Mr. and Mrs. Walker Trumble of Independence, Missouri, announce the birth of a daughter, Carol Ann, born August 26. Mrs. Trumble is the former Janice Bartlett.

Mr. and Mrs. Kenneth L. Buckmaster of Fort Scott, Kansas, announce the birth of a son, David Kent, born August 19.

A daughter, Sharon Gayle, was born on August 25 to Ervin and Violet Hartschen of Cheyenne, Wyoming.

Mr. and Mrs. William D. McKanna of Aledo, Illinois, announce the birth of a daughter, Mary Della, born July 14.

Mr. and Mrs. H. Edwin Mitchell of Memphis, Tennessee, announce the birth of a daughter, Peggy Nell, born June 3.

Seventy and Mrs. Tom Worth of Villa Park, Illinois, announce the birth of a son, Richard Thomas, born September 4.

A son, Lorren Lee, was born on August 22 to Mr. and Mrs. Robert Delany of St. Louis, Missouri. Mrs. Delany is the former Maurine Gordon.

A son, Stephen Duane, was born to Mr. and Mrs. Delvin Davis of Coeur d'Alene, Idaho, on May 6. Mrs. Davis is the former Marquita Hunter.

DEATHS

LINGARD.—Richard, was born December 26, 1877, in Biddulph Township, Ontario, and died at his home in St. Marys, Ontario, on November 25, 1946. He was baptized into the Reorganized Church in April, 1916, and was ordained a deacon in November, 1918. He served faithfully in that capacity until his death.

He is survived by two daughters: Mrs. Alma Moore, Sebringville, Ontario, and Mrs. Walter Smith, Niagara Falls, Ontario; two brothers; three sisters; and five grandchildren. His wife, Emma, died on December 26, 1946. Funeral services were conducted by Bishop J. C. Dent. Interment was in the St. Marys Cemetery.

LINGARD.—Emma Jane Brimacombe, widow of Richard Lingard, was born November 17, 1881, near Bothwell, Ontario, and died December 26, 1946. She had been a member of the Reorganized Church since April, 1916.

Surviving are two daughters: Mrs. Alma Moore, Sebringville, Ontario, and Mrs. Walter Smith, Niagara Falls, Ontario; a sister, Mrs. Ada Henry, and a brother, Frank, both of London, Ontario; and five grandchildren. The funeral service was conducted by Bishop J. C. Dent. Burial was in the St. Marys Cemetery.

REILLY.—Clarence, son of James and Alma Reilly, was born May 3, 1890, at St. Thomas, Ontario, and died suddenly on August 2, 1947, on his way home. He was a New York Central conductor. Since May 4, 1898, he had been a member of the Reorganized Church.

He is survived by his wife, the former Grace Baker, and his aged mother. Funeral services were held at the Sifton Funeral Home, the Reverend Roulston in charge. Burial was in St. Thomas Cemetery.

SMALL.—Harriet Jerusha, daughter of Archibald and Jane Crane Partlow, was born August 4, 1859, in Ohio, and died August 17, 1947, at St. Thomas, Ontario. On April 8, 1886, she was married to Samuel Small; four children were born to this union. On February 21, 1888, she was baptized into the Reorganized Church. A charter member of the St. Thomas Branch, she was a faithful worker throughout her life.

She leaves one daughter, Mrs. Earl Ford of the home; a son, Lyndon L. of Detroit, Michigan; and two grandchildren. Her husband and a son, Elijah, veteran of World War I, preceded her in death. The funeral was held at the church, Elders D. Clatworthy and Frank Gray officiating. Interment was in the St. Thomas Cemetery.

MARTIN.—Timothy P., was born December 9, 1874, in Warren County, Missouri, and died August 3, 1947, in the St. Joseph Hospital in St. Charles, Missouri. He was married to Eliza Creech on September 28, 1893 and was baptized into the Reorganized Church on November 6, 1910.

Surviving are his widow and three children: Roy T. of St. Louis, Missouri; Mrs. Mabel M.

Oney of Mullinsville, Kansas; and Arthur E. of Detroit, Michigan; two sisters: Mrs. P. Quick of Kansas City, Missouri, and Mrs. A. Davis of Marshall, Missouri; and six grandchildren. Services were held at the Hackmann-Baue Funeral Home, Elder F. F. O'Bryan officiating. Interment was in the Jonesburg, Missouri, cemetery.

POWELL.—Mary Jane, daughter of John and Elizabeth Morgan, was born March 4, 1873, at Sodom, Ohio. As a young girl, she moved to Bevier, Missouri, and has resided there and at Huntsville the remainder of her life. After a lingering illness, she died unexpectedly on August 26, 1947, in Macon, Missouri, at the home of her daughter. On January 7, 1897, she married John Powell, who preceded her in death on December 1, 1936. Of the four children born to this marriage, three survive, one son having died in infancy. Mrs. Powell was baptized on April 1, 1885, and was a devoted worker throughout her sixty-two years of membership.

She leaves two daughters: Mrs. Dave Salisbury of Macon, and Mrs. Paul C. Partin of Jonesboro, Arkansas; a son, Dr. John R. Powell of Champaign, Illinois; one sister, Mrs. Sarah Ann Price of Des Moines, Iowa; and six grandchildren. Funeral services were held at the Reorganized Church in Bevier, Elder V. D. Ruch officiating. Members of the Eastern Star chapter conducted a service at the close of the sermon. Interment was in the Bevier cemetery.

GARRETSON.—William Harvey, was born July 17, 1880, at California, Missouri, and died November 7, 1946, at Sheridan, Wyoming, following several months of illness. He was married to Geneva B. Tremaine on October 24, 1906; six children were born to this union. He was baptized into the Reorganized Church in April, 1924, remaining faithful to this covenant until death.

He is survived by his wife, Geneva; one daughter, Mrs. Mildred Alberta Dare; three sons: William Henry, Lawrence Raymond, and Everett Lee Sherman, all of Sheridan; two sisters: Mrs. Fannie Cloud, Topeka, Kansas; and Mrs. Alberta Palmer, Buffalo, Wyoming; three brothers: Byron of Phoenix, Arizona; Harry of Salem, Oregon; and Carl of Boise, Idaho; and three grandchildren. Two children preceded him in death; a daughter, Mrs. Bertha Mitchell, who passed away on March 29, 1943, and a son, Leonard Lloyd, who died in infancy. Funeral services were held at Champions' Drawing Room with Pastor Paul Sargent officiating. Burial was in Sheridan Municipal Cemetery.

MCCORMICK.—Lunday Lavada, daughter of Mr. and Mrs. Ezra Tremaine, was born March 6, 1881, in St. Claire County, Missouri, and died October 25, 1946, at the Sheridan Memorial Hospital, Sheridan, Wyoming. She was married to George William McCormick on December 2, 1900. She became a member of the Reorganized Church in 1914 and was always a devoted worker.

She is survived by her husband, George, of Sheridan; four sisters: Mrs. Costa Cease, West Columbia, South Carolina; Mrs. Maggie Jasper, Jefferson City, Missouri; Mrs. Mary L. Brown, San Diego, California; and Mrs. Geneva B. Garretson of Sheridan; and three brothers: Roy of St. Louis, Missouri; Selsus and Wiley of Columbia, Missouri.

Pastor Paul Sargent officiated at the funeral service. Burial was in Sheridan Municipal Cemetery.

TWOMBLY.—Bettie Williams Hopkins, was born June 7, 1861, in Atchison, Kansas, and died at Highland, Kansas, on August 25, 1947. She had been a member of the Reorganized Church since she was eight years old. Her husband, Patriarch Samuel Twombly, preceded her in death thirteen years ago.

She is survived by four daughters: Mrs. Maud Hixon of Highland; Mrs. Ida Jeschke, Troy, Kansas; Mrs. Fannie Jeschke, St. Joseph, Missouri; and Mrs. Vera Ratcliffe, Arlington, Virginia; three sons: George Hopkins of Troy; Ray and William Twombly of Sparks, Kansas; a sister, Mrs. Ida Banks of Highland; a brother, E. J. Williams of Denver, Colorado; thirty-seven grandchildren, and twenty-seven great-grandchildren. Funeral services were conducted at the Reorganized Church in Fanning. Elder O. Salisbury was in charge, assisted by Elder W. F. Bolinger. Interment was in the Troy, Kansas, cemetery.

DOZIER.—Thomas M., was born in Yell County, Arkansas, on May 10, 1870, and passed away July 18, 1947. He moved to Oklahoma in 1887, where he took up residence at Caston. On September 9, 1890, he was married to Nellie Clanton. Joining the Reorganized Church in 1905, he was an active worker until 1932 when ill health forced him to retire.

He leaves his wife, Nellie, of Okmulgee,

Oklahoma; two sons: W. O. of Okmulgee and J. H. of McAllister, Oklahoma; two daughters: Mrs. Hattie Hegwood of Dayton, Texas, and Mrs. Exie Clanton of Macomb, Oklahoma; a sister, Mrs. Martha Lewis of Pauls Valley, Oklahoma; twenty grandchildren; and eight great-grandchildren.

EVANS.—David A., son of Francis A. and Elizabeth Evans, was born October 4, 1886, at Taylorsville, Pennsylvania, and passed away August 21, 1947, in Kansas City, Missouri. He was baptized into the Reorganized Church when he was eight years old. In 1907, he was married to Lillian West; five children were born to this union. A daughter, Lillian, died in infancy.

Surviving are his wife; three sons: David G., Robert A., and Francis A.; a daughter, Margaret V. Conners; five sisters; two brothers; and five grandchildren. The funeral was held at the Freeman Parlors in Kansas City, Apostle Blair Jensen officiating. Interment was in Mound Grove Cemetery in Independence.

EBSWORTHY.—Emilie, was born December 23, 1879, in England and died April 28, 1947, in Canada. Coming to Canada in 1909, she lived in Guelph, Ontario, for eleven years and London for twenty-seven years. She had been a member of the Reorganized Church since February, 1918.

She is survived by her husband, Samuel; two sons, Archie and Percy; a daughter, Eva Mae; a sister, Alice; three brothers: William, Jack, and James; and two grandchildren. One daughter preceded her in death in England. The funeral was held in London, Ontario, Elder A. W. Sheehy and Evangelist J. E. Macgregor officiating. Interment was in Mount Pleasant Cemetery.

BUSH.—Donald Paul, son of Ernest and Mildred Bush, was born December 9, 1925, and died at his home in Doylestown, Ohio, after an illness which lasted three and a half years. A graduate of Doylestown High School, he was also a member of the Barberton, Ohio, Reorganized Church.

He is survived by his parents; three brothers: Frank of Barberton; Richard and Jack of the home; and four sisters: Helen, Doris, and Marcene of Doylestown, and Betty Ann of Barberton. Funeral services were held Saturday afternoon at the home; Elders James McConaughy and Grover Douglas officiating. Burial was in Chestnut Hill Cemetery.

MCGUIRE.—James T., of Mobile, Alabama, died July 13, 1947. He is survived by two sons: James T., Jr., and Russell McGuire; and one grandson, all of Mobile. Elder A. Orlin Crowover conducted the funeral service at the Reorganized Church in Mobile. Interment was in the Pine Crest Cemetery.

PAGE.—Mattie Mae, daughter of James Stewart and Ladonia Fitchett Stewart, was born September 15, 1893, in Wewoka, Oklahoma, and died August 4, 1947, at Greenville, Texas, following an illness of several months. She was married on October 16, 1910, to W. F. Page, who survives her. A member of the Reorganized Church, she was a devoted worker throughout her life.

Besides her husband and mother, she leaves three sons: Delmar Lee of Tonkawa, Oklahoma; Doyle and Roy of Greenville; four daughters: Mrs. Dorothy Simpson of Mesa, Arizona; Mrs. Betty Mackie of Greenville; Mrs. Gladys Jones and Mrs. Juanita Lewis of Tonkawa; a brother and sister; and nine grandchildren. Elder H. E. Davenport of Dallas, Texas, officiated at the funeral, assisted by Paul Hacker.

BRANT.—Minnie Alleen, daughter of Otto and Mary Elizabeth Baumgartel, was born April 30, 1875, at Cave Springs, Kansas, and died August 7, 1947, at Winfield, Kansas. On May 23, 1896, she married William Brant; three children were born to this marriage. One son, Ervin LaVern, preceded her in death in 1935. She was an active member of the Reorganized Church for as long as her health permitted. She also belonged to the Royal Neighbors Lodge.

She leaves her husband, a son, Earl W., and a daughter, Mrs. Nona Bellman, all of Winfield; a sister, Mrs. Cora Richardson of Howard, Kansas; a brother, Lou Baumgartel of Fall River, Kansas; four grandchildren; and one great-grandchild. Services were conducted at the Morris Funeral Home by Elder D. J. Williams.

NIEMAN.—August H., was born in 1865 and died June 4, 1947, in Columbus, Ohio. He was an elder and one of the first people to establish the work of the Reorganized Church in Columbus.

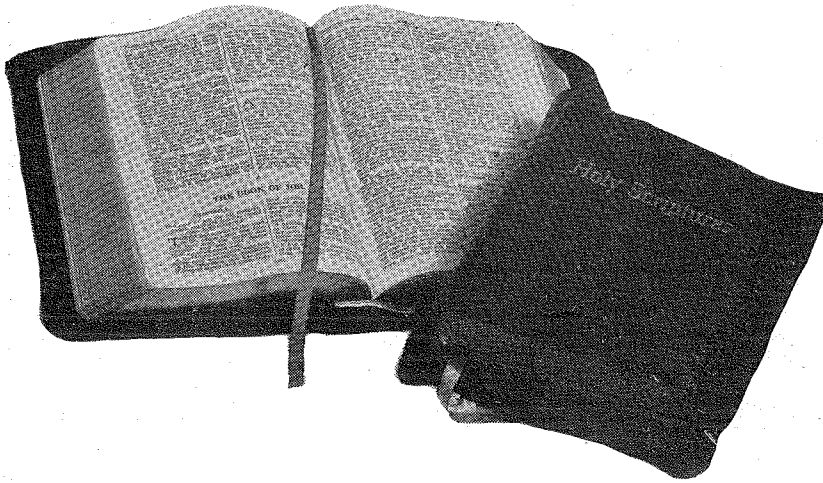
NOW IN STOCK:

Cloth Binding, **\$4.25**

Flexible leather binding,
with overlapping cover,
gold edges, **\$9.25**

With thumb index, **\$10.25**

ORDER TODAY!



Inspired Version of the Holy Bible

**Our best-selling book--
year-in and year-out!**

herald publishing house

independence, missouri
your church bookstore

www.LatterDayTruth.org



ARTHUR BEVERAGE

The Saint's Herald

VOLUME 94

SEPTEMBER 27, 1947

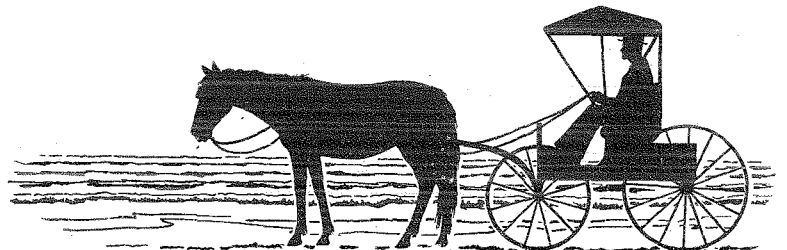
NUMBER 39

www.LatterDayTruth.org

The Country Preacher

He stands, his big, work-hardened hands
Grasping with sternness the crude pulpit,
His hands that till the soil,
That sow the seed, and guide a plow,
His hands which can be gentle for all their strength
And tender on a newborn calf;
His eyes look out upon his listeners,
His eyes which gaze across great fields of waving wheat
And tasseled corn,
Knowing them to be the bounty of the Lord.
And then he speaks,
Not flowing phrases from a poet's tongue,
Nor smoothly spoken thoughts as from a book,
Just the simple beauty
Of the gospel
Pours in a golden torrent
From his lips,
Blessed with the spirit of sincerity
And truth.
And listening souls are touched with tears—
—And light—
Because he knows,
He knows!

—Louise Wrigley



Rebirth of History

IN CELEBRATING the pioneer days and memorializing the three great trails that fanned out across the unsettled prairies toward Sante Fe, California, and Oregon, the city of Independence revived the color and drama of its historic past. In a spirit of complete friendliness and good will, descendants of the Indians and the pioneers of all races participated in the celebration. Old border tensions and animosities were forgotten, the strife and danger were left behind. In its revivals, history is ingeniously (and sometimes ingenuously) transformed to fit the modern mood of tolerance and co-operation.

Independence barred its main streets, banned automobiles in the blocks around the square, and gave the space to thousands of visiting pedestrians, and to the ox teams, the floats, and the cavalcade of horses and horsemen during the parades. Certainly it is refreshing to the nerves to be free for even so short a time from the noise, the fumes, and the strain of motor traffic. It makes one wish such occasions could occur more frequently, or that some designer of cities of the future would arrange certain streets with steps, blockades, and terraces so that motor traffic could never go there, reserving special traffic arteries for them.

Some Independence men grew beards to give atmosphere to the celebration. Ladies, catching the spirit, dressed in long skirts and bonnets. Pioneer camps were set up in the streets, an Indian village was established, the façade of a fort was built. It was a changed city—a combination of historical pageantry, circus, county fair, carnival, and resort life.

HISTORY, AS such, was treated respectfully, but with a light touch of sentiment and fantasy, and not a little whimsy and fun. We like to remember the things that

were good and pleasant, and to forget those that were hard.

The passing of the years brings many changes. Some of them are altogether good and admirable, regardless of what the critics may say. Church members participated in all city affairs, did their share of the work, bore their share of the responsibility. Several of the young ladies who served as queens on the various days, and presided over various functions, were our own young people, and were as beautiful as any.

Some may regard the Santa-California Festival as not important in the more serious work of the world. But such a celebration does a great deal to unite a community, to broaden people's appreciation of each other, to engage them in cooperative activities. When the confetti is swept up, the horses are sent back to their pastures, the costumes returned to their museums and closets, and noisy motors once more permitted on the square, the city of Independence will return to its serious work in a happy mood, and with pleasant memories.

BELEATEDLY, MANY people are beginning to realize the great interest and importance that exists in the early history of our country, especially pioneer times in definite localities. Unhappily, some families cling to old diaries, letters, and records, only to have them burned when someone dies and the survivors know nothing of their value. Such things should better be kept safe with college and university historical departments, or with state organizations. All documents relating to church and branch history should be given to the general church, its library, or the historical department.

Our own young people attending the universities are beginning to turn their attention to our history, some of them conducting serious historical

researches, some of them writing novels. Many good things will come as a result of their work. These efforts would be facilitated if historical items were available for them to study here at church headquarters. Every record has a potential usefulness for future historical research workers.

ONE OF our prominent Independence pastors commented appreciatively on the increase of inter-church co-operation and good will, and expressed the belief that all parties benefit by them. If history has taught us any lessons, it has taught us the futility of competition and strife. In history we find that we have a common heritage, common problems, and many worthy goals and objectives alike. Christian people have one great task to share—to make this a Christian country, a Christian world. The same dangers and foes threaten us. We must work to solve many of the same problems. Christian people have more in common with each other than they have with the pagan world. As they help each other, they all become stronger. It will be a good day for the church when our people everywhere engage and help in all good community efforts and live as genuine friends of all men.

The Christian faith has always fought a struggle for existence against the pagan forces of the world. Every church that bears the name of Christ has felt its share of the burden and danger. What a pity churches have expended so much strength opposing each other, leaving them so weak before the greater enemies of mankind! While standing for the truth, we need to know and appreciate our friends, working with them for a better world.

L. L.

Editorial

OFFICIAL

Notice of Appointment of Bishop's Agent, Wisconsin District

September 12, 1947

Notice is hereby given of the appointment of Brother W. E. Ford, 3038 North 36th Street, Milwaukee, Wisconsin, as Bishop's Agent of the newly organized Wisconsin District. Solicitors are hereby notified to send their reports for the month of September and each succeeding month thereafter to Brother Ford at the above address.

With the organization of the new district from the former Southern and Northern Wisconsin Districts, we regret to advise that the services of Brethren R. H. Brigham and A. H. McCormac, who served as Bishop's Agents in these districts, will no longer be needed in this capacity. Both men have served the church ably and devotedly in the past, and we take this opportunity of expressing our sincere appreciation to them for the services given and to wish them every success in their continuing ministry in the new district.

We have appreciated the support given by the Saints to Brethren Brigham and McCormac, and take this opportunity of commending Brother Ford to the Saints for their favorable consideration and support.

THE PRESIDING BISHOPRIC,
By W. N. Johnson.

Approved
THE FIRST PRESIDENCY,
Israel A. Smith

During

Religious Education Week

September 28 - October 5

1. Launch the year's program in—
 - a. Church school
 - b. Zion's League
 - c. Leadership training
 - d. And all the rest
2. Start the year with zest.
3. Hold council or staff meetings.
4. Make final checks on such important matters as teachers, materials, leaders, and projects.
5. Perfect plans for promotion day programs.
6. Line up irregulars, absentees, and newcomers.
7. Get new teachers, and start monthly teaching meetings.
8. Develop a strategy of forward steps for the year such as: effective educational evangelism in the church school, increased enrollment, more regular attendance; better home-church co-operation, regular workers' conferences, leadership education, better worship, and use of visual aids.
9. Give specific attention to up-to-date program plans and materials; *i. e.*, *The Church School Yearbook* containing plans for retaining church school, the new *Zion's League Annual* providing a round-the-year program for the League.
10. The *God and Country* award for boys. A unique Latter Day Saint program.
11. The *Light of Life* award for girls. Entirely our own and up to date.
12. *Guide-Lines to Leadership*—our professional journal in religious education.
13. Rally the entire church behind the religious education program.
Suggested themes for: SERMONS, CHURCH SCHOOL, WORSHIP, MIDWEEK PRAYER OR FELLOWSHIP SERVICES, COMMUNION SERVICES, FAMILY WORSHIP:

FAITH IN GOD
FAITH IN LEADERS
FAITH IN HOME
FAITH IN CHURCH

FAITH IN CHILDREN
FAITH IN YOUTH
FAITH IN THE KINGDOM

Church Schools:

Have your *Zion's Hope* subscriptions in by October 1, if you do not want to miss the special December issues. The Nativity will be featured in large cover pictures. Five or more in package in U. S., 20c each, per quarter; Canada, 25c each, per quarter.

THE SAINTS' HERALD

Volume 94

September 20, 1947

Number 38

EDITORS: *The First Presidency*: Israel A. Smith, John F. Garver, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Managing Editor; Kenneth L. Graham, Business Manager.
The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.
Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$2.50 per year and \$1.25 for six months in advance in the U. S. A., its territories and possessions; Canada, \$2.75 per year and \$1.40 for six months; other countries, \$3.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

We don't want sympathy

We Want Support

Says Seventy Albert A. Scherer, Missionary to Holland

ONE OF the biggest challenges that ever confronted us came at the recent General Conference, when we were asked to go minister to the Saints in Holland. Our feelings at the time were indescribable. When we accepted the challenge, we could feel the inward assurance that God was pleased with our decision. And so we have set our faces toward the new task, and each day we pray that we may continue to be humble, and shall wisely utilize every moment that we may be better prepared to serve.

Already, many people have extended sympathy to us. While we appreciate the concern of our friends, we do not want their sympathy. Every church appointee gives himself to the cause of spreading the gospel and establishing the kingdom of God on earth. Our particular assignment is not greatly different from that in which we had been engaged—only the field is different. We will be among people such as we find in America. In Holland we expect to meet all types of people—kind and unkind, rich and poor, proud and humble, devout and carefree, righteous and sinful. But we find these in America, too.

All reports indicate that we have some very fine church workers in the Netherlands. There are some 320 members on record as of December 31, 1946. Those who know these Saints speak of them as a devoted and zealous people. We are told that in the past six years, five of which Holland was under Nazi occupation, our church maintained a percentage of baptismal increase at least equal to ours in America for the same period of time, and with-

out the help of general church appointees!

No, we do not want sympathy; we want support. We need support. To measure up to the demands of a group so active, and to bring such comfort and encouragement as may be necessary, will require an alert and satisfying ministry. Nor is it this demand alone that prompts us to ask for your support. We are going to a nation that has suffered terribly from the ravages of war. We will be carrying the banner of Jesus Christ to a country that is threatened to be overrun by militant godlessness.

Now it is logical for you to ask, "How can we support you?" In answer to this question, we suggest three ways. First, build into your lives the principles of Zionite righteousness. You can begin on yourself, then let it reach into your homes, your branches, and your communities. For, after all, our objective is Zion and the preparation of a righteous people to meet Christ. As we grow in righteousness, spiritual strength shall be generated in increasing measures and even those abroad shall partake of its stimulating ministry.

Secondly, you will be supporting us by reaching out in missionary endeavors. This gospel of the kingdom is to be preached to everyone in all parts of the world. Do you realize that inasmuch as you share with your friends the message and Spirit of Jesus Christ, you are aiding in the fulfillment of a prophecy and vision of the Saviour of the world? And

Missions Abroad



The Scherer family: Albert, Twila, and son James Michael

you are supporting us, because as more people are won to Christ, more will in turn serve him, both in America and abroad. It is to this work that we give ourselves. Will you support us by doing your share at home?

Last, but by no means least, you can give support by financially strengthening the church. Keep paying your tithing. Besides being your "reasonable service," it is also a great privilege.

It is indeed reassuring to us to know that the Zion's League is so deeply interested in missions abroad. The project it has undertaken is a definite indication of the young people's support. We deeply appreciate this. It's going to take much effort and perhaps some sacrifice for them to raise \$25,000, but as they do this, they can truly feel that their efforts are being united with ours, and that together, with the help of God, we can accomplish the work that is before us. The church is expecting us to do our part well in Europe; likewise, we are expecting the members at home to serve faithfully in their areas.

It is our testimony that Jesus is the Christ, the Son of the living God. We love him, and into his hands we entrust our lives. We feel that membership in his church is both the greatest privilege and responsibility in our life. We would let nothing hinder us from giving of our time, talents, and loyalties to it. While we

Say Nothing But REPENTANCE

A Message to the Youth of the Church--by Arthur A. Oakman

DURING THE years of preparation for his ministry, Jesus had many times compared those idealisms which were born in communion with his father with the kingdoms of this world. He found that there was an enormous difference among them. This was confirmed to him through the preaching of John, and He accepted baptism at the hands of his cousin, because he saw in the ordinance, which typifies death and resurrection, the means by which the gap between the two worlds—this world and his father's kingdom—could be effectively bridged. After his baptism came the testing in the wilderness. In this experience, he had to think through, in light of his communion with God, what means and methods were to be used in bringing heaven to earth. He came from the wilderness of temptation (which, strictly speaking, was more of a wilderness of communion) and began to cry, "Repent; for the kingdom of heaven is at hand."—Matthew 4: 16.

So radical was the difference between what Jesus had seen and what those around him understood, that he saw those who composed the sinful world order were unfit for the kingdom of God. But in spite of

shall be praying for you, we shall be strengthened in our work to know that you are praying for each other, for us, and for the Saints in all our missions abroad.

We shall be pleased to hear from you while we are in Europe. We especially invite those who have friends or relatives there (whether or not they are members of the church) to send us their names and addresses, and any other information concerning them.

this, the kingdom-spirit was seeking men, for an invitation such as he offered could mean only that God wanted to share it with them. Here, in this proclamation, was the fruit of his triumph over temptation—a divine offer—without compulsion—which respected utterly the free will of humanity, and yet demanded adjustment upon man's part. God will not consort with or condone sin; yet he will not force us to be righteous. It is the revelation of his goodness that leads us to repentance. (Romans 2: 4). We can only be led to repentance. We cannot be driven to it. As Studdert-Kennedy has aptly put it, "You cannot make a man fear hell until you have made him love God."

This respect for man's freedom is one characteristic which is distinctive of all Christ's work. "Change your mode of life—because something better is coming." It is very important to note that Jesus did not accept men as they were. Evil men could give good gifts, but until they repented, they remained evil just the same. There is a vast difference between doing good and being righteous. Christ was eager to commend natural goodness or charity, but kingdom provisions are not to be varied or changed to suit us—no matter how much good we may do. We must make the adjustment if the higher glory is to be secured. The ministry of Jesus always demands repentance.

An alien cannot lay down the terms upon which he can become a citizen of the United States. Those terms are fixed by Congress. He may be able to recite the constitution and tell all about the history of this country. He may know how democracy works. But knowing all this does not admit him or even fully qualify him for admittance. Besides

being willing to declare his allegiance, through definite acts and oaths that he does not devise, he must satisfy accredited representatives that he has no ulterior motives and that his record, in the country from which he seeks admittance to this one, was clean. The honest, upright subjects of other countries make the best immigrant citizens.

Similarly, we cannot determine how or on what grounds he may gain entrance into the kingdom of God. He determines that. We may know all the Scriptures, and be able to recite the Sermon on the Mount (which is the law of the kingdom), but unless we can assure accredited representatives that we have no ulterior motives and that our record is clean, and unless we are willing to conform to the terms Deity lays down, we can never participate in the constructive work of the kingdom.

The first requisite for admission to the kingdom is willingness to be done with past habits of life and thought, because we are convinced of the better way of life. We must freely, and wholeheartedly comply with the terms of admittance. No one can enter the kingdom unless he repents—no matter how many times he is immersed. In proclaiming the gospel to the kingdom then, in public places, in our homes, in private conversation, our whole motive should be to so witness to the glory and hope of the kingdom that men, seeing this, will be led to make the adjustment that the kingdom demands of them.

We cannot be effective in evangelism if we know nothing of the glory we wish to convey. Men talk glibly today of heaven and hell. They know nothing about either. The idea, being pushed forward now and heard frequently on the radio from eminent divines, that "it doesn't mat-

ter which road you go, we shall all get there just the same" is absolutely contrary to all scriptural teaching and violates common sense. We insist that what the government of this country has a perfect right to do, God has a perfect right to do with regard to admittance to his country, and that is to lay down the terms upon which one can enter. Those terms are, according to the One who revealed God to us, repentance and baptism—repentance that issues in baptism, repentance that is absolute with no reservations, repentance that sees in this life nothing but death and desires to rise to a new life, repentance that makes a man willing to go down into the "watery grave" and to be raised therefrom to walk in newness of life. Repentance which goes deeper than willingness to comply with formulas, repentance which changes our whole life purpose—motive, thought and interest—is the first prerequisite for admittance into the kingdom of God, and the first fruits of such repentance is baptism.

Let the young people tell that to this generation, without rancor, yet candidly, fearlessly, and under the providence of God.

A BOOK REVIEW

This Love of Ours

By Leslie R. Smith. Abingdon-Cokesbury Press, 1947, 100 pages, price \$1.00.

This splendidly written little book is meant for the newly married husband and wife to help them make their home life a success. It has been written with fine understanding and good sense. It is at once practical, beautiful, and inspiring. In a tactful way the author deals with nearly all of the problems that are likely to arise in the life of young people establishing their home. The advice is kindly and wholesome and should be welcomed by all who take their married life seriously. Ministers who wish to make a small gift to the couple they have married will find this book more valuable than any more expensive presents for furnishing the home.

At the Business Session

By Emma M. Phillips

DURING the opening business session of the last General Conference, I sat beside one of those "dear little ladies." She wore a pert hat of lavender feathers. Her dress was a sedate black, trimmed with crisp, white lace. Her physical body was there at the meeting, but her mind was there only spasmodically.

She began her contribution to the meeting by writing six or seven post cards. The vacant chair at her side became a display table for her correspondence. After counting them, she nudged me and inquired, "Do you happen to have seven one-cent stamps, Honey?" When I answered in the negative, she seemed to deem it necessary to explain the circumstance that brought about her having no stamps. Her correspondence completed as much as possible, she collected her cards, filed them in her purse, and closed it with a "click." Then her head nodded, and she was asleep.

The business meeting progressed. At the height of the announcement about Apostle Rushton's being released from the quorum, she awakened and inquired of me, "What did they say? Is he being put into a higher office?" I started to answer her question, but stopped. If I took time to explain the announcement to her, I would miss part of the meeting—the first I had ever had the privilege of attending. I wondered whether it would be better to explain and miss the business meeting, or to tell her that I didn't know what was happening. I hastily decided upon the latter. So I sat there in our venerable Auditorium and told a little white lie. "I'm sorry, I can't hear what is being said. It must be the speaking system."

She agreed that there was still a lot to be done in perfecting the system. That, apparently, seemed sufficient reason for not listening. She opened her *Conference Hymnal*

and began to read. Whether her mind was deeply engrossed in her reading, or whether it was with the folks back home, I'll never know. But at the time when Apostle Gleazer was speaking in favor of Maurice L. Draper's being ordained an apostle, she aroused with, "Oh, isn't that just too bad. Isn't that awful?"

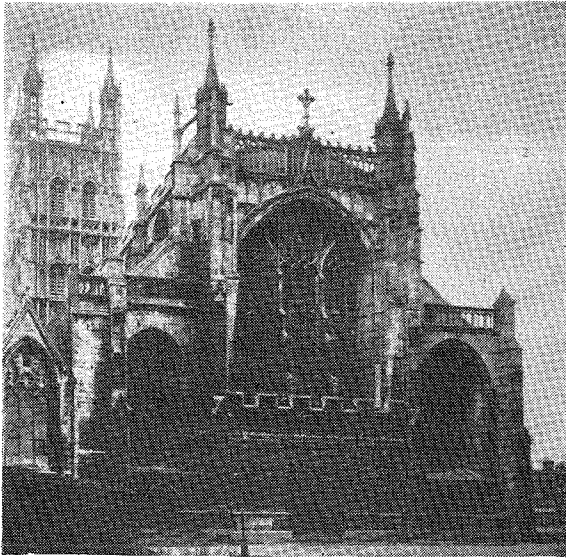
I must have given her a most surprised look, for she breathlessly asked, "Did not they say Maurice Draper just died?"

It didn't seem as though another little white lie would adequately settle this matter. I explained that Maurice Draper was not dead, but that he was called to be an apostle. The answer proved satisfactory. She opened her purse, took out her cards and her pencil. She read the cards and returned them to her purse. There was a sharp little "click" again as the purse closed. A second after it snapped shut, she opened it and took out her small blue notebook. She made a series of notes, and counted something on her fingers.

At the close of the meeting, as the congregation started to sing "The Spirit of God Like a Fire Is Burning," she collected her possessions and prepared to leave. But before she made her way in front of the line of standing people, she leaned over and explained, "Take my advice, Honey, leave when they start the last hymn. Then you can get out without being jammed in this crowd."

When I smiled at her, she added, "Looks like this is going to be a right, promising good conference." Then she was gone.

The secret of hypocrisy is the desire to appear well without paying the price it costs.



Gloucester Cathedral

ENGLAND

As We Saw It

By Earnest A. Webbe and Virginia Webbe Bricker

MANY OF OUR friends in the gospel work would like to know of our recent trip to England by plane and how it came about. We had become accredited delegates for several societies to represent the United States at the Eleventh International Vegetarian Congress held near Gloucester. There being no best passage available, it was a matter of air travel or nothing, so on July 24, we boarded a four motor clipper, making our first stop at Gander, Newfoundland. Then in the northern twilight, we made the long-hop (eleven hours), broken only by the green mosaic of Ireland's fields, and had breakfast at Shannon. An hour or so later we were in London, after a half century of citizenship in "Joseph's favored land."

Our objective was a conference embodying all that our own Word of Wisdom philosophy promises at its best, and our pockets were comfortably filled with leaflets and booklets of our faith, which the Lord gave us opportunity to use. At La Guardia Airport, we received a large basket of fruit, gloriously beribboned that we were to carry as a greeting from the societies of America to the Conference assembled from the Eastern World. As we carried this magnificent gesture about, we were offered assistance by an honor group of Boy Scouts from Haiti; they spoke French, so we could not converse well, but politeness is understood in all tongues, and we became acquainted on the plane and at stops, exchanging cards (and tracts) which were received graciously.

Settled in London, we reported to the society offices and then set out to view something of the city. We found the

people lively and courageous in the face of many hardships. Long lines awaited the doling out of bread. If one wants cake, such as it is, it decreases one's bread allotment. Meat shops were well supplied, but only because points were so high that few could buy. Fish stores were widely patronized, as were the fruit and vegetable stalls. The inevitable "pub" was everywhere. Later, we saw great breweries and thousands of acres of grain being harvested by American combines and tractors. Because they must have their "spirits," the English use four fifths of the grain yield for liquor and cattle feed, while housewives stand in line by the hour for bread.

Seeing this field of humanity so "white unto harvest" amid the tumbled ruins of acres of what had once been stores and homes, I think I came nearer to the great White Throne that night as I flung open the casements and stretched out imploring hands over the streets and rooftops in the certainty that God will yet richly bless them and heal their hurts. They do not look at the great gaping areas now covered with wild flowers, vines and ferns like gigantic rock gardens. Rather they look at those who see anything of interest in it. They have no pictures to sell of its morbidity. They have other things to concern them: longer hours, lower purchasing values, the eternal struggle to keep within means.

Around St. Paul's is a wilderness of broken masonry, but the famous Cathedral, though hit twice, was not extensively damaged. All the bridges across the Thames are intact, but here and there are evidences of great blasts in its banks that tell how near destruction came. In the great rush of traffic, one forgets that proximity only to be reminded suddenly

by huge gutted walls and timber-braced fronts that stand as monuments to the days and nights when hell rained out of the skies.

On a Sunday morning, when all was fair and a measure of Sabbath calm prevailed, we found our way by "tube" and bus out to Enfield to meet with the Saints there, getting acquainted with Apostle Arthur Oakman's father who presides there. We also saw Brother William Goullee who honored us with a visit years ago in the States. We were invited to dinner by the Judds and spent an hour or so with others, tracing the neighborhood for the coming reunion services.

The morning found us entrained for the Welsh borderlands, which we reached after an hour or so of express travel. There we located Brother and Sister Trapp who had just about got settled down after their visit to the States, including a short stop at Kirtland, where we met them and Brother Barrington of Manchester. Brother Trapp took us about town in the early morning, visiting the magnificent Cathedral and the humble home of the very first church school instituted by Robert Raikes in a quaint little side street. Raikes' more pretentious half-timbered home on a main street is usually shown tourists. Brother Trapp cheerfully used precious coupons to obtain potato chips for us when he learned of our weakness for them. The Trapps are fine people, and the Saints think much of them.

Our meeting place for the Congress had a large and well-appointed group of commodious buildings from which the students had been dismissed for their vacation. The committee of headmasters had placed the institution at the service of the International Vegetarian Union, of which one of the masters, William M. Sibly, was president and his own father a founder of one of the houses where half of the boys elected to *live* daily on what I can best describe as a strict Word of Wisdom diet and the other forty or so a liberalized diet such as some of our own thoughtful Saints observe. These two groups (with recorded results covering half a century) continually vie with each other in various col-

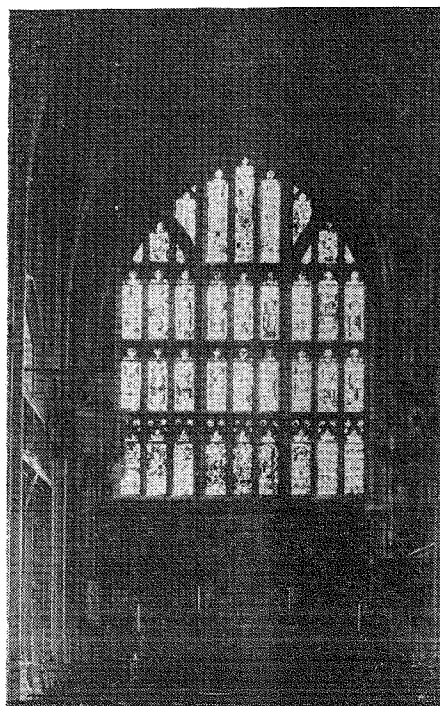
lege athletic and scholastic teams. The array of trophies, cups, and plaques won is amazing.

Here we were housed and dined without evidence of stint. As overseas delegates, we were accorded all privileges without cost, and government allowance was made for feeding the 150 or more delegates sojourning in this beautiful part of the Cotswolds for a week.

Many of these delegates had hard experiences to report, for the war had intervened since the last congress. Some spoke in measured, perfect English, later to revert, in the fervor of greeting, to their native tongue, which one of the presiding men would note and explain. Hence, there was had of necessity, "tongues and interpretation of tongues." There was an opening banquet at which toasts were drunk (in orange squash) to the various nations represented and responses called for in due order. Beside the British Isles (including both North and South Ireland) were Holland, Denmark, Norway, Sweden, Switzerland, France, Czechoslovakia, Germany, Burma, India, and Zanzibar. It may not be amiss to "tell one" on us. The Danish representative (a tennis champion) ruefully remarked that he could follow the drift of all the speakers except the one from United States. We thereon valued more the deliberate and carefully worded phrases of our foreign confreres. There was pathos in describing what some of these people had suffered in keeping their association intact, when suspicion and persecution and political oppression abounded on every hand. To meet without undue recognition at a common coffee house and "conduct" the meeting by the way the cup was held or the coffee stirred, of the weakening of hale bodies when rations were shared with the less fortunate, of camp imprisonment and death—such were soul-gripping stories. There was a pause for silent prayer for those gone, and these yet under duress. Here were met on common ground: Quakers, Theosophists, Christian Scientists, Unitarians, Buddhists, Adventists, Latter Day Saints, High Church, and no church at all

But I must tell also of the motor coach trips to Shakespeare's land and lunch on the Memorial Theater Pavilion overlooking the beautiful Avon, of Anne's Cottage, and Tewkesbury Cathedral. We skirted Oxford and Banbury and spent a wonderful hour in Gloucester Cathedral; we were fortunate indeed to see it with its magnificent windows which had been put away for safety during the destructive days. It was richer by far in a spiritual way than Westminster Abbey, which to us seemed cluttered up with

sarcophagi, chapels, and memorials of good and great men of all time. We made a short detour to visit an ancient beam-ceilinged barn, which tradition recorded had sheltered the coach and retinue of Queen Elizabeth when overtaken by a storm en route to the old Roman waters at Bath. The spacious "barn" would have made a beautiful church interior in any other part of the world than this country of cathedrals. This was the land of King Arthur and his nobles of the Round Table. We visited also an ancient British burial ground on the hill-



East Chapel, Gloucester Cathedral

crest and the ruins of Roman fortifications built in Christ's time. Legend maintains that Jeremiah the Prophet visited these parts. We made a side trip into Wales and visited Caerleon. Here, also, were druidical remains and fortifications of a walled citadel and a large arena without for the "sport" of the Roman garrison—sport that pitted its victims against the famished wild beasts of forest and moor. We saw the cell pits of the victims and cages for the animals they faced. After this it was heavenly to tread the green of the eleventh century church and hear the minister sing the Psalm, with the response by the congregation.

Then there were hikes over the beautiful countryside—a master canvas painted by divine hands with thatched cottages of stonewall and dainty-paned casements. All interurban busses are stilled on Sunday morning, and the air is silvered with the chimes and carillons of scores of churches echoing from the hills.

Back in London we saw services being conducted under blackened beams or no roof at all. Commenting on it, an old neighbor said, "What of it? Wasn't God first worshiped in the open?" Let's thankful be we may worship God "in the open."

The Congress ended with a marked degree of fellowship. At the score of dining tables, each seating six or eight persons, we changed about daily, fraternizing with all. There was a farewell dinner after the final business meeting, at which Holland was selected as the next place for convening (within three years). The speeches of appreciation from each country were more readily understood than at opening sessions. After an early morning breakfast, we filled three special coaches of an express train to London, and a few gathered for a farewell lunch at the London Society Clubrooms in High Helborn.

We enjoyed a motor-launch trip down the Thames at high tide, sea gulls, and saw coastal steamers come up with its flow to London proper. London Bridge shows no sign of "falling down" yet. We viewed the famous tower and the new tower bridge. Later, we took an afternoon cruise up the river as far as Richmond, but the going proved slow, so the next day we joined a coach tour party, visiting the little churchyard made famous by Thomas Gray and his *Elegy*. Autos do not invade the quiet beauty of the grounds, and the little stone church of medieval times is a gem for study. We went on through the traditional Eton College buildings and came to Runnymede, where the first chapter of Monarchical concession was written. We visited Windsor Castle and toured its royal rooms of state—a magnificent show now accessible to the common people—then on to Hampton Court Palace and gardens which far surpass Windsor in beauty.

Our remaining days were taken up with short trips to old "stamping grounds" down to "Bomb Alley" or the rocket route from Calais to London. We visited the east Kent country, made famous by Dickens and Chinese Gordon.

From the perfect weather conditions governing flight both ways, we derived much inspiration and are safely back again in Kirtland to enjoy a sense of freedom unbelievable under the strained conditions of a battle-sensitive country.

What a wonderful thing this gospel could prove to the people of Britain—and what a blessing to the world in general. This we felt as we fraternized with the representatives of other lands and promised in best of faith to lead them to a better understanding of God's plans—his order and will for the good of man.



Planning the Fall Institute

A Home Column Feature

In the Rural Church

By MRS. ORRIS SALISBURY,
Far West Stake Leader

The first institute in Far West Stake was held early in November, 1945. The activities were carefully planned well in advance, and a program was sent to each pastor and women's leader. Pastors were invited and asked to publicize the institute in their congregations.

Being a rural stake, it was important to choose a central location so that the distance would not be too great for any to drive. Stewartville, Missouri, was selected.

In order to make it possible for all women to be able to attend, a co-operative lunch was planned with the hostess group providing one hot dish. Paper plates were used and each woman brought her own silver.

The institute began at ten o'clock with an assembly and devotional period. Objectives and the "minimum standard of excellence" were explained by various council members. A question period provided opportunity for any to ask for additional information.

Since this was the first stake meeting, a "get-acquainted" period was provided while the social chairmen prepared to serve the lunch. Following the group singing, each woman was asked to learn the names of ten new acquaintances and something about them, and to be prepared to introduce them to the group after lunch.

At 1:30, representatives of the various congregations were asked to stand. Then talks were given on "Active Participation in the Department," "Building a Balanced Program," and "A Functioning Cradle Roll." An address by the guest speaker followed this service.

The day closed with a dedicatory hour in charge of the stake president.

One year later, the second institute was held at Third Church in St. Joseph with the same general planning.

Since the stake was to stress missionary activity for the year, "The Missionary-Minded Home" was selected as the institute theme.

First was the annual report of the women's department, in which progress during the years was noted and groups reaching the minimum standard of excellence were commended. Objectives to be stressed in the stake program for the year were then discussed. These had been previously selected by the council and were approved by the president.

There were two class periods in the morning and two in the afternoon on subjects taken directly from the objectives. A worship service climaxed the day's activities.

The following suggestions are based on the experience gained at these first two institutes:

1. Choose best time of year for rural participation.
2. Plan institute well in advance of date chosen.
3. Choose theme carefully.
4. Select most convenient place.
5. Do not plan too close a schedule.

In the City Church

By MRS. C. C. PETERSON,
Kansas City Stake Leader

In planning the city institute, choose the church or churches that will be accessible to the largest number of women and those which will be large enough to accommodate all who may come. It has been found profitable in some cities to hold the meetings in two churches. One may have a large enough auditorium to accommodate classes, but no facilities for social activities, while a neighboring church may be adequately equipped.

It is always well to have a theme, and in making arrangements for the speakers, be sure to inform them of the theme so that they can plan their work in harmony with it. Some themes that have been used successfully are: "Christ's Call to Womanhood," "Having the Courage of Our Religious Convictions," "Home Partnerships," "Growing Together in Love," and "As for Me and My House, We Shall Serve the Lord."

It is advisable to schedule the institute in relationship to the activities of other departments. Too many of our church functions are so timed that attendance at all of them would be impossible. Above all, choose a time which suits the majority of the women. Also, appoint a chairman a month in advance to notify those who expect to come, so that they will have ample time to make necessary arrangements.

A competent person should be asked to care for the small children so that the mothers will be free to participate in the meetings. When all-day services are held, the noon meal should be very simple. In some cases, the women may want to bring sandwiches. To keep home schedules from being disrupted, programs should be planned from 10 to 12 in the morning and from 1 to 3 in the afternoon.

For the week-end institute, a class period may be held on Saturday from 2 until 4 p.m., followed by a forum discussion, and a social hour at 6. This may be a banquet at the church or a supper at some tea room. If time permits, a night meeting may be arranged for the businesswomen or those who, for some reason, are not able to attend the day meetings.

Sunday services should include an early fellowship, classwork, and a sermon on the institute theme by a member of the priesthood. The closing features are usually a class period and dedication service. Simplicity and beauty are imperative for this final service.

Planning an institute calls for prayerful consideration, detailed organization, and careful execution. With these, it will most certainly be a success.

6. Begin promptly at 10 a.m. and close promptly at 3:30 p.m.
7. Keep good balance between local and guest speakers.
8. Use women of all age groups.
9. Keep lunch simple.
10. Plan a balanced program of inspiration, education, and sociability.
11. Vary the type of program.
12. Always work in close co-operation with stake or district president.

Protestantism Faces the Future

Bishop G. Bromley Oxnam*

THE demand for the public support of parochial schools is a deliberate attempt to undermine public education and is a serious threat to democracy. Our public educational system is a bulwark of democracy. The teaching staff is a devoted, patriotic, highly-trained group of Americans whose contribution to the nation in terms of democratic character deserves high praise. In the public schools, boys and girls from Roman Catholic, Protestant, and Jewish homes study together, and in the daily association the public schools afford, learn to live together as Americans, learn to respect each other, learn the contribution of all to the common life. This is essential to democracy. When they are divided into separate sectarian schools, particular emphases that are often prejudices are perpetuated, and the bigotry that becomes intolerance is too often inculcated.

Are we to have a separate school system for each church? Are the Methodists, the Baptists, the Episcopalians, and others to set up their schools and to demand that the public support them? The Roman Catholic Church insists that the parent has the God-given right to determine the education of his child. The American people, in their love of liberty, have granted the privilege of private education, provided certain standards are met. But the Roman Catholic Church now demands that the public shall support sectarian schools. The right to conduct a private school is one thing. The public support of private education is another.

If a parent has the right to determine the education of his child and if the state must support the private institution the parent thinks necessary for the education of his child, does this mean that a Communist father who wants his child trained in Marxian materialism has the right to call upon the people to support Communist schools across the nation?

To support a score of competing sectarian systems of education is to destroy the American public educational system. Protestants are unalterably opposed to the Roman Catholic insistence upon public support for parochial education. They are opposed to church control of public education, no matter what the church. They believe that control should rest in the people, not in a hierarchy, and they have reason to believe that Roman Catholic laymen acquainted with education hold the same view.

Pope Pius XI in the Encyclical of January, 1930, revealed the real intent of the Roman Catholic Church. He said, "Education belongs pre-eminently to the Church . . . the Church is independent of earthly sovereignty both in origin and the exercise of its educational mission, not only with respect to its specific aim, but also with respect to the means necessary to achieve it . . . the Church has the independent right to judge whether any other system or method of education is helpful or harmful to Christian education. . . . As for the scope of the Church's educative mission, it extends over all peoples without any limitation. . . . Civic education . . . must not contradict the doctrine of the Church, which is the divinely constituted mistress of such rules. . . . Attendance at non-Catholic neutral or mixed schools or of schools, that is to say, indifferently open to Catholics and

non-Catholics without distinction, is forbidden to Catholic children and can only be tolerated at the discretion of Bishops in special circumstances. . . . Neither is it admissible for Catholics to attend mixed schools (worse still if obligatory for all) where religious instruction is provided and pupils receive the rest of their teaching from non-Catholic masters, together with non-Catholic children."

What the Roman Catholic Church seeks is the complete control of the mind of youth. It demands not alone the right to educate Roman Catholic children in parochial schools, but also that the public shall pay the bills. It informs the public that the church is supreme and not subject to the control of the people as far as the educational process is concerned. Its intolerance refuses even religious instruction unless it be under the control of the Roman Catholic church. It opposes religious instruction by Christians other than Roman Catholic Christians. In lands where it has the power to do so, it does control the educational system, does deny religious liberty to other faiths, does proceed upon its totalitarian way.

Unfortunately, the Roman Catholic Church has been characterized by an insatiable appetite for power, and power corrupts. Witness the reaction that has set in, in Roman Catholic lands, until the Pope must appeal publicly to the people for support, and the church must call upon government to imprison critics and suppress civil liberties. These activities must break the heart of the devoted priests and sisters, the splendid laymen and laywomen of the church, who love the Christ and would build the kingdom of God on the earth. Let the church cease trying to be state and church. Let it give us more men like St. Francis. Let it realize that when it is close to its Lord and reveals his spirit of humility and service, it possesses the power that is of great worth, but when it seeks to control governments, shackle the minds of men, lay up for itself treasures on earth and become the great tax-free landowner of nations, that it possesses many barns but loses its soul. All that I have said here applies to every church, Protestant and Catholic alike, whenever the practice is the same.

We will resolutely strive to maintain religious liberty for Roman Catholic, Protestant, and Jew. We shall insist that such liberty be maintained throughout the earth. We shall work for brotherly co-operation. We shall continue to pray and labor for the union of all Christians, realizing that Roman Catholic, Eastern Orthodox, and Protestant are branches of the Church of Christ, and that in them all is heard the affirmation, "I believe in the Holy Catholic Church." Perhaps the day may come when Roman Catholic, Orthodox, and Protestant may kneel in penitence before our Lord and rise to heal the divisions of the centuries and to answer Christ's prayer that they all "may be one."—*Social Questions Bulletin*, June, 1947.

*Bishop of the New York Area of the Methodist Church and a vice-President of the Methodist Federation for Social Action.

LETTERS

Tribute to Frank Piedt

The Saints of Saskatchewan and Alberta have been saddened by the tragic death of Elder Frank Piedt. On the evening of July 24, he and several other men were cleaning a well on his farm. Deciding to make a final inspection before quitting work, he lowered himself by a rope to the bottom of the well, where he was immediately overcome by muriatic acid fumes. His brother, Alma, attempted to save him, but was also overcome by the fumes and had to be pulled back to the surface before reaching the bottom. An hour later, firemen with gas masks arrived, but all efforts to resuscitate the unconscious man were futile.

Baptized as a small boy and ordained to the office of elder in 1931, Brother Piedt organized and was pastor of the Floral Mission. At the time of his death, he was also a district counselor. He was admired and respected in his community; no controversial issue ended without a final appeal to him, and no entertainment was complete without his chairmanship. His business relationships, his daily conduct, his wisdom, and fairness brought honor to himself, his family, and his church. He was loved for his dry humor, his dependability, his immaculate neatness, and his eloquence. He had been a student and an ardent reader from early boyhood. Truly, he was a servant who spoke with the voice of his Master, and because he was humble and full of love, he could interpret the divine will to the blessing of those in his care.

He is survived by his wife, Mary; a daughter, Shirlye, age ten; a son, Fred, age nine; his father, Christ Piedt; a sister, Mrs. Annie Peltet; and four brothers: Edwin, Henry, Roy, and Alma Piedt.

LOTTIE CLARK DIGGLE.

1011 Dufferm Avenue
Saskatoon, Saskatchewan

Historical Pilgrimage

The first in a series of annual pilgrimages to places of historical interest by the young people of the St. Louis District began on August 17.

Under the leadership of the district president, C. L. Archibald, and the youth director, Wayne Smith, the young people organized a group known as the St. Louis District Boosters. Immediately after the fall conference of 1946, the various Zion's Leagues and the unorganized young people of the district started to earn funds for a project to be held this

summer. The plan called for a trip from St. Louis to some of the points of historical interest in the States of Missouri, Iowa, and Illinois. To finance the trip, various items such as Christmas cards, electric irons, and electric mixers were sold throughout the year. Suppers and socials were given, a picnic was held, anything that would raise money for the general fund was tried.

A bus was chartered and after the morning service at the St. Louis church, twenty-nine young people and four adults started out. They visited the state capitol, and the University of Missouri at Columbia on the way to Independence, where they saw the Auditorium, Sanitarium, Herald Publishing House, and other church buildings in the center place. Graceland College was the next major stop, with visits to historical places en route. Here the young people were able to see the church college and attend the Lamonii Reunion for two days. They then traveled to Nauvoo, Illinois, where more church history was reviewed.

En route to St. Louis, they visited the home of Mark Twain; a fellowship service ended the very profitable week. The project will not be finished until all who took the trip write up their experiences. The group has been divided into two sections according to ages; a prize will be given to the boy and girl who write the best paper in each section. All papers will be published in the district young people's monthly so that those who were not able to make the trip will benefit from the experiences of those who could go.

Plans are now taking shape for the next year's project. Perhaps other groups will want to plan similar trips. They will find them beneficial in writing the young people of a district and in giving them some fundamentals of church history and background that they will not otherwise get.

EDWARD M. JOY,

St. Louis District Reporter.

Gospel Brings Happiness

Forty-five years ago, after marrying a fine Latter Day Saint girl, I accepted the Restored Gospel. I was the only one of my family to do so, but I have never regretted the step. I had been a member of the Church of the Brethren, and was baptized twice in the same creek at approximately the same spot. Some of my happiest hours have been those spent in locating places for our missionaries to speak; we were seldom turned down, and many souls were won for God as a result. Truly, this work has been a great pleasure to me and mine.

J. W. VERNON.

Stewartville, Missouri

BULLETIN BOARD

Northeastern Nebraska District Conference

The annual Northeastern Nebraska District Conference will be held at Omaha, Nebraska, on October 4 and 5. Officers for the coming year will be elected at the business session on Sunday afternoon. Apostle D. T. Williams is to be the guest speaker. Branch reports should be mailed to Carl T. Self, 2682 Whitmore Street, Omaha, or A. Livingston, 4742 Capitol Avenue, Omaha, not later than October 1.

CARL SELF, Secretary.

Northwestern Ohio District Conference

The annual Northwestern Ohio District Conference will be held at the church in Toledo, Ohio, on September 28. It will begin at 9 a.m., with a prayer service, followed by a business meeting at 10:45. Dinner will be served at noon. A preaching service will be held at 2 in the afternoon. Evangelist John Booth of Columbus is expected to be present.

HARRY RIES,
District President.

Appeal for Testimonies

If you have been blessed with a testimony or experience which has come to you personally or to a friend or relative of yours as a result of compliance with the financial law, either in filing the first financial statement and annual statements or in the paying of tithing, will you please send the story of it to me? Include the year of the experience, whether or not you were isolated from branch privileges, and anything else of interest.

BISHOP D. O. CHESWORTH.

56 Alumni Street
Fall River, Massachusetts

Wants Church History

Edward R. Ashley, 1922 West Highland Boulevard, Battle Creek, Michigan, wants to purchase all four volumes of *Church History*. Please write to him, stating price and condition of books before sending them.

"Priesthood Manual" Wanted

Grace LaMadeleine, Box 12, Carlington, Ontario, wishes to purchase a copy of the *Priesthood Manual*.

Change of Address

A. Orlin Crowover
1612 Eagle Drive
Mobile 19, Alabama

REQUESTS FOR PRAYERS

Mrs. R. A. Brown, Route 1, Box 1874 E, Bremerton, Washington, requests prayers for her mother, Mrs. Mary Godfrey, who is ill in the hospital at Ellensburg, Washington.

Prayers are requested for Mary Sedoris that she might regain the use of her right arm, which has been useless since she suffered a stroke. Sister Sedoris is seventy-five years old.

Mrs. T. R. Colpitts, North Powder, Oregon, asks the prayers of the Saints in her behalf that her health may be restored, so she will be able to care for her family.

Mrs. Jennie Butler, 324 West South Avenue, Independence, Missouri, asks to be remembered in the prayers of the Saints; her eyesight is failing, but she believes it can be restored through united prayer.

Prayers are requested for Delvin Butler, who is in a hospital in Walla Walla, Washington. He is suffering from war fatigue and tuberculosis.

Mrs. Cathern Ballinger of Seiling, Oklahoma, requests the prayers of the Saints that she may be relieved of a serious lung affliction.

www.LatterDayTruth.org

WEDDINGS

Gerber-French

Verna Lenore French, daughter of Mr. and Mrs. Estel French of Aledo, Illinois, and Maynard Gerber of Ames, Iowa, were married August 31 in the Reorganized Church in Joy, Illinois. Elder W. W. Richards of Davenport performed the double-ring ceremony. The couple will reside in Ames where Mr. Gerber is attending Iowa State College.

Swift-Baughman

Doris Maxine Baughman, daughter of Mr. and Mrs. Harold Baughman of Denison, Iowa, and Elmer Swift, Jr., son of Mr. and Mrs. Elmer Swift of Woodbine, Iowa, were married August 31 at the Reorganized Church in Denison. Severy E. Y. Hunker read the double-ring ceremony. The couple will live near Woodbine.

Martin-Crawford

Mr. and Mrs. E. J. Crawford of Pensacola, Florida, announce the marriage of their daughter, Doris Irene, to Gene J. Martin of Juneau, Alaska, son of Mrs. Alice Fletcher of Philadelphia, Pennsylvania. The marriage was solemnized on August 31 in the Methodist Church at Juneau, the Reverend Treat officiating. Mr. Martin is employed by the Alaskan Communications System of the Army. Mrs. Martin is a graduate of Graceland College.

Claas-Smith

Emily Anne Smith and Charles C. Claas were married at the Reorganized Church in Walthill, Nebraska, on August 10. Priest James Clark of Pueblo, Colorado, officiating. Mr. and Mrs. Claas are making their home in Ft. Collins, Colorado.

BIRTHS

A son, Larry Arthur, was born September 5 to Mr. and Mrs. Arthur Green of Rockford, Illinois.

Mr. and Mrs. Charles Kenneth Calkins of Santa Ana, California, announce the birth of a daughter, Mary Elizabeth, born August 16.

A son, Steven Eugene, was born to Mr. and Mrs. Paul Stoff of Lexington, Massachusetts, on July 12. Mrs. Stoff is the former Dorothy Jones of Denver, Colorado.

A daughter, Norma Gladys, was born to Mr. and Mrs. Arthur Hill on August 24 at Quebec City, Quebec.

DEATHS

PEMENT.—John Harold, son of Philemon and Anna Pement, was born in Chicago, Illinois, on September 6, 1902, and died at St. Mary's Hospital in Chicago on August 12. Following his graduation from the Lindbom High School in Chicago, he attended Graceland College. On February 11, 1933, he was married to Mabel Shreffler, and they established their home in Madison, Wisconsin, later moving to Oregon, Wisconsin, and then back to Chicago. He was employed as an industrial engineer. At the age of nine, he was baptized into the Reorganized Church, remaining steadfast in the faith until his death.

He is survived by his wife, Mabel; a son, Donald Lee; one sister, Mrs. Phoebe Bright; and a brother, Paul. His parents, two sisters, and a brother preceded him in death.

NELSON.—Salena Marie, daughter of Mr. and Mrs. W. B. Torrance, was born March 21, 1899, near Guilford, Missouri, and died at her home in Guilford on September 6. On February 8, 1920, she was married to Clarence R. Nelson; ten children were born to this union. A son, Melvin E., preceded her in death. In her youth, she was baptized into the Reorganized Church and remained a faithful member throughout her life.

She is survived by her husband; nine children: Mrs. Maxine Merlette, Clarnell, Ermel, Donna, Farrell, Marjorie and Lavona, all of the home; Cleo R. of Maryville, Missouri; and Mrs. Juanita Ellison of Peoria, Illinois; three grandchildren; her parents; and five sisters: Mrs. Annie Roberts of Bethesda, Maryland; Mrs. Mamie McKee of El Dorado Springs, Missouri; Miss Leola Torrance and Mrs. Florence Braun of Independence, Missouri; and Mrs. Wilma Jones of Guilford. The funeral was held at the Reorganized Church in Guilford, Elders Abe Heinrichs and George Baraclough officiating. Burial was in the Graves Cemetery near Guilford.

GARDNER.—Mary Rose Keller, was born August 22, 1886, in Wilkes-Barre, Pennsylvania, and died on September 6, 1947, in Flint, Michigan. She was married to Frank D. Gardner on June 25, 1915, and on October 7, 1917, she was baptized a member of the Reorganized Church.

Surviving are her husband; a son, Franklin; two grandchildren; her aged father; three sisters: Miss Margaret Keller of Wilkes-Barre; Mrs. Harold Bachman of Hillside, New Jersey; and Mrs. Florence French of Cliffside Park, New Jersey; and one brother, J. F. Keller of Detroit, Michigan. Funeral services were conducted by Elders H. J. Simons and A. Slater. Interment was in Sunset Hills Cemetery in Flint.

COX.—Sarah Evelyn, was born October 20, 1879, at McFall, Missouri, and died July 15, 1947, at Colorado Springs, Colorado. She was married to Schuyler G. Cox on January 5, 1896, at La Junta; eight children were born to this union: Mrs. Nancy Griffy and Mrs. Pearl Griffy of Phoenix, Arizona; Mrs. Ila Schnebeck, Mrs. Eva Stellwagen, and Mrs. Irene Costa, all of Colorado Springs; Wayne Cox of Canon City, and Paul Cox of Pueblo, Colorado. Her husband and one son preceded her in death. She had been a member of the Reorganized Church since February 27, 1916. The funeral service was held in Colorado Springs, Elder J. D. Curtis officiating. Interment was in the La Junta, Colorado, cemetery.

VANMEER.—Elizabeth, daughter of the late John and Martha Campbell, was born May 16, 1886, in Osprey Township, Ontario, and died at her home in Armour Township, Ontario, on July 2, 1947. Although she had been an invalid for fourteen years, death came after an illness of five days. In 1875, she was married to James Vanmeer; thirteen children were born to this union, nine of whom survive. Mr. Vanmeer passed away five years ago.

She leaves four sons: William of the home; Ernest of Eaglesville, Pennsylvania; Earl of Creston, British Columbia; and Charles of Stamford Centre, Ontario; five daughters: Mrs. Arthur Jeffery, Cecebe, Ontario; Mrs. John Myers and Mrs. William Wigley, Niagara Falls, Ontario; Mrs. Donald Smith, Armstrong British Columbia; and Mrs. William Byron, Burks Falls, Ontario; a sister, Margaret Campbell, Berkeley, California; a brother, William Campbell, Alexandria, Virginia; twenty grandchildren; fourteen great-grandchildren; and one great-great-grandchild. Four sons, Edmund, Albert, George, and Norman, predeceased her. Funeral services were held at the home. Elder Martin Ware of Niagara Falls officiated. Interment was in the Burks Falls Cemetery.

CARPENTER.—Lida Bell, was born July 26, 1873, at Mount Sterling, Iowa, and died June 21, 1947, at the San Luis Obispo County Hospital in California. She and her husband were baptized into the Reorganized Church in 1901 and were active members of the Bandon, Oregon, branch until 1917. Although Sister Carpenter had been isolated most of the time since then, she remained a firm believer in the Restored gospel.

She is survived by her husband, Elder DeWayne Carpenter of Arroyo Grande, California; two sons: Asa L. of Carpentryville, Oregon, and Raymond K. of Bodega Bay, California; thirteen grandchildren; and twelve great-grandchildren.

MORRIS.—Ada M., daughter of B. F. and Clara Ordway, was born in Independence, Missouri, sixty-one years ago and died on July 28, 1947, in Altadena, California, of a heart ailment. She spent her girlhood in Peoria, Illinois, and was baptized a member of the Reorganized Church at the age of eight. She moved with her family to Altadena in 1903, where she spent the remainder of her life.

She is survived by her husband, Justin G. Morris; three sons: Griffith, Russell, and Richard Morris; a daughter, Mrs. F. R. Buskirk; a brother, Clifton Ordway; and eight grandchildren.

DUCKERT.—Orlo Robert, was born April 10, 1921, at Cash, Michigan, and died July 5, 1947, at Sandusky Hospital in Sandusky, Michigan, of a gunshot wound which he accidentally received.

He is survived by his parents, Mr. and Mrs. Albert Duckert, and a brother, Willard. A sister, Dorothy, preceded him in death in 1931. Funeral services were held at the Reorganized Church in Cash; Elders John Booth and James Phillips officiated. Interment was in the Watertown cemetery.

HORN.—Phoebe May, was born August 17, 1883, at Ellensburg, Washington, and died August 2, 1947, at Ontario, Oregon. She was married on December 30, 1900, to Arthur Horn, and was baptized a member of the Reorganized Church in June, 1916. For the past year and a half, she had lived with her daughter in Vale, Oregon.

She is survived by three daughters: Mrs. Eliza Burgess, Vale; Mrs. Edna McNeel, Coquille, Oregon; and Eunice Horn, Dallas, Oregon; three sons: Herbert J., Walla Walla,

Washington; Oliver G., Eureka, California; and Harold C. Vale; three sisters: Mrs. Janie Floyd, Harrah, Washington; Mrs. Lillie Alexander, Yakima, Washington; and Mrs. Mandy Horn, Olympia, Washington; one brother, J. S. Fortney, Hyak, Washington; fifteen grandchildren, and one great-grandchild. Elder Cecil Gilmore was in charge of the funeral service. Interment was in the I. O. O. F. Cemetery at Ellensburg.

DAVIS.—Fred, was born July 18, 1871, at Herman, Nebraska, and died at the Mercy Hospital in Council Bluffs, Iowa, on September 2, 1947. He was married to Pearl Mendenhall on May 2, 1899; six children were born to this marriage, three of whom preceded their father in death. Mr. Davis was baptized a member of the Reorganized Church on February 1, 1914, in Council Bluffs, where he resided for the past forty-six years.

Besides his wife, he leaves a son, Floyd Clay Davis, and two daughters, Mrs. Frank Kilbane and Mrs. Samuel Quakenbush, all of Council Bluffs; a sister, Mrs. Ada Unmack of Omaha, Nebraska; three brothers: Robert of Nevada, Iowa; Jess of Omaha; and Lute of Council Bluffs; eight grandchildren; and four great-grandchildren. Services were held at the Cutler Funeral Home, Elder V. D. Ruch officiating. Interment was in the Memorial Cemetery in Council Bluffs.

BRADY.—Grace E., daughter of Frank B. and Catherine Miller, was born October 5, 1888, at Runnells, Iowa, and died at her home in Des Moines, Iowa, on August 4. She was married on February 7, 1907, to James C. Brady; five children were born to this union. She was baptized into the Reorganized Church at the age of eleven and was an active worker in the women's department.

She is survived by her husband; four sons: Ray, Don, Ernest, and Carl; a daughter, Beulah; and three grandchildren. She also leaves a sister, Mrs. Blanch Park; and two brothers: Delbert and Homer Miller, all of Runnells.

LEWIS.—David, third son of William and Mary Lewis, was born April 8, 1879, at Stewartsville, Missouri, and died at his home in Horton, Kansas, on August 29, 1947. He was baptized into the Reorganized Church on May 4, 1902, and was married to Orla McKenzie Cooper on March 20, 1920. He spent the early part of his life in northern Missouri, moving to Horton fifteen years ago, where he was engaged in the creamery business. Through his kindness, he made many friends for the church; while in St. Joseph, Missouri, he was an active worker with the young married people.

Surviving are his wife, Orla; two sons: E. D. of St. Louis, Missouri, and Jack of Horton; four daughters: Mrs. Gladys Hollingsworth and Mrs. Mary Foster of Los Angeles, California; Mrs. Ruth Tandy of Denver, Colorado; and Miss Violette Baity of Kansas City, Missouri; one brother, Robert Lewis of Independence, Missouri; three sisters: Mrs. D. C. Kinnaman of St. Joseph; Mrs. G. C. Johnson of Des Moines, Iowa; and Mrs. Mark Holman of Independence; and five grandchildren. Funeral services were held in Horton, Elder Claude A. Smith officiating. Interment was in the Horton cemetery.

DEHN.—Kenneth R. G., son of William F. and Cora A. Dehn, was born March 11, 1908, at Taylor, North Dakota, and died August 12, 1947, in St. Mary's Hospital in Kansas City, Missouri. He was baptized into the Reorganized Church on July 14, 1918, at Burlington, North Dakota.

He is survived by his wife, Nellie; two sons: Kenneth Bruce and Donald; and two daughters: Willa Frances and Carolyn Ardeth; his mother, Cora Dehn of Hazen, North Dakota; and a sister, Mrs. Pearl Wilson of Moorhead, Minnesota. Elder Ephraim Brown and O. W. Okerlind officiated at the funeral. Burial was in Mound Grove Cemetery.

MURPHY.—Ella May Slanaker, was born in Chickasaw County, Iowa, in 1869, and died August 9, 1947, following a long illness. She was married to Richard Murphy in 1886; five children were born to them. One son, Frank, preceded her in death in 1887. In 1891, she and her husband homesteaded in Oklahoma, where they resided until her death. She was a member of the Reorganized Church, a good wife, mother, friend, and neighbor.

Besides her husband, she leaves four sons: Everett, David, Jerry, and Richard, all of El Reno, Oklahoma; a daughter, Mrs. Eva Fried of Calumet, Oklahoma; three sisters: Mrs. Millie Denny of El Reno; Mrs. Carrie Moore of Johnson, Kansas; and Mrs. Janie Lemons of Ponsford, Minnesota; ten grandchildren; and six great-grandchildren.

707 North River
Independence, Missouri
September 15, 1947

New Horizons
Herald Publishing House
Independence, Missouri

Dear Editor:

When you asked me to write about some of my summer's observations of the various groups of young people throughout the church, I thought the assignment was an easy one. I did some mental "two and twos" of the States represented at the camps and reunion where I worked--Oklahoma, Missouri, Texas, Arkansas, Kansas, Nebraska, Colorado, Wyoming, Washington, Oregon, Canada--the only problem would be to select the most interesting and novel projects from each area. I began making comparisons. In Oklahoma, I was told, the Leaguers publish the branch newspaper with only a minimum of aid from older members. In Washington, they're doing the same thing. Every evening at Silver Lake Reunion, I could set my watch at 6 when the daily newspaper would come sliding under the tent door. The staff was composed of young people living in the camp and working under the supervision of one of the young appointees. Then I took out my "British Columbia Handbook of Zion's League Songs," compiled and edited by the young people. It was then that I began to worry about the article I had so lightly promised. Our young people are doing about the same things whether they are in Texas, Canada, or on an island off the west coast. They're working, worshipping, singing, studying, playing, and praying.

But, I thought, no vague generalizations will do. The truth is that I had no opportunity to see what was going on in the local Leagues. I can speak only of stimulating camp and reunion experiences. Perhaps you will be interested in the novel organization and administration of youth activities at Silver Lake Reunion.

Those in charge gave the two hundred and some young people (better known as the "200") the privilege of governing themselves during the reunion period. A young people's leader was appointed by the reunion committee, and the "200" elected officers at the beginning of the week to be their representatives on a League council, which acted in the triple capacity of an executive, legislative, and judicial body. The officers and leaders, with the approval of the "200," appointed four young people as chairmen of the worship, service, study, and recreation commissions. Each of these chairmen worked throughout the week with the reunion official in charge of his activity. The morning worship, hikes, moonlight beach parties, devotionals, and evensongs were under the joint supervision of the council and reunion staff.

The young people's leader, the four officers, and the four commission chairmen constituted the League council. This council held daily meetings to discuss general policies and to originate camp rules for the "200." The rules were then submitted by the president to the "200" for their approval. At the daily staff meeting, the president and young people's leader represented the "200."

It was all new--and fun. Everybody liked the idea. At the end of the week, several asked to have the same type of organization next year.

I think one of the greatest thrills of all, though, came at the end of the week when many of the Leaguers came asking for information about the best training methods for some very specific tasks in the church. These "200" and the other hundreds of young people in the church are awakening to their opportunities. They are not static, but sensitive to their changing environments. The modern "survivor of the fittest" must be active if he would live. This church must be active, too, if it would live. Perhaps my most enjoyable observation this summer of young people is that, as the word suggests, they are becoming "active."

--But now I'm preaching, and that is never correct correspondence etiquette. I hope you'll understand about the absence of an article. My lack of local observations made the subject one that I couldn't "essay" upon.

Sincerely,

Aleta Runkle

New Horizons

The Order of Administration

QUESTION:

I have always looked upon administration as a "last resort." When medical science could no longer prove helpful, I have said, "Now is the time for God to come to the rescue." Others, however, maintain that administration should precede medical care. Which is the preferred attitude?

ANSWER:

By Chris B. Hartshorn

Putting our faith in God and the ordinances of the church should never be a "last resort." The reason that some Saints call on the elders only when home remedies and science have failed to bring relief should be looked for in the individual rather than in the teachings of the church. Yet the question should not be brushed aside with a pat answer. It has deep implications and deserves our best efforts to give an effectual solution.

Some point to the experience of King Asa of Judah as evidence of God's disfavor with those who seek help of medical science.

And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great; yet in his disease he sought not to the Lord, but to the physicians. And Asa slept with his fathers, and died in the one and fortieth year of his reign.—II Chronicles 16: 12, 13.

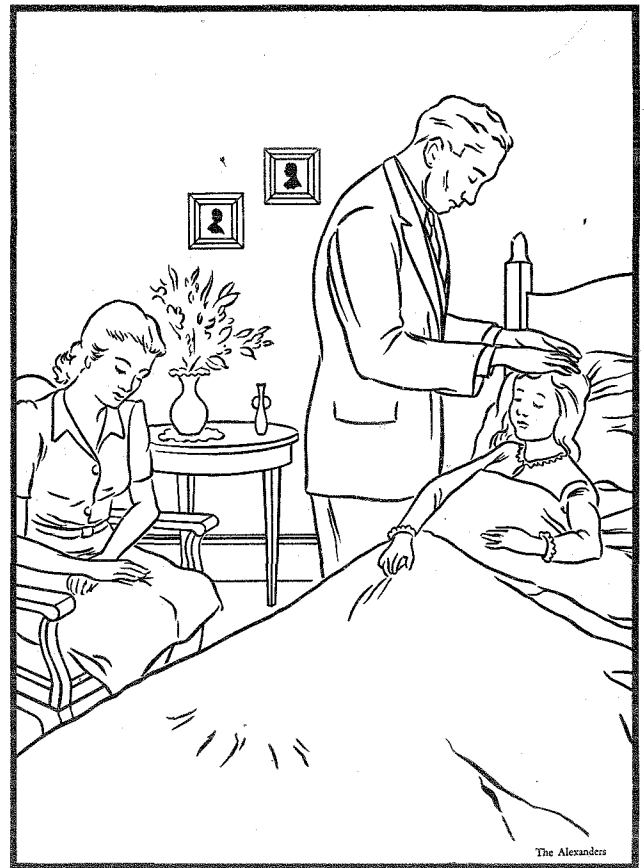
King Asa was a corrupt ruler and there is no promise that he would have been healed had he put his faith in the Lord rather than in the physicians. The brief obituary quoted above is misleading if it carries that conviction with it. The cause of his early demise was the foot disease. Perhaps he did not give the physicians nor the Lord a fair trial to bring about a cure.

ACCORDING TO YOUR FAITH

Some even among us have urged that one is weak in the faith if healing does not follow administration. These hold that any degree of reliance on medical science is evidence of turning away from God. This type of thinking has little scriptural support. The early day apostles complained when healings did not follow their administrations (Matt. 17: 16, 21). Paul left Trophimus sick at Miletum and even Paul himself had his thorn in the flesh which he sought in vain for the Lord to remove. These sects which give public demonstrations of their faith in divine healings after handling venomous snakes or drinking poison are properly classed as sign seekers whom Jesus denounced as "a wicked and adulterous generation." (Matthew 16: 4.)

It is a matter of common experience that many among the Saints do not have faith of the right kind or degree to be healed. Neither are the elders authorized to command the Lord in administering to the sick. They are to "Pray over the sick, anoint them with oil, as commanded in the law, and leave them in my hands, that the Spirit may deal with them according to my wisdom."—Doctrine and Covenants 125: 15.

Faith to be healed or any degree of trust in God becomes stronger as we have more and more satisfactory experience with divine forces. Like the physical laws, we must "use or lose." The "strong affirmations" recommended by some faith-healing groups have virtue only to the extent that they bring one nearer to God and the divine way of life. If these affirmations arise out of a desire to whip up one's courage, much as a small boy whistles as he walks through a graveyard at night, the net result



will be the stultifying of one's conscience. God is not likely to have any part in the process.

The members of this church should not be troubled by false doctrines on this subject. The Lord pointed out to us in 1831 that,

Whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs and mild food, and that not by the hand of an enemy. And the elders of the church, two or more, shall be called, and shall pray for, and lay their hands upon them in my name; and if they die, they shall die unto me, and if they live, they shall live unto me.—Section 42: 12.

BY WHOSE POWER AND WISDOM?

Joseph Smith III tells of a remarkable experience in Plano, Illinois, during the winter of 1878-79. There was an unusual amount of sickness. The elders were on the go night and day to answer the calls for administrations. Several nonmembers also were calling for laying on of hands. The physicians were just as busy. Often elders and doctors would pass each other on the porches of homes of the sick or one would wait in the room for the other to finish his ministry. This worked well for a time, and not many died.

President Smith began to have serious doubt that the Saints were justified in calling on both for help at the same time. One evening, after a long and tedious day and counseling with the other elders working with him, Joseph concluded he would refuse to go on any more calls to those who were employing physicians. "They appeal to medicine, let them take the benefit of their appeal or suffer the consequences," he reasoned. He told his wife of his conclusion and went to bed.

Before he fell asleep, a stranger came up the stairs and entered his room. He took the chair used to hold the door open, brought it to the bedside, and sat on it. His actions and appearance were all so natural that Brother Joseph was unperturbed.

In the conversation which followed, as quoted in *Saints' Herald* of February 10, 1897, this messenger recalled the situation which caused Joseph to conclude he would refuse to administer in homes where the physician also had been called. Then he asked Joseph, "By what power is the healing of the sick by the laying on of hands by the elders wrought? is it by the power of God, or is it because of some goodness or power in you elders?" Joseph next was asked and admitted the obvious truth that this was just as true when there "was a doctor in attendance." "By whose wisdom is it determined whether the power to heal shall be present and exercised, the wisdom of God or the wisdom of the elders?" After this experience, Joseph never hesitated to administer whenever he was called. "Whether this visitor was man, Nephite, or angel," Joseph had "no theory to advance." He knew that he was awake and in full possession of his faculties. He also knew that the understanding which came was divine wisdom.

GROWING IN FAITH

Perhaps the question now being discussed has been clarified to the extent that we can safely say that Latter Day Saints do not hold that it is either one or the other. In many cases it might be wise to have both the elders and the physician. But there is a further point on "which is the preferred attitude?" Does it not seem that we will be happier and better spiritually and physically as we develop the "faith to be healed"? This faith comes from its exercise through prayer and fasting (Matthew 17: 21). Too many Saints neglect to give God an opportunity; like Asa, King of Judah, they seek not to the Lord, but "to the physicians." The preferred attitude seems to be to

follow the commands of the Lord in the things we eat (Section 86), to take rest in the hours set apart (Section 119: 9), and to be temperate in all things (Section 11: 4).

Some have said that they do not feel worthy to call on the Lord for divine healing when they think on their own shortcomings. Has he ever said that only the "worthy" shall call the elders? James wrote, "Is any sick among you? let him call . . . and if he have committed sins, they shall be forgiven him."—James 5: 14, 15. It is well to remember that even if we are unworthy as judged by human standards, God has another standard of measure. He loves the sinner, the oppressed, and the downcast. He rejoices over "one sinner that repenteth, more than over ninety and nine just persons which need no repentance." Let us give him an opportunity to show us how much he loves us. He is a rewarder of those who diligently seek him.

Taking It on the Chin

By Garland E. Tickemyer

In his book, *He Upset the World*, Bruce Barton tells an interesting story of a retired champion prize fighter who came out of retirement to battle a young challenger. He had been working on his farm, and his suntanned face and healthy appearance revealed that he was in the pink of condition. The audience was shocked, therefore, when in the third round, the champion was flat on the floor.

"Why did he go down so quickly when he looked so good?" asked Barton of an old fight fan sitting next to him in the arena. "He's been out of the game for a couple of years. A man can't take them raps on the chin unless he's taking them every day," was the reply.

A significant truth is contained in these few words. Unpleasant though they may be, experiences in which we take punishment may actually be real blessings in disguise. An occasional rap on the chin may keep a man in fighting trim.

In my experience, I realize that my greatest personal growth has taken place in periods when I had battles to fight. Likewise, my greatest satisfactions have come from those periods when I took the greatest punishment and was still able to stand on my feet.

I conclude, therefore, that the harder you have to struggle, the more resistance you will develop; and the more resistance you develop, the more you will achieve. Financial reverses, physical handicaps, and unsympathetic associates may be just the thorns in the flesh that we need to make us amount to something.

An excellent example of one who overcame opposition is the Apostle Paul. For more than thirty years he stood up under almost continual persecution. Five times he was brutally whipped, three times he was beaten with rods. He was stoned and left for dead; shipwrecked three times; was set adrift on a plank in an open sea; in peril of robbers, the heathen, of the city, of the wilderness, of the seas, and of false brethren. "In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." But Paul counted it all gain, and in the end, still smiling, he said, "I have fought the good fight, I have finished the course, I have kept the faith."

Once Again

THE
SAINTS' HYMNAL

cloth binding

Single copy \$1.50

10 or more to one address \$1.35 ea.

50 or more to one address \$1.15 ea.

Ready October 15

HERALD PUBLISHING HOUSE

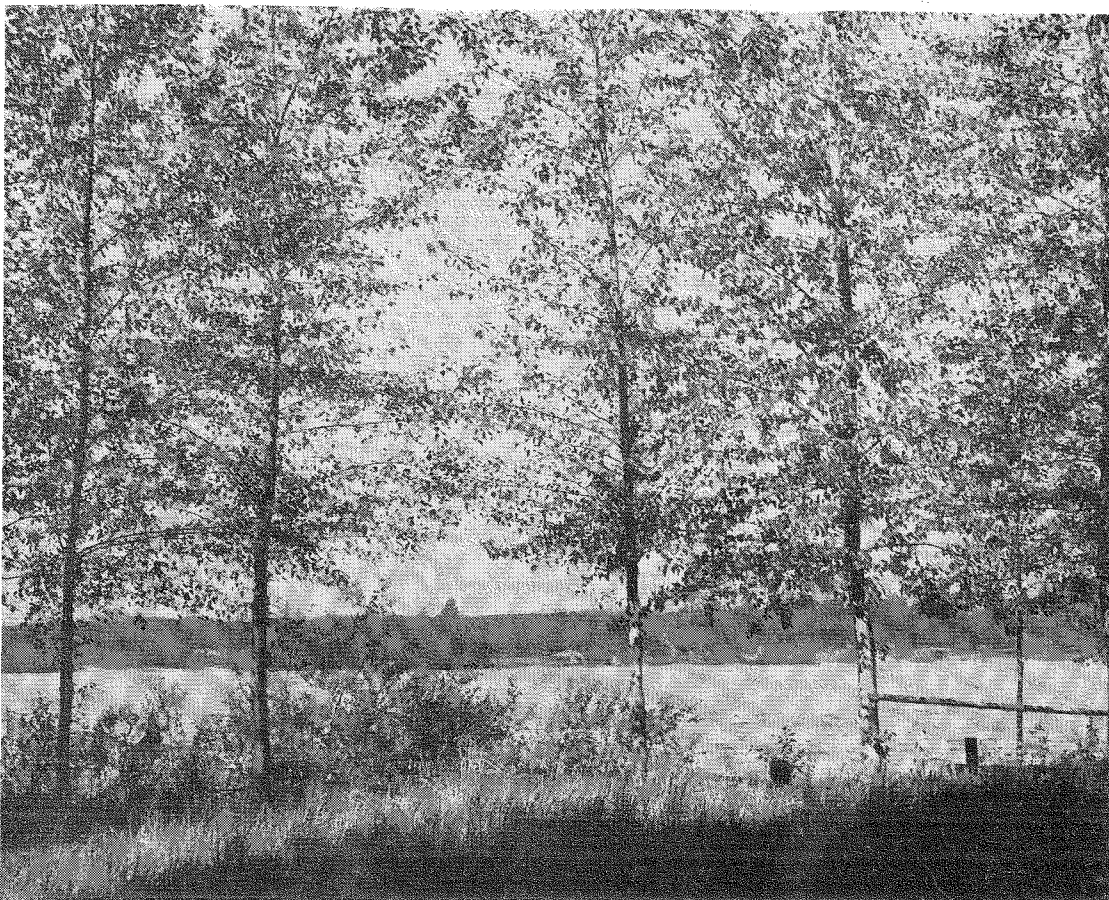
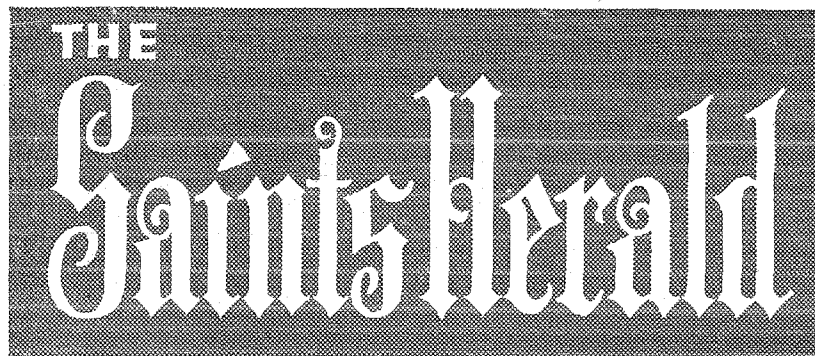


Photo by W. W. Belcher

NORTHWEST
Reunion Grounds
SILVER LAKE, WASHINGTON

The Kingdom and the Gathering

By President J. F. Garver



VOLUME 94

OCTOBER 4, 1947

NUMBER 40
www.LatterDayTruth.org

A Parable

The Bread and the Stones

Matthew 7: 9.

And it was told among His servants of olden time that while he was with them He spake yet another parable.

There was a man that had great riches, and was old in years. He went unto his Lord, saying, Master, which of my two sons shall be steward over mine estate? And his Lord said unto him, Thou shalt try them with bread, and with stones.

And the man went to his sons, holding in his right hand loaves of bread, fresh from the baker's oven. And in his left hand he held stones, rare and precious. And he said, My sons, I would that you choose between the bread and the stones.

Now the younger son thought, If I take the bread, it will be eaten and gone tomorrow. Better an empty stomach than an empty purse. I will take the stones.

But the elder son thought, If I take the stones I shall be rich, but I shall die of hunger. I will take the bread.

Then the father said unto them, It is given to all men to choose either bread and life, or stones and death. Though a man have all the wealth of the world, it signifieth nothing if he perish for it. He who knows the value of life has true wisdom, and shall be a steward of property.

The Kingdom and the Gathering

THE GATHERING is a component part of the gospel plan, because it is a natural. As other forces having their rise in the nature of things may be turned to the advantage of mankind, so may the gathering be made a power and contributing factor in the accomplishment of the purposes of the kingdom of God.

The gospel has its rise in the nature of man. Man is gregarious. No normal person wants to live alone. Nor are people so made they can, working alone, achieve the divine purpose in their creation. So it is that men come together in expression of their nature and for their common good and establish an organized society expressive of their concept of life and adapted to the fulfillment of its purposes. And so has Deity adapted this normal life movement in the form of the gathering as taught among us, to the achievement of his purposes in the life of his people.

And what a purpose is this: To lay hold this man made in the likeness of God, in stimulating and comprehensive ministry for his growth in companionship with the Father who has created him!

In this cause, Deity enlists the best of the best of men; the best of the earth's forces; the best of the powers of the universe; His own good will, and his help in the measure his children conform to the law of life. And theirs it is to avail themselves of the same as opportunity may afford.

The gathering, then, is based in competency and quality of life. It presupposes a people capable of the best in themselves, of the best in other powers available to them, and of the appropriation of the whole of these in righteousness toward the realization of their heritage as the sons and daughters of God.

It was in consideration of these verities there came the word of God to the church at our last General Conference:

The church is admonished again that all movements toward Zion and the gathering and temporalities connected therewith are within my law, and all things should be done in order, the advice and counsel of the elders and of the Bishop and his council be sought and honored when received, as before enjoined, though of necessity their counsel when given is not intended to dictate or to deny any man his agency. The work of preparation and the perfection of my Saints go forward slowly, and Zion conditions are no further away nor any closer than the spiritual condition of my people justifies; but my word shall not fail, neither will my promises, for the foundation of the Lord standeth sure.

The gathering as herein indicated is to go forward within the law. To know and to teach the law of the gathering is therefore a responsibility of the church. To learn and to live by the law is an obligation of all Saints; for those outside the places of gathering as well as those inside are to contribute to its attainment. And the most potent contribution towards the gathering and Zion, let it always be kept in mind, is a life of righteousness, motivated by love, and ordered by intelligence. Once this is appreciated and attained, the remaining provisions of the law as pertaining to the gathering may be observed with assurance of results anticipated and required in the work of kingdom-building and functioning.

The gathering, like Zion, as further indicated, is conditioned by the life quality of the people of the church, being "no further away nor any closer than the spiritual condition of my people justifies."

And the gathering, as herein reaffirmed, is an orderly movement—one in which the people are not only to proceed in keeping with the basic law as given, but also to act as counseled by those whose calling it is, out of their over-all view and breadth of consideration, to give lead in these matters for the good of the gatherers, their fellow Saints, and the church.

And counsel has recently been given that the gathering shall go forward in wisdom and restraint. In restraint, lest outside places that

ought to be maintained be left without the help essential to their purpose; in wisdom, so that moves are made only as "all things have been prepared," with both the gatherers and the church being blessed thereby, and the cause of the kingdom advanced.

The gathering is indeed a normal life movement, essential to the good of the Saints and the full functioning of the kingdom of God. It anticipates a social order adaptable to many people from many lands, a ministry to many needs, and a command in righteousness of many powers by which to meet them freely and effectually. It is, therefore, based in righteousness, in intelligence, and in integrity. And it demands the very best of the very best of men. In such a people and functioning order there shall be fullness of life for good men and women, and means for the carrying of the gospel to the ends of the earth.

Of such is the kingdom of God.

J. F. GARVER.

Be thankful for life and all that it gives you. Its blessings are not yours by right, but by the gift of God. Be grateful to him. If there has been someone you have loved and lost, try not to think of the injustice that has been done to you, but try rather to make a prayer of gratitude for the happy years you spent together, for the happiness and beauty this other life brought into yours, and for the splendid memories you have left. And even when conditions of this world have deprived you of a blessing, so many others of God's gifts remain that you should be thankful to him. Keep your mind upon what you still have rather than upon what is lost. Reach up for God's hand, and he will reach down for yours.

Editorial

Conferences in Religious Education

*** Leola Sheppard**

The worship services that appear in this issue of the "Herald" were written by Sister Leola Lalone Sheppard of Pittsburg, Kansas. A few weeks ago this talented and devoted church member passed away—the victim of an ailment for which no cure is known. She continued to work and serve the church as long as she had the strength and ability to do so, and in the Pittsburg Branch there are many people who will long remember her leadership and be thankful for what she contributed. She had been warned that she was going to die, and prepared herself for it. She did not cease any of her activities so long as she could keep up. Last spring she was present with the others at the big annual banquet and program put on by the ladies of the church. In spite of her suffering, she bravely came and took her part in the events. It is a pleasure to pay a tribute of respect to such a member. She has given a great example of courage and dedication to her ideals.

*** The Mean Tree**

There was a little garden in an arid land. Fed by a spring, its flowers grew and blossomed, casting their fragrance upon the desert air, making a spot of beauty in the midst of desolation, pleasing the hearts of all travelers who went that way.

A seed fell into a corner of the garden, dropped by a passing bird. It grew, and the owner of the garden let it remain, thinking its shade would be good there. Then he went on a journey.

In his absence the tree continued to grow, crowding out the flowers and filling the space. But it turned out to be a mean tree, ugly, deformed, bearing no fruit and offering little shade. It had destroyed the beauty of the place.

So may a little fault, like a mean tree, have a small beginning in our lives, but grow until it destroys all that is good and pleasant in us. The mean tree must be rooted out and destroyed to save the garden.

* Many a time in my life I have found that to do a little act of kindness, or to go out of my way for someone has begun a friendship that has been worth a thousand times what it cost me.

* If you are very tired, shift gears and turn your attention to something else. Do good, and it will rest you. The person who is always resting is always tired. Only those who work know what it is to be really rested.

* If you can't find happiness for yourself, look at somebody else who has found it, or try to help some other person to be happy, and you will find with that effort strength to bear the load life has put upon you.

* No matter how thick the storm clouds are, no matter how high they may be piled today, no matter how black the gloom beneath them, remember that there are areas of clear air and unbroken sunshine above them, and that the light illuminates their upper formations with a golden glory. As light always outlasts the storm, so happiness is restored when trouble goes away, and peace returns after war. Sometimes it takes patience to endure the storm, but if we have faith in the future and hope for better things to come, we can live through the hard times.

THE SECOND ANNUAL CONFERENCE FOR CHICAGO-LAND,
NORTHEASTERN ILLINIOS, AND WISCONSIN, AURORA,
ILLINOIS, OCTOBER 24-26

THE THIRD ANNUAL CONFERENCE FOR THE STATE OF MICHIGAN,
FLINT, MICHIGAN, OCTOBER 31-NOVEMBER 2.

Arrangements have been completed between the Department of Religious Education and the administrative officers in the areas involved for the holding of annual religious education conferences.

The first of these will be held at Aurora, Illinois, October 24-26, for administrative officers and workers in the Chicago-land, Northeastern Illinois, and Wisconsin Districts.

The second will be held in Flint, Michigan, October 31-November 2, for administrative officers and workers in the various districts and branches of Michigan.

The theme this year will be "Building an Up-to-date Youth Program." Hence, the special appeal will be to district and branch presidents, young people's leaders and teachers, Zion's League officers and members, leaders and teachers of junior high girls and boys. These conferences will be in charge of F. M. McDowell, John R. Darling, and Edna Easter of the General Department of Religious Education.

For the purposes of these conferences, the term "young people" will apply to all age groups from twelve to twenty-four, or in some cases even thirty years of age. Detailed consideration will be given to official church programs as follows:

Scouting for boys, plus the "God and Country" award.

The Oriole program (or Girl Scouting or the Camp Fire program) for girls, plus the "Light of Life" award.

The Zion's League program, recently revised in organization, procedure, and materials.

The church program for youth camps.

The training program for teachers and leaders of young people.

Inquiries concerning these conferences may be addressed to the Department of Religious Education, The Auditorium, Independence, Missouri; or, for the state of Michigan, to the local chairman, Harry J. Simons, 609 E. Baker, Flint 5, Michigan; and for the Chicago-land, Northeastern Illinois, and Wisconsin districts, to the local chairman, Arnold Settles, 378 Walnut Street, Aurora, Illinois.

F. M. McDOWELL,
General Director
Department of Religious Education

THE SAINTS' HERALD

Volume 94

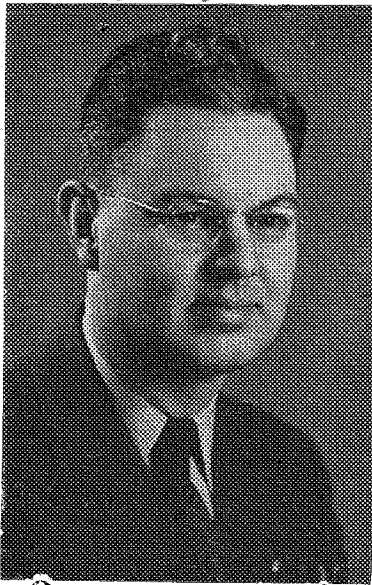
October 4, 1947

Number 40

EDITORS: *The First Presidency*: Israel A. Smith, John F. Garver, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Managing Editor; Kenneth L. Graham, Business Manager.

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$2.50 per year and \$1.25 for six months in advance in the U. S. A., its territories and possessions; Canada, \$2.75 per year and \$1.40 for six months; other countries, \$3.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.



The Place of Culture In the Zionite Life

By Franklyn S. Weddle

WE OFTEN sing and talk about "Zion the Beautiful," and we look forward to building a society wherein we might live, work, share, and worship. But singing, talking, and hoping will not find us any nearer that goal a hundred years from now than we are at the present—a hundred years since the kingdom way of life was first restored to man. We must not just *wait* for Zion to be.

A beautiful Zion can only be established by people who know and appreciate beauty—people of culture. A culture which is not superficial, but one which is deep and genuine and basic.

In the past, I am afraid we must admit, we have talked and sung and hoped, but we have not *done* enough towards accomplishing our God-given task. We must first become a people able to discriminate between the good and noble, and the ordinary and cheap. We, therefore, must become intimate with the good and uplifting.

Ours is a social gospel, so we must have a *spiritual, social, and intellectual* culture.

This is not easily acquired, nor can it be acquired at all without effort. And let it be said now that culture comes not alone as a result of formal education. *It is a state of living and appreciation for life, people, and things.* Formal school-train-

ing is one way in which we may be exposed, but there are other ways no less effective. The commandment, "Study to show thyself approved unto God, a workman that needeth not to be ashamed"—II Timothy 2: 15, did not refer to school study, but rather to individual and continuing study throughout this life.

Our state of culture is our way of life. It is the things we like, the way we dress, the things we think and talk about, the quality of our home life, the way we treat our neighbors and friends, the way in which we perform our daily tasks, our attitudes. Christ came that we might have life, and that more abundantly (John 10: 10), so we might well look to him for a cultural pattern to follow.

As we study the teachings of Christ, we find that they fall into about four general categories with regard to the gospel as it affects man and God.

He talks to men about the spirit—spiritual attitudes, spiritual balance, and the awareness of God.

He emphasizes man's physical state—bodily health, healing, and the like.

He talks about man's intellect—learning, knowledge, mental development, and balance.

He is even interested in men's vocations, their skills, the things they do every day.

The gospel of Christ, then, concerns itself with man's spirit, his physical state, his mind, and his vocational activities. In each of these aspects, Christ was anxious for men to rise to a higher level of culture and to maintain a wholesome balance of these cultures.

SPIRITUAL CULTURE

Jesus left no room for doubt regarding spiritual righteousness. We read in the fifth chapter of Matthew, "except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." To put it in modern terms, unless we are more righteous than those about us who know not the gospel, we cannot enter into the kingdom way of life. Throughout Christ's teachings we find emphasis placed on a spiritual culture, a continual urge to become more aware of God and his plan of life. As the Zionite life is unfolded, there shall be more and more opportunity for a closer spiritual affinity with God.

Zion is, in fact, the pure in heart, living *in* the world but not *of* the world.

PHYSICAL CULTURE

Christ gave much attention and time to the healing of the sick, and the books of the gospel are replete with his works. We, in this day, have also been given instruction regarding the care of the body in the "Word of Wisdom" found in the Doctrine and Covenants (section 86). Again, in section 85, paragraph 38, we are admonished to ". . . cease to be idle; cease to be unclean; . . . cease to sleep longer than is needful; retire to thy bed early that ye may not be weary; arise early, that your bodies and minds may be invigorated."

Much has been written and spoken regarding the spirit and the body, and it is not our purpose to elabo-

rate on these two subjects in this discussion. We shall be more directly concerned with a discussion of Zion-ic culture as it concerns man's mind and vocation.

INTELLECTUAL CULTURE

Both the ancient and modern Scriptures impress the followers of Christ to cultivate the mind. In the Old Testament, Book of Proverbs, can be found numerous verses extolling knowledge and understanding (education).

In June, 1831, in the very early days of the church, William W. Phelps was commanded to assist Oliver Cowdery in the work "of selecting, and writing books for schools, in this church, that little children also may receive instruction before me as is pleasing unto me."—Doctrine and Covenants 55: 2. "Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith."—Doctrine and Covenants 85: 36. And in paragraph 21, "Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven, and in earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you again."

"Study and learn, and become acquainted with all good books, and with languages, tongues, and people" (section 87: 5). In other words, our curriculum should include ethics, logic, philosophy, geology, astronomy, geography, history, current events, political science, law, medi-

cine, sociology, economics, languages, sciences, educational methods, religion, and the arts.

It would seem that Zion could not be established by an ignorant people. It is a task for an enlightened and wise and learned people—people of broad cultural background. If the all-inclusive curriculum outlined in section 85 is followed diligently by the Saints, then indeed ours must be a church of high culture.

Consider with me two average families who live next door to each other. One is an average family of the world, good people; the other is an average Latter Day Saint family, also good people. Now let us compare their tastes and appreciations. Do they enjoy the same movies? Do they read and enjoy the same magazines, books, and comics? Do they spend their time listening to the same radio soap operas and other entertainment? Do they enjoy the same radio music, phonograph records, juke box selections, and music in general? Do they have the same audience decorum at plays, the theater, public or private meetings, concerts, etc?

The answers to these questions are important as an indication of what the restored gospel way of life is doing for people. The ideals and purposes of the church should elevate the cultural and social standards of our people. We should seek and choose the superior things of life. If we do not, the gospel has failed to help us. If we do, it is succeeding in bringing us to a better way of life. The "abundant life" includes an appreciation of the fine arts; and, indeed, it includes the ability to actively participate in artistic endeavor.

The Restored Church has long stood for education. Wherever the early Saints settled, one of the first projects was the providing for schools. Joseph Smith himself was a fine example to his people; though unlearned at the beginning of his ministry, he so educated himself and his associates that as a result of the establishing of the school of the prophets, they became proficient in

Greek, Hebrew, history, and the other subjects of the curriculum as outlined by prophecy. He certainly was not an uneducated man at the time of his death. Education, in school and out, is one of the high-ways to the kingdom type of life. What we are saying is *that if we follow conscientiously the Zion-ic pattern of living, we must become a people of culture; if we are not people of culture, we have not been following that pattern.*

VOCATIONAL CULTURE

Nineteen hundred years ago, in the time of Jesus, "Manual labor . . . was deemed a religious duty, frequently and most earnestly insisted upon, to learn some trade, provided it did not minister to luxury, nor tend to lead away from personal observance of law." *The Life and Times of Jesus, the Messiah*—Edersheim, Volume 1, page 252.

In I Thessalonians 4: 11, we read, "study to be quiet, and to do your own business, and to work with your own hands, as we commanded you."

Christ said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

The gospel of Christ even reaches into the attitudes of the individual toward his work. Zion-ic living implies an attitude of devotion toward one's vocation. If you are a lawyer, be the best lawyer you can be; if you are a teacher, be the very best teacher you can be. If you are a student, a mechanic, a painter, a contractor, or whatever, be the best you are capable of being, not for self-glory but as a matter of principle. Perfectionism? Yes! Why not? "Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matthew 5: 48. Make of your vocation an expression of the light of the gospel in your life, so that others may see your good works and glorify God.

There are too many people who half do their work, who try to "get by" with as little as possible, whose

(Continued on page 8.)

The Beckoning Kingdom

By Melvin L. Fowler

Scripture: Psalm 15

THE CONCEPT of Zion has been a major part of our church belief since the beginning of the Restoration in 1830, but it has not yet reached a maturity befitting its age. We have never attained a stable and permanent concept of the kingdom of God. Zion has meant many things to different people at different times. We have been, as Paul said, "Looking through a glass darkly." Ideas of Zion have included everything from a place of physical refuge protecting us from the sinful, adverse conditions of the "world" to "a workshop in human relationships" where people learn the meaning of living fully by doing Christian acts. There has been an apparent tendency in recent years toward the latter viewpoints. People of our church have become more conscious of the imperative need of the Zion program; they have sensed a need for a program of Christian love in action as the only program that will bring true peace to humanity. We have turned toward the beckoning kingdom with greater hopes and a new anticipation in our hearts.

This has not come by any conscious effort. It has been a natural growth, the outcome of the times in which we live. In our present society, we recognize certain fundamental needs that almost force us to conceive of the kingdom as a dynamic force for the betterment of humanity.

We need social betterment; we need reform. Our present social system is blighted by some disease that eats at its core and causes the inequalities of wealth, allows ignorance and suffering to continue, permits greedy men to succeed in their exploitation, and sends thousands of men to die in warfare as diabolical as the mind of man can invent. In

every newspaper the reader finds stories of murder and violence, greed and unhappiness. These things make us feel the beckoning of God's kingdom. Among the most prevalent of our many social ills are poverty and ignorance. They cause many evils. Why must people live crowded together in rat-infested firetraps? Our slum districts are as bad as ghettos. They are the only homes ever known by thousands, and they must be born, live, and die in such an environment. What causes the juvenile delinquency that has become so serious in the past decade? What about the divorce rate that is increasing tremendously month by month and year by year?

Broken homes, delinquency, slums—these are signs of a great need in our society of equalization and guidance to redirect society and check the inroads of poverty and ignorance.

ANOTHER SOCIAL evil is the domination and persecution of minorities. The papers of the past few years have been full of news about such persecutions. They have never reached the proportions in the U. S. A. that they did in Hitler Germany, but the fact remains that 445 Negroes have lost their lives to lynching mobs in the last twenty-five years. It is all but impossible for a colored person to get into certain fields of work in our country. It is a well-known fact that many (if not most) of our large universities have quota systems that restrict the number of Negroes, Jews, Catholics, and other minorities that can enter these schools, thus very effectively blocking these students from entering many professions. In many places

the doors are closed completely to these groups.

This is a problem that has its roots deeply embedded in our present social system. The whole problem arises from the type of social hierarchy that we have developed. We find in our society exclusive groups and social snobbery. People ruin themselves "keeping up with the Joneses." A statement such as, "Oh, he's just not our social equal," is as damning to the condition of our society as a tirade by some bigot on the racial "inferiority" of Negroes. Such concepts make clear the way for Hitlers to climb to tyrannical power. Yes, the whole concept of superior and inferior peoples is one that causes us to see the need for social reform in our society.

Our whole social order seems to be weakened by distrust and suspicion. Behavior is based on fear. Law is enforced by fear of punishment rather than any realization of social weal. There is the unending struggle of capital and labor. The international situation is at its present explosive condition because no one nation feels free to trust another. These are days when "To Each His Own" seems to be more than a title of a popular song: it is a philosophy of life for modern people. Men pile up individual wealth and then lock the doors and bar the windows lest neighbors steal it.

WE HAVE A great need of a religious awakening. Through the ages, men have turned away from religion as a power to overcome the various ills of society. They have tried wars, threats, power politics, dictatorial rule, legislation, and many others, and our very imperfect society bears witness of the failure and futility of these methods. Men must now turn to religion for the answer.

Let us define religion before going any further. It is a way of life, not merely a set of rules to guide our behavior, but is a vibrant growing

Missions Abroad

philosophy that gives us a basis for action in dealing with our fellow men. All the great religions started as personal philosophies of great religious leaders. It has often been the case that these philosophies have later become lost in the intricacies of rules, regulations, and ceremonies. Basic religion is a sound philosophy by which we organize our actions.

Our need for a religious awakening is not a call for a series of old-fashioned revival meetings, nor a sudden influx of people into the pews on Sunday mornings. The world is well acquainted with violent revivals and new churches. All too often emotions have been stirred and people moved to get "religion." The hundreds of battling denominations and sects that we now witness are evidences of the revival type of religious awakening.

WHAT WE need is a sober analysis of the concepts that we now teach; but we must re-tool and re-gear them to a 1947 society. We need a rediscovery of the foundations of our faith. A basic re-interpretation is necessary. I do not mean to say that we need a *new* interpretation, but only that we need to discover again what has been given to us.

We have the teachings of Christ before us. He unlocked the chest of successful social relationships when he taught prayer, humility, and love. Christ taught us that to live together successfully we must forget ourselves and seek to fulfill the needs of our neighbors. This is true humility. He gave us the key to race relations when he taught us of the good Samaritan. We don't need to develop a "functional" religion to put Christian teaching into practice in the form of a Christian community of man throughout the world. There is indeed a need for a religious awakening to meet the challenges of the ills of society.

These two great needs of social reform and religious awakening force

Autumn

A "Between You and Me" Feature

By Kathryn C. Metz

Autumn isn't a season; it's a lovely, giddy spell.

It's the time of year when nature puts her finger to her lips and quietly waits for the cycle to be completed. Telephone lines are dotted with birds making plans for the great mystery called migration; the wild grapes on the vine, plump and round, yearn for fulfillment that comes with the first frost, and the ground is carpeted with a sweet-smelling coverlet fit for the Babes in the Woods.

Autumn isn't a season; it's the day when a startled world looks up in wonderment at the sudden rush of feet toward the schoolhouses.

Inside the schoolroom, kids who have surrendered their freedom wiggle in their seats and their feet rebel against being encased in shoes. The slow-moving hands of the clock finally signal it's recess time; but in the schoolyard, the brown sharp stubbles of newly-cut vegetation reduce the delights of play.

Autumn isn't a season; it's a contradiction of the almanac. Nice days linger on, the insistent song of the katydid adds a grace note to the symphony of sounds, and the snake feeders swing their long, slender bodies in such beauty and grace that the spectator is bewildered and bewitched by the sight.

Autumn isn't a season; it's a restful pause.

The wind is fragrant with a sweetness that comes from loaded haymows and bins. The days are warm and languid. The meadow daisies burn a bright candle to fall, and the weary asters endure the midday sun because they remember the cool moonlight. Chickens dig for a damp spot under the rose bush, and the cows rest in the shade of the pasture trees.

No, autumn isn't a season; it's a farewell curtain call for summer. Things are at a standstill. The leaves are reluctant to part from their parent, the anxious sumac retains its green, and the harvest moon spotlights the whole performance.



to our attention the one great need of society in our times—the kingdom. It is the one thing that is adequate to meet the twofold need of society. Sharing, prayerfulness, love, and humility have already been mentioned as aspects of this kingdom message. Much more time could be spent in bringing forth interpretations and other aspects of this message. However, most of us are long familiar with these, and the message now seems to be the urgency for ac-

tion. The very character of our living seems to be calling for the kingdom. Society in many places seems shaken by a death rattle. We must do something if the kingdom message is to be effective.

I LIVE with a group of theological students, and quite often our conversation will turn to the many problems confronting society today. Many times the conversation will end up with this challenge, "What is your church doing about it?" We must place ourselves in a position to answer! The Zion's League has pledged itself to the goal of raising \$25,000 for the Missions Abroad. This is a start and a very worthy project. This money is to be used to bring the teachings of Christ to new peoples and to strengthen the faith of those abroad who have already heard his message. From this start we must go forward and beyond to lives of sharing not only \$25,000 but all that we have. We must no longer sing "Onward to Zion, march on with a song," unless at the same time the trumpet is sounded and we move forward together to make the kingdom a reality.

The Place of Culture

In the Zion's Life

(Continued from page 6.)

interest is getting more than giving. That is not the way Christ taught us to live, yet we find evidence of such conduct among the Saints. Some even do their church work with that attitude.

The gospel, as enunciated by Christ, sets a pattern for Christian living that takes in all phases of life. If we accept it and live by it, we shall develop character and the very highest cultural level. Anything less than this is not worthy of those who profess to be the builders of Zion.

Orthodoxy is my doxy—heterodoxy is another man's doxy.—Bishop Warburton, in Jos. Priestly's Memoirs.

www.LatterDayTruth.org

The Angel's Hand

By Emma M. Phillips

MY IRISH father tells an old folklore story that could well be applied to these times.

It seemed that a certain Mr. O'Casey, a young man of common means, was happily married to an attractive wife—that was until married life became boring to him. While he continued to seek new thrills and new companions, his pious wife cared for the home and the children, prayed and waited for an answer to her prayers.

Early one morning O'Casey was unsteadily making his way home when the road ahead of him suddenly became flushed with a brilliant white light. In the midst of the light stood an angel from heaven. As the angel looked at the Irishman, His holy countenance was full of gloom and misery. "Why are you an evil man?" he asked in such thundering tones that the ground rocked beneath the drunken man.

"I am not being evil," O'Casey defended himself. "I am merely trying to enjoy life."

The voice of the angel rocked the earth again. "Do you mean to tell me that you do not know the difference between evil and enjoyment?"

Thinking this might be the easiest way to avoid admonition, O'Casey admitted that he did not clearly understand the difference.

"I shall not tell you," the angel declared loudly. "I will let you tell yourself." He stretched forth his mighty hand and gripping the Irishman's trembling shoulder, held him firmly and steadily. Then spreading the fingers of his other hand, he pressed it against the face of O'Casey so that the hand practically covered the face. "I am leaving the impression of my hand upon your face. Your thoughts will control that impression. When you have enjoyment, your thoughts are clear and transparent. At that time the impression shall not show. When you do evil, you have dark thoughts. Then shall the impression be dark as your evil."

The angel released his grip on the shoulder, and the Irishman fell to the ground. Toward dawn he became conscious enough to make his way home. His wife, already up and preparing breakfast for the children, greeted him with cool indifference. She prayed much for her husband, but every day she had less love for him and less faith in him.

O'Casey took no time to eat, but went immediately to attend the plowing of his field. At first, he thought consistently of his experience with the angel. Gradually, however, his thoughts revolved to the earlier adventures of the evening, the drinks, the hilarity, and the young woman, Maureen. The plow struck a stone, and he bent over to remove it. Just at that time his son came into the field, and announced, "Mother said you could not

plow without any breakfast. I've brought you a lunch she packed."

O'Casey stood up to take the lunch from his son. The boy took one startled look at his parent and backed away. "There's something black on your face. It's like the hand of a black giant."

"It's just the shadow of the tree branches," lied O'Casey.

"It got blacker as you spoke, Daddy. I'm going to tell Mother."

"No, no, don't do that," the Irishman shouted. But his son was off toward the house before he could stop him. O'Casey knew the indignation that his wife had developed lately. He did not want to see her while the impression of the angel's hand was still on his face. He must think pure thoughts before she came to the field to investigate. But since his numerous misdemeanors and

"Why are you an evil man?"



wonderings, he found it difficult to find something wholesome about which to think. "I'll say the Lord's Prayer," he vowed as he gripped the plow handles. Over and over he repeated the prayer, as he followed the horse.

HIS WIFE came to the edge of the field, and casually called, "Are you feeling too sick to plow?"

"No, I'm fine," he answered briefly.

"Have you eaten your lunch?" When he shook his head in the negative, she admonished, "Then you better eat it before you grow to weak to plow."

As O'Casey watched his wife turn and leave, he meditated on how much more interest she would have shown in his welfare a few months ago. She was an attractive woman, but, of course, not as attractive as Maureen, his present choice. He watched his wife go toward the house, but Maureen crowded his thoughts. Moved by a sudden impulse, he put his hands to his face. The mark. It must be there.

He bellowed to the horse, gripped the plow handles, and began reciting the Lord's Prayer. The furrows he left behind were as uneven as the tone of his chanting. He could not go through life with the impression of an angel's hand showing on his face. The only solution would be to go back to the old routine of married life. The angel had left him no other choice in the matter. All the while these thoughts were going through his mind, he mechanically repeated the prayer.

THE JOVIAL shout of a neighbor interrupted his musing. "Are you plowing or having a race with your horse?"

O'Casey turned to see neighbor Hood, leisurely plowing his own field. O'Casey slackened to a more suitable pace. "Good morning, Hood."

"It is a good morning," came the

cheerful reply, "mighty good morning for plowing."

As the plows went in different directions the prayer died in O'Casey's heart and evil thoughts entered. When the plows met again, O'Casey did not raise his head, but Hood called, "Are you sick? Your face is dark."

"Shut up," grumbled O'Casey and turned his horse into a field farther away from his neighbor. He cursed the angel for putting such a curse upon him. He was no longer a free man; he was ruled by a mark.

HE HAD not been long in the field before Maureen came to him.

"This is a beautiful necklace you gave me, Darling."

O'Casey looked longingly at her. "Then treasure it, for it is the last gift I can give you."

"Why?"

"I just can't."

Maureen looked dishearted, then she dimpled into an enchanting smile. "I don't care if you can't afford gifts. Just keep giving me your affection."

"I can't give you that any more."

"You mean you don't love me!"

"Oh, I love you. I love you more than anything else in the world. But I've got to—I mean I think I ought to remember that I'm a married man and a father."

"Don't lie to me. You aren't the type to show an interest in such trivial things."

"They aren't trivial things to me now. I am changing my manner of living. I'll not be coming to see you any more."

Maureen lifted her chin haughtily. "And I suppose you think that I will lament that. I'll not miss you in the least. There are other men who would like to enjoy my companionship. To the devil with you and your dirty face." She turned with a pert flip and was gone.

O'CASEY threw his hat upon the ground and kicked it violently. What a miserable life he was doomed to have. He would live a proper life—not because he wanted

to, but because he was being forced to be good. The impression of the angel's hand must be like ebony upon his face, he thought. He pushed the plow handle with such force that the plow turned over, and the horse moved in a nervous, frightened attitude. As he righted the plow, he looked across the field for a last fond sight at Maureen. Instead he saw his heavenly visitor of the previous night.

The angel was sitting on a rock at the edge of the field, a most forlorn look upon his face. He motioned to O'Casey, "Come sit on this rock with me, for I have things to discuss with you."

O'Casey marveled that the voice that had boomed with thunder last night, could be so docile now. He would like to have cursed the angel, but he reasoned that that was not the proper way to treat a heavenly visitor—even an unwelcome heavenly visitor. Besides, the angel might put worse punishment upon him because of his misconduct. So he sat down on the rock obediently and said nothing.

The angel sighed with anguish. "I made a grievous mistake last night when I left the impression of my hand upon your face. I have been severely reprimanded for my improper behavior. I have come to take back the impression of my hand."

"You mean," ventured the Irishman, "that you will—that I won't—that this black hand—"

The angel nodded his head meekly. "It is not proper for you to be ruled by such a mark. Man is not to be governed by force. Man should govern his own behavior. That is free agency."

O'Casey moved closer to his visitor. "Take it quickly. It has caused me so much trouble that I hate it."

Again the angel gripped O'Casey's shoulder with one hand, and pressed the other hand against the face of the Irishman. "Now you are free to make your own decisions," he said as he released the man.

WITH ONE jubilant "Thanks," O'Casey left the bewildered and unhappy angel, and bounded across the field in the same direction that Maureen had taken.

When he reached her dwelling, his joy changed to sorrow. He had been freed of the impression of the angel's hand, but he had been freed too late. Maureen was in the arms of his neighbor. He returned to his home and meditated.

From then on the life of O'Casey was different. His wife thanked God that her prayers had been answered. Maureen gave him only little annoying attentions when they occasionally met. The neighbors claimed that O'Casey's reformation was because he had been the losing party of the love affair. For O'Casey returned to a normal life, neither too good nor too bad.

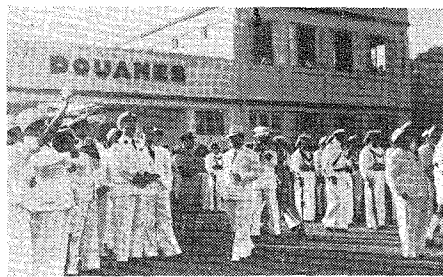
But the poor angel! Never again did he descend to earth to interfere with the life of a man unless he was divinely directed to do so.

Attaining Kingdom Caliber

(Continued from page 22.)

JIM SHALL be regular in his church attendance. Perhaps we have been guilty of taking such action for granted—which is exactly the reason we're taking pains to discuss it now. The next time you walk through the door of the church, ask yourself this question, "Why did I come this morning?" There will probably be many different answers. "Nothing else to do." "Habit, I guess." "I like to be with my girl." These are some of the familiar surface reasons—but let's go a little deeper. Are your actions motivated by a desire to learn more about God so you in turn can be more helpful and productive for him? If so, then it is only natural that you want to go to church, and it should become one of your *good* habits.

DOES THIS cover everything? I most certainly hope not. If by this dissertation we have helped you to become one iota more determined



Port of Tahiti

The "Douanes" is the newest and most modern addition to Tahiti. It is a modern, cream-colored building which presently houses the bulk of the customs offices.

This photograph was taken upon the occasion of the celebration for the returning veterans.

The Governor of Tahiti is pictured at the left in front. He is the tallest of the uniformed men. Mayor Poroï of the City of Papeete (dressed in civilian clothes) is seen walking in front of the Governor and his staff. Although he does not belong to the church, he is quite friendly with the Saints. His brother is a member.

The port of Tahiti is taking on a very modern appearance. Suction machines are making previous methods antique of loading and storing copra. This accelerates considerably the work on the dock.

A device for extracting cocount oil may be installed soon. The docks have been lengthened to accommodate two and even three large craft at one time.

The newest innovation, however, was a sitdown strike by the natives. The last ship was entirely loaded and unloaded by soldiers.

The port of Tahiti is abreast of the times and is still, today, an oasis in a deserted sea.—F. Edward Butterworth.

to live like our mythical Jim, then our venture has served its purpose.

Somewhere I read that we often think of fun as the name of something someone else has more of than we do. And that's all wrong, as somebody else said, "Laughter is the most fun when you're the one who's laughing." That's true of all these other things we've been talking about. They once were alive and invigorating because of the life Christ lived. What has given them such an uninviting and worn-out sound to many people? Let us, as did the men who were closest to the Master, ask this question, "Lord, is it I?"

The Stranger Within the Gates

By Ella Buck

We Latter Day Saints often pride ourselves on the fine projects we promote. We should be proud of these achievements, still all too often we "miss the boat."

We send our old clothes to war ravaged families in Europe; we make a stab at creating unity among denominations; we try to cheer the unfortunate. All virtuous activities to be sure, yet there is something lacking. We don't have the proper degree of co-operation. If we were to infuse into all our associations a sincere touch of friendship, our efforts would prove much more effective.

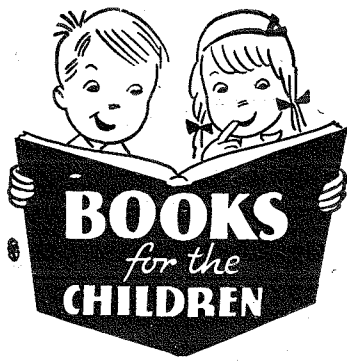
People often say, "I'd go to church, but I feel out of place. Somehow, I've never felt very welcome." We all desire the fellowship of others. When we fail to receive it at church, we look for it elsewhere. This human factor has spelled defeat in many branches.

Charles Graham, in a recent sermon at the campus, spoke of a seventh principle—Christ's greatest commandment—"That ye love one another." Who can love and be unfriendly? Of course, we are interested in those we've known for years, but what about the person we see each Sunday, yet never get around to saying "Hello" to?

Fortunately, it is not difficult to remedy this situation. We have eyes with which to see, tongues with which to speak, hands to extend to others in greeting, and hearts that can expand to include other friendships.

Walk up to that new person—or one not so new—and ask his name, talk about the weather, the sermon—anything. There's no telling how many kindred souls you may discover.

The only way to eliminate the stranger within the gates is to make him your friend.



Brand New Books

LITTLE AND BIG by Nell Stolp Smock

Here are nine animals shown in black and soft orange—on the left page in babyhood, and on the right page as a full-grown dog, cat, sheep, cow, and many more. The name and sound each animal makes is at the bottom of the page. Price, 50c

IN THE MORNING, Twenty Bible Verses by Louise Drew

Little children will find both pleasure and profit within the pages of this lovely book. The twenty Bible verses have been carefully selected so that each verse will hold meaning for little children. The collection as a whole gives them an idea of the nearness of God, the beauty of God's world, and the basic principles of right conduct. Price, \$1.00

LITTLE BOOK OF BEDTIME SONGS

by Jeanette Perkins Brown

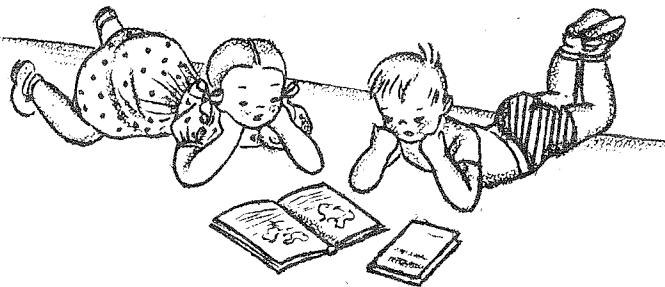
Both the words and music of these nine quiet little songs for the evening hour are especially planned to give the small child, before he goes to sleep, a feeling of gratitude for things about him, and a sense of security in home, family, and God. Price, 50c

YA-YA by Ana Dor

This little brownie is irresistible. He is taken into a Finnish farmhouse by his friend, Meow, the cat, and gets into all sorts of amusing mischief there. Price, \$1.50

LUCK FOR THE JOLLY GALE by Cecile Pepin Edwards

Twelve-year-old Andy longed to become a doctor, but his father wanted him to become a whaling captain. So he took Andy and his mother on a three-year whaling voyage. An exciting story with a good ending. Ages 8 to 12. Price, \$2.00



FISHERMAN SIMMS

by Hazel Dannecker

Little children—and their parents too—will love Fisherman Simms at first sight. They will understand his moving to the village, then to the forest, and then to the edge of the lake to save himself much walking. This is a delightful story for children 4 to 7. Price, \$1.50

LI LUN, LAD OF COURAGE by Carolyn Treffinger

Li Lun is a Chinese boy whose refusal to go out on the sea he feared and hated led to an amazing adventure—that of growing rice on the barren mountaintop. How he succeeded against almost overpowering odds is an unusual and exciting story. Price, \$2.50

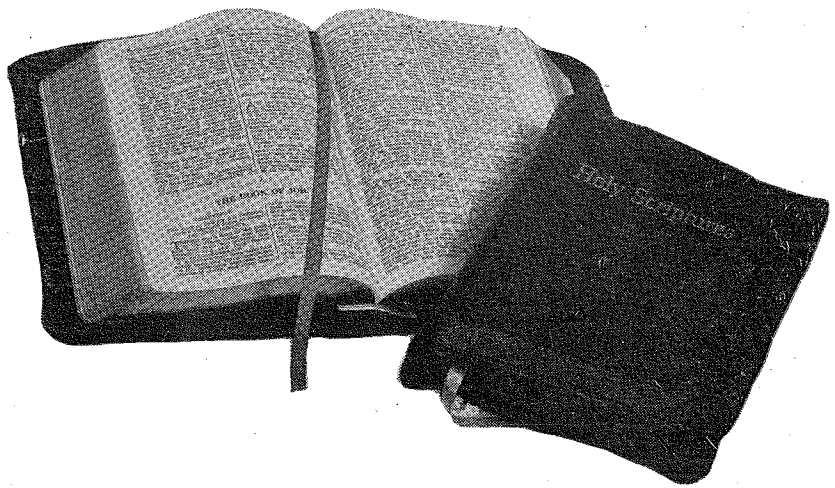
Good reading for children is essential to their growth and happiness. We try to select for them "books with a purpose."

Herald Publishing House

Recommended Reading

THE INSPIRED VERSION OF THE HOLY SCRIPTURES

A new edition is now available in the cloth binding at \$4.25. The leather Bibles are bound in imported Morocco leather. They have red under gold edges, a ribbon marker, and a family record and presentation page. Price \$9.25; with thumb index, \$10.25.



HUMAN DESTINY by Lecomte du Nouy

This is the book that inspired "The Reader's Digest's" thrilling article in the March issue entitled "God's Newest Witness." Du Nouy is a biologist who tells of the progress of mankind in which science and religion are interwoven.

Price, \$3.50

THE COMPLETE WORKS OF WILLIAM SHAKESPEARE

In this one volume, you will find every word Shakespeare ever wrote, his plays and his sonnets. Included are the famous Temple Notes and a complete glossary for home and school reference.

Price, \$1.98

THE BEST LOVED RELIGIOUS POEMS selected by James Gilchrist Lawson

Here is a book of poems which will be useful to the minister and a delightful addition to a home library. Poems for all occasions

Price, \$1.59

PUBLIC SPEAKING FOR EVERYONE by James W. Armstrong

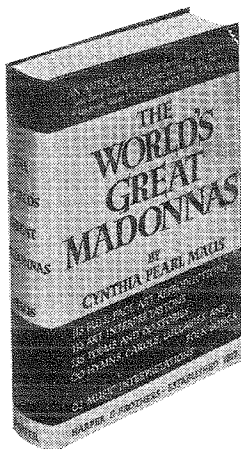
New, original, and down-to-earth, this book sets forth what the audience likes in a speech and why; and it explains how to find compelling ideas and material, and describes numerous simple and effective methods of organizing them.

Price, \$3.00

COMMON-SENSE LIVING by Herbert W. Hansen

This book opens to every reader a basic understanding of what he is and how he functions as a living, thinking person. It shows how his mind works, and how he can apply the forces within him in growth toward fullness of life.

Price, \$1.50



WORLD'S GREAT MADONNAS by Cynthia Pearl Maus

114 full-page art reproductions, 114 art interpretations, 239 poems and 60 stories, 62 hymns, carols, lullabies, and folk songs, with interpretations are included in this wonderful companion volume to "Christ and the Fine Arts." These materials have been gathered from six continents and twenty-five countries. A priceless source book for those who plan and conduct worship periods.

Price, \$4.95

Independence, Missouri

Blue Pencil Notes

BY ELBERT A. SMITH

Santa-Cali-Gon

CHILDREN naturally love to play at "pretending." That is the beginning of the drama. They play at housekeeping, teaching school, keeping store, at being cowboys, soldiers, nurses, doctors, policemen, cops and robbers. Their dramas look into the future. They play the things they hope to do and be. Years ago I had a small cousin, a farm lad, who played at farming. He had his miniature farm—his barn, fields, and fences—under a big tree. He even had an imaginary "hired man" to whom, by a strange whimsey, he gave the name, "Mr. Bogus." This Mr. Bogus was supposed to do farm work; as a matter of fact he did no work. No one ever saw Mr. Bogus, but to the boy, he was a very real person.

Adults never quite outgrow this love of play-acting, of pretending, of the drama. That accounts for the popularity of novels, the theater, the movies. Unlike children, adults are prone to recreate the past in imagination and dramatization. During this summer, Independence was very busy preparing for and staging the Santa-Cali-Gon festival and pageant. In the early days of the West, Independence was on the edge of the frontier, next door to the Indian and the buffalo and the "great American desert." Here began the historic trails to the West. Wagon trains were assembled and outfitted here and from our very door the Santa Fe, California, and Oregon trails took their way west over plains, deserts, and mountains. This is the "Queen City of the Trails." The name, Santa-Cali-Gon, obviously is taken from the names of the trails, Santa Fe, California, and Oregon.

THIS is the second time that Independence has celebrated and lived over in imagination and pageantry those stirring scenes of early years. The affair was home-planned and produced, and a great many citizens took part with the enthusiasm and zest of children at their play-acting. Girls and women put on old-fashioned bonnets, hoop skirts, and bustles. Men grew long hair and beards of every color and every style known to frontier days, and some that might have been outlawed. Preparation and rehearsal went on for weeks. Some men seemed to live the character day by day. Even in torrid August, they went about the streets with long hair and beards, wearing slouch hats, flannel shirts, and heavy trousers tucked into high topped boots. They looked as if they had just come in from the desert or the mountains or from a string of traps or were just ready to join a covered wagon train for the west. It was a bit incongruous when such a character sidled up to a drugstore counter and drank root beer from a glass through a straw—but the illusion still held, Mr. Bogus was very real in imagination—and so was Mrs. Bogus.

Presently Indians in costume appeared upon our streets—real Indians—and outlaws on horses. Also a varied assortment of old-time vehicles, including prairie schooners. Independence was play-acting, engrossed in the past which can live again only in imagination. Of course, the whole affair reached a climax in the three days of the festival and pageant—the Santa-Cali-Gon.

The Santa Fe Trail, an interesting book published by the editors of *Look Magazine*, remarks about Independence: "By 1830 it had a blacksmith shop and supply stores, and the caravans to Santa Fe left regu-

larly in the spring to return in the fall." Those were caravans of pack horses. Wagon trains were to come later. The caravans left Independence for the eight hundred mile trip to Santa Fe over vast unbroken plains, deserts, and mountains. Sometimes they were attacked by wild beasts, often by wilder men—Indians and marauding bands of Mexicans. There was no job for Mr. Bogus. Each man took with him fifty pounds of flour, fifty of bacon, ten of coffee, and twenty of sugar—for his own use. The caravans carried cottons, woolens, silks, velvets, cutlery, and hardware; they came back with furs and buffalo robes. Trappers, traders, teamsters, mountain men, merchants, and gamblers visited Independence.

SUCH WAS Independence at the head of the Santa Fe Trail when our first missionaries entered the town on foot, January 31, 1831. Joseph Smith and numbers of others arrived during the summer, and the first conference was held in Zion on August 4, 1831. Could those old-time Latter Day Saint pioneers have revisited Independence during the Santa-Cali-Gon celebration of this year, they might have witnessed some familiar scenes—at least familiar-looking groups of men and women. But probably their entire attention would have been taken up by the modern homes, stores, and business offices, the strange and multitudinous automobiles, the planes flying overhead, the to them strange dress of most of the men and women not masquerading, and above all by the big Auditorium, the Stone Church, and our numerous other Latter Day Saint church buildings. They had looked forward to such a gathering—while just now we are looking backward. That is human nature. So often we try to turn the clock ahead or backward to escape the present for a moment. Paul had the right idea, "I press forward." It is good to dip into the past at times to learn its lessons, but the better part is to live well the present and thus

press into the future, prepared for its dangers and its responsibilities as well as its blessings.

ELBERT A. SMITH.

IT'S HERE AT LAST

The "Zion's League Annual -- No. 1"

The Best News Ever for Young People

Girl Scout Cookies

By Emma Mereda Phillips

A junior girl, eager to sell her Girl Scout cookies, knocked on three different doors. The woman who opened the first door, smiled, bought a dozen cookies and closed the door. The woman who opened the second door said, "I'm too busy. I have company coming." And she closed the door on the girl. But the third woman believed in finding more joy in life. She not only bought a dozen cookies, but she talked to the child about the cookies, the campaign, and the Girl Scouts.

The first woman did not have the full knowledge of living. She was content that she had helped a worthy cause. She did not know or attempt to know the rich experience that was on her threshold when that small hand knocked. She has the pitiable life.

And the second woman did not have the full knowledge of living. The days of her life are as though they were cast in a diminutive mold. They repeat themselves in the same monotonous pattern. She unconsciously deprives herself and others of life's little pleasures. She has the paltry life.

But the third woman knows that the little things—like a junior girl on the doorstep—are the things that contribute to a rich, full life. With her purchase she acquired an experience to add to the collection that she made daily. She has the more abundant life.

And what did the Girl Scout think? As the first door closed, she rejoiced because she had made a sale. As the second door closed, she felt sorrow and remorse. As the third door closed, she thought, "I am helping to do a great work. And I sure like that woman. I wish there were more like her."

I have just enjoyed one of the great thrills of my church experience. On my desk before me as I write lies the very first copy of the new ZION'S LEAGUE ANNUAL, Number One. What a satisfying feeling indeed—just to look at it, and to browse through its attractively printed, richly illustrated pages. Truly it's one of those "moments" that makes one's work seem worth-while after all.

IT'S ALL THIS AND MORE

The ANNUAL constitutes undoubtedly the most attractive and practical single volume of helps ever provided for our young people. It represents—

- Dreams of many months at last fulfilled. Long hours of sacrificial toil by a few devoted workers whose chief compensation well be found in the consciousness of a worthy job well done.
 - The history-making enthusiasm and devotion of the general council of Zion's League—as manifested during the late General Conference.
 - The wholehearted co-operation of the Department of Religious Education and the Herald Publishing House and the many writers, editors, stenographers, artists, typesetters, and pressmen who were called upon to assist.
 - A prophecy of a church-wide revival of Zion's League activities, and the consequent participation and growth of many traditional hundreds of young people in branches and districts everywhere.
 - New and strengthened bonds of international fellowship, so essential to world-wide evangelism and brotherhood.
- Yes—it's all this and more.

WHAT IT CONTAINS

The ANNUAL consists of 242 pages, 8½ x 11 inches, beautifully covered in red and blue, its pages filled with practical helps in every area of League work. Here will be found—

- A unifying theme for the entire year: "Youth Explores the Church."
- A bird's-eye view of the Zion's League organized for acting.
- Well-defined objectives for the year.
- A League calendar.
- And for each month:
 - What we'd like to do.
 - How we'd like to do it.
 - A complete worship service.
 - Study program, recreational activity, and service project.
 - Supplemental suggestions and alternate programs.
 - First aid to commission chairmen.
 - Plans for next month,
 - Etc. . . Etc. . . Etc.

BUT WHY TRY TO TELL YOU ABOUT IT?

Pshaw, what's the use of writing all this? You'll be ordering yours at once, or better still, you're already using it and know why I am so enthusiastic.

It's on the MUST list. No League can afford to be without it. Nothing quite like it has ever been provided. It's the answer to every Leaguer's prayer. ORDER YOUR COPY TODAY—AND USE IT EVERY DAY.

—F. M. McDowell

HERALD PUBLISHING HOUSE

INDEPENDENCE, MISSOURI

Price \$2.00

Worship Suggestions for November

Theme for the Month: GRATITUDE
FOR JESUS

NOVEMBER 2, 1947

GRATITUDE FOR JESUS, THE SAVIOUR
Theme appreciation:

"For God so loved the world, that he gave his Only Begotten Son, that whosoever believeth on him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John 3: 16, 17. ". . . and thou shalt call his name Jesus; for he shall save his people from their sins."—Matthew 2: 4.

Hymn: "All Hail the Power of Jesus' Name," Saints' Hymnal, No. 33.

Prayer of gratitude for Jesus, the Saviour.

Hymn: "O Saviour, Precious Saviour," Saints' Hymnal, No. 34.

Talk:

King Herod might well have let his heart be troubled, for a power that could not be stemmed flowed forth that night the King of love was born. He came to save the world. Even as he saved the lives of his disciples during the storm on Galilee, so he extends that saving hand to all mankind. He died painfully upon the cross, still loving his fellow men. Nothing can separate us from the love of our Saviour. Even across this distracted world the voice of Jesus still comes to us like a cool wind. He is our Saviour still.

Jesus, thou joy of loving hearts!
Thou fount of life, thou light of men!
From the best bliss that earth imparts
We turn, unfilled, to thee again.

Thy truth unchanged hath ever stood;
Thou savest those that on thee call;
To them that seek thee thou art good;
To them that find thee all in all.

We taste thee, O thou living bread,
And long to feast upon thee still;
We drink of thee, the fountain head
And thirst our souls from thee to fill.

Our restless spirits yearn for thee
Where'er our changeful lot is cast;
Glad, when thy gracious smile we see,
Blest, when our faith can hold thee fast.

O Jesus, ever with us stay;
Make all our moments calm and bright;
Chase the dark night of sin away;
Shed o'er the world thy holy light.
—Ray Palmer.

NOVEMBER 9, 1947

GRATITUDE FOR JESUS, OUR BROTHER
Theme appreciation:

"And the multitude sat about him, and they said unto him, Behold thy mother

By Leola L. Sheppard

and thy brethren without seek for thee. And he answered them, saying, Who is my mother, or who are my brethren? And he looked round about him on them which sat about him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and my mother."—Mark 3: 27-30 (verses 32-35, King James Version).

In Christ there is no east or west,
In him no south or north;
But one great fellowship of love
Throughout the whole wide earth.

In him shall true hearts everywhere
Their high communion find;
His service is the golden cord
Close binding all mankind.

Join hands, then, brothers of the faith,
Whate'er your race may be.
Who serves my Father as a son
Is surely kin to me.
—John Oxenham.

Hymn: "Teach Us, O Lord, True Brotherhood," No. 341.

Prayer of gratitude that Jesus is our brother.

Hymn: "Blest Be the Tie That Binds," No. 343.

Talk:

"The Spirit itself beareth witness with our spirit, that we are the children of God; And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be glorified together."—Romans 8: 16, 17.

When Jesus was here upon earth, he taught his disciples to pray, "Our Father." He came as a brother to man teaching that we are the children of God. Jesus said that all who do the will of God are his brothers. He is the perfect Son, and if we desire to be joint heirs with him, we must follow his example. For, in truth, we are all brothers. As we accept Jesus as our brother, we must accept all men as brothers. As Jesus served and loved mankind, so we must strive to love and serve our brothers.

What might be done, if man were wise,
What glorious deeds, my suffering brother,
Would they unite
In love and right,
And cease their scorn of one another!

Oppression's heart might be imbued
With kindling drops of loving kindness,
And knowledge pour
From shore to shore,
Light on the eyes of mental blindness.

All slavery, warfare, lies, and wrongs,
All vice and crime, might die together;
And wine and corn
To each man born
Be free as warmth in summer weather.

The meanest wretch that ever trod,
The deepest sunk in quiet and sorrow
Might stand erect
In self respect,
And share the teeming world tomorrow.

What might be done? This might be done.
And more than this, my suffering brother;
More than the tongue
E'er said or sung,
If men were wise and loved each other.

NOVEMBER 16, 1947

GRATITUDE FOR JESUS, THE TEACHER
Theme appreciation:

"The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God."—John 3: 2. "And it came to pass, as Jesus was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray."—Luke 11: 1. And Jesus taught them to pray.

Hymn: "Our Father Who in Heaven Doth Dwell," No. 315.

Prayer of gratitude that Jesus came as a teacher.

Hymn: "Come, Learn of the Meek and Lowly," No. 258.

Talk:

Jesus taught his greatest lessons by his own example. He did not tell his followers to do things that he did not do. Jesus was praying. His disciples heard him praying, and when Jesus ceased, he then taught his disciples to pray. Everywhere Jesus went, he taught his followers the will of God.

"And they went into Capernaum; and straightway on the Sabbath day he entered into the synagogue, and taught. And they were astonished at his doctrine; for he taught them as one that had authority, and not as the scribes."—Mark 1: 19, 20.

Jesus did teach with authority from God. God said, "This is my beloved Son, hear ye him." When Jesus spoke, people listened. He said, "He that hath seen me hath seen the Father." When we come to know Jesus through his works, we know the Father. The things he taught while here on earth are still the lessons we need to learn today. If we abide by his teachings, we will be worthy pupils of Christ, our teacher.

Lord, speak to me that I may speak
In living echoes of thy tone;
As thou hast sought, so let me seek
Thy erring children lost and lone.

www.LatterDayTruth.org

O teach me, Lord, that I may teach
The precious things thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

O fill me with thy fullness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word,
Thy love to tell, thy praise to show.
—Frances R. Havergal.

NOVEMBER 23, 1947

GRATITUDE FOR JESUS, THE PHYSICIAN

Theme appreciation:

He touched her hand and the fever left her,
O blessed touch of the man divine!
So beautiful to arise and serve him,
When the fever is gone from your life and mine.

It may be the fever of restless serving
With heart all thirsty for love and praise,
And eyes all aching and strained with yearning
Toward self-set goals in the future days.

Or it may be fever of spirit's anguish,
Some tempest of sorrow that does not dawn,
Till the cross at last is in meekness lifted,
And the head stoops low for the thorny crown.

Or it may be a fever of pain and anger,
When the wounded spirit is hard to bear,
And only the Lord can draw forth the arrows
Left carelessly, cruelly rankling there.

Whatever the fever, his touch can heal it;
Whatever the tempest, his voice can still.
There is only a rest as we seek his pleasure,
There is only a rest as we choose his will.

And some day after life's fitful fever,
I think we shall say, in the home on high,
"If the hands that he touched but did his bidding,
How little it matters what else went by."

Oh, Lord, thou knowest us all together,
Each heart's sore sickness, whatever it be;
Touch thou our hands! Let the fever leave us,
And so shall we minister unto thee!
—Author unknown.

Hymn: "Guide Me, O My Saviour, Guide Me," No. 266.

Prayer of gratitude for Jesus, the Physician.

Hymn: "How Gentle God's Command," No. 248.

Talk:

"Now, when the sun was setting, all they who had any sick, with divers diseases, brought them unto him; and he laid his hands on every one of them, and healed them."—Luke 4: 40. It was many such acts as this that make us think of Jesus as a great physician. He touched the bodies of sick people and healed them, and he touched the hearts of his followers and filled them with love and peace. So great was his love, that he shared each pain and caused the sufferer to smile. When he went home to his Father in heaven, he did not take away the privilege of coming to him for help. He taught us to pray and call upon his

servants with authority, and through the name of Jesus we will still be blessed.

The little sharp vexations
And the briars that cut the feet,
Why not take all to the Helper
Who has never failed us yet?

Tell him about the heartache,
And tell him the longings, too,
Tell him the baffled purpose
When we scarce know what to do.

Then, leaving all our weakness
With one so divinely strong,
Forget we bare the burden
And carry away the song.
—Phillips Brooks.

O love divine, that stoops to share
Our sharpest pang, our bitterest tear,
On thee we cast each earthborn care,
We smile at pain while thou art near.

Though long the weary way we tread,
And sorrow crown each lingering year,
No path we shun, no darkness dread,
Our hearts still whispering, thou art near.

On thee we fling our burdening woe,
O love divine, forever dear,
Content to suffer while we know,
Living and dying, thou art near.
—Oliver Wendell Holmes.

NOVEMBER 30, 1947

GRATITUDE FOR JESUS, THE SHEPHERD

Theme appreciation:

"For I am the good shepherd, and know my sheep, and am known of mine."
—John 10: 13 (verse 11, King James Version).

The King of love my Shepherd is,
Whose goodness faileth never;
I nothing lack if I am his,
And he is mine forever.

Where streams of living water flow,
My ransomed soul he leadeth,
And, where the verdant pastures grow,
With food celestial feedeth.

Perverse and foolish oft I strayed,
But yet in love he sought me,
And on his shoulder gently laid,
And home, rejoicing, brought me.

In death's dark vale I fear no ill
With thee, dear Lord, beside me;
Thy rod and staff my comfort still,
Thy cross before to guide me.

And so through all the length of days
Thy goodness faileth never;
Good Shepherd, may I sing thy praise
Within thy house forever.
—Henry W. Baker.

Hymn: "Saviour, Like a Shepherd Lead Us," No. 263.

Prayer of gratitude for Jesus, our Shepherd.

Hymn: "Jesus, My Shepherd," No. 272.

Talk:

"I am the good shepherd; the good shepherd giveth his life for his sheep."
—John 10: 11. Jesus came to earth knowing he would give his life for his sheep, but he is our Shepherd still. He

is ever calling his flock together. He grieves after those who go astray. He desires to lead us in green pastures and beside still waters. We can never be separated from the love of this good Shepherd. He knows his sheep and cares for each one. We need have no fear if we follow Jesus, for he will lead us in safe places. We should be grateful to be in his flock.

Shepherd of souls, refresh and bless
Thy chosen pilgrim flock
With manna in the wilderness,
With water from the rock.

We would not live by bread alone,
But by thy word of grace.
In strength of which we travel on
To our abiding place.
—James Montgomery.

Letters From the Isolated

I have been a member of the Reorganized Church since 1929, but I have nearly always been isolated. Although I am seldom able to attend services, I have never doubted the truth of the gospel nor lost faith in it. I ask the prayers of the Saints that, if it is God's will, I may someday be privileged to live near the church which means so much to me.

MRS. MELVIN CARPENTER.

Rural Route 1
Frankfort, Illinois

Zion's Praises Wanted

The Zion's League of Little Deer Isle Branch wants eighteen or twenty copies of *Zion's Praises*.

MADLYN EATON.

Deer Isle, Maine

Golden Wedding Anniversary

Mr. and Mrs. E. E. Wallis celebrated their fiftieth wedding anniversary at the church in Delta, Colorado, on August 27. Their six children were present for the celebration. A son, Elder Clarence Wallis, officiated at the service in which the couple repeated their wedding vows. A basket dinner was held following the service.

Parents:

Special December issues of the *Zion's Hope* will feature the Nativity in large cover pictures. If your child is not receiving the *Hope* at church school, why not subscribe for a year so that you will not miss these special issues. Single copy, per year: \$1.00 in U. S.; \$1.25 in Canada; \$1.50 in other countries.

The Goodness of God

By HAZEL NAPIER

“ALTHOUGH I believe in God, I simply cannot believe in his goodness,” my friend Ethel remarked one hot, summer evening. We were sitting on the lawn in hopes of finding a vagrant breeze. She slapped viciously at a mosquito, and viewed the crumpled remains with satisfaction and a little malice. “See what I mean?” she asked, flipping away the dead mosquito. “Insects, snakes, blistering heat, storms that destroy property and lives, suffering that bends the body, affects the mind, and breaks the heart. Yet, in spite of these things, you have always believed in the goodness of God. In spite of the things you have been through, you still extol him for his goodness. I wish I could believe as you do,” she cried plaintively, “but I can’t. As a result, I have almost quit going to church, and at times I’m thoroughly miserable.”

This article is written especially for the Ethels of the world who really want to serve God but whose faulty perspective and lack of understanding produces in them a delinquent frame of mind. To worship God fully and completely, one must be cognizant of his love and recognize his goodness in the works of his hand.

Such evidence is found in the glory of nature. It is true, as Ethel said, that ugly things fly above and creep upon and sweep the earth; yet, let us look at the other side of the picture. Let us concentrate on the beauty of the world about us. These lovely things, created for our benefit, proclaim the love of God and testify of his goodness: a bird’s sweet song in the flush of dawn; the soft rays of the rising sun caught like shreds and twists of pale gold in the semi-transparent emerald leaves of wind-

Can you look out over a blue lake silver-capped by whipping winds and doubt the existence of a God who is great and good?

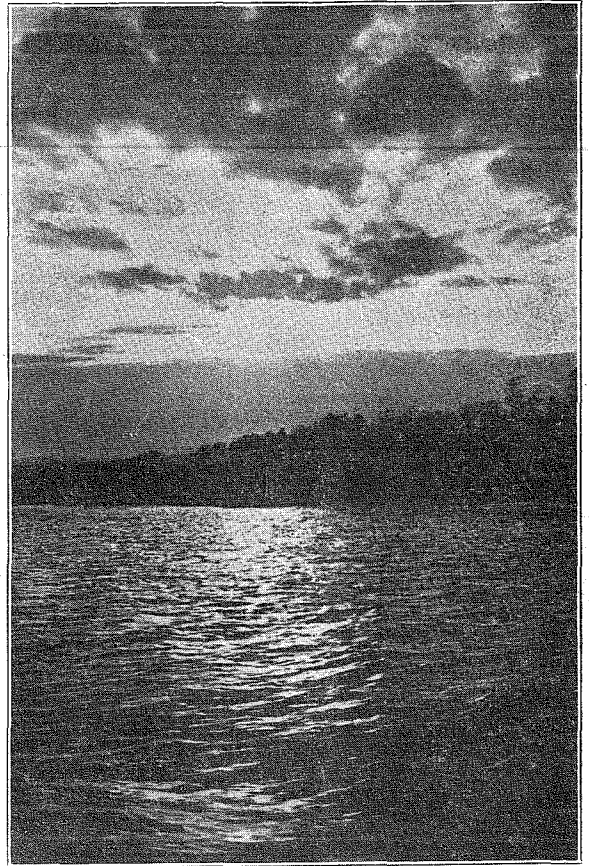


stirred trees; a spider web silvered and strung with pearls by the dewy hands of night; peaceful, early-summer evenings cooled by flower-scented breezes; frosty, purple grapes hanging motionless in the warm stillness of a September afternoon. Can you look out over a blue lake silver-capped by whipping winds, or walk in the hushed quiet of a dense grove, or stand under the deep, black plush of a winter sky thickly embedded with jewel-bright stars and doubt the existence of a God who is great and good? The fact that man’s enjoyment of the universe is somewhat dimmed by its unpleasant aspects is, to my way of thinking, added proof of God’s goodness.

ADDITIONAL evidence of God’s goodness is found in the fact that men, created in his image, are inherently good and desire the finest things of life. Criminal tendencies are not inherited but acquired, the result of poor environment and unkind circumstances. This has been proved by the work of Father Flanagan, whose motto is, “There is no

such thing as a bad boy.” Even hardened criminals can be reclaimed and rehabilitated. Of the several hundred once-vicious convicts, brutalized by inhuman treatment and animal-like existence on Devil’s Island, *only three* reverted to their evil ways on their return to France. The good in these men, dormant but not dead, was revived and cultivated by the love and kindness of one godly man. You may say that this was an unprecedented case, not likely to be repeated; nevertheless, it does show that people are fundamentally good and, under favorable conditions, can develop fine and noble qualities. Even in his fallen state, man is a glorious creature when he seeks to emulate his Creator. Neither wars nor disease nor hunger nor social sins nor the efforts of Satan can annihilate that bit of the good God which dwells in every human soul.

The goodness of God is further revealed in the decree given man through his progenitors, “In the sweat of thy face shalt thou eat bread.” This was not a punitive measure but a privilege and an op-



portunity, for labor would counteract the evil brought into the world by transgression. Idleness produces inertia and spiritual lethargy, increases suffering, and invites destructive thoughts which take root in a mind dulled and twisted by inactivity. Work, therefore, is a prime requisite. It renews body and mind, mitigates sorrow, and strengthens the spiritual man.

TWO WEEKS after the birth of her baby, who died when a few days old, Cecelia became the victim of a strange, nervous ailment. Frightened by the possible symptoms of insanity, she consulted an eminent neurologist who lived in a near-by city. Although he confirmed her suspicions, he offered a ray of hope. If she would keep herself busy from morning until night, even when she sat down to rest, in all probability she would be spared the threatening disaster.

"But I can't," Cecelia protested feebly, attempting to wipe away the tears. "I'm so dizzy and weak I can hardly walk. I can't work. I can't."

"You have to," he told her kindly but sternly. "As you work, you will gain strength. It is your only hope. If you don't work, you will go insane."

Returning home, Cecelia plunged into cleaning, washing, ironing, baking, caring for chickens, raising flowers and vegetables. Her leisure time was taken up with needlework and music. When delusions and hallucinations made their appearance, she was quieted with a sedative. Friends and relatives did not voice their fears, but in the exchange of glances and the silent shake of heads they expressed their hopelessness for her.

But it was far from hopeless. Two years after she consulted the neurologist, Cecelia was not only well in body and mind but had also improved intellectually and spiritually. In prayer meetings, she frequently testified: "God has been so good to me. He was with me during all those terrible months. By praying constantly, I became the recipient of his love."

Prayer is the line of communication between God and us. It is the sun-bright cable which carries our words and even our unspoken thoughts to him, and brings an answer in return. God is ever willing to help the suffering, the sorrowful, the needy, and burdened, but he cannot do so if there is no channel through which his blessings may flow.

TWENTY YEARS ago, Rachel was the proud mother of two lovely children. When the boy was about three years old, he was struck and killed by a speeding car. Five years later, the little girl was killed in a similar accident. Dominated by bitterness and hate, Rachel quit going to church and refused to pray. For two years she mourned, turning a deaf ear to any word of consolation. As a result of this self-inflicted torture, she suffered a breakdown and was taken to a hospital for what threatened to be a permanent residence.

"After I had been in the hospital a year," she confessed when she related the incident, "I slowly came to the realization that I was living in a hell created by my own selfishness. Ashamed and repentant, I prayed for the first time in three years, asking for forgiveness, help, and strength. Instantly, I was comforted. After that, I continued to pray all day and when I woke up at night. I improved rapidly in body and mind. Within a month, I was able to leave the hospital. How good God was to me! To repay him, I have dedicated my life to his service."

This is the reason thousands of people gladly serve God—to repay him for his loving-kindness. No one willingly serves a severe taskmaster, a tyrant, or a dictator. God is none of these. He does not stand over his Saints ready to flail them with the whip of trouble or affliction every time they make a little mistake. He does not predestine some men to be saved and others to be damned. He does not send people to a hell where they will burn forever and

ever. Such unscriptural beliefs, incompatible with the very nature of God, are false, deceiving the ignorant, the credulous, and those who are incapable of reasoning. When God created men in his likeness and placed them on this earth, he gave them their agency, for he wanted them to serve him willingly, and not through fear. From the beginning of creation, his purpose was the glory and immortality of man. The great plan of salvation could emanate only from the intelligence of a Being whose mercy and justice equaled his goodness and love.

WHEN DISTRESSING conditions or circumstances, such as the severe trials which beset even the most faithful people bring God's goodness into question, I am reminded of an incident of my childhood. One lovely spring afternoon I was wading in a stream that flowed beside a narrow, country road. Frightened by the determined approach of a wicked-looking crawdad, I hurried out of the water and sought safety on the grassy bank. While I reveled in the comfort of my position and the softness of the air stirring against my cheek, I picked idly at the grass matted so thickly beside me. To my amazement, I uncovered the most astonishing wild violets. They were not like the pale, scentless ones I had often picked on the hillside; they were straight, sturdy flowers of silken texture, deep purple in color, and delightfully fragrant. Almost reverently, I replaced the grass, concealing the violets as before. A hundred people, I thought, could pass this way without realizing the loveliness hidden in the grass. A few people, their spiritual senses sharpened by experience and understanding, can detect a faint fragrance and glimpse a bit of purple petal; but the majority—casual observers—see only the grass of trouble, catastrophe, or affliction. The time will come, however, when every eye shall behold the flowering of God's goodness in all its incomparable beauty.

Seek Ye First the Kingdom

By Maurice L. Draper

A radio address given over station WALA, Mobile, Alabama.

JUST AFTER he had spent forty days and nights in the wilderness in fasting and prayer, Jesus was tempted. He was tempted just as you and I are sometimes tempted, and his desire to yield was just as great as it is for us. He was hungry and was aware, perhaps, for the first time and certainly to a greater degree than ever before, of the great powers God had given him in order that his ministry of atonement might be effective. He was tempted to use the divine powers God had granted him for the blessing of others in order to satisfy his personal desires—his physical appetite. He was tempted to turn the stones into bread, not waiting for the normal course of events to provide him with the opportunity to satisfy his needs. That it was not necessary for Jesus to use his miraculous powers to provide himself with food is evidenced by the fact that he didn't, and that he still did not suffer death from starvation. There was a way, provided by the normal course of things within the structure of life as God ordained it, for his needs to be provided.

Because Jesus experienced this temptation, and because he triumphed over it, he established forever his authority to speak about such temptations whenever and to whomever they occur. He recognized that man "does not live by bread alone, but by every word that proceedeth out of the mouth of God." Bread is necessary, yes, but no more necessary than all the principles, laws, and processes by which God has ordained man shall live. It is just as important for us to realize that there are other principles to living as it is for us to be provided with the physical necessities of life. Indeed, many good men have found that it is better to do without some physical things, even to die, than to yield to the selfish temptation of supplying personal desires when such defeats the divine purpose of their God-given powers of life.

In view of his own temptations and successful triumph over them, there is a declaration of Jesus which takes on tremendous significance. Once, when it became apparent that his disciples were being disturbed by similar ideas as to the selfish satisfaction of their own desires, Jesus stated in no uncertain terms the

principle of Christian abundance. He said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." The things he was speaking of here were clothing, food, houses, and all that make physical life comfortable and pleasing. Note, he does not condemn them for wanting these things. He only advises that God knows we have need of all these things and that, in his wisdom, he has planned a way by which all men can enjoy them together to the extent of every person's need. But that way cannot be divorced from the total purpose of life, nor from the program God has designed.

THERE ARE many evidences that most of us come under the chastisement of Jesus for yielding to this temptation. Today, there are groups of people seeking higher incomes in order to be able to buy more of these things. In order to get more money, they will use coercion in the form of strikes and picketing. In the meantime, the very things we all want to buy are not even being made because of the selfishness in our economic order. We are trying to turn the stones into bread—that is, we use our positions in factory and shop where we have the power to produce as a means to satisfy our selfish desires. As a result, everybody suffers. We want to have nice homes. Yet millions today find it difficult to have a home at all. Why? Because the selfishness in international power politics has caused the whole world to squander its lumber and steel, its cement and bricks in building machines and installations of destruction. We have only so much productive capacity; when we use it for battle, we cannot use it for peaceful production. There are reports that Europe is suffering from a lack of food. This is because the land and man power which should have been used for producing food have been sacrificed to the God of War.

There must be something in the idea of Jesus which can be used to alleviate these conditions, or he never would have made such a statement. Seek first the kingdom of God, and these things—lands for production, houses to live in, food to eat, clothing to wear, and all good things to live with—will be added unto you. This means that there is something in the nature of the relationships between men urged by Jesus which will encourage their production of good things. We cannot have houses, food, clothes, and so

on, unless they are made. And if, by seeking first the kingdom of God, we make possible the provision of these things, there must be something in the kingdom plan which facilitates production. And there is. That something, though specifically expressed in many details of a whole new set of social values and in an entirely different plan of economic adjustments than we have today, is broadly expressed in the words *human service*. Many of us don't have automobiles today because they haven't been produced. Why? Contrast the causes for our labor-management problems with this ideal of Jesus, and we can see why. Co-operation, arbitration, mutual concessions, with production continuing the meanwhile would have been more Christian, more like the kingdom, and the result would have been just as Jesus promised—more things to live with, in this case, more automobiles.

JESUS MUST have considered this idea of the kingdom of God as being very practical—that is, actually usable in attaining a worth-while life for all. He made it the heart and core of his message. When his disciples asked for instruction on how to pray, he said, "Our Father who art in heaven. Hallowed be thy name. *Thy kingdom come. Thy will be done on earth, as it is in heaven.*" Note the emphasis given here. Even before any mention is made of forgiveness, of the supplying of daily needs, and of protection from temptation, Jesus turns our thinking toward the kingdom, knowing well that when once the kingdom enters a man's thinking, he is well on the way to achieving everything else mentioned in the Lord's Prayer. Those who seek the kingdom are seeking a way of life in which their daily bread will be provided. They are committed to a philosophy in which brotherly forgiveness is a cardinal principle. They are turned toward a life in which the temptations are upward toward truth and righteousness, rather than downward toward degradation and misery. It becomes increasingly obvious as we meditate upon the thoughts in the Lord's Prayer that the kingdom referred to by Jesus is the Christian life with reference to production, economics, politics, social planning, and community life. His kingdom is not a philosophy of "other-worldliness," but one with specific reference to this life in all its aspects.

Once when a hypocrite of the times tried putting Jesus to shame by entangling him in a discussion on the fine points of the law, Jesus turned the tables with the magnificent parable of the good Samaritan. Here was the gospel in operation. The sermons of the priest may have contained theological truth, the Levites may have served strictly according

www.LatterDayTruth.org

BULLETIN BOARD

Southern Ohio District Conference

The Southern Ohio District Conference will be held in Dayton on October 11 and 12. This conference will also include a priesthood institute. Apostle D. Blair Jensen is expected to be present.

Please certify delegates to Elder E. H. Caldwell, Route 1, Lancaster, Ohio.

Detroit-Windsor District Conference

The Detroit-Windsor District Conference will be held October 12 in the Central Church in Detroit. Apostle E. J. Gleazer is to be the 11 o'clock speaker. The business meeting is scheduled for 2:30 p.m.

W. BLAIR MCCLAIN,
District President.

Northern Indiana District Conference

The annual conference of the Northern Indiana District will be held at 729 West State Street, Fort Wayne, Indiana, October 25, 26, 1947. Apostle E. J. Gleazer will be in charge. Preaching by Apostle Gleazer at 7:30 p.m., Saturday; prayer meeting, Sunday, 9:00 a.m.; preaching, 11:00 a.m., by Apostle Gleazer; business meeting at 2:00 p.m. All reports should be sent to Mrs. M. A. Johnson, 7 Cutter Avenue, Coldwater, Michigan.

ELDER S. M. NICHOLS,
District President.

Southern Michigan District Conference

The Southern Michigan District Conference will be held at the Women's Club House, 1132 Cass Avenue S.E., Grand Rapids, October 11 and 12. Classwork will begin Saturday morning, October 11, at 10:30 o'clock; business session, 2 p.m., followed by a program at 7:30 p.m. Fellowship service, Sunday, October 12, 9:30 a.m. to 10:45 a.m. At 11 a.m., sermon by Apostle Gleazer; 2 p.m. to 3 p.m., general priesthood meeting, Apostle Gleazer speaker;

to the temple rituals, but it was the interpretation of love by the binding of the wounds, the strengthening of the body, and the provision of care until complete recovery on the part of the man who was hurt by sin that really portrayed Christianity. Only the Samaritan was really righteous. This is the righteousness of the kingdom which Jesus told us to seek. Somehow, we need to learn these lessons, not just in simple stories, but in all the complexity of modern business and industry. In some manner, we must learn these lessons in terms of modern international politics. For the sake of all mankind, everyone of us needs to learn these lessons in terms of our own attitudes and habits. We need to take time out from our insanely selfish seeking after many things to increase our own personal comfort and learn to seek first for truth and its expression in our lives. When we do this, we cannot fail in providing all the good things that men everywhere need and would like to have. Thus, as Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

2 p.m. to 3 p.m., women's hour by Sister Mot-tashed, district women's leader; 3 p.m. to 3:30, open meeting questions and answers.

EDWARD R. CARTER,
District President.

Owen Sound District Conference

The Owen Sound District Conference, combined with the anniversary services of Guelph, will be held on October 5 at Guelph, Ontario. Apostle D. B. Jensen will be present.

MRS. LOUISE WHITE,
District Secretary.

Kirtland District Conference

The fall conference of the Kirtland District will be held October 18 and 19 in Cleveland, Ohio, at the church, 1428 East 110th Street. Apostle Blair Jensen will be in attendance. The women's department of the Cleveland Branch are sponsoring a banquet and classwork under the direction of Mrs. W. C. Limric [Editors hope they have not misunderstood the handwriting here], district women's department leader. Mrs. V. D. Ruch of Council Bluffs, Iowa, has been invited to attend and assist in this institute work.

J. F. WILDERMUTH,
District President.

Women's Convention

The Michigan, Northern Indiana, and Kirtland District women's convention will be held in Detroit on October 9 and 10. Mrs. Blanche Mesley is to be the guest instructor. The first service will begin at 9:30, Thursday. All women in these districts are urged to attend.

EVA SLASOR,
District Leader.

Attention, Chicago Students

The Chicago district women have a number of church homes with rooms available for out-of-town college and university students. If interested, send name and Chicago address to Mrs. Fern Baldwin, 1523 East 60th Street, Chicago 27, Illinois, or call Plaza 1387 and give the above-mentioned information.

Watch for the announcement of the reception to be held for out-of-town students in November.

RUTH DICKENS,
District Reporter.

Toronto-Owen Sound

Toronto-Owen Sound districts are sponsoring a Youth Retreat at Port Elgin, on Thanksgiving week end, October 11-13. For billeting, write Mr. S. Smith, Box 255, Port Elgin. For details, contact your pastor.

A. CADWELL, W. J. BAVINGTON,
District Presidents.

REQUESTS FOR PRAYERS

Prayers are requested for Mrs. S. E. Pickens of Independence, who suffered a broken leg while visiting her daughter, Mrs. A. C. Wallace, Box 149, Covington, Kentucky. She is 77 years of age, has been a member since childhood, and has faith that she will recover. Cards from friends will be appreciated.

Mrs. R. A. Simons, Route 1, Norwood, Missouri, requests the prayers of the Saints that she may be granted strength and courage to face the future alone. Her husband died recently after an illness which lasted nineteen months.

WEDDINGS

Hagerman-Ford

Margaret Lorene Ford and Reginald Carl Hagerman were married at the Reorganized Church in Hamilton, Ontario, on May 24. Pastor E. M. Kennedy officiating. Mr. and Mrs. Hagerman are residing in Hamilton.

Pillsbury-Dippel

Mabel Edith Dippel, daughter of Elder and Mrs. Frank H. Dippel of Hazleton, Pennsylvania, and Charles Henry Pillsbury, Jr., son of Mr. and Mrs. C. H. Pillsbury of Fall River,

Massachusetts, were married on August 30 at the bride's home, Elder Dippel officiating. Following a trip to New York City and the southern New England States, the couple will reside in Fall River.

Collins-Ayers

Virginia Maxine Ayers, daughter of Mr. and Mrs. Ed. Ayers of Madrid, Nebraska, and Randall DeVier Collins, son of Mr. and Mrs. Randall Collins of Lincoln, Nebraska, were married August 30. Elder Charles Fry performed the double-ring ceremony. After a honeymoon in the Rocky Mountains, the couple will be at home in Lincoln where Mrs. Collins will attend the university. Mr. Collins is employed by the Power and Light Company.

Settles-Fisher

Gloria Louise Fisher of Chicago, Illinois, daughter of Mr. and Mrs. George Fisher, Jr., and Marvin Fred Settles of Aurora, Illinois, were united in marriage August 28 (on her parents' 25th wedding anniversary) at 8 p.m. at the First Chicago Church. Elder Arnold J. Settles, pastor at Aurora, Illinois, a brother of the bridegroom, performed the ceremony.

Talcott-Canady

Wanda Canady, daughter of Mr. and Mrs. Togo Canady of Hammond, Indiana, became the bride of Harold Talcott of Independence, Missouri, on August 16. The ceremony was performed by Elder Roy E. Smith, pastor of Hammond Church. The couple are students at Graceland.

Hurley-Burroughs

Geraldine Burroughs, daughter of Mr. and Mrs. Ancil Burroughs, Niles, Michigan, was married to Willis M. Hurley, S 1/c, son of Mr. and Mrs. Albert Hurley of Buchanan, Michigan, on August 27, 1947, in the L. D. S. Church at Buchanan. The ceremony was performed by Jack Rees, brother-in-law of the bride.

Ainlay-McFarlane

Frances Gertrude McFarlane, daughter of Elder and Mrs. George McFarlane, of Oelwein, Iowa, was married to John Mickey Ainlay, son of Dr. and Mrs. George W. Ainlay, Sr., on July 26, 1947, at the home of the bridegroom's parents in Los Angeles, California. The bride's father officiated. The couple will make their home in Los Angeles.

DEATHS

JOHNSON.—Dock Aaron, was born September 10, 1877, in Pittsylvania County, Virginia, and died August 25, 1947, at Uniontown, Pennsylvania. He was baptized into the Reorganized Church in 1907 and, at the time of his death, was one of the oldest members of the Uniontown Mission.

He is survived by his wife, Maud, six sons, and seven daughters. Elder James P. Marsh was in charge of the funeral service. Burial was in Clearview Cemetery.

FORREST.—Alexander, was born May 25, 1896, at London, Ontario, and died June 25, 1947, at Trenton, Ontario, where he was serving in the Royal Canadian Air Force. He had been a member of the Reorganized Church since he was eight years old.

He leaves his wife, the former Martha Morrison of Shelbourne; two sons: Fred and Ronald; and a daughter, Lois, all of Alliston; his mother, Mrs. Caroline Forrest; three sisters: Mrs. Bert Ford, Alice and Maizie Forrest of Hamilton; and a brother, Jim, of Toronto. Interment was in the Alliston cemetery.

SHIPPY.—Sarah Ann, died February 22 in Everett, Washington, at the age of eighty-one. She had been a member of the Reorganized Church for many years.

Surviving are three daughters: Mrs. Mae Brundage of Everett; Mrs. Grace Winters of Bellingham, Oregon; and Mrs. Velma Christen of Eugene, Oregon; three sons: Bruce of Everett; Roy of Bellingham; and Ervin of Seattle, Washington; two sisters: Mrs. Nora Dixon of Paris, Michigan, and Mrs. Martha Moore of Grand Rapids, Michigan; fourteen grandchildren; and twelve great-grandchildren. Services were held at the Gilles Funeral Home, Elder Alma Johnson officiating. Interment was in Lynden Cemetery.

PEAT.—James, was born July 22, 1859, in England, and passed away May 22, 1947, in Berkeley, California, following a year of illness. He had been a member of the Reorganized Church for over fifty years.

He is survived by his wife, Maud, and three daughters: Mrs. Bertha Gobel, Mrs. Maud Haefler, and Mrs. Pearle Thienger, all of Berkeley, California.

Attaining Kingdom Caliber

By Charles Kornman

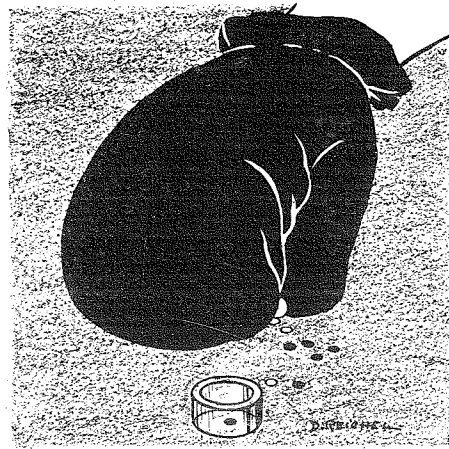
"GEE, I WISH I could play the violin like that!" . . . "I'd give my right arm if I could change places with him!" . . . "If only I had his physique!" . . . "What a personality!" These and other similar expressions are heard every day. They exemplify the discontent and dissatisfaction that is inherent in many of us. They also typify a disease, particularly among young people, which is so malignant as to warp entire lives. Many take such a negative attitude and, as a consequence, much positive accomplishment is irretrievably lost. They fail to produce as they could if they were to minimize their weaker points. This, by no means, is counsel to overlook one's weaknesses, but rather to put them where they belong.

There is not one of us that doesn't differ from everyone else in some respect. One person has weak eyes—another likes syrup on his sardines—and still another likes to wear Levis and bow ties. Look around and you'll see people with arms missing, enormous debts to pay, loved ones gone, any number of reasons to quarrel with life. But do they? This business of living is difficult enough without helping it to be that way—try playing tiddlywinks with boxing gloves!

Our tenure of office as a distinct personality is a rather short period but, during that time we as men in eons past have the privilege of sharing and participating in the most gigantic enterprise man has been invited to—the kingdom of God. This privilege, this call for men and women of *kingdom-caliber* has rever-

berated down through the ages, and it stands forth today, just as strong, just as clear, just as vital as it did in the days of Christ. Why is it that so few have been willing to qualify.

What do we mean when we speak of men and women of *kingdom-caliber*? Those who live pure lives? Those who can quote Scripture? Those who are regular in church attendance? All of these qualities, it is true, enter into the picture before one can be admitted to the kingdom.



Try playing tiddlywinks with boxing gloves!

But what do we really have in mind? Ask a group of young people what a Zion person is like, and many of them will say, in all sincerity, that he is one who lives a "pure" life—which is like telling a blind man that a lawn is as green as a field of corn.

TOGETHER, LET us discuss some of the attributes of a mythical person of kingdom-caliber. We'll call him Jim for sake of brevity and clearness. Perhaps we can discover some

things that we can appropriate and integrate into our lives to help us become such a person. In our discussion, we are not going to attempt any chronological enumeration of the importance of these traits, and with good reason. Here in America, most of us would rather have a five dollar bill than five nickel candy bars, but not so in Italy. Rather than argue over their relative merits in trying to decide whether 'tis more blessed to be tall than short, let us "use" these ideas as they apply to our lives.

Jim shall be righteous. This means more than merely going to church and refraining from swearing. He is not concerned with just getting to heaven—to Jim, heaven is a by-product, not the "big goal" of his life here. Righteousness connotes that one is living his life with the motivating idea that the Christ-way is the highway to the most beneficial and the most productive life available to us.

JIM shall have the will to dare. Many will exclaim, "What's this got to do with kingdom-caliber?" On the surface, nothing, perhaps, but let us delve deeper. F. Henry Edwards gives us our starting point. In his book, *God Our Help*, he points out that *truth is*—we find it, adjust ourselves to it, and live more richly by reason of the adjustment. An example to illustrate our point: A large mining company had just completed a "drift" (a tunnel underground) nearly eight hundred feet long. Absolutely no high grade ore was found and the owners were ready to shut down. However, on the last day, they decided to drill around, cross-cutting the main drift, and discovered that they had been less than five feet from the main vein all the way in. Jim must have the will to dare,

www.LatterDayTruth.org

New Horizons

because so many times he will be close to the main vein and, were it not for this attitude, he would give up when the "taillight of progress looked like a danger signal."

JIM SHALL have the desire and the ability to pray. One summer, the supervisor of a group of young people in Lamoni had a unique idea. He was anxious for those young people to realize fully that they were made with the potentiality of becoming a true brotherhood—with God as the integrating force. In attempting to demonstrate his point, he gave an illustrated lecture in the form of a tumbling exhibition. His introduction had to do with the idea that this brotherhood can come about only insofar as we attune ourselves to God's way of doing things. The adjustment is best achieved through the medium of prayer. So, starting with simple fundamental stunts, he pointed out that our primary relationship with God is much the same—that of grateful subjects. We thank him for his kindnesses and ask that we can be as worthy of them the next day. Then, proceeding on to more and more seemingly complicated activities, this leader pointed out that they were merely combinations of the fundamentals already stressed and demonstrated. And, as we become more and more immersed in our relationship with God, we combine these fundamentals of prayer to evolve the comradeship between God and us. As John Garver once said, "As the branch goes, so goes the general church." And we might add, "As the individual goes, so goes the branch." At the close of his lecture, the speaker said, "To describe this comradeship is like trying to describe the blueness of a mountain sky to one who has never seen it. Only those who have seen can truly appreciate."

JIM SHALL have a stewardship attitude. One of the most remarkable things about our church is the number of accomplishments performed by men and women with absolutely no thought of pay except

The Trouble-Shooter

Praying in Public

QUESTION:

I find it difficult to pray aloud. Unless I first memorize the prayer, I just don't seem to have anything to say, yet I feel a prayer that is not spontaneous is of little worth. How can I overcome my complex?

ANSWER:

Prayer is the sincere desire of the heart breathed either silently or vocally to the Heavenly Father. It is the most intimate relationship we have with him, and because this is true and because he has the same relationship with all who will seek him, it is well that we share it by praying aloud. It helps us, and it helps others. That is the reason we are admonished to pray aloud as well as in secret.

Always remember that you are praying to be heard of God and not of men. They may hear your words, but he *listens* to your heart.

When you feel the impulse to pray publicly in a service, get on your feet, open your lips, and speak. If you can get to your feet, the victory is two thirds won. Your prayer does not need to be eloquent or studied, just sincere and humble.

The most beautiful prayers I have ever heard have come haltingly, often tear-

that others may know of the gospel. Every member is in need of this "passion for souls." Evangelism was one of the keynotes of Christ's message, and it must become one of ours. Biblical instruction to generations long since gone emphasizes this, "Seek to bring forth and establish . . ." The instructions are just as explicit written in modern English as they were when they were written on the old Israelitish scrolls. Voluntary consecration of ourselves is the fundamental basis of the Christian religion. And to be most effective in the development of kingdom-caliber people, it must come through constantly growing love of God and an ever-increasing understanding of his purposes and our part in them.

(Please turn back to page 11.)

By Patriarch R. V. Hopkins

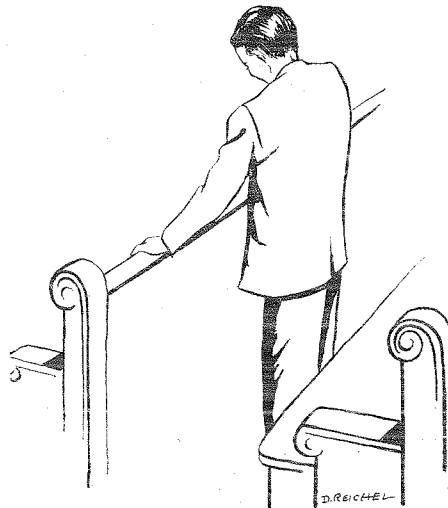
fully from children and young people. They pray with the heart and not with the lips alone. Get to your feet . . . don't worry about what you will say.

As pastor in Zion, I attended a young people's prayer service several years ago. The meeting progressed slowly and was almost devoid of spirit until a young woman arose to pray. It was her first effort, and she was so emotionally overcome that she did not utter a word. She stood only a moment and then sat down. Because she had the courage to try, the whole character of the meeting changed. She *prayed*, and we heard her with our hearts, although she did not say a word. God heard her, too, for it was never difficult for her to pray again.

Children who are taught to pray at home and take their place with others at the family altar have little difficulty in praying publicly when they grow older. At the recent Woodbine Reunion, children from eight to twelve years old arose in a mixed congregation of three hundred to pray and testify. They had previously met in their own tent for devotion, where they learned to *share* their prayers and testimonies with others.

It is helpful to seek out quiet places to pray aloud. Once you get used to the sound of your own voice, your prayers will be natural and unaffected.

True prayer is the spontaneous outburst of a loving heart asking for itself and others the needed blessings from an all kind Father who hears and understands.



For Youth and Youth Leaders

Zion's League Annual

a full year's program

Twelve sections — one for each month. Suggestions and helps for each week's program. Worship, Study, Recreation, and Service plans. Every Zion's League officer and supervisor must have a copy.

\$2.00

HERALD PUBLISHING HOUSE

A New Edition

THE SAINTS' HYMNAL

cloth

\$1.50 each

*leather

\$3.50 each

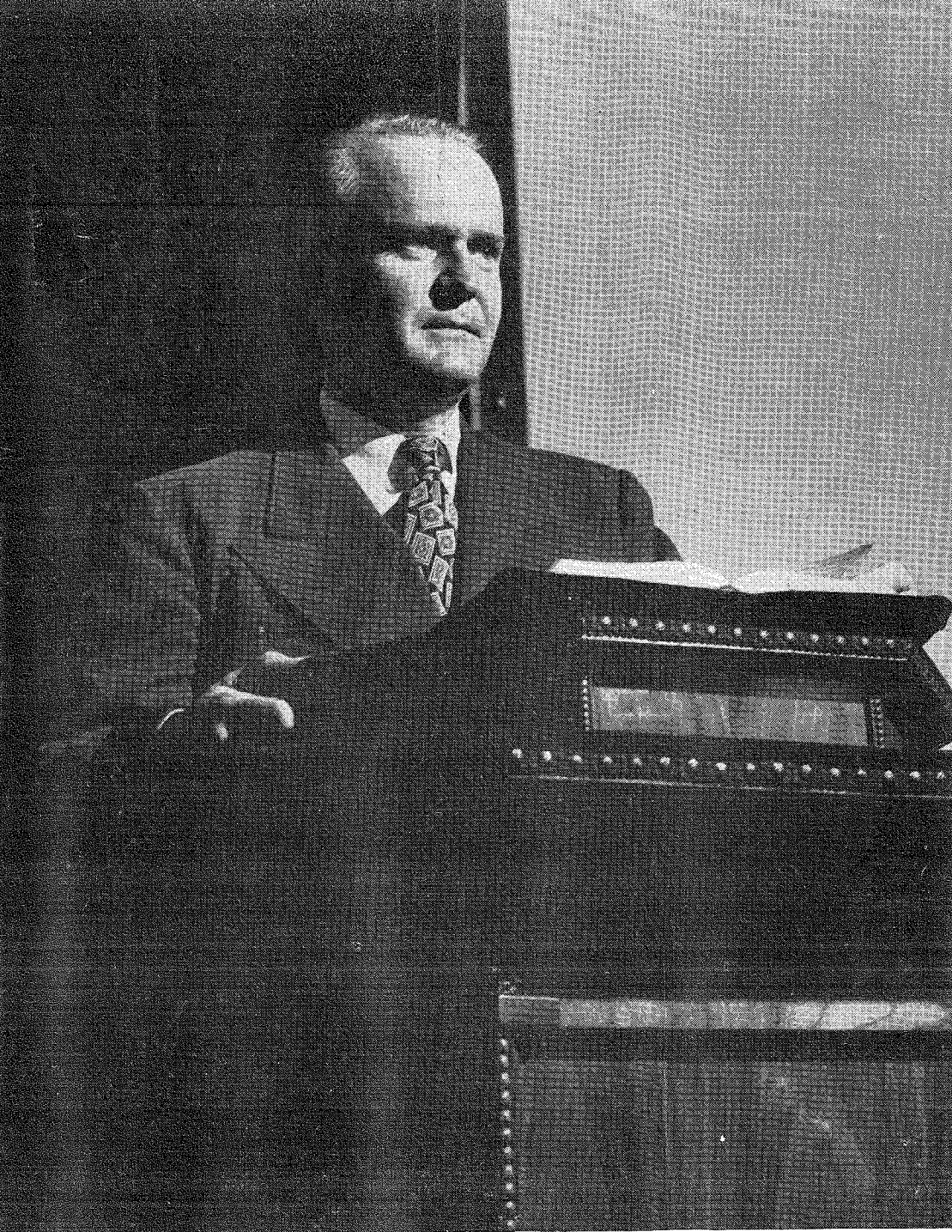
10 or more to one address \$1.35 each

50 or more to one address \$1.15 each

Ready October 15

HERALD PUBLISHING HOUSE

Independence, Missouri



To Missions Abroad

Photo by Apostle Arthur A. Oakman
Posed by Frank Fry, appointed
to England

The Foundation of Your Faith

By J. A. KOEHLER



VOLUME 94

OCTOBER 11, 1947

NUMBER 41

www.LatterDayTruth.org

To Missions Abroad

President F. Henry Edwards and Bishop G. L. DeLapp have returned from their visits to our people in the British Isles, the Scandinavian countries, Germany, and Holland. They are deeply impressed by the courage, fortitude, and faith of our people. They are greatly concerned by the serious need of food, clothing, shelter, and spiritual leadership of all people in war affected areas.

Church members are sending food and clothing. More of us should be sending practical aids; we should make sacrifices and show our love in real ways.

Now that our leaders have prepared the way, and Apostle M. A. McConley is remaining to direct the work, the church is sending young men to Britain, Germany, and Holland. They are going "To Missions Abroad." Our cover picture represents the spirit and the strength of their effort.

Let us support them with our prayers and with our gifts, with love, and supplies for those whose need is so great.

THE SAINTS' HERALD

Volume 94

October 11, 1947

Number 41

EDITORS: *The First Presidency*: Israel A. Smith, John F. Garver, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Managing Editor; Kenneth L. Graham, Business Manager.

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$2.50 per year and \$1.25 for six months in advance in the U. S. A., its territories and possessions; Canada, \$2.75 per year and \$1.40 for six months; other countries, \$3.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

A Mission Returned

A two-year-old boy of my intimate acquaintance, little David H., likes to say grace at the table. He has abandoned conventional prayers and voices his own, which are always sincere and generally unique. Here is a recent example: "God is great! Thanks for my meat and milk. But I don't like my squash and spinach. Thanks for my mommy and daddy. Amen." Probably many an American about to partake of an adequate meal for which he has paid far too much, being as candid as little David H., might pray, "Thanks, Lord, for our bread and meat and potatoes and apple pie—but I don't care for my carrots and cabbage."

"GIVE US THIS DAY OUR DAILY BREAD"

In America bread is so taken for granted that the lad did not mention it in his prayer. Overseas, in Europe, India, China, Japan, the British Isles, those who pray may voice some form of the prayer, "Give us this day our daily bread." That was the theme of Bishop DeLapp's first sermon after his return from Europe. If, in England for example, there be some little extra treat to break the drab monotony of a slim and rationed diet, the devout are very thankful—for an egg, perhaps, or, happy day, a dish of rice, an orange, a peach, or a banana—things had back in the golden age when "the sun never set on British soil" and the English pound would buy anything anywhere. Back to those days when the Bard of Avon trusted "fat men" and was suspicious of thin men, like Cassius, who had a "lean and hungry look." When Bishop Trapp and wife from England dined with us at Conference time, Sister Trapp told us how pleased they were when some friend sent them a package of rice, another some butter. These gifts they shared with friends.

Here in America we have harvested the greatest yield of wheat

ever harvested here or in any land. There seems no good reason that we shall lack for bread unless inflation puts the price beyond the reach of the common people—and that will not be a *good* reason. We have committed ourselves to help hungry people overseas find an answer to their prayers, "Give us this day our daily bread."

"MAN SHALL NOT LIVE BY BREAD ALONE"

There is also the matter of the "bread of life." Readers of the *Herald* very well know that four young missionaries and their respective wives are sailing for Europe and the British Isles. These young people are quite well aware of the hardships and dangers that may await them during the next four years. Who knows what dangers lie ahead of those who remain at home? Yet these young men and women were not only willing, they were glad to go. They recognized the dangers, but they saw also the responsibilities and the opportunities for service in their calling and for growth and development. In a recent meeting which I was privileged to attend, the question of education came up, and several speakers pointed out that four years spent abroad may be more than the equivalent of four years in college, reckoning, of course, with the experiences gained, the opportunities to study the languages, the history, the customs and background, present conditions and prospective future of various nations: "a knowledge of things at home and abroad; the wars and perplexities of the nations . . . a knowledge also of countries and kingdoms."—Doctrine and Covenants 85: 21.

PAYING BACK A DEBT TO APOSTLE CHARLES DERRY

With one of the young men and his good wife, Brother and Sister Frank Fry, appointed to the British

Isles, I had some intimate conversation shortly before they sailed. Brother Fry told me an interesting story, the details of which I hope to secure more accurately at a later time. It seems that his grandmother, when a little girl in England, was converted by the preaching of Elder Charles Derry, later called to be an apostle. Brother Derry went abroad as pioneer representative of the Reorganization. Financially he went "on a shoestring."

Brother Derry left his home in Western Iowa, a twelve by twelve log cabin, and with fifty cents in his pocket made his way East. In Illinois he visited Bishop Israel Rogers, from whom he received seventy-five dollars. This was in December of 1862. He sailed on the "City of Baltimore," and by traveling cheaply and eating sparingly arrived in England with some money yet in his pocket. He had many hardships but slowly won a hearing. At a time when he was very lonely and eager for news from the church at home, he learned that there were four copies of the *Saints' Herald* in the post office. However, there was four shillings and nine pence postage due on them—and at that time Brother Derry did not have that much money in his possession. He pawned his overcoat and secured money to redeem the *Heralds*, and with the reading of them warmed his soul. But back to our story of Elder Frank Fry's grandmother.

This little girl, destined to be Frank Fry's grandmother, was crippled. Her older sister attended some of Brother Derry's meetings and brought back a report that interested the small sister who was then taken to hear Brother Derry. She was administered to, was healed and walked home. The entire family was converted and presently sailed for America. Their ship was captured by pirates, and they were robbed, but were permitted to reach land and so
(Continued on page 10.)

Editorial

OFFICIAL

Graceland College Day, October 26

It has been found necessary to set Graceland College Day October 26, instead of October 19, as announced in the *Pastor's Handbook*. Pastors and others primarily concerned should take note of this change.

Traditionally, Graceland College Day offerings have been used for providing loan scholarships for worthy students. However, our most urgent current need is for completion of the Student Center building to which the College Day offerings of 1946 were devoted. We are informed that the 1946 offerings totaled approximately \$25,000, and that an additional \$35,000 is needed in order to complete the Student Center building. This will be our memorial to the young men and women of the church who served their countries during the recent war.

This year more than six hundred young people have registered as students at Graceland. The Student Center building is needed to care for many of their social and spiritual needs. We urge most strongly that the College Day offering be given the generous support of the Saints throughout the world in the hope that the offerings this year may make up the remainder of the \$60,000 required, or \$35,000.

ISRAEL A. SMITH

Official Notice

We are informed that persons unknown to the undersigned have been selling Bibles to members of our organization and claiming that we have endorsed the book which they sell. This is a false and unwarranted claim; we having never at any time endorsed any edition of the King James Version of the Bible. In fact, we are not in the least familiar with the Bible thus sold among our members. ISRAEL A. SMITH.

Zion's League Annual

I have just taken a look at a new book. A fascinating, exciting book. Or maybe something different has happened. The book just reached up and took hold of me. Some books do that.

This one is the *Zion's League Annual, Number One*, a friendly, generous big thick book of 242 pages, in a lively red jacket, entitled, *Youth Explores the Church*. They say it has a complete program for every week in the year. I find a lot of other things in it too. Rich with illustrations, a wide variety of types, lots of practical stuff to do. It was prepared under the direction of the General Council of Zion's League. We can't begin to list the credits of those who worked on it—they are given in the book. The best available materials have been collected from many church publications, gathered here in convenient form, under one cover. You'll like the big 8½ x 11 inch pages. There's a handy index, songs, worship, activities, programs, plans, and a lot else of interest to young people's workers and leaders. It sells for two dollars, Herald Publishing House.

Across the Desk

Brother Charles Cousins, September 22, writes:

Just a few lines to say that our trip to conference and in this country has been of great benefit to us. It is good to see the work of the church moving on in the manner that it is, and despite the fact that there is a great deal to do, yet the movements of the church, by the direction of the First Presidency and Quorum of Twelve, are going in the direction which the Lord indicated many years ago, should go.

This visit to conference has confirmed me in the fact that the work of the church is going forward. The building of branches in close proximity to each other in the church's center, and in the Stakes around, and the resolution to develop men for the High Priesthood who will be efficient to take care of the branches, can do no other than hasten the work towards the ideal of the church, which is the Gathering and the building of Zion. This has been our ambition to see for many years. It cannot help but

do one good when we see things going in the right direction. May the Lord help us all to give heed to the counsel of those whom he has set in the church to guide the affairs therein, and by that counsel be helpers in the work also, and in our sphere, help to relieve the onerous burden of those whom the Lord has set as watchmen in the Towers of Zion.

Sister Cousins and I desire to thank all our brethren and sisters for their kindness and generosity to us while we had the privilege to be among them.

We also regret that we were unable to fill the many calls to minister, as time and other things would not allow us to accept, and we hope none will be disappointed.

ISRAEL A. SMITH.

"I Want Youth to Have the Right Start"

says Dr. Glenn Cunningham

As an athlete and teacher of physical education, my advice to young people is to seek alcohol-free relaxation, regardless of what others may say or do. Your own responsibility toward your body and mind, your potential usefulness . . . and your possibilities in postwar achievement are all involved in the choice you make for wholesome fun and fellowship and against injurious, weakening, and toxic alcoholic drinks.

The more I see of young people, the more concerned I am that they shall have the facts on which to make right and healthful choices. In my work I am responsible for employing the coaches. These men and their teams have been making an exceptionally fine record in schedules that pit us against a number of larger schools. Our wrestling team, for instance, defeated Minnesota. Whether we win or lose, we engage in competitive athletics on the basis of developing the players and fitting them for the successes and defeats of life.

Of course, we expect the men to abstain from drinking. That is a matter of course in any serious effort to bring a man to condition physically and mentally, in active sports.

We have been delivering men of this quality to the camps and schools of the armed forces. The Army and Navy depend on the colleges and universities—yes, and high schools—to send them men of fitness, men who can take hard knocks, who are tough and ready for physical action, and cool, collected, proficient in their mental and nerve control.—*The Missouri Counselor*.

The Foundation of YOUR FAITH

By J. A. Koehler

ONE OF Christendom's popular hymns is, "How firm a foundation." Almost everyone sings, "How firm a foundation," if for no other reason than that in times of trouble, it is comforting; in the valley of doubt it is reassuring. "How firm a foundation" is dear to the heart of Christendom if for no other reason than that it is a faith-bolstering hymn.

But because it is a faith-bolstering hymn, "How firm a foundation" gives rise to much questioning—questioning that is sometimes as embarrassing to one as it is enlightening to the other. To the disinterested observer, to the critical investigator, to the real student of religion, and especially to the infidel, "How firm a foundation" is suspect. Like "All one body we," it is richer in feeling than in thought. And Christendom needs to judge of such questions with its "head" instead of its "heart."

For it is evident to the critic of religion that Christendom is not "One in hope and doctrine, one in charity," as it tries to make itself believe; it is a variety, even an opposition, of faiths. And what is of especial interest to the investigator is the fact that even those who build their religious houses on what, by any rational test, is sinking sand sing as fervently as any, "How firm a foundation, ye saints of the Lord, is laid for your faith in his excellent word."

FOR SOME TIME I have doubted that even all Latter Day Saints are of one faith. So, from motives of discretion, I went about questioning. The question I put to this person and that is: What is the sum and substance, the essence and crux, of your

faith? And my suspicions were confirmed; I received a diversity of answers to that question.

Of some of the answers I could make neither "heads nor tails." But other answers were quite intelligible. The persons who gave them seemed to understand clearly what they were saying. Their religious beliefs and hopes—their faiths, that is—were definite. And, as might be expected, those who seemed to know what they were talking about were in fairly close agreement.

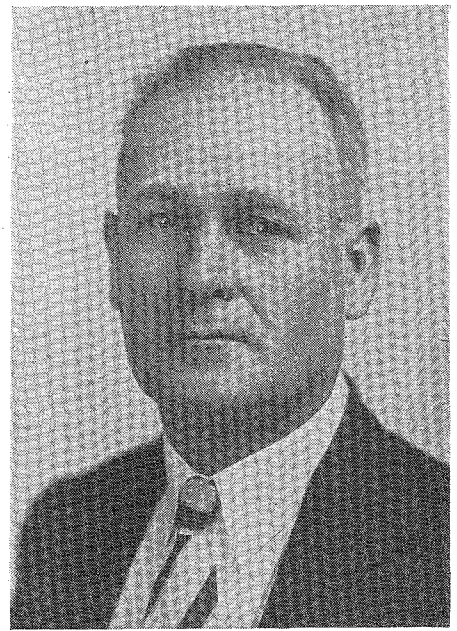
This is the tenor of their answers:

1. "I believe that we do have capacity to live the good life, to master the business of human-living-together. And my hope is that we shall yet cultivate that capacity. I believe that we can, and I hope that we shall yet learn to live together peacefully, prosperously, and happily." That is the faith of one of our young men who is trained to accurate observation and exact statement.

2. "I believe in the coming of the kingdom of God," "I believe that we [Latter Day Saints] have the key to that kingdom. And my hope is that we shall learn to use those keys, and that we shall unlock the door of the kingdom and enter in."

3. "I believe that the prophecies and promises in the message of Restoration are 'true and faithful,' and that they shall all be fulfilled. I believe, that is, that Zion shall be redeemed. And my hope is that the day of our procrastination shall come, before long, to an end."

MANY LATTER DAY SAINTS used the same key words in their attempts to answer the question, What is your faith? But I am not sure that all who use those words



speak the same language. For to speak the same language the words that are used in common must have the same meaning.

But in religion, criticism is none too welcome. It loses friends. Some cannot "take it." So, in my questioning, I pulled my Socratic punches.

That left me in some doubt, of course. But if the words used in common by the persons who answered the question, What is your faith? have each one and only one meaning, and if that is true of all other persons whose answers are kindred, there are more Latter Day Saints in the field of my labor than I suspected who are roughly of one "faith."

But since, in the total membership of the Latter Day Saint Church, there is disagreement that is fundamental (respecting the field and function of religion, and the task of the Restoration Church, etc.) the questions I ask in this talk are:

1. What is truly the faith of the saints? I mean the saints of "the Lord."

2. Is there a foundation for that faith in "His word"?

3. Is that foundation firm?

In answering questions one and two we must adduce authority, we

must use memory. In answering question three, we must use reason.

I have already indicated the meaning of "your faith." It is your religious beliefs and hopes. I say nothing about "works" as a component of "your faith," because there are no works about which to say—no works of consequence through which the hope of the "saints" is being realized. There may be novelty and variety, but there is no measurable practical progression. And, as we shall see, that means we are not yet actually "in" the faith. We have yet to set our hands to the practical task of building "A City" (Zion we call it) which the genius of Restoration says is "the good life." So, in this discussion, we say nothing about works as an element of "your faith."

But as to the identity of "ye saints of the Lord"—who do you say they are? Well, most of you may say, The saints of the Lord are the "Latter Day" Saints. There are many people who are in disagreement with that opinion. But we will not quarrel with them over that. All we wish to do in this discussion, for the moment, is to identify the "saints of the Lord." And we do mean ye "Latter Day" Saints.

As we said, to answer the question, What is the faith of the Saints? we must adduce authority. What authority? And I assume that we are in almost complete agreement when we say, the authority of the leadership out of which Latter Day Saintism arose. Call that leadership, the genius of Restoration, if you wish. In which case, this—this book of Doctrine and Covenants; this recorded message of Restoration—is the authority to which we must make our appeal. The proclamations in this book of Doctrine and Covenants are the authority which we must adduce. This book of Doctrine and Covenants represents, authoritatively, the faith of the Saints of the Lord.

We identify "his word" as the Holy Bible—since that is what Christendom means when it sings,

"How firm a foundation"; and since we mean that, too, when we sing that hymn.

IN THIS REPRESENTATION (made for the *Saints' Herald*) I cannot exhibit the symbol of "your faith" in one hand and the symbol of "his word" in the other. I cannot present "your faith" and "his word" to view. So the reader should try to do some visualizing. When I speak of "your faith," he should see in his imagination the book of Doctrine and Covenants held in one hand; and when I speak of "his word" he should see in his imagination the Holy Bible held in the other hand.

So, with this explanation, I say again that the questions of the hour are:

1. What is the sum and substance of "your faith"—represented in the

The greatest help in the world is self-help.

book of Doctrine and Covenants?

2. Is there a foundation for that faith in "his word"—in the Holy Bible, that is?

3. Is that foundation firm?

This "faith"—this book of Doctrine and Covenants—cannot be examined in one sermon hour. Hardly one essential or fundamental can be elaborated in one sermon. As respects incidentals, and even instrumentals—we do not treat of them in this sermon. We treat only of the basic beliefs through the implementation of which we hope to promote the welfare of the soul. We treat only of the "faith" in God—call it the "Word" if you wish—that is intended to become incarnate in man. If you have doubts about this representation of *this* faith—this message of Restoration—the way to resolve them is to "consult" the book; the whole book; the book as a whole.

Firstly, Section 49, paragraph 3, of this "faith" says: "It is lawful that he [one man] should have one wife" and "they twain shall be one flesh." It says that God has ordained this. Section 42 of this "faith" says,

"Thou shalt love thy wife with all thy heart and shalt cleave unto her and none else." Here and there much more is said about matrimony as a feature of "your faith." One whole section—Section 111—treats of matrimony as one of the primary affairs of religion; as a destiny-determining affair; as a basic religious affair. A concept of marital relations is one of the fundamentals of "your faith."

Secondly: Section 112 of "your faith"—of this book of Doctrine and Covenants—says, "We believe that governments [earthly governments] were instituted of God for the good of man, and that he holds men accountable for their acts in relation to them." We believe, that is, that government is truly a religious affair. We believe that it is one of the primary concerns of religion. We believe that government must be conducted aright as in the sight of God to achieve the kingdom of God. Convictions of God and government is one of the features, it is one of the fundamentals, of "your faith." There is much in "your faith" (as we may see by contemplating the following feature of "your faith" that represents government as a primary concern of true religion.

Thirdly: But that which is more distinctive in "your faith" is its ethics of economic life, its blueprint of rightly constituted economic society, *its concept of rightly ordered* human relations (which does not merely involve the question of government, it is the question) and its practical plan of social action. This ethico-economic enterprise is the "cause"—the cause of "Zion"—which only Restoration has espoused. This "Kingdom-righteousness" (of which we have more to say later) is not only the most conspicuous feature of your faith, together with its "mother and child" concept, it is also the thing that makes "your faith" distinctive. The cause of Zion is the man-child. The Church is the mother. "Your faith" says that to establish that cause is the mission of The Church—the Church of "ye Saints of the Lord."

See Doctrine and Covenants 6: 3; 10: 3; 11: 3; 12: 3; 36: 12; 51: 1-5; 57: 1-6; 58: 4, 5, 10-12; 64: 7, 8; 72: 1-3; 77: 1-3; 81: 4; 94: 5; 98: 9, 10; 100: 5, 6; 101: 1-13; 102: 2, 8; 119: 8; 128: 1-9.

Contemplate these messages; note their mutual involvements, their necessary connections; for more than all else put together, regarded as one message, they reveal the sum and substance, the essence and crux of "your faith." Note especially (as you read 51: 1; 77: 1; 94: 5; 100: 2; and 102: 2, 3) that "ye saints of the Lord" are in duty bound under God "to bring forth and establish [this] cause of Zion"; that without that implementation of that message Zion cannot be redeemed; that "the saints of the Lord" cannot be saved in the civil-mode Kingdom of God without being in that faith.

Now, you or I may be weak in that faith; we may have "cold feet"; all of us may not be "in" that faith at all. Some may disavow it. Some may disclaim it. You or I may resolve that "If I can prevent it, this Church will never undertake to establish the cause of Zion." We may resolve that this Church shall be little more than "just another Church." Does that have anything to do with determining the sum and substance of this, "your faith"? Does not this voice of Restoration proclaim "your faith" regardless of the character of the works of "ye" saints of the Lord?

Fourthly: "Your faith" comprises ideas of the Sabbath and devotions and sacraments and such like. It comprises ideas of the Church and priesthood and other instrumentalities. Of these mention should be made in passing, for we are dependent upon the Church and all to implement the beliefs comprised in "your faith." We are dependent upon certain offices of Restoration's instrumentalities (of which we can say nothing that would be intelligible in the time allotted to this discussion) for the realization of our religious hopes. We only mention here that they are embraced in "your faith."

"Your faith" may be likened unto a circle. Any point may be regarded as the beginning of your description. And regardless of either the point of your beginning or the direction of your thought movement, when you have described that circle you have represented the faith of the saints of the Lord.

Now the question is: Is there a foundation for that faith in this "word"—this Holy Bible?

THE BIBLE may be read so that it seems to provide a foundation for almost any faith. It may be read as if it were a mass of fragmentary ideas and particular happenings which have no coherence, no necessary connection whatever. It may be read piecemeal.

The Bible may be read with thoughts about incidentals or it may

Nothing but a great idea can redeem mankind.

be read to discover fundamentals. We may read it to discover "what it is all about" or we may read it merely to acquaint ourselves with that which this or that person was about.

We may read the Bible so as to see only that which is mysterious or spectacular or insignificant. Or we may read it as a quest of that which is significant and serious. But whatever the manner of the reading, in this discourse I shall refer to the testimony of this book as if you knew it well enough to judge of the truth of that which I have to say about it.

Now as it respects the conduct of man, or as it respects the "beliefs" which he must implement to realize the religious hopes of which "His word" is a representation, this is the first truth the most comprehensive truth, the most significant truth, of which the Bible treats. This is the first commandment God gave unto man:

(1) "Be fruitful and multiply, and replenish the earth," (2) "and subdue it," (3) "and have dominion . . ." This is the first proclamation of man's business under God.

If it is not already known, a little reflection should reveal that, in the language of our day, the first or primary concerns of "his word," the practical affairs of which "his word" first treats, are (1) matrimony; (2) industry, and (3) government.

As instrumental in the promotion of righteousness in these relations, as means of inclining men to the doing of God's will in these relations, there was instituted (4) the Sabbath and its complementary institutions—the priesthood and the sacraments and all. With this part of the testimony of "his word" surely everyone who professes to be a saint of the Lord should be familiar.

If one will read the lamentations of the prophets—particularly the messages of Isaiah to the people of his times—he will see that "his word" testifies that the first responsibility with which God charged man—the responsibility of conducting matrimony, industry, and government aright as conditioning his realization of his religious hopes—is the very foundation of the "Faith of our fathers."

Is it not precisely those affairs that are fundamental in "your faith"? Is there not then a foundation for this, "your faith," in this "his word"? Do you know of any other faith for which there is more evidently a foundation in "his word"? There is truth, then, in what you say when you sing, "How firm a foundation, ye saints of the Lord, is laid for your faith in his excellent word," is there not?

But there is more to your faith than that—more that makes your faith notable, distinctive. That more is the peculiar responsibility which "ye saints of the Lord" accept in the crisis of civilization—the responsibility under God of lifting up a standard of government for the edification of the world's calamity-stricken nations, or of building the "Light of the world" City. We call it bringing forth and establishing "the cause of Zion." And if you have examined carefully, intelligent-

ly, the messages of "your faith" which pertain to the ethics of economic life (and to which we made reference in the presentation of item three), you should see that the saints of the Lord must of necessity accept that responsibility, because it is the only possible means of implementing those convictions. The implementation of "your faith" is at once an acceptance of that responsibility under God.

THE BASIC or primary affairs of "your faith"—the right ordering of human relations in matrimony, industry, and government—are the primary affairs of peoples only. Only "peoples" can honor the rights of persons in these relations. Only "peoples" can give direction to life in association—preserve order so as to promote economic efficiency and justice, that is. Persons severally cannot do that. Only "peoples" can administer economic justice. Only "peoples" can attend to the business of true government—which is self-governance. And peoples cannot attend to the business of government without constituting themselves communities. It is because "your faith" has to do with the business of "peoples" that to implement "your faith," "ye saints of the Lord" must accept the responsibility of building "the city," the community, which Restoration calls "Zion."

This "people" must be organized to implement "your faith." (See Doctrine and Covenants 51: 1; 77: 1; and 101 in particular.) And that organization "shall be called 'Zion,' a new Jerusalem." (Doctrine and Covenants 36: 12.)

The idea of accepting a kind of responsibility for the essential character of civilization is being publicized by the intelligentsia of Christendom. See the works of Dr. C. C. Morrison and others referred to in *The Christian Century*. But the kind of responsibility which all but a very few would have Christianity accept is not the responsibility which "ye saints of the Lord" must accept to

implement "your faith." For, with few exceptions, the responsibility which Christendom's intelligentsia would have Christianity accept is the responsibility of persuading *others*—the whole nation—to conduct the business of human living together aright. Whereas the responsibility which rests upon "ye saints of the Lord" is the responsibility of conducting aright *their own vital affairs*, specifically their own internal economic affairs. It is the responsibility of letting their light shine *in this manner* that "nations" seeing their good works may be led to glorify God through their own implementations of his will in their own social institutions. It is the responsibility, that is, of bringing forth and establishing "the cause of Zion." That is "your faith." Is there a founda-

A good heart is important without a good mind.

tion for that faith in this, "his word"?

ABRAM "looked for 'a city' which hath foundations whose builder and maker is God." (Hebrews 11: 10.) And if you will consult his word with the aid of a Bible concordance, you will see that it is through the building of that "city" that "the seed of Abram"—those who are born of Abram's spirit—hope to bless all "nations."

The prophecies of Isaiah are especially enlightening — and the genius of Restoration banked heavily upon them. They are the prototype of "the prophecies and promises" of "your faith." The hope of that prophecy in particular is that "ye saints of the Lord"—ye "Latter Day" saints—will fulfill this mission: "It shall come to pass *in the latter days*, that the mountain of the Lord's house [which the prophetic genius of both former and latter days call "Zion"] shall be established in the top of the mountains . . . and all 'nations' shall flow unto it."—Isaiah 2: 1-4. Said the prophet, "ye" saints of the Lord—ye "Latter Day" saints

—shall build the "City" which shall be called "Zion."

That is the "faith of our fathers" which is living still in "ye saints of the Lord." As the voice of modern prophecy admonishes us to "Get ye up into your mountain, ZION of this closing day," so does the voice of ancient prophecy say, "O Zion that bringest good tidings, get thee up into the high mountain; O Jerusalem that bringest good tidings [and Zion shall be called a New Jerusalem] lift up thy voice with strength; *lift it up, be not afraid*; say unto the cities of Judah [say to every people who from natural necessity are engaged in the business of government] behold your God." (Isaiah 40: 1-10.) This, says "his word," is the warfare of the saints of the Lord.

Is not "his word" identical with "your faith"? Is it not the prototype of "your faith"? Is there not a foundation for this, "your faith," in "his word"?

"Your faith," at the heart of which is the idea of "the City," is represented in the form of an economic code—which is at once a civil code, since only "peoples" can attend to the business of governing economic life. "It must needs be that he receive 'directions' how to organize this *people*" means that "your faith" requires to be represented in the form of a civil code—specifically an economic code. And so "your faith" is that "God who at sundry times spake unto the fathers by the prophets," revealing himself in the form of a civil code, "hath in *these* last days spoken unto *us*," revealing himself in the form of a civil code. And "your faith" is that it is through the implementation of that civil code that the religious hopes of "ye saints of the Lord" is to be realized. See Doctrine and Covenants 77: 1; 94: 5; and 100: 2 in particular.

Is that the manner in which "his word" says God revealed himself? Must we not look to the Mosaic code—for the most comprehensive and detailed revelation of God's will to be found in "his word"? And is not the implementation of that civil

code made the grounds of the hope of the prophets as revealed in "his word"? Is not "his word" identical in principle, in method, and in purpose with "your faith"? Is there not then a foundation for "your faith" in "his word"?

The third question of this hour is, "Is that foundation *firm*?" Is it the truth? Is it that which is *required* by the very nature and being of man? May we build upon it with absolute certainty that in building we shall realize our religious hopes? Are we certain that it will not "let us down"?

HAS HUMAN well-being ever been promoted, has the condition of man ever been improved, has any people ever attained to peace, prosperity, and happiness in any degree, except through the right conduct of the affairs which are basic or primary in "your faith"? Has not every attempt that was ever made to promote the peace, prosperity, and happiness of peoples without resort to "your faith" failed? Conversely, has not the soul of man always prospered in the measure in which he has conducted these affairs aright?

What is the cause of the human misery, of the calamity which has come upon all the inhabitants of the earth, if not the failure of peoples to build on the foundation of "your faith"?

What would be the lot of man if peoples would build upon that foundation? if they would conform their conduct of matrimony, industry, and government to that which is written in "his word"? Is there any question about the certain outcome? Are not the fundamental beliefs in your faith related to the realization of the hopes of man as cause to effect? Is it not a firm foundation upon which to build? No other foundation *can* be laid than that which is laid in "his word." In the very nature of things that foundation must always stand. We do not need to accept this idea on faith, we *know*—we know by every test that ever has been made or ever can be made that that foundation is firm.

"What more can he say than to

you he hath said?" What more is there to say than that the business of peoples must be conducted aright to achieve salvation in the Kingdom of God? There is elaboration to be done, of course. There is something to be said about applications of the principles proclaimed in this, "your faith" and in this, "his word." But as respects the identity of the field of true religion, or of man's business under God, or of the affairs which must be conducted aright to realize the hope of the saints, nothing more can be said. Either explicitly or implicitly all has been said in "his word."

There is, however, much more that we may do; more that "your faith" obligates us to do. There is more to do than any saints of the Lord—any Latter Day Saints—have

A good mind is valueless without a good heart.

every truly endeavored to do. For no Latter Day Saints of the Lord have ever built "the holy City" out of which our God shall shine. We know that, for "Zion" has never prospered and spread herself and become very glorious and very great, etc., so that the "nations" of the world have said, "Surely, Zion is the city of our God." Since none has ever reaped the fruit of Zion, we know that the cause has never been operative. We know that "ye saints" have something to do that has never yet been done.

But when that something shall have been done, even the scoffer who now derides you when you avow the faith of "ye saints of the Lord," will be constrained to say in his heart of hearts (whether for shame he shall confess it with his lips or not) "How firm a foundation."

But what is infinitely more important, when that "*more*" shall have been done, even "the nations of the earth"—the "*nations*," please note—shall say, "Surely Zion cannot fall, neither be moved out of her place." Yes, even "the nations" (anticipating their own peace, pros-

BOOKS

Tom's Town—Kansas City and the Pendergast Legend

By William M. Reddig, Lippincott, 1947, 394 pages, illustrated, price \$4.00.

This story of Kansas City has national significance because it gives quite a bit of information about the political background in which President Truman grew up. President Truman has risen above and proved himself to be superior to many of these political influences, but they are nevertheless of interest to those who would like to get an intimate picture of the history and development of this thriving city which calls itself "The Heart of America." The author is a newspaper man and is well qualified to write the story. He does this in a pleasant and interesting way, relating the factors as he finds them, without prejudice or preaching. The illustrations are by the famous cartoonist S. J. Ray of the *Kansas City Star*.

More than this, the story of Kansas City is a social and political parallel of many another American community. Merely change the names and locations and you have something that typifies Middle Western America. The book paints a portrait of that unofficial part of our system of government which has no constitutional basis and which is made possible because of the limitations of our laws and the attitudes and moral standards of American people.

Are you keeping in touch with the church? Your children need the church school papers. You may order *Zion's Hope* for seven- and eight-year-olds from the Herald Publishing House. Single copy, per year, in United States \$1.00; in Canada \$1.25; in other countries \$1.50.

periy, and happiness) shall say of "your faith," "How firm a foundation."

OFFICIAL

Notice of Appointment of Bishop's Agent, Sault Ste. Marie District

Notice is hereby given of the appointment of Brother A. R. Nott, 6 Lynn Road, Sault Ste. Marie, Ontario, as Bishop's Agent of the newly organized Sault Ste. Marie District. Solicitors for those branches transferred to this district are hereby notified to send their reports for the month of October and each succeeding month thereafter to Brother Nott at the above address.

We take this opportunity of commending Brother Nott to the Saints of the district for their favorable consideration and support.

THE PRESIDING BISHOPRIC,
W. N. Johnson

Approved
THE FIRST PRESIDENCY,
F. Henry Edwards

A Mission Returned

(Continued from page 3.)

came on to their destination. And now the grandson, Frank Fry, is paying the family debt to Apostle Derry by going back to England to carry on the work for which Brother Derry sacrificed.

Probably all of us are indebted to some missionary or pastor, or perhaps some good woman who first brought the gospel story to us or to our parents or grandparents. In my own case it was the young prophet, Joseph Smith, who first heard the story from angelic lips in Palmyra and on Cumorah. He went home from Cumorah and told it to his father and mother, my great-grandparents. He told it so simply and so convincingly, with the confirmation of the Holy Ghost, that they believed—the first evangel and the first converts of the Restoration. May we with equal sincerity and simplicity and power help to spread the gospel, and pay our debt to past generations. ELBERT A. SMITH.

How I Learned About "Missions Abroad"

By Aarona Booker Kohlman

AS A CHILD of twelve, ready to enter the eighth grade, I went instead with my parents on a mission abroad, to the British West Indies. For three years I had no formal schooling, as the schools were poor, and I was already beyond their highest grade. I missed the experiences of American children of twelve to fifteen; the general moral tone of the island was below our standards; my playmates and associates ranged from white through all the shades of mixed Negro and white blood to black. We were scorned and looked-down-upon by many. I knew the wrench of leaving friends and familiar places, and I experienced real homesickness, real loneliness.

That is not fair to a child, you may say, it is too big a sacrifice. No, for that is only one side of the picture.

In return for these small sacrifices, if such they could be called, I received, first of all, practical training in evangelistic experience. I learned that color of skin is of no

importance in judging a person's worth—I'll treasure throughout my life friends who are "colored." I learned to appreciate my native land as only one far from it can. I learned to take my recreation without commercialism—there were no movies at all, no carnivals, no amusement parks, no radios. I gathered a wealth of experiences that helped me in my schoolwork after our return, and that will always be of value to me. I learned to take hardships of travel and of life situations and make them into enjoyable experiences. I learned that my actions reflected upon the church for good or evil, that I had a definite responsibility to live the gospel, and thus I learned to forego activities for which I longed. The list of blessings I received is so long, and so intertwined with my entire life's experience, that I could never complete it.

I returned to the United States,

Treasury of Religious Plays

selected and edited by Thelma Brown

In this one big volume are twenty complete, carefully selected plays. More than half of them are non-royalty; the subjects include missions, Christian vocation, peace, temperance, religious freedom, Bible characters and events, evangelism, race relations, political and economic problems, youth problems, stewardship, and others.

\$3.00

Herald Publishing House
Independence, Mo.

and because of the educational efforts of my parents while away, I entered high school as a junior—not even one year of school sacrificed! Now I am the wife of a church appointee, and I find that I still feel that I have never been allowed to make a real sacrifice for Christ and the church. As a family, we would not hesitate to go anywhere, at home or abroad, knowing that in so doing we receive so much more than we give, and that now our children are receiving the training that we pray will be used by them in turn for taking the gospel to all the world.

BULLETIN BOARD

Danville, Illinois, Meetings

Saints living near Danville, Illinois, are invited to meet on the fourth Sunday of each month at the home of Mrs. Fred Collins. Morning meet begins at 10. A second meet in the afternoon.

San Fernando-Burbank Mission

Services of the San Fernando or Burbank Mission are now being held in the Women's Club House at 10418 Scoville Avenue, Sunland, California. Church school at 9:30 and worship at 11 a.m.—Pastor Ed. E. Spencer, 10349 Arminta Street, Roscoe, California.

New York District Priesthood Clinic

The New York District will hold a priesthood clinic at the Church in Niagara Falls,

New York. Services will be Saturday night, October 18, and all day Sunday, October 19. We will have with us Apostle Lewis and Apostle Hanson. It is urged that all members of the priesthood of New York District as well as any other branches attend. These services are important and should prove a big help in your ministry. Please be in attendance. Church address, 17th and Willow.

WALTER O. SIMPSON,
President New York District.

97 Leonard Street
Buffalo 15, N. Y.

Notice: Seventies, Missionary Elders, and Pastors

In order to develop better publicity methods and materials, the Quorum of Seventy is sustaining a publicity committee. At present this committee is composed of Virgil J. Billings, 121 East Felshaw Street, Gaylord, Michigan; Phillip W. Moore, South 231 Smith Street, Spokane, Washington; Arthur F. Gibbs, 3824 Southeast Grant, Portland 15, Oregon, and James C. Daugherty, 824 South Court Street, Sparta, Wisconsin. It is requested that all Seventies, missionaries, and pastors send copies of publicity materials and other information that would enable this committee to render a service to the church missionary program. Publicity materials used by other churches in their evangelistic efforts would also be appreciated and helpful.

VIRGIL J. BILLINGS,
Secretary, 1st Quorum of Seventy.

Portland District Conference

The Portland District Conference (State of Oregon and Southwest Washington) will be held in Portland, October 31 and November 1 and 2. The first service of the conference will be Friday evening, October 31, at the First Church with Apostle Roscoe E. Davey as the speaker. The services for Saturday and Sunday at the Odd Fellows Hall at N. E. 80th and Glisan. Services on Saturday will begin at 8:45, prayer services and classes throughout the day. The closing service Saturday will be a banquet at 7:30 p.m. in the

same hall. Sunday services will begin at 8:30. The business meeting and election of officers will be held at 2:00 p.m. Sunday.

President Israel A. Smith will be the speaker on Sunday morning at 11:00 o'clock, with Apostle Roscoe E. Davey speaking Friday and Sunday nights. The teachers for the classes on Saturday and Sunday will be President Israel A. Smith and Apostle Roscoe E. Davey and district officers. The theme of the conference will be "Faith Is the Victory."

J. L. VERRILL,
Portland District President.

Southern Nebraska District Conference

Southern Nebraska District Conference will be held in Lincoln, Nebraska, October 11 and 12. Officers for the coming year will be elected at the business session Saturday afternoon. Apostle D. T. Williams is to be the guest speaker.

MRS. A. L. HATHAWAY,
Secretary.

British Columbia District Conference

The annual conference of the British Columbia District will be held in the new Westminster Church, 10th and London Streets, on October 17, 18, and 19. The business session will be taken care of on Sunday at 2:15 p.m. Apostle Davey will be present.

ISABEL DUCKWORTH,
District Secretary.

Flint-Port Huron District Conference

The Flint-Port Huron District Conference will meet in Pontiac, Michigan, at 19 Front Street on Saturday and Sunday, October 18 and 19. The program begins at 3:00 p.m., Saturday, with men's classes on "Objectives of the Church," and women's classes under the district women's leader; preaching at 8:00 p.m. by Apostle E. J. Gleazer. On Sunday at 8:30 a.m., pastor's meeting; at 9:15 a.m., worship service and talks by district departmental leaders; at 10:30 a.m., preaching; at 2:00 p.m., business meeting.

H. J. SIMONS,
District President.

Change of Address

Ernest A. Ledsworth
Care of Arthur Gendron
1402 Avenue D
Saskatoon, Saskatchewan
Canada

Requests for Prayers

Prayers are requested for Sister Howard Burcham who, by the time this is printed, will probably have undergone an operation for a long-standing abscess of the lungs at a hospital near Boston. She has been a faithful member of the church, has experienced much suffering and many blessings, and trusts that she may be helped through this trial.

I am requesting prayers in behalf of my wife, who is suffering from several internal disorders. Unless God deems otherwise, she will go on the operating table soon. We are praying that she may be healed, subject to his wisdom and mercy.—S. E. Malone, Jr., McLean, Texas.

I request prayers for my sister who is very seriously ill, with an internal goiter and heart trouble. The doctor says she will need an operation. We pray she may have strength to go through it.—Mrs. Ida Millen, 2709 Dakota Avenue, Flint 6, Michigan.

I am requesting the Saints to remember my husband in their prayers. He is very feeble and has heart trouble and high blood pressure.—Mrs. Will A. Stoddard, Route 1, Box 113 CA, North Platte, Nebraska.

Mrs. Fern Marshall, North Platte, Nebraska, asks the continued prayers of church people for her mother, Mrs. Mary Snyder, Denver, Colorado, who has heart trouble.

Once Again THE SAINTS' HYMNAL

cloth binding

Single copy \$1.50

10 or more to one address \$1.35 ea.

50 or more to one address \$1.15 ea.

Ready October 15

HERALD PUBLISHING HOUSE

Who Made God?

BY C. ED MILLER

SOME YEARS AGO, the late Apostle R. C. Russell and I held a series of meetings in a little town in Ohio. We had an average attendance of sixty-five nonmembers. At the door of the hall, we placed a box and invited written questions be placed therein. One evening when it was my turn to answer the questions, this was one of them: "Who made God?"

One could generally depend upon two questions being asked at such a series of meetings. The above and, "Where did Cain get his wife?"

When a young man arose in one of Billy Sunday's meetings and asked the last question, Billy replied, "Young man, I advise you not to be inquiring about other men's wives." (Laughter.) An audience generally expects a "snappy" answer to such tricky questions.

"Who made God?" I read the question to the audience, making the following reply. "This may be termed an *assertive* question. I have here in my hand my pocketknife. I ask, 'who made the knife?' I assert, do I not, that the knife was made, and I wish to know by whom."

"Who made God?" The assertion in this question is that God was made. If the person who wrote this will prove to me that God was made, I will promise to tell him who made God." (Laughter.)

This article is an attempt to place before the readers an appreciation of the startling scientific and other statements published in the 85th and the 90th sections of the Doctrine and Covenants, and other modern revelations.

And the light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God, to fill the immensity of space. The light which is in all things; which giveth life to all

things; which is the law by which all things are governed; even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things.—Section 85: 3.

And again verily I say unto you, that which is governed by law, is also preserved by law, and perfected and sanctified by the same.—Paragraph 8.

And now, verily I say unto you, I was in the beginning with the Father, and am the Firstborn; and all those who are begotten through me, are partakers of the glory of the same, and are the church of the Firstborn. Ye also were in the beginning with the Father. . . . Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be. All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also, otherwise there is no existence. Behold here is the agency of man. . . . The elements are eternal, and spirit and element, inseparably connected, receiveth a fulness of joy. . . . The glory of God is intelligence, or in other words, light and truth.—Section 90: 4, 5, 6.

An inventory of the universe, made by a Bible believer of ordinary intelligence would possibly result as follows: God, spirits, resurrected beings, unbounded space, unchangeable, universal laws, ninety-two elements, island universes, energy, time, chromosomes, genes, and a beneficent design.

Who made God? Why not ask who made space, time, the laws of the universe? When a carpenter builds a house, he provides for space so the rooms can be used. A design suggest a designer, order requires an explanation. But when the design is of an infinite character, we conclude the design always existed. Einstein, the scientist, believes space is a quaglobe that turns in on itself. If space has form, then outside of space we must have space minus! Or shall we say zero, minus! Even so, should we not conclude that space is an unformed part of the design, its pur-

pose being to provide for the movement of the heavenly bodies. There seems to be plenty of room in space so these island universes don't get tangled up.

The 92 known elements were designed to be used to build the universes. Must we not conclude these elements always existed? Can we conceive of a time when there were no laws operating in the universe? I understand that space, time, elements, laws, energy, always existed with God. He uses these in a beneficial way, forever and ever. We understand that God is a personal being. He always was, he always will be. The uncaused first cause. The final cause. The ordinary mind possibly will come to these conclusions: The laws of the universe always were, they always will be. Space always was. The elements always existed.

Truth and right are not merely virtues that good people should practice. They are the dominating power of the universe. May I be permitted to express it this way: It is true and right that there should be a God in the universe. It is true and right God should be a God of love instead of an all-powerful monster of hate. It is true and right that God should have the power to use the assets of the universe for the benefit of the fish of the sea, the birds of the air, the animals on the earth, and for man made in his image. Everything God made seems to enjoy living when it is permitted to exist in the way he designed that it should. It is true and right that God should reveal himself to man and inform him what laws he should observe to meet with divine favor. When those laws for the salvation of man are revealed, they are as eternal as the laws of the universe. Hence we have

the "everlasting gospel." And men have tried to change those laws!

Skeptics have arisen from time to time who can see no design in the universe. It is all chance and mechanistic. Einstein does not believe in a personal God. In a paper presented at a conference of science, philosophy, and religion, at the Jewish Theological Seminary of America, he declared that "a legitimate conflict between religion and science cannot exist." Science without religion is lame, religion without science is blind. If God were omnipotent, Einstein argued, then every occurrence including every human action, every human thought and every human feeling and aspiration is also his work. The main source of present-day conflict between the spheres of religion and science, Einstein continued, lies in this concept of a personal God.

The 85th section will answer this view of a personal God. Einstein is evidently a better mathematician than a theologian. "A pygmy perched on the shoulders of a giant, can see farther than the giant." We have the giant in reserve, we will be the pygmy.

William J. Cameron, author of *You and the Ten Commandments*, pages 54 and 55, says:

I look over this physical universe and I see it producing *things*, but not persons, and yet I see persons produced on this very planet of ours. Do you know what that leads me to think? That a greater personality has produced all of us lesser personalities. To say that God is not personality but mere force whereas we ourselves are persons, is to say that God is less than we are; and that in creating us he has created something greater than Himself. If we are persons, a power possessing personality produced us. Physical forces that cannot think cannot produce a man that can think. Physical forces that cannot feel cannot produce a man that can feel. And a God that does not know and does not think, and purpose, and love—a God that is a blind force—cannot produce a man that does know and love and think.

Can an effect be greater than the cause that produced it?

The *Reader's Digest* published a review of *Human Destiny*, by Dr. Le-

comte du Noüy. Dr. Robert A. Millikan, winner of the Nobel prize in physics and chairman of the Executive Council of the California Institute of Technology, says such a book possibly would appear only once or twice in a hundred years. The author, a biologist, believes man is free to choose the path he will follow. Du Noüy is classed as a new witness for God. In *Man Does Not Stand Alone*, published in 1944, A. Cressy Morrison, former president of the New York Academy of Sciences, gives seven reasons why he believes in God. It is one of those "good books" we should read. There is not a "dry" page in it.

Emerson is quoted as having said, "If the correct theory shall ever be proclaimed, we will recognize it by this token, it will solve many riddles." The scientists have carefully traced the physical development of the single cell to complicated man. But do they explain what makes the bird fly or the man to think? Professor Fath in *Elements of Astronomy* says,

The workers in the physical sciences attempt to study the physical universe. They recognize that they work in a limited field and that physical truth is not the whole truth. They leave to philosophy and religion the search for the absolute and the explanation of the purpose of all things.

Religion has the answer the scientists have been unable to supply. The prophet of this dispensation has given the correct theory, and it solves many scientific riddles.

The 85th section makes the following statements in such positive words they cannot be mistaken. The light which we receive is from God, it is the same light that quickens our understandings. It fills all space. It is in all things. It gives life to all things. It is the law by which all things are governed. It is the power of God who is in the bosom of eternity, who is in the midst of all things. A number of these statements seem absolutely impossible of proof and to say the least, fantastic. Light, intelligence, life, is in all things! One of the functions of a prophet is to re-

veal truths and secrets (Amos 3:7).

There are times when we believe poets, artists, composers have been inspired. In his day, John Ruskin was in a class by himself, as an artist and philosopher. In his *Ethics of the Dust*, he sensed a great truth. He has Dora say to the old lecturer, "You know, you always talk as if crystals were alive; and we never understand how much you are in play, and how much in earnest." And the answer by the old lecturer, "Neither do I understand myself how much I am in earnest. The stones puzzle me as much as I puzzle you. They look as if they were alive and make me speak as if they were. What is it to be alive?"

On November 28, 1891, the *Scientific American Supplement* published the following statements by Edison:

It is my belief that every atom of matter is intelligent, deriving energy from the primordial germ. Life I regard as indestructible. That is if matter is indestructible. All matter lives and everything that lives possesses intelligence. I cannot avoid the conclusion that all matter is composed of intelligent atoms and that life and mind are merely synonyms for the aggregation of atomic intelligence.

Professor T. Sterry Hunt, mineralogist and mine engineer, says: "Mr. Edison's hypothesis has nothing to fear from the physicists. Crystals certainly live." Dr. James H. Hyslop, professor of philosophy, ethics, and psychology in Columbia College says: "Mr. Edison's views are not without the warrant of philosophy. The great German philosopher, Loetz, for instance, holds that all atoms are conscious and of a spiritual nature. In this way he undertakes to account for the soul."

Considering the statements in the section cited with the opinions quoted, I think we are justified in believing that there is a universality of intelligence.

THE UNIVERSALITY OF LAW

In 1892, Henry M. Wood published a book on the *Universality of Law*. I quote: "What is the most

important discovery of modern times?" He says some would mention the art of printing, others the use of steam or electricity, etc. "No; it is none of these. Of vaster moment than all these great achievements is the growing recognition that law is universal."

If this is a fact, then Joseph Smith must be given the credit of having announced this law in 1832, in these words: "And again I verily say unto you, That which is governed by law is preserved by law and perfected and sanctified by the same . . . All kingdoms have a law given; and there are many kingdoms; for there is no space in which there is no kingdom and there is no kingdom in which there is no space, either a greater or lesser kingdom. And unto every kingdom is given a law; unto every law there are certain bounds also and conditions."—Section 85: 8, 9.

Law reigns supreme in all the universe. The ministers of this church understand there are spiritual laws as well as what we call physical laws. These spiritual laws must be observed or we suffer. We can't break a law; the law breaks us. When the church which Christ established "transgressed the law and broke the everlasting covenant," God took a hand and in our age restored the church and the everlasting law, the gospel law.

THE UNIVERSALITY OF LIGHT

One hundred years after Joseph Smith gave the revelation on light, Walter Russell, president of the New York Society of Arts and Sciences, published in 1932, the following:

Science is likely to find a new conception of God and more tangible evidence of his existence. The universal nature of light is one of the keys to this new puzzle. Light, according to tests with scientific instruments, is not merely what human eyes see, but essentially the same radiation as heat, X rays, radio waves, and all other forms of radiation. Moreover, light is also energy. Getting down to the ultimate particles which form mat-

ter, which seem to constitute light and which carry energy, scientists find them all acting suspiciously like some of the processes of human thought.

We have begun to see something tangible and inspiring beyond place, mass, and dimension. There must be a limitless source of static energy somewhere back of dynamic expression . . . if energy belongs to space as the new cosmogony suggests, light would belong to space as Jesus inferred. When energy is found to belong to space, light will be understood to be an emergence from space, and God will have been found to be what Jesus said he was—LIGHT.

As we study Jesus's teaching from the point of view of science, we become convinced that he understood light, energy, motion, and space and knew what filled space. Jesus taught that life is eternal. Science may soon prove this to be literally true. If science proves this, it will give meaning to the words of Sir James Jeans that matter may eventually prove to be pure thought. Jesus did not teach that bodies are eternal, but that life is eternal.

How profoundly astonished would Professor Russell be if, after publishing this article I have quoted, someone sent him the 85th section, which claimed to be a revelation of Jesus Christ, through Joseph Smith in 1832! This is what he would read:

He that ascended upon high, as also he descended below all things, in that he comprehended all things, that he might be in and through all things, the light of truth, which truth shineth. This is the light of Christ. As also he is in the sun, and the light of the sun, and the power thereof by which it was made. As also he is in the moon, and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also, and the power thereof, even the earth upon which you stand.

And the light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God to fill the immensity of space. The light which is in all things; which giveth life to all things; which is the law by which all things are governed; even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things.—Paragraphs 2, 3.

John 1: 1-4, "In the beginning was the Word, and the Word was with

God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made."

Professor Russell is convinced Jesus understood light, energy, and what filled all space. As he was the creator of the universe, he surely did understand and know what he was talking about. And he revealed to Joseph Smith what light was and what filled space, a hundred years before scientists caught a glimpse of the universality of light, intelligence, life, and law. But what a difficult matter the early ministers of the church had to prove these startling statements!

In 1930, Sir James Jeans, who is quoted by Russell, published in Toronto, *The Mysterious Universe*, page 148, said, "Today there is a wide measure of agreement, which on the physical side of science approaches to unanimity, that the stream of knowledge is heading towards a non-mechanical reality; the universe begins to look more like a great thought than a great machine. Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to suspect that we ought rather to hail it as the creator and governor of the realm of matter—not of course our individual minds, but the mind in which the atoms out of which our individual minds have grown exists as thoughts."

Professor C. A. Chant, of the Canadian Astronomical Society, remarks as follows on the above quotation: "The things which are seen are temporal; but the things which are not seen are eternal. Truly a mysterious universe."

How very similar the scientist expresses himself to the statement in the section when he says: "A great thought is the creator and governor of matter." Joseph Smith expressed it: "The light which is the law by which all things are governed; even the power of God."

In 1927, Michael Pupin, referred to as "one of the most distinguished living scientists," holds degrees from

Columbia University, (where he is professor of electro-mechanics,) from the University of Berlin, and from Johns Hopkins. Last year he was elected President of the American Association for the Advancement of Science, one of the highest scientific honors in the world. In an interview by Albert Edward Wigam, published in the *American*, September, 1927:

Science is increasing our belief that the human soul will continue after the death of our physical bodies Science has found nothing in the universe which even compares in importance with the life of man. Compared to the human soul, everything else sinks into insignificance. Wherever science has explored the universe, it has found it to be a manifestation of a coordinating principle. It leaves us no escape from the conclusion that back of everything there is a definite guiding principle, which leads from chaos to cosmos. It seems obvious that there is some directing Intelligence behind all things.

Doctor Pupin refers to four outstanding scientific discoveries of past years. Of the third discovery of recent years, he says: "Then came the revelation of a third physical reality, a third *glory*, namely, radiant energy in motion. By that I mean that the whole universe is filled with the radiation of light and heat."

The professor calls these discoveries "revelations." Unknowingly he uses exactly the right word, *revelations*. Those revelations given to Joseph Smith in 1832-33 were a hundred years in advance of the revelations of our top scientists.

Dr. Pupin believes science is helping make better Christians; he says: "I believe science will make better Christians; I believe it will make better Christians of all men and women who try to understand its simple and beautiful laws, because they are the laws of God."

Referring to the electrons, Dr. Pupin remarks:

These little workers, infinitely small and infinitely numerous, by their combined activities make up the larger activities of that stupendous thing we call the Universe. And this busy little worker, the electron, is, so far as we know, the

unchangeable, primordial building stone of the material universe. And this busy little worker, the electron, is the most law abiding creature in the universe. It loves, honors, and obeys the laws, and its eternal mission is to serve. God employed the heavenly host of electronic workers to build the atoms, the molecules, and the galaxies of burning stars. What is the only mystery today in electrical science? It is this: Where, when and how did the electron come into existence? The sensible man will answer, God created the electron, and therefor, only God knows, where, when and how.

Even as intellectual pygmies, compared to these intellectual giants, we can climb upon their shoulders and see further than they, if we have the spirit of truth to guide us. I don't believe electrons were created. I don't believe they could be. I think they are one of the assets of the universe that always was and always will be like space or like life.

The scientists have conceived a beautiful, a wonderful orderly way for the physical development of the universe. They call it "evolution." When Darwin and Wallace first published this theory, Bible believers were dismayed. Atheists rejoiced. Then we had a period of what was termed "The Dogmatism of Science." Now leaders in scientific societies are publishing their faith in God and in the immortality of the soul.

In 1945, A. Cressy Morrison, Past President of the New York Academy of Sciences, etc., referred to before in this article, published *Man Does Not Stand Alone*. On page 40, Morrison states that the origin of life is a scientific mystery. On page 44, he says he does not know how life came, but it is his belief it came by divine power and it can't be termed "material."

Some of these scientific writers who may be termed Christian, seem to evade, for scientific reasons, the very key to the puzzle, "From whence came life?" If we accept the Bible as authority, we must believe in the pre-existence of life. "There was a man sent from God whose name was John." John pre-existed. Christ pre-existed. A third of the host fell, they had their agency, and were disobedient to the laws of heaven, so

the Lord had to send them to another neighborhood, across the tracks as it were. Christ came as the babe of Bethlehem.

The 90th section, verse 5, reads: "Man was in the beginning with God. Intelligence, or the light of truth, was not created or made, neither can be." I understand the use of "In the beginning" was a convenient term used to help explain a truth, difficult for mortals to comprehend.

I quote from Section 85, verse 21:

I give unto you a commandment that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more fully in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand: of things both in heaven and in earth, and under the earth; things which have been; things which are; things which shortly come to pass; things which are at home; things which are abroad; the wars and perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, that you may be prepared in all things when I shall send you again, to magnify the calling whereunto I have called you.

The individual who would observe this command could be an educated person!

In the above instruction, we are to try to reach the truth by a correct theory. We are on the right road when we assume intelligence was one of the assets of the universe which God uses. We may theorize there is a pool as it were of intelligence or life forces. When a fish or a bird or a sheep is being formed on this earth, a law operates that to that form the spark of life is drawn from that life pool. That spark of life is immortal. "Man was in the beginning."

If Darwin were living today, he would revise some of his theories.

Morrison, on page 70, reasons that because man is a primate and has a skeleton resemblance to the simian family, that it follows man is a de-

(Continued on page 18.)

THE GRACELAND STORY

VOL. I NO. 1

OCTOBER 11, 1947

LAMONI, IOWA

ENROLLMENT BREAKS RECORD

**Largest Student Body in History Finds
New Building, Increased Staff, New Courses,
As Graceland's Fifty-third Year Begins**

Another year is under way at Graceland.

An enrollment of 640—which surpasses last year's all-time record by 40—converged at the West Door when Graceland began her 53rd year on September 12.

Awaiting them was one new classroom building partially completed, an enlarged faculty and staff, new courses, and a 52-year-old institution whose facilities had had a face-lifting.

FELLOWSHIP SERVICE HONORS MISSIONARIES

The Spirit of the Church became the Graceland Spirit as the Graceland student body gave its welcome and farewell to our European-bound missionaries in a special benedictory service on the campus Wednesday evening, September 17. The missionaries with their wives were the guests of the college and the students of Graceland. It was the first student fellowship of the new year.

Participants in the service called it one of the most outstanding in the history of Graceland fellowships—owing to the drama of the missions to which the young men of the church had been called.

Features of the service were testimonials by the missionaries and by persons representing the students and the faculty. Alice Folkes, a student from England, spoke for the students in a pledge for "those at home" and Velma Ruch, a member of the faculty whose home for many years was in Norway, gave a similar pledge.

Missionaries and their wives who were present are Frank and Zita Fry, Glen and Alice Johnson, all en route to Great Britain; Albert and Twyla Scherer, en route to the Netherlands; Eugene and Alma Theys, en route to Germany.

The students themselves came as in years past, from almost every state and from foreign countries. This year about 40 States are represented and eight countries, or territories, including the U. S. A. The countries and territories are England, Australia, New Zealand, Canada, Netherlands, West Indies, Canal Zone, and Hawaii.

Over two hundred members of the student body are veterans. Over forty are married.

Not all who applied were admitted. However, most applicants who failed to qualify this fall were not rejected because of lack of room, but because they did not meet the

(Continued on next page.)

THE STORY OF GRACELAND

With "The Graceland Story," Volume I, number 1, the "Saints' Herald" begins a new weekly series designed to tell the story of the church college as it unfolds, chapter by chapter.

Alumni of the college will find in these pages news about familiar people, familiar places. Other readers will come to know their church college.

COLLEGE ADDS NEW MEMBERS TO STAFF

New teachers and staff members have swelled the official family of Graceland to all-time highs.

Granville K. Thompson, formerly of Davis City, Iowa, has begun his duties as Business Manager, replacing A. Neal Deaver who resigned to enter private business. Thompson is an honor graduate of Graceland '40 and of the University of Chicago.

Richard F. Dunlap, of New Westminster, British Columbia, has joined the faculty to teach American history, European history, geography, and political science. He is a Graceland graduate of 1942 and received his Master's Degree at the University of Minnesota.

Charles E. Irwin has joined the staff of the engineering department. He graduated from Graceland in

(Continued on next page.)

GRACELAND EXPECTS BIGGEST ATTENDANCE IN YEARS FOR "INTERNATIONAL" HOMECOMING

The Graceland Homecoming this year is taking on the international flavor of a United Nations assembly. With students from most of the States and from eight countries and territories attending Graceland and with the church emphasizing its international mission, the Homecoming planners decided to develop a program designed to tell the story of the world mission of Graceland, both as a center to which come students from many lands and as a place out of which students go to serve

throughout the world.

With travel conditions nearer to prewar levels, the college and the Alumni Association expect the biggest attendance in the history of Graceland Homecomings.

Featured speaker on the program will be Bishop G. L. DeLapp who is expected to bring an added international spirit to the festivities as a result of his recent trip to Europe.

Homecoming dates this year are Friday, Saturday, and Sunday, October 17, 18, and 19.

NEW CLASSROOM BUILDING, STILL UNNAMED, IS BIGGEST RECENT CHANGE ON CAMPUS

Additions and changes in the facilities of the campus have also been made.

A new concrete pathway leads to the new classroom building located east and south of Zimmerman Hall. The building, as yet unnamed, will house a large lecture room, the engineering and drawing room, two classrooms and six faculty offices. The building is of frame construction and is Georgian Colonial in design complete with fluted porch columns and cupola.

An office for the Registrar has been added in the Administration Building, and the business office has been shifted to the east half of the south side of the first floor, leaving the west side for the Dean and Registrar. An office has also been added in the Public Relations Department.

Two new tennis courts adjacent to the old courts are nearing comple-

tion, and lights for night playing have been installed, the gift of the class of 1946.

A new parking area and a straightened road are to be found behind Zimmerman. The roads leading to the campus have been black-topped.

Several of the dormitories have been redecorated. Sunnymede Hall has become the infirmary.

Fluorescent lighting has been installed in the library and reserve room.

A complete new electric kitchen featuring all the latest devices for eliminating kitchen drudgery, including automatic dishwasher, has been added to the teaching facilities of the Home Economics Department.

The dining hall furniture has been refinished, and new gas stoves, with an additional unit to the bake oven, have been installed in the commissary.

COLLEGE DAY IS OCTOBER 26

One of the most important events in the lives of Graceland students does not occur alone at Graceland. It happens throughout the church on College Day—October 26.

COLLEGE ADDS SOME COURSES MAKES CHANGES IN OTHERS

Changes and additions in courses are being offered this year at Graceland.

Hygiene classes for men and women are being taught separately. One hour credit is being given for membership in A Cappella, oratorio, orchestra, band, or other ensemble groups, and one or two hours credit are being offered for applied music.

Added courses include elementary German, a new homemaking curriculum for the student who wants to be a good homemaker but doesn't plan to go on to a four-year school for further study, two new courses in natural science for students having had no previous science or biology, a class in recreational leadership for children, and an arrangement whereby child psychology may be taken the first semester and adolescent psychology the second, and mental hygiene one or both semesters. Also announced are courses in advanced public speaking, religions of the world, religion in the contemporary world, modern social movements, races, and minorities.

NEW STAFF (Continued)

1936 and received his Bachelor of Arts Degree in chemistry from the University of Iowa and his Bachelor of Science Degree in engineering from the University of Kansas.

Ruth York, of Boston, Massachusetts, has begun her duties as an instructor in romance languages. She graduated from Graceland in 1943, going on to receive her Master's Degree in French at the University of Iowa where she taught as a graduate assistant.

Raymond D. Zinser is teaching sociology courses and assisting Dr. Cheville. He is a graduate from Graceland with the class of 1942 and received his Master of Arts Degree from the University of Chicago.

Bethel Davis Knoche, of Independence, Missouri, a former student of Graceland with the class of 1938, has been added to the music staff on a part-time basis as an organ teacher. She has had training at Warrensburg

State Teachers College in Missouri; with Powell Weaver, organist, in Kansas City; and at the Eastman School of Music in Chicago. She is best known for her organ work on church radio programs over KMBC, assisting Evan A. Fry.

ENROLLMENT (Continued)

scholastic requirements of the college.

Of the 640 students, 300 are returning sophomores, and 340 are new students, mostly freshmen.

Among the new students are many whose high school records were outstanding. There is the girl who won first place for her violin solo in the national music contest, and there is the state high school champion in low hurdles of Oklahoma. There are valedictorians, straight A students, and the "best looking man in the senior class." There are class presidents, captains of football and basketball teams, editors of high school

newspapers and yearbooks.

And there are the young men and women from many places whose chief claims to fame are that they are the kind of persons you would like to have for your friends.

These will know and become the Graceland Spirit of 1947-48.

The fact that has made Graceland loved through the years has been her care for the individual. Mass education is for others. Graceland students are personally helped, and encouraged as developing persons.

Who Made God?

(Continued from page 15.)

scendant from such ancestors, or the reverse, that simians are degenerated humans. The author cites the useless thumb of the monkey as conclusive evidence that man's thumb was not the result of the very specialized thumb of the tree-living monkey. Nature does not restore lost facilities. On page 65 the author declares there is a directive intelligence which is not explained by science, and it cannot be declared as material.

Of all the discoveries of science, the chromosomes and the genes are among the most wonderful. Their discovery is among the greatest triumphs of the mind of man. The genes are responsible for the multiple characteristics of two billion human beings! Yet they are so infinitesimal they would not fill a thimble! Darwin apparently was not conscious of their existence. Evolutionists need a new, up-to-date Darwin. The spectroscope, which one can hold in the hand, is another marvelous aid to science. It reveals what kind of elements are on the distant suns. It reveals the same laws that are operating here are in operation out there. It reveals whether a star is approaching or receding from the earth.

Astronomers the world over are anxiously waiting for the completion of the 200 inch mirror to be installed in the great observatory on Mt. Palomar, California. This giant telescope is primarily a colossal camera, which will be used to photograph the heavens. Eventually photographs will be taken, negatives developed and prints made, possibly revealing suns, nebula, island universes, etc., no man has ever seen before. With this telescope, astronomers will be able to see the incomprehensible distance of 6,000,000,000,000,000,000 miles! So man has fashioned another instrument to assist him in viewing the wonders of the heavens. Modern revelation ex-

presses it thus: "Any man who hath seen any or the least of these hath seen God moving in his majesty and power."

Sir Alfred Russell Wallace published, *Man's Place in the Universe*. He came to this conclusion, "That the stellar universe forms one connected whole; and though of enormous extent, is yet finite, and its extent determinable." The 200 inch mirror may reveal whether the universe's extent is determinable.

Moses was selected by the Lord to usher in a dispensation adapted to the requirements of a people who had been in slavery to the Egyptians. Possibly Moses had distorted conceptions of Jehovah because of his Egyptian environment and the Egyptian belief in a multiplicity of Gods. He was eventually permitted to have close association with God. Now he knew he was dealing with the one and true God of mighty power. That knowledge never left him during all his association and leadership of a stiff-necked people.

Joseph Smith, at the age of fifteen, was selected of the Lord to be the means in his hands to restore the church and primitive Christianity. The creeds of 1830 taught that God was a being "without body, parts, and passions." The late M. H. Bond described such a God as "a cipher with the rim knocked off." When the boy went to his father's woods to ask God which church to join, he was permitted to see in vision, God and Christ. His education to be a prophet to this generation now commenced. He knew God was a personal being. The angel with the message of Revelation 14:6 was now to be heard, "worship him that made heaven and earth, and the sea, and the fountains of water." A living God, a personal God.

The church was organized in April, 1830. In June, 1830, Joseph was permitted to receive the words which God spoke to Moses on the mount. This is section 22, Doctrine and Covenants. I quote verses 23 and 24:

And the Lord spoke unto Moses saying, the heavens; they are many, and

they cannot be numbered unto man, but they are numbered unto me, for they are mine; and as one earth shall pass away, and the heaven thereof, even so shall another come; and there is no end to my works, neither to my words; for this is my work and my glory, to bring to pass the immortality, and eternal life of man.

And now Moses, my son, I will speak unto you concerning this earth upon which you stand; and you shall write the things which I shall speak. And in a day when the children of men shall esteem my words as naught, and take many of them from the book which you shall write, behold I will raise up another like unto you, and they shall be had again among the children of men, among even as many as shall believe.

Moses and Joseph, across the ages, had a similar mission: to proclaim the One true and Living God, and a proper conception of the universe. Has any modern astronomer done any better?

The education of Joseph continues. Section 36 is an extract from the prophecy of Enoch. I quote verse 6:

And Enoch said unto the Lord . . . seeing ye are holy, and from all eternity to all eternity. And were it possible that man could number the particles of the earth, and millions of earths like this, it would not be a beginning to the number of your creations; and your curtains are stretched out still, and yet you are there; and your bosom is there; and also you are just; you are merciful and kind forever. You have taken Zion to your own bosom, from all your creations, from all eternity to all eternity, and naught but peace, justice, and truth is the habitation of your throne; and mercy shall go before your face, and have no end.

What a glorious conception of the universe. What a reverent dignity in the tribute to Jehovah.

The Biblical World is published for ministers. In the issue of March, 1913, is this remarkable editorial on Easter.

Easter brings a challenge to every thoughtful man. If Jesus be not raised from the dead, he is still with the dead. The crucial question is this: Does anybody really know whether Jesus is still living, still man's companion, still our Redeemer. Easter challenges us to say whether he is, not what he was. At Easter we face the dark tower and demand a triumphant champion, not a fellow victim. Did Jesus conquer death or

did death conquer Jesus? Does he still exist, still himself, or did he go back into some impersonal whole? An answer to such a question is either a gospel, or a summons to another forlorn hope.

The editor does not answer this very important question, Is Jesus still living?

In Section 76: 3, the Lord God has given the answer:

The Lord touched the eyes of our understandings, and they were opened, and the glory of the Lord shone round about; and we beheld the glory of the Son, on the right hand of the Father, and received of his fulness; and saw the holy angels, and they who are sanctified before his throne; worshiping God and the Lamb, who worship him for ever and ever. *And, now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father; that by Him, and through Him, the worlds are and were created.*

Joseph bears testimony with Job and Moses, "I know that my Redeemer liveth."

The Book of Mormon is a record of the ancient people of America. One of the most important and outstanding claims of the book, and one that would seem to be beyond the possibility of proof, is that Jesus Christ, after his resurrection, came to this land of America, in fulfillment of his statement as found in John 10: 16, "Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice." Christ established his church here after the organic structure of the Jerusalem church. After instructing his disciples in the gospel plan he ascended on high.

Apostle Paul M. Hanson, after many years of travel and research, published, *Jesus Christ Among the Ancient Americans*. The book is a wealth of evidence, from archaeology, myths, traditions, etc., that a being, endowed with the characteristics of the Christ, visited these ancient Americans.

"Does anybody really know if Jesus still lives?" What world-wide

ministry can give a more satisfying answer to this question than the ministry of the Restoration? Who can preach a more constructive Easter sermon, based on "Whether Christ IS, not what he WAS?"

GOD IN THE MIDST OF ALL THINGS

Saturn is surrounded by three rings. Some astronomers believe these rings are composed of tiny asteroids, who have their own individual orbits. The ten moons of Saturn, the three rings revolve around the planet, Saturn revolves around the sun, the sun is going places with his retinue of planets and moons. What holds these bodies in their orbits? Why don't they fly off into space? Men call it gravity. Gravity is a property of matter. Now scientists believe that electricity, in the last analysis, is matter itself. Now what is electricity?

Einstein startled the scientific world by declaring light was subject to gravity, and the dictum that light always travels in a straight line was not true. Light seems akin to gravity.

Possibly the time may come when a scientist will come among us who can see in these sections of the Doctrine and Covenants, revelations of a scientific character which will transcend the discoveries of any living scientist. He may find in these words, "intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraces truth; virtue loveth virtue; *light cleaveth unto light.*" The law of affinity in operation! "Light seems akin to gravity," says science. "Light cleaveth unto light," says revelation. "Which light is in all things, which is the law by which all things are governed."

Space is susceptible to a variety of meanings. A printer uses a thin piece of metal and calls it a space. The mathematician refers to flat space. Einstein deals in round space. Locke, in his day said, "Pure space is capable neither of resistance nor motion." But is there such a condition as pure space? The popular definition of space would possibly

be a condition in which objects can move unrestrained, as the space in a room or the space in the universe. But in the room is a gas called oxygen, which we breathe. The space and the air take the shape of the room. The old-time scientists conceived space was filled with a substance called *ether*. Webster gives this definition: "A medium of great elasticity and extreme tenuity, supposed to pervade all space, the interior of solid bodies not excepted, and to be the medium of transmission of light and heat." Whatever substance light, heat, sound, radio waves uses to move; it could have form.

Let us permit our imagination to have free reign. Instead of one space globe, let us conceive of innumerable space globes, revolving around a center globe; in a medium of what we will term a superspace, which has no limits. This center globe is so aglow with iridescent light that it could be impossible for the human eye to look upon it. This globe is the throne of God, the spiritual and physical power station of the universe. Here he is "in the bosom of eternity," "in the midst of all things," he is light and life. Yet it is written, "a sparrow shall not fall to the ground without your father knoweth it." "The everlasting arms are underneath." "God so loved the world that he gave his only begotten son that whosoever should believe on him shall have eternal life." This is GOD. To assert that he was made is childish.

Wants Visual Aids

I am using a projector for local missionary work in our community church here in Youbon, British Columbia. This machine uses 2x2" slides, and single or double film strip.

I would appreciate any contributions to my film library that would help in this missionary endeavor.

MURRAY STOUTENBURG.

Youbon, British Columbia
Canada

Mother!

By LOUISE



YOU ARE peacefully doing your breakfast dishes when that agonized cry rings out, "Mother!" Your heart hits your shoes as you run frantically for the front door to find that next door Sally has hit your Sammy over the head with a piece of rusty iron pipe. Do you know what to do?



Janey comes in, her little face tear streaked, wailing, "Mother!" and holds out one small, scratched finger. Do you know what to do?

Bobby's yelp of terror and pain brings you on the double, and you quickly see that he has dropped a brick on his big toe, smashing it good. Do you know what to do?



Your neighbor's tearful call brings you hurrying to where she holds her screaming baby who pulled a pan of hot water over on himself. Do you know what to do?

During the war probably more lives than we know were saved by first aid, given by medics on the battlefields. Literally, first aid is the first aid to reach the victim and oftentimes becomes the most important aid in saving a life. It can be the difference between life and death!

But such small home accidents aren't life or death matters, you say. How do you know? Aren't hundreds of people badly hurt or killed in their own homes? Infection, too, is a sly enemy. It is meek and unobtrusive—for a while. It slithers in and keeps quiet, working insidiously and quickly until it is often conqueror before you realize what has happened.

Insurance tables constantly remind us that more accidents occur in the home than

anywhere else. Yet we, as housewives who will be first on the scene most of the time, are very often not prepared to meet emergencies. Many of these accidents happen to us, and that makes someone else responsible for giving us aid. However, many of these accidents also happen to our children, and that is the moment in which they look to us for help. That is the moment when we may thank ourselves for foresightedness in realizing such things *can* happen to us, and we must not only guard against them but be ready for them when they do occur.

For Sammy's jagged, nasty-looking cut, first of all be sure that it is cleaned out. Warm water can't hurt it. Since a head injury can look innocent and be serious, the thing to do is keep him quiet. Make him comfortable and then call your doctor's office for advice. If there is free bleeding, a clean big handkerchief folded into a pad and pressed against the wound will help control it.

For skinned and scratched fingers, arms, and knees, the first rule again is to clean away the dirt. Usually after a thorough cleansing, painting with merthiolate or mercurochrome will take care of it. Never use iodine, it can burn the skin and be dangerous.

For a smashed finger or toe, investigate for broken bones. If there are none, cleansing and an application of a liniment is about all you can do.

There are many kinds of burns which require different treatment.



For small burns, ointment is the best. For large areas, soak sheeting or similar material in one quart of water to which has been added three teaspoons of baking soda. If you have no baking soda, use Epsom salts. Apply to the burned area. For chemical burns (such as lye) wash area well with water first to remove chemical, then apply ointment. For carbolic acid burns, sponge with rubbing alcohol, then apply ointment. For chemical burns in the eye, wash out with water or milk, then put a few drops of olive oil in the eye.

Do you know what it feels like to see men pull a seven-year-old boy out of the icy water, his small body limp and motionless? Do you know what it feels like to watch desperately as each person shakes his head and realize with horror that no one can give artificial respiration? Do you know what it feels like to be sick with fear as you see those vital first three minutes ebb away and know that his life is ebbing with them and you are helpless? Do you know what it feels like to see his shrieking, sobbing mother led away and realize that it is partly your fault that he lies there lifeless—because you are *not prepared*? I do . . . and it is not a pretty memory. It gave a grim impetus to my study of artificial respiration.

Your children are playing peacefully when Johnny tumbles out of the apple tree. You are jarred into sudden, unthinking action. You sweep him up into your arms and carry him, hunched against you, into the house. Do you realize that you may have complicated the fracture of his broken collarbone?

Jackie cuts his foot badly on a piece of broken bottle. Do you know that if the blood spurts it is arterial bleeding and is stopped by a tourniquet between wound and heart, and if it flows steadily it is venous bleeding and is stopped by pressure or a tourniquet between end of the limb and wound? Do you know that a tourniquet should be loosened every twenty minutes? If you are not sure how to apply a tourniquet, the safest thing is to use pressure directly on

the wound with a clean handkerchief or a clean pad of gauze. It can be bound—not too tight so that it stops circulation entirely—while you phone a doctor. Never depend entirely upon your own skill to stop profuse or continued bleeding.

Your Betsy and her little neighbor, Martha, have taken their dolls out into the wide, side yard. Martha's sharp and sudden scream is pure terror. She stands, paralyzed by fright, staring at two tiny holes where her hand has been pierced by the fangs of a snake, coiled in the thick grass. Poisonous? You can't tell and certainly haven't time to wonder. This child is not your own, but she is your responsibility just as surely as if she were yours. Do you scream, too, and faint at the thought of the snake? We hope not. We hope you pick the child up gently, speaking calmly to her and carry her into the house, laying her flat on her back. *Do not allow her to exert herself.* Apply a tourniquet between the bite and the heart. Sterilize a sharp kitchen knife with boiling water and make two little cuts, one-fourth inch deep in the shape of an X at the point of the slits. Be careful not to cut too deep lest it be near an artery or a vein. Suck out the venom and, of course, spit it out. Then put a bandage over the wound and continue to keep the child quiet. There is time enough to call a doctor and the child's mother when your job is done, and the child is out of immediate danger.

All this is no substitute for calling a doctor. It is merely *first aid* when you are the first on the scene and the doctor seems a long way off. It is designed to help you meet that call of "*Mother!*" with calmness and the assurance that you are doing everything you can.

The object of punishment is prevention of evil; it can never be made impulsive to good.—Horace Mann.

Refrigerator Wisdom

When you make more whipped cream than you plan to use for one meal—and small families frequently do—put it in one end of a tray, or a small covered dish and place it in the freezing chamber of your refrigerator. There it will keep for days, will not separate nor spoil. It will slice easily to put on top of desserts, and soon melts, looking and tasting as if it were just freshly whipped.

* * * * *

When you wish to keep meat in prime fresh condition, put it in the freezing chamber of your refrigerator. It will become hard as a rock and will not spoil. You will not have to wait for it to thaw to begin cooking. Just put it in the pan and cook. Make hamburger into patties, separate them with waxed paper, and freeze them. Chops can be kept separate in the same way.

* * * * *

Keep a little water in the covered refrigerator pan where you store lettuce, radishes, etc. It will keep them frosty crisp.

* * * * *

Use baking soda in the rinse water when you wash the enamel interior of your refrigerator. It destroys odors and retards formation of molds and bacteria.

* * * * *

If you want to defrost freezing coils quickly, fill trays with hot water, changing them as soon as they cool. This will remove ice in a few minutes.

OCTOBER 11, 1947

21 (933)

- a home column feature -

New

Maybe you won't agree with Mr. Wilkie—he uses some pretty strong language. Maybe, on the other hand, he'll help you see the picture a little more clearly. Whatever your reaction, we sincerely believe you'll find the following article one of the most interesting you've ever read.

THE AVERAGE observer looking at our church today might be led to believe that everything is fine and the goose hangs high, however, upon closer inspection with an eye to the goal of the church, one is forced to conclude that we are wandering widely from the path we must follow to reach the kingdom of God. This point of view is not hard to substantiate if we look for a moment at what the church has really accomplished in a practical manner toward the building of the kingdom. We have nothing that could be called

position is shared with at least a dozen other faiths. But let us look further.

Along with the fact that we are not building Zion, most of us are engaged in an endless series of arguments about things that are not the important and primary business of the church. I have heard Saints in serious discussions on what they thought constituted heaven, where it was, or how to get there. Even if they could draw a conclusion on these matters, which is extremely doubtful, what on earth difference

along well-defined paths of progress, but is being sent out and scattered aimlessly in a score or more fields. This state of affairs can mean only that the effect their work has on the world in general is very slight, and that they are not making the church the light on the hill it is supposed to be.

What is the reason behind the fact that our church is not building Zion? Why is it only *a church* in the same class with any other church or faith instead of *Zion, the Beautiful*? To answer these questions, we must ex-

A PRACTICAL RELIGION or Righteous Emotionalism?

community stewardships, for the business methods of our people are the same as one would find in any other city, town, or state in the nation. There is no such thing as the Storehouse set up for the economic protection of our Saints who are in the same boat with all the other citizens as far as food, clothing, and shelter are concerned. The politics of Independence are not being ordered in a Zionite manner, for one can find here the same type of petty graft and back-scratching that goes on in any other town of like size. Here our church holds the position of *a church* and nothing more; this

would it make to the situation we find ourselves in right here in Independence? Some of us rise up daily in righteous wrath, protesting against the sale and consumption of liquor. Granted these things and many more need fixing, but the problem of drinking is a subject for study by a person schooled in the handling of other persons and their problems. Obviously, very few of the lay membership are qualified to work in this field. The fact remains that such things as drinking, smoking, and dancing are not the basis of the problem upon which our church must act. Yet, every day, we find that the effort of many individuals in our church is not being directed

amine the function of the church today and decide whether or not this function is right or wrong.

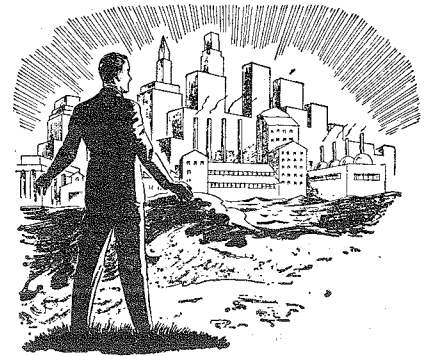
Our trouble lies in the fact that our church functions, services, and basic conceptions are fundamentally emotional and not intellectual. I do not mean to infer here that the foundations of the church are not intellectual, but I do contend that what is preached, what is sung, what is taught in our church schools, what our people think, what they say, and what their ideas are on matters of religion are emotional and not founded in intellectual thought and conclusions. We are not using our religion as a mighty tool for the reconstitution of nations; we are using

Horizons

it as a drug to relieve the pain of present-day social conflicts? Time and time again we listen to sermons dealing with life in the hereafter, in which the various glories are analyzed but seldom during the whole of these sermons is one word uttered about the forces right here on the earth that are sending men to their doom by the hour. The vast majority of our songs are sung today not for the message they bring, but because of the *feeling* we derive from singing music that is aesthetically beautiful. Again, in our church schools we find the same type of emotional presentation, and the real study of Zion as a mode of civil conduct is not taught as it should be. The intellectual level of many of our adult classes would not compare favorably with required courses in most high schools. I heard one lady say recently that she thought it was very possible to get *too much education*. The majority of our people cannot give a clear, composite picture of the

and then applied to the world situation.

As long as the function of the church is kept on an emotional basis, the work of Zion will suffer. From the psychological standpoint, this business of emotion is a personal thing and varies with each person. From the emotional position, no two persons see alike, and that is why emotion is not a sound basis for the work of the church, which is by nature a science of the highest order. It would be impossible to get all men to agree on the type of woman they liked best, the type of music they would rather hear, or the type of sport they would prefer to engage in. The aforementioned things are all matters of emotion, and no two men would agree with each other on them. The church has all this time been trying to convince the world that a specific type of emotional experience is best to conform to. This is the same thing as attempting to tell each and everyone of us what



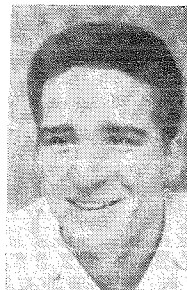
type of person we shall love, what type of dessert we would like to eat, or any one of a hundred other things that are decided without the use of the intellect. Any proposed endeavor so based on emotion cannot be organized and made to function in a sane, logical manner. This is, I believe, the plight of the church as it stands today.

The building of Zion is not something that can be sung, preached, or wished into reality, for building Zion means the economic, governmental, and matrimonial reorganization of nations. We, the people of this church, can build the kingdom of God, but only if we put the whole thing on a sound intellectual basis and realize that Zion-building is a science—the science of teaching men to live together. This we shall accomplish through an example of right relationships in an actual, physical city we call Zion!

by Richard W. Wilkie, jr.

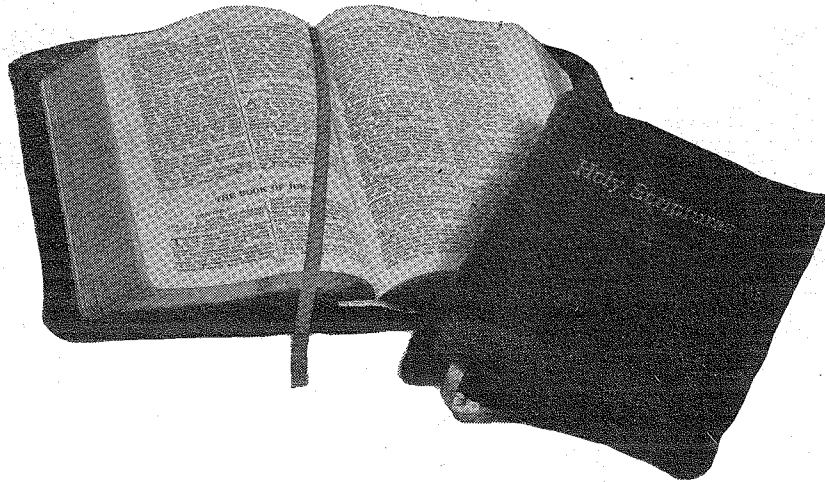
civil and social organs of Zion. Some of them think it is a state of mind, a mental image, or something one inherits when he dies. The great, alarming fact rears its ugly head that we do not agree on what Zion is or how it operates. We fail to *think* and only *feel* about these important issues. Zion is not something that needs to be cried about, rather it needs to be studied, thought through,

Dick Wilkie is a native son of Independence, and a graduate of William Chrisman High School. Following graduation, he spent two years in the Navy, during which time he was assigned to the destroyer, U. S. S. "Preston," and saw action in the North Central Pacific. He is now a sophomore at Ottawa University, Ottawa, Kansas, where he is majoring in psychology.



A New Edition

Inspired Version of the Holy Scriptures



durable cloth binding

\$4.25

Flexible Bindings

Imported French Morocco flexible
leather binding
red under gold edges
ribbon marker
overlapping edges
presentation and family record pages

\$9.25

with thumb index \$10.25

De luxe Bindings

Imported French Morocco flexible
leather binding
leather lined
red under gold edges
ribbon marker
overlapping edges
presentation and family record pages

\$10.75

with thumb index \$11.75

HERALD PUBLISHING HOUSE

Independence, Missouri



A West Door
Welcome

To the Ad Building—
GRACELAND'S
Grand Central Station

THE
Saints Herald

VOLUME 94

OCTOBER 18, 1947

NUMBER 42

www.LatterDayTruth.org

Shrine

Halfway up Graceland's youth-worn path
I slack my pace,
For once when going up that hill
I knew God's face.

I look to Graceland from that holy spot
And feel her power
To stretch the dwarfish soul of me
Into a tower.

I look away, and see how far
She sends her light,
And know the path, uphill or down, nourishes
My feet with might.

Cleo M. Hanthorne
-In "The Bell Tower's Eye"

THE SAINTS' HERALD

Volume 94

October 18, 1947

Number 42

EDITORS: *The First Presidency*: Israel A. Smith, John F. Garver, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Managing Editor; Kenneth L. Graham, Business Manager.

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 108 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$2.50 per year and \$1.25 for six months in advance in the U. S. A., its territories and possessions; Canada, \$2.75 per year and \$1.40 for six months; other countries, \$3.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

The Fall Joint Council

The fall Joint Council of the Presidency, Twelve, and Presiding Bishopric convened in the Auditorium, Monday, September 22, having been preceded by preparatory sessions of the Quorum of Twelve. The brethren continued in council until Friday noon, October 3. Considerable important business was transacted, the major emphasis being in the field of missions abroad. All of the brethren were present except Brother McConley, who is at present in England following his recent arduous work in the European continental missions. The greetings of the council were sent to Brother McConley.

Elder F. E. Butterworth, who recently returned from the Society Islands Mission, was available for consultation, and some important agreements were reached, looking toward the future of our work in that important field.

An extended report from Elders Edwards, DeLapp, and McConley conveyed their recommendations growing out of their recent work in Europe. Mission homes and regional headquarters have been established in Manchester and Nuneaton, England, and in Rotterdam for Holland and Germany. We now have a better supply of tracts and other literature than we have ever before had in German, Dutch, Danish, and Norwegian, and further literature will be prepared as occasion arises.

Specific attention was given to the important part that must be played by the church school in the stable postwar development of the work in each of these missions.

As might be expected, the brethren were all interested in the relief ministry being extended to the Saints in Europe, and there is good reason to believe that the help being given by the church can be made much more effective without greatly increased cost by reason of the observation and checks made by the commission

while on the ground in Europe. The area of greatest need continues to be Germany, and the field of greatest need is food. Oils, fats, sugar, canned milk, rice, soap, flour, cocoa, and chocolate are all very much in demand. Clothing is also greatly needed, especially in view of the approach of winter, but here, again, contact with the Saints in Europe has taught an important lesson. Indiscriminate sending of clothing in bulk does not solve the clothing problem of our people. Clothing should be sent to specific persons in accordance with their specific needs. Those desiring to participate should work in close contact with the Presiding Bishopric.

Numerous problems await solution before the work will go forward with the vigor which we all desire, but an excellent beginning has been made, and there is every reason to expect that the work in Europe will grow rapidly as the fundamental demands of these missions are met by the church. Certainly the Saints in Europe are to be most highly commended for their faithfulness during long years of danger and distress in every field.

Some further appointments were made, and these will be announced in due course.

Elder John Smolny, who has served as minister in charge of the German Mission, was honorably released and will be succeeded by Elder Eugene Theys, who is expected to be in Germany in about a month.

For several years Elder Carroll L. Olson, has been caring for the legal work in the office of the Presiding Bishopric, and it was felt that it was not fair to Brother Olson to ask him to continue longer to carry the heavy burden of this important work in addition to his work as statistician. Brother Olson was therefore released as Church Statistician. Correspondence should be addressed to The Statisti-

cian, as heretofore, and the appointment of Brother Olson's successor will be announced later.

The spirit of the Council was cooperative and forward-looking, and the brethren of the Presidency were happy in the growing sense of solidarity in the work entrusted to all.

While much of the attention of the Council was given to missions abroad, it was felt once again that there is no clear line of demarkation between work in the domestic fields and that in more distant places. The church is one. All are deeply concerned in all that the church seeks to do. We are blessed in common endeavor toward divinely indicated goals. Let us move forward as brothers.

ISRAEL A. SMITH.

Departure for Hawaii

Arrangements have been perfected for Brethren John F. Garver, of the First Presidency, Charles R. Hield, of the Quorum of Twelve, and Walter N. Johnson, of the Presiding Bishopric, to sail for Honolulu on the Steamship "Matzonia," leaving San Francisco on the 16th and Los Angeles on the 17th of the month. After a period spent in work in the Islands, President Garver and Bishop Johnson will proceed by air to Australia.

ISRAEL A. SMITH.

It is love in old age, no longer blind, that is true love. For love's highest intensity doesn't necessarily mean its highest quality. Glamour and jealousy are gone; and the ardent caress, no longer needed, is valueless compared to the reassuring touch of a trembling hand. Passers-by commonly see little beauty in the embrace of young lovers on a park bench, but the understanding smile of an old wife to her husband is one of the loveliest things in the world.
—Booth Tarkington.

Editorial

"Some an Hundredfold"

College Day, October 26

This is the time of year when we are reminded of an annual opportunity to invest in one of the finest possessions we have, the young people of the church. October 26 is Graceland College Day, and in practically all of our churches, pastors will co-operate by calling attention to the needs of our young people at Graceland. And when the collection basket is passed, each of us can remember a son or daughter, if not our own, then of a relative or friend, who is there now, or will be there in the near future. Thinking of an individual in giving will make it easier to do what we know we should.

Investments

In the Parable of the Sower (Matthew 13: 3-8) Jesus gave his disciples a lesson on investments. Everyone there could verify the truth of the statement that the success or failure of the harvest depended to a great degree upon the kind of ground on which the seed was sown—in other words, on the character of the investment. Seed thrown away upon rocks would be lost. That planted in deep, fertile soil, well watered, would yield, "some an hundredfold."

But Jesus was speaking of spiritual harvest as well as the harvest of grain.

Think of your investments. If you pile up wealth, the government taxes it away from you, providing some swindler does not reach you first and get it by appeals to your avarice. Invest in land, and someone, either yourself or others, will probably cultivate it so unwisely as to exhaust its resources or send its fertility washing down the streams into the sea. Build a fine house, and in a few years it deteriorates or looks quaint and ridiculous to your children.

Build a business, and someone's laziness and incompetence will let it go to ruin when you are gone. Estates are a burden of expense. Bonds decline in value. Money is debased. The whole world is engaged in a plot to take away from you by fair means or foul whatever you manage to gather of material goods or wealth. All such investments are ephemeral. None of them endures. All are treasures laid up on earth, "where moth and rust doth corrupt, and where thieves break through and steal."

But invest in youth! Here is the only investment that has a real future. It is one that will mold the character of society and the world through an improved quality of citizenship. An investment in intelligence and character is one that cannot be pillaged or destroyed by the forces that attack all other kinds of investments.

Recently I saw a young couple, married not long ago, church members and graduates of Graceland. As they talked together in the group, splendid, clean in body and mind, they were beautiful to see. They were more beautiful to us because we know what they are. Those young people and many others like them owe what they are to Graceland; and back of Graceland to the church, and to the many people who have given on other College Days.

Investments? "What do I get out of these investments?" asks a selfish man.

We get out of it, sir, the great satisfaction of contributing a little of our money to the enduring good of the world. We are happy to have had a share in producing something beautiful and wonderful—a pair of young people who are working together to build a Christian home, and who will give to the world children who will establish other Christian homes. We have the same happiness that comes to one who com-

poses beautiful music, writes a great book, erects a noble church, or saves the souls of men. It is something creative. It is a work we share with God. That is what we get out of it.

Buildings Needed

A college serves its students with buildings as well as with its staff and organization. Some services cannot be performed at all without adequate buildings.

We have heard from European areas devastated by war how adversely moral and social conditions are affected by lack of buildings to provide privacy and protection for individuals. Only an adequate building program can restore conditions to the desired normal. We realize the importance of buildings.

Every time a new building is added on the Graceland campus, we vastly increase the power of the college to serve the young people, and through them to serve the church.

A student center building is badly needed for committee meetings, for special assignments, for a place of rest for those who need it, for medical examinations, minor treatments, and for light hospitalization, since the community has no such facilities except what can be provided in a doctor's office. Student care and welfare, student social life, require it.

College Day offerings in 1946 were very substantial—\$25,000. This was a great help. An additional \$35,000 is needed for the student center building.

Economic conditions are not as flush as they were last year. But if we remember what our gifts will do for our young people, there is no question about our giving all that we can.

L. L.

The Davies Arrive

High Priest Fred O. Davies, his wife, Ada, and daughter, Velma, arrived in Independence on the evening of October 7. Brother Davies, who has been in charge of the European Mission, will work in Independence and the stakes.

A College President Speaks to His Faculty

FOR SOME of you the events of the next few days will be a drama often repeated, for others there await new experiences, but regardless of how long a person has been teaching at Graceland College surely there must come about this time of year, along with the forebodings and misgivings, a quickening spirit of expectancy, and a sense of entering into work of significance.

WHAT DOES THE YEAR PROMISE?

This year shouldn't be a great deal different from last year. The student body will be approximately the same size. We have a little more equipment and help, and in time will have more space. One noticeable difference will be the larger number of men than women. The Student Selection Committee has accepted about 280 women and 360 men. The committee also reports that it has been possible, with the enlargement of our facilities, to accept nearly every applicant giving evidence of capacity to enjoy successful college experiences.

A question which comes to mind is: what of next year? We are finding that with a student body of 600 our instructional cost is showing a per capita decrease. It would be well for us to study the optimum size of the student enrollment of the future. Further reference will be made to this need.

THE FUTURE OF THE SMALL PRIVATE COLLEGE

Many of you have had stimulating summer experiences. Perhaps you investigated as a part of your work the status of the private college, particularly of the four year Liberal Arts College. There are those associated with the faculty of the

Here, in his opening address to the faculty of Graceland College, President Edmund J. Gleazer, Jr., outlines a philosophy of education for the college. His own subtitle: "Graceland vs. Assembly-line Education."

Graduate School of Education at which I studied who warn that the small private college is on its way out. They claim that financially it cannot survive nor can it compete successfully with the kind of teach-

lems of society which by their very nature become the problems of the school are demanding that educational institutions give their reason for being. It seems appropriate at this opening session of Graceland faculty meetings to examine several elements which might be of interest in a consideration of Graceland's "reason for being."

A CONVICTION THAT OUR WORK IS SIGNIFICANT

A common force which has brought us all to this place, persons certainly of diverse make-up, is the conviction that our work can count for something. This is surely the first element which calls for our recognition. One of the blessings of the work in which we are engaged is the opportunity of seeing the seed which is sown begin to grow. I

- - - an open door

With this article, the *Saint's Herald* introduces its readers to a new department. Periodically, articles will appear in the pages of the *Herald* written by members of the faculty, and in some instances by students, of Graceland College.

For some, the articles will be a continuation of days in the classroom at Graceland, as old familiar voices speak. For others, the series will function as a part of their own program of education in the tradition of the instruction to "seek learning by study, and also by faith."

For Graceland students, the West Door of the Administration building is the passageway to a fuller, richer life, made possible through a Graceland education. It is the hope of the *Herald* that to all who seek learning, this series will mean a doorway to that kind of a life—a doorway to the classrooms of Graceland. An open door.

The Editors

ing done at the larger state supported schools.

After some experience with graduate assistants, I am not ready to agree that the small private college cannot compete successfully with the teaching done in universities, but there is no doubt that the next several years will be a time of testing for institutions of higher education. The prob-

found that a frustrating and disturbing element of pastoral work in a large city is that results are not often seen in such a way as to reward effort. Last year, perhaps because it was my first with you in this capacity, will remain as an outstanding memory as I think of the fine men

The author of the accompanying article, Edmund J. Gleazer, Jr., is beginning his second year as President of Graceland College.

He is no newcomer to the title, "president." He bore it first as president of the Junior Safety Council in the sixth grade. That was at the old Columbian school which stood on the grounds where the Auditorium is located today. Then he was president of the Athenian Literary Society at William Chrisman High School in Independence, and president of the young people's group at the Stone Church during the same period. From then on it was one presidential chore after another—president of his graduating class at Graceland, president of the Zion's League of the Southern California District, president of the Philadelphia Branch of the church, president of Lamoni Stake, and president of the Graceland College Alumni Association.

It turns out that he has had other titles, however. He was "Firetender" of his social club at Graceland.

Nor is he a newcomer to educational circles. Graduating from Graceland in 1936, he went on to the University of California at Los Angeles where he received his bachelor's degree in 1938, then to the University of Pennsylvania and Temple University for graduate work. He received his Master of education degree from Temple in 1943. Then in 1945 he was at it again, doing graduate work in rural sociology at Cornell University. More recently he has returned to his presidential duties after a summer of graduate work at Harvard University. At Harvard he is a candidate for the degree of Doctor of Education in the field of social science.

His first full-time appointment for the church was in 1938 when he became pastor of the Philadelphia Branch. He served there as pastor for five years. In 1943 he was ordained a High Priest by President Frederick M. Smith and became president of Lamoni Stake in September, which office he held until his appointment to the Presidency of Graceland on June 1, 1946.

He married Charlene Allen in 1940. They have three children, Allen, 6; Sandra Jo, 4; and John Laurie, born July 18 of this year.

He brings to his job a devotion to the church and a conviction of the need for education among its members.

A portion of his church-related education philosophy is summed up in the accompanying article.



and women who left Graceland after we were able to feel sincerely that, by the help of God, we had contributed something to lives which promised achievement. Who knows where the chain reaction of your impact upon their minds and emotions may end?

I have found that it is impossible to be insensible to what we call "world conditions." We must be alert to the world revolution in which our lives have their setting, but to be concerned in the larger area of world movements produces anxiety and despair unless there can be released in productive service our best desires for an improved society.

Even though we work in a very small circle, a microcosm, we can experience the resurgent thrill of getting in a stroke which counts. Does life offer any more satisfying experiences, any richer honors, or greater rewards than this sense of doing something which is not for this day alone, which is not merely a job, an assembly-line chore, but the making of "able, earnest, great-hearted men." This conception of our vocation is at odds with the shallow concern of some educational institutions which are centered and bounded in intellectual affairs. It recognizes

the symphonic character of human life and insists that there must come a synthesis of science and our spiritual tradition. We cannot simply preach the gospel of adapting youth to the changing needs of society. To serve as leaders and guides in the exploration of the world's knowledge is our responsibility to society, but we recognize another dimension. It was Coleridge who rightly said that "common sense is intolerable which is not based on metaphysics." Only the mediocre person is satisfied with a mass of incoherent and isolated knowledge; the educated person wants knowledge not for quantitative reasons, but in order to understand himself, his society, his role he plays in it, and his relation to the universe.

Is the work significant? We may as well ask if the garden needs rain and sunshine.

A CLEAR PICTURE OF THE JOB TO BE DONE

The builder expresses the ideas of the architect as they are revealed in the blueprints for the job. Our work of construction demands nothing less in preparation. Institutionally we must keep clearly before us a picture of the job to be done. And that picture requires a continual changing of focus. Through the years there has come a developing

agreement of the distinctive genius of Graceland College, but in the educational world, as well as in the biological, survival demands adjustment, or adaptation, and fitness. And something else is required; adjustment implies for many of us a conformance to the nature of things. Surely there is more to our cause than this. Is it too much to expect that Graceland College, being sensitive to the persistent needs of its youth, will be somewhat prophetic in curricula and direction of development?

Will we best serve the youth of the church by organizing ourselves toward a four-year liberal arts pattern? There is a feeling upon the part of many educators that all youth should not be encouraged to complete four years of college but can find their needs met in two years of general education. Where do we find our best place? The equation of personnel, resources, kind of students equals what? Such a determination of the job to be done is basic to a picture of faculty personnel requirements, plant alterations and additions, and curricula planning. The unfortunate truth is that no one else is going to solve this problem for us. Some studies have been made, but this year and the next one must give us a clearer picture of the

work to be done by Graceland College. The Board of Trustees and responsible officers of the general church will be allied with us in study, but the initiative and major responsibility will be ours.

THE STAFF MEMBER RELATES HIMSELF TO THE TOTAL PICTURE

We may be sure that the increasing competition in the field of higher education, and the consequent struggle for survival by the smaller colleges is going to necessitate growing proficiency of staff members and the providing of equipment and resources to match the needs.

This past summer Graceland teachers were busy. In addition to travel, personal study, and participation in church activities, fourteen faculty members were in attendance at thirteen universities, from Harvard to the University of California. Five of our number were awarded Master's degrees. But academic fitness is just a part of it, although a very important part. To lead, the leader must have some sense of direction. He must, if we are to give heed to one of our distinctive principles, be able to inspire participation and provide opportunities for participation. He must be an adult, an individual of maturity, one not unacquainted with reality. Provincialism and narrow dogmatism will mark us as unfit. A smaller world demands greater men (and women) as teachers. Can we work together this year so that each of us arrives at a satisfactory picture of his relationship to the total scene?

RESPONSIBILITY

Each person appointed to our staff has given some evidence of ability and willingness to assume responsibility. There is no person who makes it his business to check on the teaching or other activities of the Graceland faculty member. We wish to preserve an atmosphere of academic freedom for this "community of scholars." It is our belief that each person who comes to Graceland is able to see the totality of the work

What Kind of a Town Is This LAMONI?

A "Between You and Me" feature in the "Lamoni Chronicle" by the editor, Kathryn C. Metz:

"What kind of a town is this Lamoni I hear so much about?" the man who sat next to us at the Iowa Press Columnist meeting at the Wakonda Club in Des Moines wanted to know.

"Oh, we're just an ordinary little village that makes it a practice to do extraordinary things," we said. (Modestly, we hope.)

"It's a town where golden weddings are more common than divorces, and couples get married while they are young, some of them just out of high school.

"It's a town where people will take care of your pets while you are on vacation . . . run in with their best silverware when you have a special guest . . . and loan you their alarm clock when you want to catch an early bus. It's a town where neighbors don't mind listening to Susie practice her music lesson on warm afternoons when the windows are all up . . . and the fellow next door will loan you his new lawn mower.

"No one ever bears sorrow alone in Lamoni. Gracious and thoughtful women are always poised and ready to lend a helping hand in time of trouble, and they come to the rescue with amazing speed. The word goes out and, without fanfare or show, women respond. Some step in and do the housework, some arrange for meals, and others give comfort in a dozen little ways.

"It's a town where oldtimers can insert as many 'begats' as you find in Genesis when figuring out the identity of this generation. It's where the jeweler, cafe operator, garage mechanic, and contractor are members of the fire department, and the fellow who operates the bowling alley preaches on Sunday.

"It's a town that comes to life every fall, after a peaceful and languid summer, when college students return to Graceland. It's a town where everyone knows the meaning of co-operation.

"What's that you say, sir? You want to move to Lamoni!"

"Sorry, sir, no empty houses, but we'll let you know soon as there is a vacancy. We like newcomers."

to be done and will readily accept his part of the whole. You will find no orders being given but every attempt made to maintain a co-operative endeavor of responsible individuals directed toward successful completion of the team objectives. We believe that Graceland can operate best for the interest of all under such a plan. You can clearly see that efficiency, achievement, and equality of load will depend upon a keen sense of individual responsibility.

CONDITIONS BRINGING ABOUT HIGH PERFORMANCE

It is your right to expect that the institution will establish the kind of conditions bringing about high performance. By "institution" we mean faculty, administration, Board of Trustees, alumni, and general church. Again there are unsolved problems, and some solutions which seem apparent retreat under closer investigation due to ramifications not at first seen. We shall continue to make every effort to provide suitable teaching quarters, adequate equipment, supplies, and financial reimbursement sufficient to relieve the mind of persistent monetary concerns. But of even greater importance we believe are the factors already referred to. High performance conditions include essentially a conviction that our work is significant, a clear picture of the work to be done, opportunity for personal growth through assumption of responsibility, and the expectation of being treated as a responsible person.

We believe, in the words of Emerson, that thus "would education conspire with the divine Providence. We shall see that a man is a little thing while he works by and for himself, but, when he gives voice to the rules of love and justice is godlike." And in the conspiring of education with God toward the welfare of young men and women can be found the purposes and objectives of Graceland College.

Policy in Our Religion

By Laurence MacDonald

"Light is sown for the righteous, and gladness for the upright in heart."

GOD'S PROGRAM takes time. It calls for workers in every age. Men and women are wanted who see eye to eye with God in this thing and who are willing to help the world along at any cost. And since the divine intention was incarnated in Christ Jesus, and the cost of its realization is set forth in full measure in his sufferings and death, and the reward of the realization is also measured out to us in his resurrection and his session at God's right hand, the present task of believers is simply to be set on being Christians in the full and varied meaning of that name. Our chief business is to seek to get the will of God done on earth as it is in heaven. To crown Jesus king in personal life and to claim the crown for him in every life and in all the relationships of men, is the big business to which we are summoned in the injunction, "I must be about my Father's business."

By so much as the present world conditions are distant from God's program, so is the urgency of the challenge to all of us who take up the work. Our present duty is clearly revealed.

Two men working together can do the work of three men working alone, and five men can possibly do the work of eight working alone, and seventy-five men working together can do the work of one hundred or one hundred-fifty men working alone. And groups of men can do tasks that individuals working alone could never do at all. It has never been figured to an exact formula, but the truth is evident. It behooves us to work with one an-

other, to help each other, to go aggressively forth with that which we have in our possession in the gospel, and above all, to be proud of the associates with whom we work. Give your church that spirit of the group, and you will have an organization which will produce results that will have the admiration of everyone.

In reading of the lives of some very great and successful men in this country, the general trend of one thought that they portray is very astonishing, but from a very close analysis you will find it to be true, and that is, they all say there is a very thin margin between success and failure. That is to say, all men with average advantages have the brains to succeed, and those who do not succeed are the ones that don't use what they have between the ears, thereby portraying the thought that the difference between success and failure is a matter of the exercise of the mind.

So often people in general have misunderstood this difference between success and failure and consider that it is a wide gulf, that it is a part of man's inheritance and a part of his education that furnishes the bridge to cross from failure to success, which you and I know is not true.

THE POLICIES AND ethics of religion in reality are the key to this difference between knowing how to run our Father's business and failing to know how. In other words, why don't we say this, "It is easy to do the job the right way and harder to do it the wrong way." The policies and ethics, or in other words, the rules by which this business is conducted, are the result of the vision and inspiration of the men and

women who have made up the church and do now make up the church of Jesus Christ. All of the experiences have been boiled down and formulated into the present policy by which we conduct our business, and when we all join together in an understanding and knowledge of them, we will be able to conduct business with the most efficiency and with the most success.

Charles Schwab, the great steel financier once said, "If you make up your mind you will not do a thing, you will soon find you can't do it."

This all leads up to the background of the subject, and I would like to give you a few points which I believe definitely affect our ability to conduct this business of the kingdom successfully and retard us from the consummation of our goals. There are a lot of angles on this particular subject, a few which I will call to your attention.

THE FIRST is the necessity of vision. We are greatly in need of visions and visionaries, dreams and dreamers, men and women captivated and enthralled by some tremendous ideal which will not let them rest until it has brought salvation to all. The world at present has reached amazing heights in ability to invent and produce. No other age has come near us in achievement. One stands amazed at the fertility of human imagination. But the pity of it is that so often it is not used for any purpose.

Not merely does the world need vision; the church of Jesus Christ also needs to add to the vision which it now has, a vision of Christ supreme and predominant.

We need the dare-devil enthusiasm of the early Christians who were willing to risk all in one great

plunge and venture for their Lord and Master, because they had received a vision, a vision of a world in need because it lacked the Christ, a vision of a world saved through Christ. And so they counted not the cost but gave even their own lives. This is the vision and spirit the church needs today, the vision of the world lost, the vision of the power of the Christ to save that lost world. And individuals, too, need vision. A man needs a purpose in life, an ideal, a vision.

A man or a church or a nation can only find those visions which will keep him strong and true in Jesus Christ. For above all he gives men a vision. He is the source of life and vision for you and for me. We must learn to cultivate the secret of his presence, learn to live so that the radiance of his glory will fall upon us and awaken the dull, dim little lives within us to catch something of the gleam and glow of his overflowing life, so that we may catch a vision of what we may yet be, so that we can catch a vision of what the world may yet be, yes, so that we may catch a vision of what the church may yet be by the grace of God and the power of the Lord Jesus Christ.

Before our Lord made his first appearance among men, the way was prepared by John the Baptist. It is not unlike our Lord to give us similar guidance concerning his return. It is part of our belief that Joseph Smith came to this generation as a modern John the Baptist to prepare the way before the coming of the Lord. The church carries forward that work by calling all men to His standard. Our work is urgent and has universal significance. The hope of our Lord's early return must spur us to active and devoted service in preparation for his coming.

Many times we have our emotions stirred and our enthusiasm kindled by experiences on the mountaintop of religious fellowship. The experience on the mountaintop is given to us for the sake of service in the val-

ley. We must gather the full strength to be gained from such places of privilege and then come down to commonplace everyday things and serve Christ faithfully in daily duty and live near to him. This we must do if ever we expect to climb with him to the Mount of Transfiguration.

CHRISt HAS committed the gospel to our hands. It is the best inheritance which heaven can give. We are heirs along with our brothers and sisters. We ourselves when we become members are entitled to our share of this inheritance, but we are only entitled to retain it if we see that those in the outside darkness receive that which belongs to them. We are indebted to all people in the full amount of the gospel inheritance. Unless we give them the gospel, we fail to give them a square deal as well as fail in loyalty to our Lord and Master. Christ in fact demands that a man live for his brother man.

A condition of righteousness implies co-ordination of all phases of life, including economic, spiritual, and social. The achievement of this may necessitate the development of new rules and regulations of life, or they may be achieved through the evolutionary processes resulting from attempts made to attain certain goals. This takes imagination, this takes creative thinking and organization.

"Of one heart and one mind" cannot be achieved without interchange of thought.

There must be developed more fully upon the part of Latter Day Saints an appreciation of the ideals and policy of the church. The ethics of our religion carry us beyond the acceptance of the fundamental principles of the church. In too many cases, these fundamentals have been accepted, but their real significance and meaning has been only partially understood. We have not sufficiently delved into the real meaning of these fundamentals and their relationship to everyday living and to our continuous spiritual growth.

THERE ARE TWO strong schools of thought in the church respecting the accomplishment of its purpose, and these have no little effect both upon the work of the church to reach the world and with respect to spiritual growth of individuals. One of these has taken the position that there is very little man can do to improve the world situation other than to develop a high type of personal life, and that the establishment of the kingdom is entirely dependent upon God. These contend that the accomplishment of our twofold purpose is entirely dependent upon an endowment of power from heaven quite different from our present experience. With this group, I have no common ground. The other school of thought has taken the position that men have definite responsibilities to assume and that working together as stewards, individually and in groups, there may be brought to pass under divine guidance a new way of life, or a new way of community living which would result in the establishment of the kingdom, and that the responsibility is a mutual one resting both upon God and the church, composed of individuals. With this group I heartily agree.

We too often have our eyes fixed upon the promises and have given too little consideration to the stipulations and the conditions under which such promises are to be fulfilled.

RUFUS JONES has pointed out that man lived for thousands of years before he discovered that electrical energy fills all space and touches our lives at every point. It is as close as the air we breathe. But it is revealed only when matter is so organized as to let it come through and operate. What a discovery that was! Likewise a man makes a great discovery when he learns that the deeper forces of the universe are spiritual, and that he can so organize his life as to let them come through and work in him. The responsibility

rests upon all of us according to the gifts and callings of each of us. There are scores of ways which we have not yet discovered.

Zion can only become a reality when the philosophy of Jesus Christ is found in the lives and hearts of men who would build the kingdom. Besides making a living, I must produce a man in whom the Spirit of Christ is found. Besides developing a life that reveals the Christ character, I must contribute something for the social weal; I must advance the interest of the group, I must help others to help themselves and in turn become helpers. They, too, must contribute something for the good of the group. It is not enough to make a living; I must help others to live. Socially, economically, ethically, intellectually, and spiritually I must be a source of strength to the group.

As a church we shall always be what we make ourselves. God has designed the plan of salvation; he has called us to our tasks, and he stands ready to assist us in our effort, but he does not lead us faster than we are ready to go.

Let me now give you a text, which is a spiritual manifesto. This text is found in the first chapter of the letter to the Romans and it is the 14th to the 16th verses.

There are three phrases here which seem to express Paul's spiritual manifesto. These are: "I am debtor," "I am ready," and "I am not ashamed."

"I am debtor," indicates obligation.

"I am ready," states preparation.

"I am not ashamed," expresses devotion.

These three also outline our social, personal, and divine relations and obligations. Let us note more particularly these utterances with which the great apostle challenges the church today.

1. "I am debtor." Paul declared himself debtor not because the church at Rome had done him a service, not that they had been favorable

to him personally, not that he had borrowed money or goods from them, but because he had that which they did not have, that which they needed, and that which he could provide. Therefore, he declared his indebtedness. Of course, he felt that he was debtor to God, to Christ, and to the Cross; but he also realized his indebtedness to the Greek and the Jews, to the wise and the unwise, to the rich and the poor, to the learned and the ignorant, to all people in all nations. He felt and confessed his obligation to pay a debt by providing the Gospel of Jesus Christ.

The church today must redeclare its responsibility; must face anew its obligation to the unreached, the unchurched, and the unsaved millions which are our charge. When the

Your religion reaches maturity when you begin to do something about it.

church today calls for her members to give their money and means, for their bodies and souls, it is not calling for charity, but for the payment of a solemn obligation and debt.

God has given the gospel for mankind. The gospel which we have is owed as a debt. A debt whose magnitude is immense. It is the gospel of good news, and we owe it universal diffusion. It is a debt the justice of which is indisputable. The gospel is given in trust. It has universal provisions for universal man. "Necessity is laid upon me." The conditions of the world make it most imperatively urgent that we discharge this debt. Urgency from the whole unevangelized world, by all of the ignorance, superstition, bigotry, and misery that is here. Payment of the debt is long in arrears. It has been accumulating. It will be on our hands as a judgment if not discharged.

2. "I am ready." Paul declares his personal preparation to preach

the Gospel of Jesus Christ. It is a wonderful thing to be ready to do a work and how fine to know within yourself that you are equipped to serve. The world stands aside for the man who through preparation of mind, heart, and hand is able to fill his place in the community; who is able to see a need and answer the call; who possesses skill and judgment for effectiveness and efficiency. Paul was that man. Can it be said of the church today that it is ready; that it is trained, that it has put on the whole armor of God?

Margaret Tarrent's painting, "Behold, I Send You Forth," is a picture of Jesus standing in the midst of a group of children. Perhaps for the first time in the history of religious art, most of the children are not facing Jesus, looking up into his face. The assumption is that they have already done that. Now their backs are toward him. His arms are outstretched, waving from him, urging them to go forth and help him build the kingdom.

Personal preparation does not require that we wait until old in age. While the church was not yet one year old the time came when it was in a position to launch its first organized definitely selected mission. In October, 1830, Oliver Cowdery, Peter Whitmer, Jr., Ziba Peterson, and Parley P. Pratt were appointed on a mission west to the Indians. The ages of these men were, Parley P. Pratt, 23; Peter Whitmer, Jr., 21; Oliver Cowdery, 24; Ziba Peterson, age not known. The church had been organized and its affairs administered by young men and women all of them under the age of 26. A young mother, Carrie A. Thomas, wrote one of our favorite hymns, "In the Light." David Smith wrote our hymn, "Let Us Shake Off the Coals From Our Garments," when he was nineteen. Albert McCullough, wrote our hymn, "Consecration," when in his teens. Apostle F. Henry Edwards, now a member of the First Presidency, was ordained an Apostle at the age of 25, George G. Lewis at 30, Arthur A. Oakman at

33, C. George Mesley at 37. Garland A. Tickemyer became pastor of our most important pulpit, the Stone Church, at 25. Be assured, today, young people are being called to active responsible service, and they meet the call with the words of the apostle of old, "I am ready."

3. "I am not ashamed of the gospel." Paul here expressed his devotion to his Heavenly Father. Sometimes I wonder if we understand today the power of the gospel, the satisfaction of its message and the comfort of its presence; that it is just as fresh and full of power to save today as when it was first sealed by the sacrificial blood of the cross. Can it be possible that we are ashamed—ashamed of God who conceived the church and sustains it; ashamed of Christ who died for our redemption and constantly intercedes for our victory; ashamed of the gospel that lifts up the fallen, makes the crooked places straight, encourages the downcast, that restores the soul? In this hour of open doors and broad highways of opportunity, shall we be ashamed of the God who still leads the church as he led Moses; who still does great things through great men and women as he did in the lives of Peter and Paul and others?

Paul was a very great missionary, perhaps the greatest the world has known. His slogan was, "We are laborers together. . . . I have planted, Apollos has watered, but it is God who giveth the increase." There is a very interesting story about Paul that illustrates this thesis. It has to do with a young man named Tertius:

Paul himself seems to have been somewhat awkward with the pen; he could not afford to hire a professional scribe, however; so he inquired whether there was a good writer among the converts there in Corinth. Someone told him about a certain man named Tertius, and Paul sent for him. Would Tertius be kind enough to come to the house of Gaius, sometime this week and write a letter from Paul's dictation? Tertius answered that he would be glad indeed to do so. . . . Arriving at the house of

Gaius, Tertius takes his seat at a table to write for Paul. Paul in his enthusiastic manner walks back and forth across the room, perhaps he is seated at times for a few moments. As he rapidly dictates the sentences, Tertius writes them down as best he can. It is quite possible that he takes them down in shorthand, using cheap papyrus for that purpose. A very good system of shorthand had been invented and was widely used. . . . Perhaps a visitor came in and talked with Paul a little while. Possibly Gaius and other friends came into the room. Tertius, as he sits there waiting, thinks, "I know some of the people to whom Paul is writing; I used to know Priscilla and Aquila, when they made tents here in Corinth. I believe I will put in a friendly word to them." So he writes, "I, Tertius, who am writing this letter, salute you in the Lord." And as the visitor goes out of the room Paul continues, "Gaius, my host, salutes you," and after a few closing words the letter is finished. . . .

God set the example for the human race when he worked six days before he allowed himself a rest.

It is not very much that we know about the scribe who wrote the very first copy of one of Paul's letters, but what is known about him is intensely interesting. This Tertius was not a man of genius. He was not an intellectual giant like Paul. Yet he could do something well that Paul could not do—he could write a clear, legible hand, and Paul needed his help. Were it not for this man, Paul might not have been able to write his letter. But Tertius performed the needed service; and he did it not for sake of money or fame, but because he loved the Master. "I, Tertius, . . . salute you in the Lord." These last three words show that he was a Christian and that he was proud of his membership in the church. Moreover he was quick to take the opportunity to extend his Christian influence. "I salute you in the Lord. I'm with you." Tertius seems to say, "Don't forget, I'm on your side, too!"

And so the great Paul and the

humble Tertius were workers together in a great missionary enterprise. Reflect in what way your gifts and callings qualify you to help today in the missionary work to which we are called. Do you pay tithing? Do you invite friends to come to church? Is your home available for cottage meetings? Do you lend church literature to prospective members? Do you live a life that commends our work to nonmembers? Do you work in the church school? Do you attend classwork and invite nonmembers to attend with you? Do you help in the music department? What other ways occur to you to help?

Today the church dares not be inarticulate, we must make a highway through the desert; we must build altars in the wilderness. We must know that no work is temporary which touches the immortal soul. The most permanent work the church can do is to bring souls to Christ. Loyalty, devotion, love, and sacrifice are demanded. We must give our all. We can do no more, we would do no less.

The New Theology

It is reported that a certain playwright in Los Angeles said to a friend of his who had dabbled in many kinds of religion, and who was going to Europe: "Now that you are crossing to Europe, you may pick up some new religious creed." And then he added, facetiously: "Be careful coming back—it's hard to get things through 'customs,' you know!"

"Oh, that's all right," his friend replied, "these new creeds never have any duties attached to them."

Many a truth is told in jest. It is perhaps because these various "isms" of our day do not call upon their devotees to live holily, and certainly do not provide the way and the power to do it, that they are popular. Such "faith" is very cheap. It condones sin and furnishes an anaesthetic—new theology and religious works. —*The Pilgrim*.

Children Are Missionaries

TWO CHILDREN were recently baptized in Phoenix, Arizona—a boy of twelve with a silver-clear singing voice, and a fifteen-year-old girl with a friendly smile. Both these gifts will be put to work in the distinctive missionary work of the branch. Both were baptized out of families of nonmembers. They were brought to church in the first place by *member friends*.

Being somewhat isolated from missionary service, the branch has concentrated on keeping a live program for the enrolled members, with the result that they do their own missionarying.

Since acquiring a residence property adjacent to the church, there has been opportunity for much youth activity. A weekly scout troupe meet here (two nonmembers). Friday nights are given over to "Family Night," when horseshoes, volleyball, kindergarten games, films, singing, visiting, are planned, so there is suitable recreation for all ages, members and nonmembers alike. Responsibility for refreshments on these nights rotates among five departments, and a "Grub Stake" can be passed to help with expenses.

SUNDAY IS the really busy day. During classwork and preaching in the church building, the Annex, as it is called, has separate classes in each of four rooms. And at 11:00, Junior church, in charge of Juniors (from 12 down) patterned after the adult service, and so arranged that each child will have his turn taking part, if only a short scripture reading or the passing of hymnals.

All afternoon the Annex is open. Department heads and committees meet there. Young people come to read or practice on the piano. A few bring lunches and spend the day. Children can play croquet or checkers, or take their naps on the daven-

port. One or more members of the priesthood can be found studying in the office.

At 5:30 there is choir practice, and handcraft classes for the juniors; from 6:30 till 8:00, two adult classes and three juniors. During evening preaching, the children have a story hour or hymn sing.

If the names of the leaders in all these activities were to be printed, it would include almost the entire membership. For anyone with any gift, and the humility to offer it selflessly, can find a place to use it in this growing branch.

PHOENIX BRANCH makes no concessions to the tastes of the world. Young nonmembers come into the Zion's League discussions and express amazement to find young people practicing high standards they didn't believe possible. Young people want that and come back. Little children are given opportunity to sing a song, make a little prayer of their own, enter into a rhythm exercise with the others. They love it and come back. They ask good questions and get answers they'll remember years from now. For their leaders spend hours in preparation for their work.

And the children bring in new members — their parents, their friends. People all ages sense the need of worth-while work, and here there is plenty, for they have to grow, largely, by their own efforts.



Miracles

By C. S. Lewis, New York, Macmillan, 1947, 220 pages, price \$2.50.

C. S. Lewis is the author of a now famous book, *The Screwtape Letters*. He has also written a number of other original and excellent works. Professor Lewis is noted as a man who believes in spiritual realities and who takes the side of religion in its struggle against the mistakes of a dominating science. This book begins with the idea held by many scientists that a miracle is something that cannot occur. Mr. Lewis takes the argument up at this point and goes on to discuss the possibility, the credibility, and the probability of miracles. As it is a philosophical work, some readers will find it a little too heavy to enjoy, but those who have some background of knowledge will find it a good work.

It So Happened

By Muriel Lester, New York, Harper, 1947, 240 pages, price \$2.00.

The author of this book will be readily identified as one of the world's great social workers and humanitarians. In recent months she visited the United States as a part of a world tour she has been making for a prominent peace organization. She is the English equivalent of our late American Jane Addams. Her work began in the founding of Kingsley Hall in London's East End. This book is written about her experiences just before and during the recent war. Miss Lester has a charming style, a ready sense of humor, and a love and understanding of people that makes all of her writing appreciated even when she is obliged to write of tragic events.

University of Indiana Students

I am doing graduate work here at the University in Audio Visual Education. I would appreciate it if you would send me the names and address of any R. L. D. S. students here at the University.

WAYNE BURGESS.

Rogers Center
Box 218
Bloomington, Indiana

They Learn to Worship

In the Church School

By Wana Black McDole

THE CHURCH SCHOOL should lead children to worship, and create within them an active faith and hope in the future. Dr. William Lyon Phelps said, "My parents neglected my social training. I am sorry they did. They were careless about my clothes and my personal appearances. I am sorry for it. But I am supremely grateful for their religious and spiritual training. Every day of my life, I am grateful. I would rather belong to the church than to belong to any organization or club. I would rather be a church member than receive any honor or decoration in the world."

Children in their great wonderment at a world so large and fascinating ask many questions, "Who is God? Where is he? Who made everything? What does it mean to die? Why did God make night? Where is heaven?" As adults, we must find answers to each of these questions, and the only satisfying answers must come out of our own experiences. We, ourselves, must face the facts of life. What do we believe about the origin of life? How sound are our own philosophies? What do we really believe about death and a hereafter? That which begins as an experiment in "What we believe" becomes an experience. We begin to live in the lives of our children as they expand and develop their faith in the Great Creator, and *we* grow, too.

A MAN once wrote to Carlyle and asked if he should teach his children to pray. The severe old Scotsman answered, "Yes, but only if you pray yourself. Don't teach them anything in which you yourself do not believe." Teaching children to say prayers when parents never say them is like teaching a puppy a trick to amuse and satisfy adults. To send them to church school when parents stay away leads them to regard church-going, praying, and religion as one of the burdens of childhood which may be escaped as soon as they attain independence.

The teachers in church school realize the importance of creating a bond of confidence between the pupil and themselves. Frank discussions of daily problems, spiritual experiences of the teacher, and an evaluation of life, all help the child to shape a philosophy of life by which he may live.

In the quiet of a church classroom, a child asks a question and the teacher

searches his experience and answers. Heads are bowed together in a prayer of thankfulness, and the spirit of worship is born within the heart of the child.

Small hands are clasped together in a kindergarten class as children bow their heads over glasses of fruit juice, and the feeling of reverence and a gratitude for the bounties of life are born within the child.

A young people's class engages in earnest discussion with its teacher. *How shall I meet the feeling of indifference toward church activities that I feel among my school friends?* Minds are perplexed, and out of the wealth of understanding and a great love of the Creator, the teacher causes to grow within her class the hope in a future. She helps them to see the general social trends and what their part is in the development of a "way of life."

A teacher opens a new book on world brotherhood, and the class discusses the factors that go to make up that feeling of brotherhood and race tolerance. "Come unto me, *all ye who are weary and heavy laden, and I will give you rest,*" Jesus said.

These things our church school tries to accomplish through the devotion of its teachers.

BRUCE BARTON once said, "If I had but one thing to give my child—it would be an enthusiasm for life." There is born a new reverence—a new thrill of living when we look into the face of a child, as we show him the new green shoots that have grown up out of a brown bean seed, and explain to him that the living part of the seed is akin to the life within the body of each of us. God becomes a wonderful being when that kind of faith is born. Life with all its problems, its perplexities, and its mysteries, is a wonderful experience. God in his supreme wisdom realized that a soul does not expand and grow until it has had a chance to make its own choices, to discover things for itself, to be taught by others of experience. When that experience together with faith comes to an individual, no matter what his age, it gives him the strength to bear the misfortunes life may bring.

Then it is, that as men and women we may stand, having had that firm foundation built for us, and say, "Thy king-

dom come, thy will be done on earth as it is in heaven."

It is that feeling of kinship with God that will be in the hearts of men as they step forward with shining eyes and creative minds to take up the active tasks of building Zion—a place, and a condition.

STANDARD THANKSGIVING

BOOK NO. 1

Prepared by

Louise Miller Novotny

and

Ida Lee Wolf

Whether You want a "cut and and dried" program, a complete pageant, or simply a selection of materials to amplify your plans, This is the Book You've Been Looking For.

- Pageants
- Playlets
- Drills
- Programs
- Recitations
- Worship

30c

HERALD PUBLISHING HOUSE

Independence, Missouri

On Christ's Terms Only *By Margaret Gibson*

THE BROTHERHOOD of man can never be a reality until mankind accepts the fatherhood of God as the basic truth, and the message and program of Christ as the only means of attaining this social ideal. Nothing less can be effective. Conversely, the moment these basic truths become universally accepted and begin to be put into practice, that moment will the brotherhood of man begin to be experienced.

Neither can the kingdom of God be realized by mankind through simply doing unto others as we would that they should do unto us. When Jesus spoke these words, he was speaking to people who believed in God as a loving, all-powerful Father, and who had, to a large extent, accepted the message, which he had been preaching. Men believing these principles could indeed establish the brotherhood of man by doing to others as they would be done unto.

Judging as Christians, we cannot help realizing that we would certainly be *nearer* brotherhood by treating others as we would like to be treated. Such a course would recognize our brother man *as* our brother, which is certainly the first step. It would require justice, generosity, and love, without which the kingdom of God can never come.

But let us remember that only a very small part of the world is even nominally Christian. Two thirds of the population of the earth worship—if they worship at all—not a God of love, justice, and good will, but gods or ideas of fear, cruelty, and vengeance—gods who must be placated and appeased by gifts, flattery, and a degrading, obsequious subservience.

If just the statement or ideal, "Do unto others as ye would that they should do unto you" is all that is needed, if put into practice, then the

people of India, the people of China, of Russia, of darkest Africa all have an equal right to say, "Splendid, we, too, long for the brotherhood of man. Let's do unto others the way *we* of India, of China, of Russia, of darkest Africa, have been accustomed to be done by!"

Would it work? Never!

THE PEOPLE of India are not even united themselves upon what they believe, but let us take the Hindus as a type. Would the things which they believe in all sincerity to be right, solve world problems? The devout Hindu believes in marrying young and often, and in raising a very large family. He will not kill meat animals, and the land can hardly raise sufficient grain to support the population. India is seldom without terrible famine, although a third of all the cattle on the earth dwell in India. Caste systems doom unborn millions to poverty, ignorance, filth. Until a few years ago, wives were often burned alive upon the funeral pyres of their husbands. Granting freely all the splendid and beautiful things that India believes, the harmful things—and they are many—have kept India far, far from brotherhood and equality. Brotherhood, or treating others as Hinduism treats its *own* people, would mean slavery, starvation, ignorance, human sacrifice, for the world.

China, an old and wonderful nation, is starving, too. Would her antiquated methods of labor, her belief in the utter subservience of women, her acceptance of polygamy, if accepted as world ideals, bring comfort and peace to mankind? Naturally not. Let us admit that the Chinese are thrifty, gentle, and peace-loving, and that they seem to receive far more courteous obedience from their children than we do here in the United States. The fact remains that China is hungry, disease-ridden, disunited, and desperate.

NO NATION is more sincere in its belief in world brotherhood, nor more nearly immutably committed to the concept of its mission to bring brotherhood to the world than is Russia. But Russia, as a nation, accepts, and seems to be at least willing to live under a system which brutally kills all of her own people who oppose her government. The individual is a cog in a machine, not a person. Even today the simple noon meal of the average American would be a banquet to the average Russian. The best things that Russia seems to possess have not been developed by Russians, but imported or copied from Christian nations.

We are not, in our pleading, let us state most plainly, desirous of achieving a brotherhood of man built on the present ideals of the United States. Brotherhood isn't simply a matter of accepting the ideals of *any* nation. What progress and what approach toward the kingdom of God that the United States has made, (and it *has* made some progress in that direction) have not been because the people of the United States are more brilliant or intelligent than other peoples, but because some few of them have caught a little clearer vision of the mission and purpose of Christ, and have put some of this vision and purpose into practice. As they did so, the world caught glimpses of the kingdom. Since the United States as a nation seems now to be turning from the hope of the kingdom built by love, the world falls back in horror and sees the shadow of the atom bomb darkening the earth—and cast by the hand of that very nation, which on its clearest days, pointed to the spires of the Holy City!

OUR HOPE—and it burns more brightly than ever, if people will not close their eyes because of the smoke of battle which billows around it—is still in the ancient promise. Indeed the rapid destruc-

tion of all false ideologies and the nations which put their trust in them, is one of the strongest proofs that God *is* right, and always has been. Even as we gaze upon it, everything else crumbles to dust.

What are the terms of Christ upon which world brotherhood can and will be built?

The first great truth perhaps was taught in the Lord's Prayer—in the words, "Our Father." *Whose* Father? Everyone's, of course. Just thinking of him as someone else's too, enlarges our love for humanity. One cannot truly pray the words, "Our Father," without a sense of taking into his presence the gathering multitude of the poor, the sick, and the leprous, and feeling the gnarled hands of his brothers brushing his own, as they, too, are lifted in prayer to Him.

If we have a common Father, we are common brothers, and we cannot eat when our brothers are hungry, be easy when they are sick or lacking, rejoice when they are sad.

Since all men are our brothers, then so is Jesus our brother. With even our limited concepts we know that he has loved us far better than we have ever loved him. We would far rather *be* loved as he loves us, than as we love him or our other brothers.

Jesus is pleased with even a *little* of our love, if it is sincere, but how he must long for more of it. "Love the Lord, thy God with *all* thy heart, might, mind, and strength," he asks—and this not for himself.

IT IS ONLY by loving God sincerely, that we can begin to understand how to love our neighbor wisely. It is a basic truth that we become like what or whom we love—and it is most natural that when one truly loves God, he acquires something of his characteristics.

This commandment, to love God completely, was the first and greatest commandment. It *had* to be first. Only then could the second great commandment be realized. As we love God completely, we love our-

(Continued on page 16.)

The "God and Country" Program Builds a Leader

A pastor's testimonial tells of the experience and growth of one of his Boy Scouts under the stimulus of the "God and Country" program.

Department of Religious Education,
The Auditorium
Independence, Missouri

Dear Brethren:

This is the response to your request for a personal letter from Scout Edward Barlow's pastor telling of his progress in the "God and Country" program. I want to say first of all that I can recommend this program to any pastor as a help in the solution of his problems with the boys of his branch. When Edward was twelve, he joined the Scouts. He worked consistently at his various duties and was very soon recognized by this Scoutmaster and his fellow Scouts as a leading Scout. He served as assistant patrol leader, patrol leader, and junior assistant Scoutmaster.

At the annual camp he was voted the best all-around camper, and the runner-up was also an L. D. S. boy. Now at the age of 16, he is an Eagle Scout. He was fortunate in having a member of our church, a priesthood member, as a field executive.

When I saw the article in the *Herald* regarding the "God and Country" program, I called Edward's attention to it, and he was at first reluctant but finally wrote in and secured the application blanks and was on his way. At that time he was slow to act in church work and seemed to rather shy away from any responsibility, but after embarking with the "God and Country" program, he was willing and eager to find something to do. As each succeeding award required additional hours of church work, he found it necessary to look and ask for assignments that would enable him to perform the necessary work entitling him to each succeeding award.

The final result was that he became very much interested in Zion's League work and worked so energetically at the task that he built up a local Zion's League with a membership of 45 whereas we only had an average attendance of 35 or 40 at church school. And last, but by no means least, it resulted in his call to the priesthood, or at least it contributed to a large degree in so doing, because I contend that the main quali-

fication for work in the church is the willingness to do so. The Gulf States District in conference assembled Saturday, July 12, and approved of the recommendation to ordain Edward a priest after the order of Aaron. Sunday, July 20, Apostle M. L. Draper presented the final or Sixth Award in the "God and Country" program, and pinned the medal on him that was given by the Department of Religious Education.

We give Apostle and Sister Draper, also Brother A. O. Crownover and Brother Henry Porter, the Scout executive, and the Saints of Bay Minette and Mobile Branches credit for Edward's progress as all the above-mentioned assisted and encouraged him. On the last day of the youth camp at Brewton, Edward was ordained by District President W. J. Breshears and Brother A. O. Crownover. One week from that day he preached his first sermon. He is now young people's leader of the Brewton Branch.

We give thanks to God for the progress of our son and hope he may be of much service to the church and to his Creator.

Your brother,
B. E. BARLOW.



Left to right: John Gowey, Mobile, Alabama; J. Henry Porter, Scout Executive, Mobile; Edward Barlow, Brewton, Alabama.

On Christ's Terms Only

(Continued from page 15.)

selves wisely and not indulgently. We want no more than is ours, we want nothing more than we need, we love man as Jesus did.

The love of Jesus required everything he had that ordinary people value—his home, his wealth, his prestige, his life—for us. It never called him to sacrifice the greater things—his love, his intelligence, his honor, his promises.

A realization of the price paid for the least of us, establishes the immeasurable dignity of the human soul. As brothers of Jesus, we are "joint heirs" of the kingdom of God. It is the ultimate aim of the Father that every man be a prince of the heavenly kingdom. To him every soul is of infinite worth, bought at a most infinite cost. Each must have his free agency, and must have every opportunity to develop into his full birthright. Each has an equal claim upon the love, compassion, and direction of the Father.

No other system, plan, or ideology has ever had the same beliefs or purposes—nor will any other. The brotherhood of man, when it comes, and it will come, will be built by people who have chosen; of their own desire and love, to obey God and to be as nearly like Jesus Christ as they possibly can be. They will love one another wisely, tenderly, and rightly, for in their experiences with him, they will have learned to understand what he meant when he said, "Love one another, even as I have loved you."

A CREED FOR LIVING

Let me be the Self the Potter dreamed I'd be;
Let me have the faith my Tears demand of me;
Let me grow a Love the World expects of me;
Let me find a Cause that pulls the best from me;
This I make my Creed, and let it plant the seeds
For a life God needs to save a world that bleeds.

—Bishop S. E. Garth.

Fruits of the Spirit — — — By Vassie Sheets

GOD works in various ways to bring about his purpose. Those to whom the fullness of the gospel has come, and who have the promise of the divine unction in the gift of the Holy Ghost and a divinely authorized priesthood—to this Church of Jesus Christ is committed the task of demonstrating to the religious world the beauty and power of righteous living, the light of divine truth, the unction of priesthood divinely called and endowed with the power of God, and the kingdom established as a regenerate society in which each accepts his life as a stewardship.

We are stewards over time and talents, over work and wealth, our health and our habits, our membership, and all things that relate to life, and these things are the sum total of our trust or stewardship. As stewards we must all answer sometime before our Senior Partner.

Jesus said: "I am come that they might have life, and that they might have it more abundantly." In order to have the more abundant life, we must do something about it. Mere wishful thinking will not accomplish the task.

A number of years ago, I listened to a sermon that impressed me very much, and while I have forgotten much that was said, the Scripture reading still lingers with me.

"And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and ABOUND, they make you that ye shall neither be barren or unfruitful in the knowledge of our Lord, Jesus Christ. But he that lacketh these things is

blind, and cannot see afar off, and hath forgotten he was purged from his old sins."

As I thought of these things, the influence of the Spirit bore testimony to me that they must be in our lives, if we wish to please God.

Paul tells us that "Faith is the assurance of things hoped for, the evidence of things not seen." It is also a trust in God.

"Virtue is power for good in persons." This power was fully demonstrated in the life of Jesus Christ.

"Wisdom is the ability to judge soundly and deal sagaciously with facts as they relate to life and conduct."

"Knowledge is a clear perspective of facts which give us light and understanding."

"Temperance is the habitual moderation in the regulation of the appetites and passions."

Over-indulgence in anything is sinful, for we pay the penalty for the lack of self-control, whether it be drinking, eating, or sleeping.

God has told us to "cease to sleep longer than is needful; retire early, that ye may not be weary, arise early, that your bodies and your mind may be invigorated."

"Patience denotes calm endurance, or self-possession." It brings forth the fruits of the spirit; and in patience, we possess our soul.

"Godliness is righteousness, or manifesting God in the flesh." Brotherly kindness is gracious acts to others.

Moroni tells us in the Book of Mormon that "Charity is the pure love of Christ, and it endureth forever, and whoso is found possessed of it at the last day, it shall be well with them."

To ABOUND means: "To be copiously supplied; or in other words our lives should be overflowing with the fruits of the Spirit."

Talking about gifts on a silver platter, here are a couple that you supervisors of junior and junior high departments will welcome. This year in STEPPING STONES there are being presented two Christmas dramas written by our church authors. In November 2 and 9 issues there is a five scene drama of Biblical setting, by May Wilde, "No Room in the Inn." In the November 16 issue is a Christmas drama with a modern setting in three acts, "Kidnapping? No, Catnapping," by Verda E. Bryant. Both of these plays would be excellent for a branch church service.

Don't miss receiving your bundle of STEPPING STONES in November. You'll want to use one of these plays in your branch this year.

HERALD PUBLISHING HOUSE
Independence, Missouri

Seven Rules for Spiritual Growth and Development

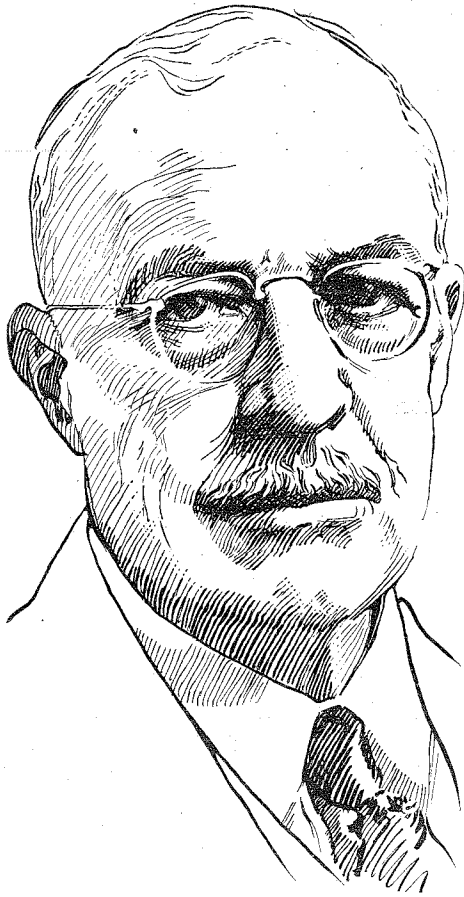
A Motto for Framing

In the spring of 1946, Mrs. John Darling, the editor of "Women's Work in Zion," asked the late President Frederick M. Smith to write an article for it. The paper was to be given to the Conference women visitors as a souvenir. The splendid message that he prepared was his last official word to the women of the church.

At a fall meeting of the Stone Church women's department, Mrs. Grace Krahl, a devoted church worker of many years, suggested that the General Department of Women preserve this message in some suitable way. This suggestion was put in the form of a motion and carried unanimously. Paul N. Craig was asked to illustrate it and made a very fine etching of President Smith, and the Herald Publishing House has printed it in the church colors of purple and gold on parchmentlike paper.

The mottos were placed on sale at the last General Conference for twenty-five cents. There are but 350 left. It has been decided to apply the money derived from their sale on the "President Frederick Madison Smith Library Memorial Fund." When all are sold, there should be about one hundred dollars for this purpose.

For prompt delivery, address your order to the General Department of Women, in care of the Auditorium, Independence, Missouri. Enclose 25c for each motto.



Food for Thought

A tree grows in circles. A cell here multiplies and gives a shove to the next cell. That one then needs room and reaches into the living-quarters of the one next to it. The shoving of neighbors goes on and on—in circles—until there is a tall tree standing in the sun, reaching out in every direction where there is light and air and water. You're only one unit in civilization. "Don't resent a shove!"

Children usually respect parents worthy of respect.

The word "prayer" is found on almost every legal document, and at every court trial. The accused "prays" that the court do thus and so

By the time you make a "prayer" in court, there are many conditions you are expected to meet. Your "prayer" merely opens up negotiations whereby you hope to get what you want from the judge, and plan to sign on the dotted line, committing yourself to any conditions he may impose.

You are willing to pay any damages your carelessness has occasioned, just to be forgiven. You "pray" that you may be permitted to do business, according to certain strict rules—you paying the taxes—you delivering the goods.

The prayers in legal files are all either for forgiveness in wrongdoing, or promises to do something worth-while; according to rule.

It's a good way to pray!

Heard in communion service: "Latter Day Saints have no need for psychiatry. Here, at this table, we have free access to the Master Psychologist, who understands us because he made us, and can set us right as no lesser mind-reader can!"

Bossing Number One

I used to look around me
And find much comfort, too,
In all the things, both large and small
That others failed to do.

I saw their faults and follies
And many other things.
I thought I'd earned my halo
And proudly wore my wings.

In answer to a prayer one day
I heard this painful truth,
"My child, you needn't worry
For anyone but Ruth!"

And when I face the judgment bar
And all my faults are known,
What others did or failed to do
My life cannot atone.

I hope I've learned a lesson
In common charity.
I find I'm busy most the time
Just checking up on me!

—G. Ruth Harpster.

www.LatterDayTruth.org

God's Plan for Peace

By O. J. Tary

THIS EARTH was created with all the essentials necessary to provide a happy and peaceful abode for mankind. Man was given dominion over everything on or in the earth, the air and the sea. It was the greatest assignment of trust and responsibility ever conferred on man. Failure was inevitable without divine guidance. From the beginning, God graciously made known his will, and therein was the divine guidance, which, if followed guaranteed to man the maximum benefits for human effort.

Thus man was given the greatest possible opportunity to achieve success in the quest for peace and plenty. God might have imposed mandatory conditions from which there could be no deviation, but he would not do anything to deprive the human family of free agency. The right of everyone to make his own choice is fundamental in the divine plan for human happiness and eternal salvation.

FAILURE TO FOLLOW GOD'S WAY ALWAYS DISASTROUS

Among the many examples recorded in the Bible are the unwillingness of the people to heed the warning of Noah's preaching and the rejection of God's counsel by the Israelites, climaxed by Judah's rejection of the promised Messiah when he came to them. It would appear reasonable to assume that the records of the past furnish a safe guide for the people of this age to avoid bringing upon themselves similar penalties for disregarding the way and will of the Lord. But, what are the facts? The modern expansion of scientific research has brought results that have astounded the peo-

ple, while God, the embodiment of all wisdom, is generally given little or no consideration. Man's ways are glorified by the people, and God's way ignored or disregarded.

Human hopes ran high in anticipation of the world peace which was expected to follow the end of the greatest world war. Two years have passed since the warring nations formally accepted terms to end hostilities, yet world peace is but little better than a mirage or cherished dream. A pernicious disease is spreading among nations as well as individuals, sapping them of moral and spiritual fiber. Until this disease can be checked or cured there is no assurance of permanent peace.

The remedy will not be found in the realm of scientific research nor laboratory experiment. It can be found only when a sufficient number of people give up their own ways and adjust their lives to God's way.

GOD'S WAYS CANNOT BE RECONCILED TO MAN'S WAYS

Speaking to the people through the Prophet Isaiah, the Lord said, "For my thoughts are not your thoughts, neither are your ways my ways."—Isaiah 55:8. Self-exaltation is opposed to the divine plan, and the words of Jesus, "He that exalteth himself shall be abased" had a tragic fulfillment for Hitler, Mussolini, and Hirohito. They were the leading characters that thrust war upon the nations, most of which had given no cause for such action. Justice lay on the side of the nations that were forced to defend themselves, yet the experiences of this ordeal had a baneful effect on many who participated in it. Human nature being what it is, it was to be expected that the horrors of war would generate bitterness and a vengeful attitude which called for

extreme measures against the conquered enemies. Not only was this an obstacle in the way of peace, but nations were similarly affected, as is the case of France and some other nations which desire to get even with Germany for the atrocities committed against them.

Some excellent movements have been inaugurated by the people who wish to prevent future wars, and high hopes were entertained that the adoption of the United Nations Charter would solve the perplexing problem. By this time we should have concrete evidence of the successful working of that instrument, but instead we see efforts being made to sabotage the high ideology of the United Nations. The cause of this is obvious—the unholy ambition and dictatorial desire of one nation to dominate others, instead of allowing them their just right to govern themselves. God's way is to allow the greatest degree of liberty to all who are subject to just laws enacted for their benefit, and any encroachment on that right by nation or dictator is purely man's ways and cannot meet divine approval.

ONE WAY THAT NEVER SUCCEEDS

Man's way is to rule by force. God never forces people to obey him. He gives them an understanding of how their own interests will be served by keeping his law, and then leaves them to make their own choice. God's way is to rule by love, reason, and justice. Unfortunately, in this modern time, we see manifest on a world-wide scale a desire to force people to submit to terms dictated by human desire or ambition. In God's plan, there is no room for one nation to crush and hold in subjection another nation or people. Millions are longing and praying for a peace that should be theirs, but

www.LatterDayTruth.org

The Parable of the False Pocket

By Robert Emmett Madden

they are deprived because of selfishness, greed, and the unholy desire of some of their fellow men to rule by force.

The will to dictate terms to others and force their acceptance, regardless of justice or reason, is very much in the limelight in our economic and political activities in the United States.

Such is not God's way, and it cannot bring a peace upon which the prosperity and the happiness of our nation depend. The failure of industrial and labor leaders to adjust their differences has greatly retarded the work of peace. No attempt is here made to affix the responsibility or to favor either side; the purpose is to point out that man's ways have been followed and are incapable of producing a peaceful solution.

God's way cannot function without law—law that is impartial, protecting the rights of all who live within it, and penalizing transgressors who violate the rights of others.

Laws should be enacted with but one purpose—that of giving just and equitable government to the entire population.

The crying need of the world today is for nations and individuals to turn from the faulty and inadequate ways of man and put into operation the law of love. "Whatsoever ye would that men should do to you, do ye even so to them."

At the present time, there is little room to anticipate reaching such a high objective, but, as was presented to ancient Israel, the opportunity is here to choose between God's ways or man's ways. The former has always succeeded when tried; and the latter has always failed.

Grateful for Prayers

To the many who wrote and remembered our request for prayers on behalf of our son, John, we are glad to report that he is able to attend school this term; the doctor says that in a short while he will be able to walk without crutches. We are thankful for blessings he received through his long illness and are deeply grateful to all who prayed for him.

ELMER AND RUBY KALER.

1614 Hedges Avenue
Independence, Missouri

On a Sabbath morning, I sat in the Lord's House, watching the gathering of his people. Some came in quietly, and some came otherwise. Albeit, they were all glad to see each other, for the moment they forgot that it was the Lord's House.

Through the service, I could see the actions of the congregation of the righteous. Many were alert and attentive. Some were tired and worn, and nodded from time to time. Some wrote little notes to convey a message without disturbing the service. Young lads stole furtive glances at the lasses, and lasses in turn looked demurely at the lads.

And then there was the mother with the child upon her lap. Here was truly a study in love and patience. For the child was full of life and energy, while the mother with an ear turned to listen to the Lord's servant, strove to meet the child's every move with a quieting counter action. Carefully, she replaced the hymnbook after it had been dropped, and then attention was centered upon her pocketbook. And many an article was produced therefrom—even as the magician with his proverbial hat. Soon these possibilities were exhausted.

Presently, the child looked upon the mother's blouse, and his eyes rested on the buttoned flap—as it were, the flap over a pocket. Ah! there was a new field of interest and more things to find. The child worked long and diligently to unbutton the flap, for the button fit very tight. At last it was open—but alas!—it was only a flap and not a pocket at all! What a disappointment!

I pondered this experience of the child and thought how like life it was. For so many times we work and work at something which looks promising, and when it is accomplished, we find only an empty pocket, or no pocket at all.

By this time the Lord's servant had come to the conclusion of his message for the hour, and was saying, "Take heed what ye do" and "Deal courageously and the Lord shall be with the good."—II Chron. 19: 6, 11.

POINTERS

By M. J. Crowley

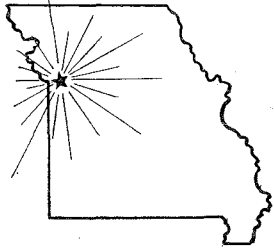
● THE PARALYSIS creeping over the world and threatening our civilization finds its roots deep in what used to be known as the home. Now it is just a place to go when exhaustion overtakes us—a broken institution limping badly on the road to extinction. "Ye have strayed from mine ordinances and broken mine everlasting covenants." Marriage for many is but a week-end frolic performed by a justice of the peace to satisfy an emotional urge.

● TEN BILLION DOLLARS were spent in 1946 on pleasure by a people in a land blessed above all other lands. Can this waste go unnoticed by the Lord while people in other lands are starving? It's a wonder that he does not close the windows of heaven that we may have no harvest to reap.

● THE WORLD is suffering from terror created by scientific minds delving into the unknown, and therein making discoveries capable of blasting both us and our civilization into oblivion. It's a sad commentary on our state of mind that the first use we make of our new discovery (atomic energy) is to send thousands of our fellow human beings into eternity without a moment's notice. And now men's hearts are failing them for fear.

● "WHEN YE SEE these things come to pass, lift up your heads and rejoice for your redemption draweth nigh." To rejoice under these circumstances requires a sublime faith based on the knowledge that God is, and that he will fulfill his promises. The indwelling of his holy spirit will enable us to surmount the worst the world has to offer. It's impossible for the worldly-minded to rejoice when life is turned into wreckage. Let us forget about "things," for according to the Lord, material progress must ever remain secondary to spiritual growth.

● HEAVEN is the pure in heart with or without material embellishment. Love of God is the first requisite for a perfect social order; then, as a divine sequence, a love for mankind without any exception of persons although they differ from us in race, color, and creed. Hard medicine? Granted, if we put love of man first as do the fraternal and charitable institutions of the world. But if we orient our way of thinking through meditation on Christ and him crucified, we will be able to develop love of God first, then it follows as night the day—peace on earth good will towards men.



It Could Be Zion

By ISABELLA SHAW

Some comments on the "center place" by a native daughter of Calgary.

Since coming to Independence in April to attend General Conference, I have found what I needed all my life—a true conversion to the Restored Gospel. Had anyone dared to suggest to me a year ago that I wasn't really converted, I would have responded indignantly, "Of course I am." Now I realize that it would have been the truth.

Unlike many people in out-lying branches, I had never looked to Independence as a place of complete harmony and bliss. Consequently, I was not disappointed when I didn't find a Utopia. Here it is not uncommon to find neglected homes, broken-down fences, dirty children, and slovenly adults. The average citizen is used to seeing liquor sold in drugstores, some grocery stores, and hearing profane language on the streets. The price of merchandise and groceries is as unreasonable as in every other city; as a result, some cannot afford the necessities of life and are forced to live in poverty. However, one cannot help being impressed with the natural beauty of the land. There is no question in my mind as to why this spot was chosen for the kingdom on earth. How wonderful if we would only accept the challenge and make our

lives as rich and beautiful as the country.

I experienced my greatest thrill when I entered the Auditorium for the first time; I truly felt that I was standing on sacred ground and that God was very close to me. I want to always retain this hallowed feeling when I visit it. With the Saints of Independence, I now look forward to the day when this majestic altar will be completed.

One thing which troubled me upon my arrival was the spirit of dissatisfaction and frustration which prevails among so many of the young people. Before long, I found myself deeply concerned, and I sought to find the answer. The reason, I sincerely believe, is that they are not of one heart and one mind and do not have the love for each other which God has said we must develop before we can live together in a Christlike community.

I find that temptations come as forcefully in Independence as they do in Canada. God does not hear our prayers any sooner or answer them more readily here than in any other place. The important factor with him is still the attitude of humility, faith, and unselfishness.

There is a greater tendency to become a sponge and absorb what others have to offer than is found in smaller branches. On the other hand, there are more opportunities

to engage in constructive activity. One can participate in the work which he most enjoys, and develop talents in nearly any field.

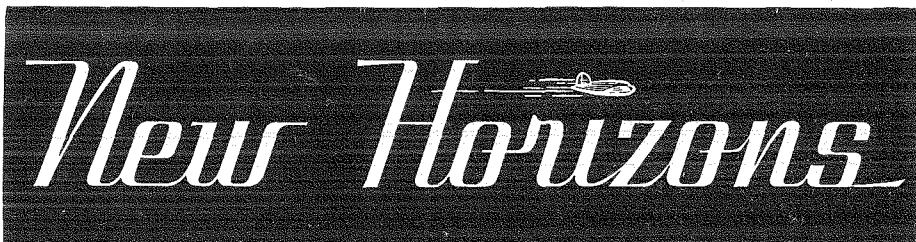
My first impression of the prayer services which I attended in Independence was not a happy one. Everywhere I went, the ministers in charge urged the people to be brief in their prayers and testimonies. I felt that such an attitude would dispel the Spirit, but I have come to realize that in order for everyone to

Isabella Shaw's home is in Calgary, Alberta. She, with one of her six sisters, came to Independence for General Conference. She received a six months' permit to remain in the United States and, during that time has provided the pleasant voice which answers incoming calls to the switchboard with, "Good morning, Herald Publishing House." While in Independence, she has become active in Zion's League work and has taken every opportunity to meet and know as many of the "Saints" as possible, before she returned to Canada on October 1. As is apparent in her article, she likes it in "Zion's City." As she gave the editor her manuscript, she made this statement: "Oh, I forgot to say something about the lightning bug—we don't have them in Canada, and they are one of the things that make Independence so lovely."



have an equal opportunity, each participant must be brief and to the point. Now I consider this a challenge to overcome selfishness and develop consideration for others.

Certainly one of the high points in my experience has been the new conception I received of what we as a church are working toward. Zion doesn't mean a group of saintly people living in blessed seclusion from the rest of the world. It is to be a



community of people with common ideals and purposes and can only become as great as the people themselves. I know now that the general church is vitally interested in the gathering and has outlined a definite plan of procedure. I see the need of preparation and prayer on the part of those who would move to Zion. Some must of necessity remain in the out-lying districts if our program of evangelization is to be successful.

My most treasured experience has been the association with friends who share common ideals. If there is any doubt in your mind as to whether you will be made to feel welcome in Independence, dispel it immediately.

Although I must soon return to Canada, the call of the "center place" will always be with me. My great hope is that someday I shall be able to make Independence my home.

"Love your enemies."

"Pray for them that despitefully use you."

"Forgive us our trespasses as [in like manner, or to the extent that] we forgive our fellow men."

Such Scriptures outline a high program of achievement that will take you a long time to acquire. This program may well begin by a careful analysis of the cause of your lack of love. Your avoidance of increased contacts with these few could be a wise second step. Such temporary neutrality could give you time to overcome present feelings that their hatred, malice, or obvious goodness aroused in you. Your prayers in this state could well be directed to the purging of hateful or indifferent attitudes within yourself, thus clearing your own decks for action. You may see in those, unloved by some, qualities that could inspire your respect and generate your affection. Seeing the persons through God's eyes, you would find extenuating reasons for their unloveliness, and moved by the spirit of pity or compassion, love them because they stand in such great need of the helpfulness of your affection. Like faith, love can grow from a grain of mustard seed.

Try a demonstration of the practicality and helpfulness of Christ's instructions. While you do, face the fact that it does not appear humanly possible to love all men as individuals. We can learn to love people for the good that is in them in spite of the evil that possesses them. Christlike affection, like the program of salvation presented by him, is an evolving process. It may take time to develop to the full in you. Don't become overconcerned or morbid about yourself or the few that have not inspired your love. Your sincere desire to love all people and your sane application of inspired instruction will ultimately bring you the satisfaction of some achievement towards loving all men.

If it does not, you have plenty of company — including me. Cheerio, and here's to universal loving to you.

www.LatterDayTruth.org

The Trouble-Shooter

QUESTION:

I want very much to "love all people," but there are a few, for whom I have not been able to cultivate even a slight degree of affection. How can I overcome this weakness? Shall I pray for divine help, or shall I just avoid those who annoy me?

ANSWER: By Apostle C. G. Mesley

The problem you present is certainly complex and is age old as Cain.

Do you love Hitler? Have you been able to cultivate the slightest degree of affection for the word "Mussolini"? Has the brutal murder of your neighbor's little girl challenged your respect and tender feelings? Someone undoubtedly loved or loves each of these three reprehensible persons. That someone probably isn't you. Do you think that God expects you to develop an affection for them? Scarcely! Their awful crimes put them beyond the range of human love, save for the few who are kin to them.

In these instances the sin and the sinner are so inextricably enmeshed that the average Christian and even the majority of the extra special Christians cannot separate them. God undoubtedly hates their sin. Knowing all the circumstances of their lives, he may still love them, the sinners, and extend to them the grace of his understanding, compassion,

and pity. How much of the warmth of his affection is there, we cannot say. For even the infinite love of God comes to the place where it does not save some sinners. It destroys them as the "sinners of perdition." Does the Creator, God, love that which he is compelled to destroy?

Maybe your problem is not related to the world's beastly murderers or to the "sons of perdition." It happens to be related to the few who do not inspire your affection. You can be thankful that they are few. Your antipathy may have a variety of causes. These few may be crafty and brutally malicious in their public conduct. They may be arrogant, conceited, and treat you hatefully. Some of them even may be among the so sweetly good people that their cloying sainthood annoys you. Others may be so insipid as to fail to inspire you with respect and love. Facing such situations as these, you who want to love all people ask, "What shall I do?" You have plenty of direct statements of Christ the Master to challenge you to some carefully laid long-term plan of action towards love.

"Be ye perfect as your Father in heaven is perfect."

"Overcome evil with good."

"Little children, love one another."

"He that loveth not his brother abideth in death."

LETTERS

Teach Us to Testify

One of his disciples said unto him, "Lord, teach us to pray." As the result of this petition, Jesus gave us what is known as the Lord's Prayer. It is a masterpiece in prayers, a perfect example in form. Many sermons and articles have been given with it as the theme, and consciousness of its perfection grows on one with its study and use.

Today, I think a worthy plea to the Lord through the channels of the church could be, "Lord, teach us to testify." I write specifically of the testifying done in a devotional service known as "bearing a testimony." Frequently and regularly the Saints are warned in these services, "Don't exhort," "be brief," and because the Saints are not obedient, a poor prayer service results. The cause and result are more apparent in large assemblies, as is the case in reunion devotional services.

I believe this error is because of the lack of proper teaching. So much discretion is left to the operation of the Spirit of God and too often the discernment or opinion of the minister in charge has been at variance with those testifying.

We have teachings on how to pray, in school we learn the form of a letter, a composition, a poem. We have recipes for cooking, formulas and prescriptions for medicine. But for such a vital duty as bearing a testimony no form, sample, or formula has been given, to my knowledge.

I would like to see a few views expressed in print on this subject giving instructions in performing this duty. I believe the formula is given in Doctrine and Covenants 59, instructing us to pay our devotions and our vows to the Most High. These duties are fulfilled congregationally through the hymns that are sung and the prayers that are offered for us, but individually it is only possible by "bearing a testimony." But what is the proper form, a good example?

MRS. WILLIAM ARMSTRONG.

10716 Mortenview
Route 5
Dearborn, Michigan

The War on Communism

I am under the impression it would be inconsistent with the spirit of democracy and Christianity to eliminate Communism by force; since as Dorothy Thompson expressed it, "It would give

rise to the necessity of eliminating other things by force that we don't like." She feels that, "We are creating another force more sinister in its purpose." One writer exclaimed, "What spiritual hydrophobia! Creating one mad dog to chase another mad dog around the corner."

There are two different ways in which the world can be protected.

First: Through education — starting from the youth and keeping it up all through life. The logical way to meet an idea is by other ideas. It is done in all the educational systems of our country. We met the fear of the theory of evolution just as we meet the fear of anything else in this way. Why not try this in the matter of Communism? What are we afraid of? Is it contrast? If what we have under democracy is unsupportable, the quicker we get rid of it the better.

Secondly: We can work on our representative form of government and make it so inviting the people will not wish for anything else. The masses do not fear Bolshevism. They are the ones that are the victims of our political and social maladjustments. If democracy does not function to their good, they will turn to some other form of political leadership. We have the acute stage of "inflation" upon us. Right now our political leadership is saying, "we cannot stop it." Since they are impotent, it is to be expected the masses will turn for relief to some other form of leadership.

If the challenge of faith is lost to us, we have no other recourse. I say we need to make democracy inviting.

These two positions are the only ones that can possibly be taken in meeting Communism: not by the war of extermination, but by education and the developing within our political system the groundwork for continued faith.

H. ARTHUR KOEHLER.

3328 Chestnut
Kansas City, Missouri

Thanks

I wish to extend thanks to all who showed concern and offered prayers in our behalf. My daughter has improved, and although the heart condition is still there, she is as well as before her illness, and able to attend school. I feel that through the prayers of all she was blessed. My own health has improved immensely.

Four of our five children have accepted the gospel. They were baptized September 6, and confirmed the 7th. To express my gratitude would be impossible. I can only pray in return for those who have been so kind in remembering us.

MRS. MARY E. ALTMAN.
Sidell, Illinois

Life of Christ Visualized

(S. V. E. PICTUROLS)

"The Life of Christ Visualized" is a series of five new filmstrips now available, produced from the original "action pictures" of the Bible, used by the Standard Publishing Company in their well-known illustrated booklets of the same title. The three films are in black and white or in color, single frame, with text material on the film, and are excellent for religious instruction on the elementary and the secondary levels.

The Birth and Childhood of Jesus
The First Year of Christ's Ministry
The First Galilean Ministry
The Last Ministry
The Betrayal and First Trials

Each film in black and white (single-frame) \$2.00
Each film in color (single-frame) 5.00

Three more titles available in the near future

VISUAL AIDS DEPARTMENT

HERALD PUBLISHING HOUSE
INDEPENDENCE, MISSOURI

BULLETIN BOARD

Central Texas District Conference

Central Texas District Conference will be held at Fort Worth, Texas, October 31, November 1, and 2. Contact District President E. M. Moore, Route 1, Box 229, Arlington, Texas.

CHATTIE EVERETT,
Reporter.

Toronto District Conference

The annual conference of the Toronto District will convene at the Toronto Church, 1443 Bathurst Street, on Sunday, October 26. The business session will be Sunday afternoon.

W. J. BAVINGTON,
District President.

Flint-Port Huron District Conference

The Flint-Port Huron District Conference will be held in Pontiac, Michigan, at 19 Front Street, October 18 and 19. There will be classes for both men and women at 3 and 4 o'clock on Saturday afternoon, and a sermon by Apostle E. J. Gleazer at 8 in the evening. Sunday's services will include a 9:15 worship, a sermon by Apostle Gleazer, and a business session at 2 p.m. All district leaders are requested to submit reports immediately.

ARLENE NORRIS,
District Secretary.

Southwestern Kansas District Conference

The Southwestern Kansas District Conference will be held at the church in Wichita, 1650 South Water Street, on October 18 and 19. The first service is scheduled for 2:30 Saturday afternoon. Apostle D. T. Williams will conduct the institute sessions.

ROBERT E. WILSON,
District Secretary.

Utah-Idaho District Conference

The Utah-Idaho District Conference will be held in Salt Lake City, 336 South Fourth Street East, on November 1 and 2, Apostle W. Wallace Smith presiding. The first service is scheduled for 7:30 Saturday evening, at which time Apostle Smith will speak. Sunday's services include church school at 9:30, District Director of Religious Education Joseph Elkins in charge; Communion at 10:45, followed by a sermon by Apostle Smith; business session at 3 p.m.; and the concluding service at 7:30 p.m.

ARTHUR E. STOFT,
District President.

Grandview, Missouri, Home-coming

A home-coming and thirtieth anniversary celebration will be held at the Grandview Church on Sunday, October 19. There will be special speakers, a musical program, and basket dinner.

ADAH B. GODDARD,
Branch Secretary.

Armada Home-coming

The Armada Home-coming of Latter Day Saints put on by the Romeo Mission will be held on October 12, in Armada, Michigan.

First services at the residence of Brother William D. Holmes, 2643 Spencer Street.

Prayer Service—9:30 a.m.

Preaching—11:00 a.m.

Basket lunch at noon.

At 2:30 p.m., at the Armada Congregational Church, Port Huron choir under direction of Richard Whitford is expected at this service.

At 7:30 at the church, the Saint Clair choir under direction of Mrs. David Chisnell is expected to furnish the music.

Speakers: Elder R. Davis, Pontiac, and

Patriarch J. J. Ledsworth, Port Huron, and Elder Frank Davis, Lake Orion.

Other special music is expected to be by James Green, Port Huron, and Muriel Davis, Lake Orion, as guest soloists. Saints are welcome to help make this day a day of success.

Church Books Available

Mrs. John S. White, Box 343, Hartshorne, Oklahoma, has the following church books to sell:

History of the Church, Heman C. Smith, 4 volumes.

Journal of History (volume and quarter number):

1908—I: 1, 2, 4.

1909—II: 1, 2, 3, 4.

1910—III: 1, 2, 3, 4.

1911—IV: 1, 2, 4.

1912—V: 1, 2, 3, 4.

1913—VI: 1, 2, 3.

1914—VII: 1, 4.

1915—VIII: 1, 2, 3, 4.

1916—IX: 1.

REQUESTS FOR PRAYERS

James Lacy, 1611 India Street, Bloomington, Illinois, requests the prayers of the Saints that he may be healed of his affliction.

Mrs. Celia Comstock, Box 172, Ogema, Saskatchewan, asks the Saints to pray that her hearing will be restored.

Mrs. O. A. Knapp, Arkansaw, Wisconsin, requests prayers for her husband who recently suffered a heart attack.

George H. Roberson, 610 South Maple, McPherson, Kansas, asks to be remembered in the prayers of the Saints.

ENGAGEMENTS

Salonimer-Armstrong

Mrs. William Armstrong of Detroit, Michigan, announces the engagement of her daughter, Ariene Ruth, to David J. Salonimer, son of Mr. and Mrs. Philip Salonimer, also of Detroit.

Ash-Loeding

Mr. and Mrs. Maynard Loeding of Detroit, Michigan, announce the engagement of their

daughter, Mary Ellen, to Raymond Ash of Lincoln Park, Michigan.

WEDDINGS

Amodeo-LaPlante

Ethel Marie LaPlante, daughter of Mr. and Mrs. Frank LaPlante of Toronto, and Ignazio Amodeo were married on August 22, Elder J. L. Prentice officiating. They are making their home in Toronto.

Rogers-Peterman

Geraldine Peterman and Jack Rogers of Midland, Michigan, were married on September 26 at the home of the bride's parents, Mr. and Mrs. Walter Peterman. Pastor John Umphrey of Bentley officiated.

Giovanetti-Vitti

The marriage of Pearl Lois Vitti and Louis Allen Giovanetti was solemnized at the Reorganized Church in Somerville, Massachusetts, on September 11, Elder B. W. Leland officiating. The couple will make their home in Boston where Mr. Giovanetti, a former Grace-lander, is attending Boston University.

Horst-Smith

Vera Catherine Smith, formerly of Blue Springs, Missouri, and Limer Christian William Horst were married at the Reorganized Church in Denver, Colorado, on August 31. District President C. Houston Hobart performed the ceremony. Mr. and Mrs. Horst are making their home in Denver.

McLuckie-Wilson

Gladys Wilson and Robert McLuckie were married July 11 at the Reorganized Church in Midland, Michigan. The double-ring ceremony was read by Pastor John Banks.

Groh-Wagner

Bernice Wagner and Kenneth Groh of Bentley, Michigan, were united in marriage on April 6, Elder George Locke officiating.

Weaver-Rowe

Thelma Roxina Rowe, daughter of Mr. and Mrs. Herbert Rowe of Guelph, Ontario, and James Riley Weaver, son of Mr. and Mrs. James R. Weaver of Springfield, Massachusetts, were married June 21 at the Reorganized Church in Guelph, Elder F. C. McLean officiating. They are residing in Buffalo, New York.

Winship-Blakeney

Lena M. Blakeney and Frank L. Winship were married September 6 at the home of the bride in Baltimore, Maryland, by Elder Adolphus H. D. Edwards. They are making their home in Baltimore.

Hurry! Hurry!

Christmas Cards

for Church Groups to Sell

Just Two Kinds are Available Now

SELL FOR 30c a package

YOU PAY 15c a package

Christmas Star Assortment — 8 folders and envelopes
(packed 40 pkgs. to a carton)

SELL FOR 50c a box

YOU PAY 20c a box

No. 4612—With Religious Scripture Text. 12 folders and envelopes
in a gift box.

ORDER NOW TO BE SURE TO HAVE ALL YOU
NEED (BY PRICE AND NUMBER)

HERALD PUBLISHING HOUSE

Independence, Missouri

1948 Edition

THE MINISTER'S MANUAL

(Doran's)

Compiled and edited by

G. B. F. Hallock and M. K. W. Heicher

This manual contains helps for the entire calendar year of 1948, including sermon outlines, orders of service, illustrations, material for special days, suggested texts and themes, guides for church departments and activities—a wealth of material for all occasions, conveniently classified and concisely indexed.

\$2.50

Flag Sets Are Here Again

Our Church's Flag

- Good Quality Celanese Taffeta
- The Church Seal on Two Sides
- Gold Fringe
- Brass Cross
- Two Piece Brass Screw Joint Pole
8' x 1" in Mahogany Finish
- Heavy Base
- 3' x 5'



Our Nation's Flag

- Good Quality Celanese Taffeta
- The Stars Double Sewed on Two Sides
- Gold Fringe
- Brass Cross
- Two Piece Brass Screw Joint Pole
8' x 1" in Mahogany Finish
- Heavy Base
- 3' x 5'

\$35.00 each

\$60.00 a set

HERALD PUBLISHING HOUSE

Independence, Missouri



Lake Michigan

NEAR MANISTEE, MICHIGAN

Photograph by Mrs. Ray Peterson

THE
Saints Herald

VOLUME 94

OCTOBER 25, 1947

NUMBER 43
www.LatterDayTruth.org

If I Were Blind

By LOUISE WRIGLEY

If I were blind
I would not ask to see again,
For darkness touches not the souls
Of those who grope, unseeing,
But only those who *will* not see!

I would not ask to know again
The brilliant summer sun,
The flaming leaves
Of autumn, splashing all the countryside
With tones of warmth.

I would not ask to see
Tall trees, still guarding as they have for centuries,
Clear lakes of restless water, cool and clean.
Nor dancing fairy frost upon the hill,
Nor snowfall on a city
When at night home lights shine out
Like jewels.

I would not ask to see
The slanting, silver rain upon the city street,
Nor small birds drinking greedily
And ruffling dusty feathers in its cooling shower.

For though the eyes see not,
The heart still knows the vision of God's earth
In its dramatic sweep
From palest dawn to sunset's fire.
The heart still knows
The dearness of a loved one's face
And memories are sharp and clear—
And kind.
When you are blind
You see no ugly thing unless you will it so!

To Higher Ground

Broad Sunlit Uplands

Phrases return to the mind from other days. I remember hearing Winston Churchill on the radio addressing the British people during the darkest days of the war. He spoke realistically of the hardship and discouragement of that awful time, and of the bitter days ahead. But as always he ended on a note of hope, looking ahead to the time, "when, once again we shall reach the broad sunlit uplands and the pleasant ways."

It was natural during the war to lift ourselves up to the high grounds of patriotic effort, selfless sacrifice, ideals, and devotion. Now we are wading through the miry lowlands of hatred, suspicion, and fear.

What would we not give to be lifted up once more to higher spiritual levels, to incentives for achievement, to hopes of better days to come!

An Old Song

A man once wrote to me that the great spiritual experience which brought him into the church was connected with one of our hymns—

*Lord, lift me up and let me stand,
By faith, on heaven's tableland.*

That hymn puts a picture into the mind, a picture that will never fade. Life is a pilgrimage, and all our dwellings are but temporary stopping places on our way back to "heaven, which is our home."

So it is that the old songs of the far country, the great sky-land, have their imperishable appeal,

*Guide us, O thou great Jehovah,
Saints, unto the promised land.*

A Modern Challenge

The dangers and conditions of our modern times are such that we can no longer be content to leave these

longings and hopes in the land of dreams. We must do something practical about them. They must be put to work in our social and economic life.

It is in times of peril that humanity often moves forward. Well, if peril is needed to make us move, we certainly have enough of it now. But there is one difference. In old times, it was our *country* that was in danger. Now it is our *world* that is in danger.

How shall we rise to meet this challenge? What must the individual do—what must the church do?

Individual Development

In the first place, the church organization can be strengthened by individual improvement. Better informed membership and leadership make a stronger branch. Better branches make a greater church.

One factor impresses us every day. The church continues to gain steadily in strength by the efforts of young members to educate themselves for professional life, and at the same time to make a better contribution to the church.

Every doctor, every dentist, every teacher, every professional person that is added to a congregation strengthens the congregation in many ways. These people are naturally qualified leaders in many lines of service not necessarily related to their daily work. They add to the prestige of the congregation, and make many friendly contacts and exchanges of service not otherwise possible. This factor alone is a strong incentive for the training of many of our young people.

Organization

With improved personnel, there is some hope for effective church organization and operation.

Nothing very great can be accomplished in the modern world without

organization. Everything from international politics and government, through business and education, down to local social life is intensively organized. Only the most naïve can possibly imagine that religion can play an effective role in the world simply on the basis of individual goodness and private effort. If the world is to move to higher ground, it must be moved there by individuals who have first reached higher ground themselves and then organized in a thorough way for a co-operative effort.

Society, with all its benefits, all its deficiencies, all its qualities, is built upon organization, institutions, and associations. Certainly the ideal of a structural Zion is the only practical hope for lifting the world and its people to higher ground.

The question arises, Can such a society be established and maintained on a workable basis? Organization has accomplished many great things in the hands of devoted and trained people. Surely, with the help of God, the building of his kingdom is not an impossible task.

L. J. L.

Missionaries

Land in England

A cablegram from Apostle McConley states that our four new missionaries to the European mission arrived safely this morning, Friday, October 16. We feel sure their many friends and the church at large will be happy to know this. This group consists of Frank and Zeta Fry, Glen and Alice Johnson, Albert and Twila Scherer, and Eugene and Alma Theys. The Frys are from Des Moines, Iowa. The others are from Independence, Missouri.

ISRAEL A. SMITH.

Editorial

Travelog

I HAVE HAD an interesting experience: My companion and I were able to spend a few days at the Erie Beach Reunion. Arriving on Friday, August 8, domiciled at the home of Brother and Sister James V. Dent at Chatham, we assisted as best we could during the close of the meetings, speaking at 11 o'clock on Sunday. The reunion was ably conducted by Apostle Jensen and Elders Almer Sheehy and Jack Pray, presidents of the two districts. The session closed with a baptismal service, at which about a dozen were inducted into the church.

This was the first reunion held at Erie Beach after the church had acquired the entire property. Prior thereto, we owned but a small portion, though we had a very well-appointed dining hall.

After the reunion closed, through the courtesy of the Shaws of Brigden, we occupied their cottage for a few days, then left for Palmyra, New York, and proceeded by easy stages through Ottawa, Montreal, and Quebec, to Jonesport, Maine.

Here we were well treated for a few days at "Gray's Tavern," conducted by Pastor Chester Gray, his wife, and her sister. There we met Evangelist and Sister Ray Whiting. Acting on Brother Whiting's suggestion, I spoke at Kennebec, where Brother Wallis O. Foss is pastor; at Beal's Island, Ferrel Lenfesty, pastor; and at Jonesport, of which Elder Chester Gray is in charge; all of these groups are under the direction of District President Newman Wilson. It was a pleasure to meet these church members and to minister, as best I could, through the spoken word.

During our stay, Brother Whiting and I accepted an invitation to go lobster fishing with Brother Charles Lenfesty. We spent eleven hours on the water, learned something about lobster fishing, caught a few fish, and came home with sunburns and good appetites.

From there we sojourned south, and by appointment went to Stonington (Elder Benjamin Carter, pastor), where we were domiciled at the home of Captain and Sister George Billings over night, and where, on Sunday, I occupied the morning hour at the church. Captain Billings came in from his sea duties to add to the pleasure of our visit.

After a midday repast on lobster stew, lobster salad, and other Billings' culinary delicacies, we left on Sunday. We shall long remember our visit to all the Eastern Maine points and the people there who are truly the "salt of the earth," as in-

deed are all the Saints we visited.

From Maine, we journeyed south to Boston and spent a few days at Onset. Here we occupied the commodious cottage or lodge of Bishop M. C. Fisher. Elder Reed Holmes, district president, piloted us around Boston, Somerville, Concord, Lexington, Bunker Hill, Cambridge, and other points of interest, and again around Onset and vicinity.

At Onset, I addressed the Saints, meeting among others there, Bishop and Sister E. L. Traver, and the family of Brother Sanford Fisher. Sister Fisher dined us and escorted us down the Cape to see Sister Clara Hoxie and family at East Sandwich.

After a few days there, we quickly saw points in Pennsylvania, Virginia, and Kentucky, and soon were in Kirtland, where I met, by previous appointment, Apostle Jensen and Elder William McCune for a week of strenuous activity. Leaving Sister Smith in the care of Brother and Sister T. Alma Thomas, we were driven by District President Jerome F. Wildermuth to Youngstown on Saturday morning, September 6. There we were met by Elder McCune and taken to New Castle, stopping for a visit with Elder George B. Franklin (pastor at Youngstown) and family. Brother McCune is president of the new Youngstown District and lives at New Castle. He is a retired Bell Telephone employee. Having been employed myself many years ago in the same business and for a time located at New Castle, we had some things in common to talk about besides the church.

We were well entertained at the home of Brother and Sister McCune. These people have been really desolated by armed service casualties, losing two sons within a few months, a son-in-law, and a nephew. Withal, they are bravely carrying on, and the interests of the church are close to their hearts.

Our first services on this swing around the area were at New Castle. Here Brother Jensen and I assisted in the dedication of the church—a large, well-made residence which meets the needs of that group very well. Their pastor is Elder Lamont Ryhal. Brethren McCune and Ryhal and members of the branch are not resting on past laurels, but are already planning the selection and purchase of a site, looking toward the larger shrine they know they will be needing.

On Sunday night, Brother Jensen preached one of his excellent sermons and on Monday we were on our way. Brother McCune joined us on this hegira, driving for us throughout the week, and sharing our duties and ministry as well as all our most pleasant experiences.

We went first, via Pittsburgh, to Lock Four. Comfortably housed that night at the home of Brother and Sister Henry Winship, president of the Pittsburgh District, Brother Jensen and I occupied at an evening service in charge of Brother Winship and Pastor F. F. Bradford. Among those present were a few of the group known as Bickertonites, one of them being Elder Alma B. Cadman, president of their Quorum of Twelve. We had called that day upon Elder W. H. Cadman, their president, at Monongahela City, en route from New Castle.

On Tuesday, we left for Wellsburg, Brother Winship piloting us as far as Washington, Pennsylvania. On the way we visited Amity, Pennsylvania, and saw the home (now in ruins) and the grave of Solomon Spaulding, and talked with Dr. W. L. Dodd, a prominent citizen.

At Wellsburg, West Virginia, we stayed at the home of Pastor and Sister Samuel Zonker. There we met again his father, Brother Clyde Zonker, stalwart veteran policeman, and another son, Louis. In the afternoon, Louis drove us to Bethany, where Alexander Campbell established the college of that name; after visiting the grave of that notable character, we went on to Wheeling and other points. This district is under the care of Elder R. E. Rodgers.

In the evening, we again occupied and spoke to a large congregation, including many from distant points, some coming as far as Parkersburg, West Virginia. Here we met Pastor Clyde S. Rice, his wife, and daughter, and others.

Wednesday found us en route to New Philadelphia, Ohio—being escorted by Brother McCune in his trustworthy Ford—where we found a haven at the home of Brother and Sister John Carlisle. Again, Brother Jensen and I shared the hour at the church and were privileged to renew acquaintance with the Saints there.

On Thursday, we went to Barborton and were domiciled at the home of Pastor Samuel G. Balzer and wife. We

(Continued on page 23.)

THE SAINTS' HERALD

Volume 94

October 25, 1947

Number 43

EDITORS: *The First Presidency*: Israel A. Smith, John F. Garver, F. Henry Edwards, ASSISTANTS: Leonard J. Lea, Managing Editor; Kenneth L. Graham, Business Manager.

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$2.50 per year and \$1.25 for six months in advance in the U. S. A., its territories and possessions; Canada, \$2.75 per year and \$1.40 for six months; other countries, \$3.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

The Church in the British Isles

By President F. Henry Edwards

The work of the church in the British Isles has been of deep concern to all the Saints ever since that day "on or about the first of June, 1837," when "Heber C. Kimball, one of the Twelve, was set apart by the Spirit of prophecy and revelation, prayer, and the laying on of hands of the First Presidency, to preside over a mission to England, to be the first foreign mission of the Church of Christ in the last days."¹ The success of that first mission is one of the classics of our history. Nowhere else in the story of the church has it been surpassed in the sacrifices involved, the blessings experienced, or the results obtained.

The initial work of the Reorganization in the British Isles was prosecuted in a like spirit of sacrifice by such men as Charles Derry, Jason W. Briggs, and Jeremiah Jeremiah, and was similarly blessed. The story of the church in England and Wales during this period is replete with evidences of divine guidance and favor. The grandchildren of several who were won in those early years still serve in the mother country or have added to the strength of the church in the land of Zion.

Nevertheless, the work of the Reorganization in the British Isles Mission has never since moved forward with the pace and sweep of the thirties and forties of the last century. This slowing up was primarily due to the impact of polygamy. Nowhere in the world has the cause been so greatly impeded by the heresies of Mormonism as in the British Isles. And, in addition, the lack of strength in the parent body in the United States has prevented the church from giving to the Saints in England the sustenance needed if the work was to be firmly planted and aggressively advanced.

The church in the British Isles has

always been known as "The British Isles Mission," despite the fact that the Saints in England and Wales have been organized in branches and districts for many years. The chief reason for this "Mission" designation has been distance from headquarters and the consequent cost and difficulty of communication. A related factor in this continuing "Mission" status has been the lack of contact of the body of the Saints in the British Isles with the work in our strongest centers in the United States. These and similar reasons for regarding the work in the British Isles as a mission are fast disappearing, for modern means of transportation and communication are annihilating the barriers set up by time and distance. A month ago Brother DeLapp and I left London in mid-afternoon and had breakfast in New York the next morning. Furthermore, the contacts between the Saints in England and the Saints in the United States are much more frequent and widespread than they were a few years ago. For example, ten English Saints were present and served as delegates at the 1947 General Conference.

Yet there still remain certain important values in treating the work in the British Isles as a unit. Despite our church-wide brotherhood, Saints in the British Isles are naturally more closely related to each other than they are to the body of the church, and have many problems and opportunities in common. Moreover, these Saints can and should have warm and mutually helpful relations with the Saints in other parts of the British Empire and Commonwealth. And it is also becoming constantly more apparent that England should be the base for our work in continental Europe.

CONDITIONS IN APRIL 1947

It has been our tradition for a member of the Quorum of Twelve to have charge of the European field. The Conference of 1947 therefore found Apostle M. A. McConley presiding in England, where he and his wife are located at our present headquarters at 170 Gravelly Hill, Birmingham. With Brother McConley were associated Bishop A. T. Trapp and Evangelist John W. Worth and Elders Davies and Rowe of the missionary force; Elders John Coggan and Samuel Hope, the presidents of the two districts; and an impressive group of High Priests and elders, and members of the Aaronic priesthood.

An important means of contact among the Saints in the British Isles, and among the British Saints and their friends throughout the church, was and is the *Mission Courier*, an informative, sixteen page monthly, published under the general direction of Brother McConley. The subscription price is 5 s. 0 d. (\$1.00), and subscriptions from the United States are solicited. International money orders should be made payable to Brother McConley at Birmingham, England.

For many years the church has had representative branches in such major centers as London, Manchester, and Birmingham, with smaller but well-established groups at Gloucester, Nuneaton, Sutton-in-Ashfield, Clay Cross, Warrington, Wigan, Farnworth, Llanelly, and elsewhere.

The effects of the war, of course, are everywhere apparent. England is in the midst of a struggle for survival which undoubtedly will continue for many years. She must restrict her imports and at the same

¹*Millennial Star*, Volume XVI, page 11.

time increase her production of goods for export, or she will continue to have an unfavorable balance of trade. As a result, the standard of living in England is low as compared with that in the United States; and the people are subjected to many restrictions in such matters as food and clothing, public services and travel and contacts abroad. Almost without exception the people are desperately tired from the strain of six years of war and two years of social and industrial readjustment. Yet their morale is surprisingly high, and those who know and love England are confident that although the next few years will bring many hardships they will also see the emergence of a strong and democratic nation.

The effects of the war are felt at every point in the life of the church. For example, a visitor is immediately impressed by the small number of men in their late teens, twenties, and early thirties in the ranks of the priesthood. This is not because these young men have been uninterested, but because they have been unavailable. Many have been away at war, and many others have been working to the limit of their powers in war activities. Another point where our lack is notably apparent is in the church schools of the mission. In the ordinary course of events most of the officers and teachers of the church schools are drawn from the groups on whom the burden of war fell most heavily. Moreover, older persons who might otherwise have taken the burden were themselves involved in the total war effort. As a result, our church school work in most of the branches needs to be almost entirely rebuilt.

The housing situation in England is as serious as in any country visited by Bishop DeLapp and me, with the sole exception of Germany. Only one of our churches was damaged by enemy action, but building programs which should have been pushed ten years ago have been almost aban-

doned because of the difficulty of securing supplies, labor, and permits. This is no one's fault. Indeed, much credit is due to those who continue to serve in high faith and hope while making such improvements as they can. But lack of a suitable church home does constitute a major handicap in many of our English branches.

All of these limitations and difficulties are recognized by the key ministers of the mission and, indeed, by many of the Saints. They know, too, that it will take time to rebuild in leadership, membership, organization, and equipment. But they are facing their tasks with typical confidence and courage. Their deep and sincere and sacrificial devotion is not surpassed anywhere in our fraternity. And their hope is based on rich and sustained experience with God through the church.

RECENT DEVELOPMENTS

At the 1947 General Conference, Elders Frank Fry and Glen Johnson were appointed to the British Mission. They and their families have already sailed to take up these assignments. We are very happy that property recently purchased at Manchester and Nuneaton will be available for their use on arrival, although their labors will extend beyond these centers.

These additions to the appointee forces in the British Isles are off-set by recent transfers of appointees to the United States. Elder Thomas E. Worth came to the United States with his wife and son in April, 1948, and since that time has made an excellent contribution in Independence, Kansas City, Chicago, and elsewhere, while becoming acquainted with the work of the church in these centers. It is expected that Brother Worth will return to England soon after the Conference of 1948.

Elder Fred O. Davies has also been transferred to the United States, and he and his wife and daughter have just completed their trip. Brother Davies has served the church under appointment in the British

Mission for about seventeen years, during which time he has ministered with distinction as a missionary, a district president, and acting mission president. We confidently expect that he will make a very helpful contribution while he is extending his experience in the United States.

LOOKING FORWARD

The principles of successful administration in the British Isles are not essentially different from those which must be followed elsewhere. Local needs may require some specific emphases, but parallel situations anywhere else in the church will require similar emphases.

The keynote of our work in England should be missionary. Our most basic and most insistent need is for more truly converted members. For many years we must be concerned with simple and forthright declaration of the principles; and to this end all our branches should be built as missionary centers, all our departmental work should be given missionary emphasis, and all our churches should be located with a view to their missionary effectiveness.

While we have a few adequate and representative church buildings, such as Beresford Road, Manchester, special attention must be given to our churches. In the location and erection or purchase of these churches, the minister in charge, the district presidents, and bishop will naturally be called on to give leadership growing out of the over-all picture and dovetailing with the demands of the local situations. But the task and privilege of securing attractive, representative, and well-located church homes falls in some degree on every member of the church in the British Isles. It is fortunate that the reserves already set aside by the general church will permit loans from the general funds up to the amounts in hand in the various local building funds.

Priesthood institutes, local priesthood study groups, and other means of developing and sharing experience

(Continued on page 15.)

What Will the Harvest Be?

By Gerald Gabriel



WILL OUR ATTEMPT TO BUILD A "NEW JERUSALEM" PROVE THE OUTSTANDING SOCIAL SUCCESS WE DREAM OF, OR WILL IT BE FAILURE No. 263 ON THE LIST OF COMMUNITY LIFE EXPERIMENTS? THE FOLLOWING ARTICLE IS RECOMMENDED FOR EVERY ZION-MINDED LATTER DAY SAINT.

THE FOLLOWERS of the teachings of Joseph Smith have not been the only people who have tried to establish a "New Jerusalem," a better social and economic order that would be a "light unto the world," or to build communities as did the early Christians when they had all things in common and sold their possessions and parted to all men as they had need. We are not alone today in our gathering program for a more unified community in church life. Religionists and sociologists have long believed that the community is the basis for service—for the church to serve her people, and the people to serve the church. Numerous social and religious surveys have indicated the handicap of widely scattered membership trying to serve the church or to be served by the church. The nucleated membership in communities has proved an advantage to the church's ministry. Too often, isolated members, families, and small groups have been lost to the church.

The outgrowth of these findings has caused the churches to become concerned—especially so about the rural membership where the population is more sparse. A bargain in a farm away from the influence of the church has too often proved to be a costly experience. From the light of these findings, and the outstanding demonstrations of the German

and Scandinavian settlements here in the United States which have so often been church centered (note them as you travel the highways), the Presbyterian, United Brethren, and the Reformed Churches have begun to encourage their membership to purchase in communities where their churches are located. Some of these have gone even farther and helped to select the farm by appraising, soil testing, and financing. It is hoped, too, that these communities shall be more stable and of sufficient membership to support the church, and that this being so, the economic and social life of the people shall be greatly improved.

We cannot help being amazed at the teachings of our own people concerning the Zion program, for it consists of a combination of the good things found in the many co-operative community attempts ("a New Jerusalem," "a new way of life to save men from their madness," "a light unto the world," "a community as the early Christians at Pentecost") plus a Zion to which Jesus Christ shall come at his second coming.

WE MIGHT more seriously and prudently attempt to build such an ideological society if we but knew that out of 262 attempts in the United States alone (to build only a fraction of what we expect Zion to

be) thirty-two lasted only one year, fifty only two years, fifty-nine less than five years, ninety-one less than ten years, and only a few one hundred years. They usually died when the leader died or resigned. Those lasting the longest period of time have been religiously motivated but have become so highly institutionalized and so conservative that they certainly are not the type to be a "light" in a modern world. Take a look at your Mennonite friends. Would you care to dress as they do? Would you enjoy living on a farm without a tractor, a car, a telephone, or a radio? Would you be satisfied to attend church in a home, and attend weddings or funerals in a barn?

Let us observe government attempts to build communities to bring about better social and economic conditions for the people. The Federal Security Administration has made numerous attempts—two in Missouri, two in California, and the North Ontario and Quebec settlements in Canada. All have been directed by men who spent most of their lives in the study of community building in this country, in Denmark (where the most successful co-operatives exist), Australia, and New Zealand. They studied the techniques of sociology, psychology, and religion, and were considered expert social

engineers—the best the government could secure.

The Farm Security Administration, forced to select from the “disadvantaged” (a term used by the government, in this case, to save embarrassment and a feeling of inferiority, but meaning those of the lower economic groups) had one strike against it from the start. Now let us look at these requirements published under the title, “An Analysis of Methods and Criteria Used in Selecting Families for Colonization Projects,” by John B. Holt in *Social Research Report Number One*:

1. Technical knowledge, gained chiefly through experience, of the type of agriculture to be practiced in the new farm settlement. Lacking this, the settler needs additional training, intelligence, desire to learn, and perhaps more capital when it is necessary to “tide over” some lean, learning years.
2. A rudimentary education and as much additional education as is in harmony with a favorable attitude toward farm life.
3. Co-operative and harmonious family life—a co-operative wife, and children, who want to live on and help with a farm, and who have experienced agricultural life.
4. A size and age-sex composition of the family that is adjusted to the size and type of farm. The probable future growth or decrease in the size of the family and its needs must be considered as well.
5. The general good health and stamina of the family members necessary for the particular type of farm life—the absence of hereditary disease or hereditary susceptibility to disqualifying disease.
6. Character, stability, and a sense of responsibility.
7. Intelligence, alertness, resourcefulness, and judgment.

8. A favorable attitude toward farm life and the particular opportunity to settle—a wish to farm and a willingness to sacrifice comforts and other values when necessary.

9. Community co-operative ability, where common enterprise is a benefit.

10. Religiosity or loyalty to an idealistic group, if it tends to sanctify the above agricultural virtues, and if the membership in the religious or other group tends to bind the individual to the group with which his interests are identified, rather than to separate him from it.

11. Capital, or other means, for such expenditures as are required to develop the farm to the point of profitable cultivation; also, capital for a sufficient “deposit” investment to guarantee seriousness of purpose and the sacrifices necessary to surmount difficulties.

These requirements suggested are for something far inferior to what we expect Zion to be. If applied to our “regions round about” as a giant sieve, how many of us would be left? If applied to the whole church, how many would we have eligible for such an undertaking? Then, if we should further add the law of tithes and make item ten a requirement instead of a mere suggestion as is done here, how many of us would measure up?

IN CALIFORNIA, the Durham and Delhi communities were planned by the state to prevent exploitation, to colonize with a select class of settlers, and to demonstrate the effectiveness and desirability of state controlled and planned settlements with trained expert advice to direct the developments. Durham, a 6,240 acre project, cost approximately \$80 per acre, with three-fourths of the soil rating excellent to good. This sold in tracts from two to one hundred acres. Delhi, an 8,400 acre tract, cost approximately \$96 per

acre, and the soil was rated good to fair. After the state had helped to develop and settle the land, it had a loss of \$250 per acre from Delhi, and a \$69 loss per acre from Durham. In addition to this loss, the Delhi farms cost the farmer \$229 per acre and those of the Durham cost \$3,600 to \$15,000 a unit. In the year 1944, these communities were about average with other communities in farm sales. Each had a good community house, park, and recreation center, otherwise they might be classed as average.

As we view these projects with their excellent leadership, time, money, and prospects for success, can we blame Latter Day Saints for asking the questions: Can we do it with our leaders, who are so busy at other tasks they cannot concentrate upon this development? Can we do it with our very limited amount of finance? Can it be done with so many of our people disunited and uneducated as to the real meaning of the word *Zion*? Can it be done with so many of our people who cannot get along peaceably within their families, much less with their neighbors, groups, or branches? Yet they want to move into Zion (the location) where “they can get along with people.” They decide to move and do so, disregarding the law set forth for the gathering; over this, the church has no control. The other groups at least had this advantage.

PERHAPS SOME light will be thrown on the subject if we turn our attention toward Jerusalem, a place where Christ is also to visit at the time of his second coming. It should be the scene of preparation if we are nearing the second coming of Christ as so many think, and justly so according to what we believe to be the “signs of the times.”

When we speak of a Jew, many of us automatically think of a merchant; but when we consider him connected with Zion, he will be more than just a tradesman. He cannot make a living in a society that is to some degree self-sufficient, by just

www.LatterDayTruth.org

trading with someone else; someone must produce, and that production must be agricultural in nature—at least largely so. It is difficult to imagine Jews as farmers, but right here in the United States they have been doing some experimenting in agricultural co-operative communities. They have made some twenty attempts of which, so far, one lasted only nine years, seven lasted from two to five years, and eight lasted one year. From this record, we would conclude that they are no different from any other. Persecution in foreign countries has become such that they have developed an intense desire to settle their home land. (More than six million Jews lost their lives during the reign of Hitler.) Some of them wanted to wait until they were led as was Moses, “a cloud by day and a pillar of fire by night.” The movement to re-settle Palestine began in 1855, but met with little or no success because of individual attempts. The first co-operative community was not started until 1908, and this was pressed into action by economic depression and oppression. In 1940, there were seventy-six of these colonies consisting of 20,000 members. In twenty-four years, between 1922 and 1946, the membership increased to 350,000. This is the only pure communistic group in the world (Russia is not communistic). Many adjustments would be necessary before we could class it as Zionist.

This “unfruitful field,” a former barren desert which for thousands of years has neither given nor received, has been changed by modern methods of watering, crop rotation, and mechanized farming into a very fertile and productive region. The Jewish National Fund has poured more than \$500,000,000 dollars into this investment, which appears to be a solution without force, for the personal enjoyment, nourishment, and pleasure of her people. It is being colonized without profit to the individual. It has many unsolved problems, the major one being that of opening again the gates of her

harbors to the immigration of her people who are willing to give their lives for a site on the promised land.

The success of this movement can largely be attributed to outside oppression wherever else Jews try to settle. One student, H. F. Infield, who was sent to America to study the reasons for the successes and failures of different co-operative communities that he might be of use in helping to develop the homeland, has attributed the success of Palestine to: (1) vital ideological motive, (2) a realization of a historic mission, (3) satisfaction of a spiritual character, (4) a devotion to the cause of humanity.

WHICH OF THESE do Latter Day Saints lack? Do we not have the vital ideological motive? Do we not sense our historic mission? Do we not look forward to building a Zion that shall bring security of a spiritual character? Do we not have the devotion to a cause for humanity? If we have all of these, perhaps we need, or must look forward to days of oppression unless we exert more effort and do something about it. Do we need oppression that will sift out of Zion the “will nots” and stimulate the “wills”? Can we not now see a “world all ready for harvest”? Do we not send out missionaries to preach the gospel to all the world for a witness in such a great harvest? If such a harvest is made, where shall we store the grain? We have no Zion for this harvest, no place for the righteous to flee.

Zion is of a practical nature; it is of appeal to those who desire a better social and economic order. It is easy for us to assume that through study of social and political science we can easily work out such a system. Perhaps some of us are like the Jews in wanting “a cloud by day and a pillar of fire by night” that is, we expect something spectacular, something like a great crisis, an atomic war, or great civil strife to cause the elect to build Zion in a short period of time. Jesus compared this kingdom to a seed, something that takes time to grow; some-

thing that requires a place for the seed to be planted; a climate and soil of the right nature, proper preparation of seedbed, proper seeding and selection, proper methods of cultivation, but, most important, sufficient rain and sunshine from above. To enter this kingdom, we must be converted and become humble as little children, holding no malice, or prejudice, having an open mind, faith, and repentance. Zion is a process of learning through education, hard knocks, and inspiration. It must not be again polluted (Doctrine and Covenants 98: 3). Further more, He likened the kingdom to a man who sowed good wheat and, while he slept, an enemy came and sowed tares—the land operator allowed this to grow until the time of harvest.

THE ZIONIC attempts that we make will be heaped on the pile as a 263rd failure if we are not sure of our footing. Let us be willing to admit that men, much better trained for the task than we, have failed, therefore, in our clumsy attempts, we must rely on God. This leadership from God, absent at least at times in all other attempts, can come only through its designated course—through the leadership of the church. If we can prepare and be ready as that light shall continue to come, then the task is not too great, nor the gloom of past failures too dark. If we endeavor to do it as small groups or on our own, we can be a discouraging factor to add to this long list of failures. We would not infer that we should not now be training and endeavoring to qualify ourselves, learning to co-operate in righteousness and kingdomward growing. Yet, it is suicide to attempt to build Zion without knowing what it means. If our ultimate goal is the kingdom of God, then we need to learn what there is to know about the kingdom. May God help us to seek first to build the kingdom of God and his righteousness—to give ourselves to the great cause of Zion.

Why Not Serve Him?

By Warren H. Chelline

ONE OF OUR favorite campfire songs is "Jacob's Ladder," a portion of which presents this pair of direct questions:

*Sinner, do you love my Jesus?
If you love him, why not serve him?*

And when we sing those words in the highly inspiring devotional atmosphere of our campfire, the idea of love without service seems absurdly untenable. Tin Pan Alley says the same thing this way,

*There is no love without devotion,
Ask anyone who knows!*¹

proving that the fact must be palpable even outside the cloistered churches and sequestered reunion grounds. But what really caused me to try crystallizing some of my thoughts on this subject was an Easter card which came to me bearing this penned note:

*They do not love, who do not show
their love.*

How difficult it would be for us to try teaching our little ones about the love of God if we did not have some specific examples of the manifestation of that love! How empty and ungodly is the whole picture of creation, life, and worship, when the testimonies of God's love are omitted. Consider a few of our divinely presented gifts and the great love they not only reflect but require of us.

He gave his Only Begotten. It is nearly 2,000 years since the Heavenly Father carefully sent this Christmas present to us with a card reading, "With all my love." One small caravan of Wise Men and a few shepherds were on hand to acknowledge the gift. Through the ensuing thirty-odd years, the Son managed to

build up a following among his relatives, some neighbor peasants, a few fishermen, artisans, and even a sprinkling of professional men. Then, seemingly on the verge of success, Christ Jesus found the tide of influence turned against him and went to his death on the ignominious cross. Did the Heavenly Father give us this great gift, his Son, merely so we could crucify him and thus find magical salvation in his blood? Certainly not! Although the Only Begotten came fully intending to *spend himself completely* for the sake of our salvation, the instrument of the cross and its attempt to frustrate God's will was of our own invention. Jesus came to consume himself in ministering to men by preaching, healing, organizing, teaching, and blessing. God loved us so much that he gave his Only Begotten—that we might observe him and follow his example. Yet some stupid, perverse people ages ago thought they knew better, so they nailed him to a cross.

NOW WE consider ourselves much smarter than that, because we do not go about driving painful spikes into the body of Christ. But the fact is, unless we are *serving* him and his cause with all our might and holding no reserve, we stand as much condemned as those who crucified him. In fact, we are worse off because those Roman soldiers knew not what they were doing, while we know very well. We are lying and numbering ourselves among the world's greatest hypocrites if we claim to love God and appreciate the gift of his Only Begotten and yet fail to *serve* him honestly and fully.

God gave us the gift of salvation. This has been called the greatest of all, and one of its strangest and most wonderful features is the amazing fact that we can either take it or

leave it. In other words, like all true presents, it is not forced on us, but we accept or reject our salvation whichever we chose. As he created us, he adorned us with that magnificent expression of confidence, the freedom to pick and choose throughout all our lives.

Individually, it does appear to be such a great gamble with so many distracting influences ready to sap our will power and cause us to choose wrongly. But a blessed assurance comes when we view our race in the light of such scripture as this:

*The works, and the designs, and the purposes of God, can not be frustrated, neither can they come to naught, for God doth not walk in crooked paths; neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said; therefore his paths are straight and his course is one eternal round.*²

I receive strength as I read that revelation, because I know that one of God's purposeful designs is to help me work out my salvation. It remains for me to co-operate fully with him in service, and his purpose in me cannot be thwarted.

God is giving us the kingdom. It is through his grace that the realm of God is being built.

Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.

To be sure, there is no "silver platter" involved here; the Father gives us the raw materials, the component parts, the plans and blueprints, and expects *us* to "bring them forth" and effect the assembling.

A FEW BLOCKS down the avenue, where formerly there was only a used-car lot, there is now being constructed a new office building.

(Continued on page 23.)

Thoughts From a Communion Message

By Robert C. Leibold

PAUL made it very definite that when we partake of the bread and wine, we do so for the sacrifice of Him who was nailed to the cross. What does this memorial mean? What is my knowledge of the reasons why he had those whom he loved prepare the supper? Why was he permitted to go through such a trial? These are questions that cannot be answered in a few minutes. Christ made his sacrifice because he loved you and me. This love which was so characteristic in the life of the Master should predominate within our hearts and souls. It is true, we all sacrifice to a certain degree, or at least we think we do. We consecrate and devote our lives to the church which we love, giving of our talents to the cause of Christ, because of the love of God implanted in us. That love must flow from heart to heart and from soul to soul.

Jesus was criticized on several occasions because of the sympathy and compassion he had for those who were in sin—Mary Magdalene, the woman at the well, and many others—and through that criticism, pain was brought to him because of his exemplification of the teachings of God, that men might enjoy life. While he was being nailed to the cross, he looked into the heavens, and the multitude heard the voice of a dying Saviour say: "Father forgive them." They did not have the knowledge of his purpose and mission. They did not understand or know the reasons why he said, "Love one another—even as I have loved you."

What is the meaning of that love for one another? Can we in all sincerity say, "I love you"? Does Christ really love you? Can you say likewise that you love him? With the love that is in the heart and soul of Christ, can I say that I love all of you? If I say, yes, it means I give my life for you. Do I love some of you more than others? You are all very near and dear to me—yet some of you are closer because of a mutual love of sharing, as the disciple who was leaning on Jesus' bosom, John, the one he loved—the one who walked beside the Master. Is there any sharing of that experience of love that predominated the life of the Master? What do we mean by love?

As we partake of the bread and wine this morning, do we remember the life, the blood shed on Calvary's

Cross—the broken and torn body that he gave for us? May our minds bring to our memory that time when the Master stretched forth his hands and spoke to the people on the land and said: "Behold, I am Jesus Christ; I am the light and life of the world, and I have drunk out of that bitter cup which the Father hath given me." Arise and come forth unto me, that ye may thrust your hands into my side, and feel the prints of the nails in my hands, and in my feet, that ye may know that I am the God of Israel and God of the whole earth, and have been slain for the sins of the world."

What do you see in me? Is there anything worth-while in my character that is characteristic of the goodness of the Master? Are we just ordinary people and children of God trying to get along—living righteously?

Remember when the meal was over, and after Judas had slipped quietly away, causing the prevailing gloom to be somewhat lifted, Jesus talked more freely, and the disciples began to understand. Then the Master was able to talk more clearly than ever before of that which was near his heart. Yes, the Master more freely gave expression, and through his expression, the disciples began to recognize what he was trying to portray to them—the full significance of the Lord's Supper. He arose from the supper, laid aside his garments, took a towel and girded himself—with water in a basin he began to wash his disciples' feet. Great love moved him to humble himself and stoop to wash his disciples' feet.

"Let not your hearts be troubled," he told them, and said that the time would come when he no longer would be with them; he was going on to prepare a place for them, that where he was, they might be also. Christ was ready to leave and re-enter his glory, but the twelve were to continue in the missions assigned to them. After the completion of their missions, they were to enter into the glory with their Master, because of his love found in his redemptive power.

The way of life and truth is found in the life of the Master, and he made this request of his disciples—that they should pray, and pray often. The great love of Christ was planted in the heart of Peter, for when he asked Peter, "Whom say ye that I am?" Peter answered, through that wonderful revelation, "Thou art the Christ, the Son of the living God." Through the trying events that came in the life of Peter, he remembered always that Christ was the son of the living God, and he would follow him until death should take him from this life.

Love will bring pain to your hearts and souls. The love you have for one another will sometimes bring you wounds and grief. It will cause you to shed many tears. If there should be another war, it will not be those who are physically strong only who survive. Those who endure must be spiritually strong, made so by the gospel, by loving one another, which brings the redemptive power into action.

Siren

Siren wailing in the night.

*Somewhere sorrow, pain, or death,
Somewhere tortured human breath
Calls for help and calls for light.*

Speed the helpers for this pain!

*Grant, O God, their gifts may be
Gifts of skill and charity,
Not too late, and not in vain!*

L.L.

MY SON WENT TO JAIL

By a Father

MY SON is a convict. For two years now he has been behind prison bars; he will be there at least three more. He is a "felon," the first one in my family line, as far as I can trace it.

To me it is one of those unbelievable things. I wake up in the night and wonder if it is not all a bad dream. By what twist of fate has this shame been visited upon us? The boy is bright. We gave him everything we could, or at least we thought we did. Yet, ever since he was 16, his record has been a heartbreaker. Why? For a long time I couldn't put my finger on a single reason, but time and circumstance often reveal a lot of things. For what it may be worth to other parents and to the friends of youth, let me tell the whole story.

My wife and I were brought up very strictly. Discipline in our homes was rigid and obedience to parents unquestioned. Father's word was law to the household, and it never occurred to anyone to challenge it.

After our marriage my job took me into a community where moral standards were hazy and everyone was more or less on his own. All this caused a great uneasiness in the minds of my wife and myself as the children arrived—three of them over a period of ten years—and we decided then and there we would hold the line of our parental training at all costs. We would need the implicit obedience of our children if we were to keep them from the fatal indulgences of families all about us.

During those early years we were intensely proud of our success. I was deep in church work, and my wife was active in club and civic affairs. Business kept me on the jump, which I liked. But we felt that we were doing a grand job by our children. We took them to Sunday school while yet in arms. As they grew older, they won gold pins for regular attendance. They were docile in all matters and seemingly content in the program we outlined for them. I saw to it that they had weekly allowances, but now, on looking back, I am forced to admit that I gave them of everything—except of myself. Particularly was this true of Arthur, the oldest. I didn't mean to turn him down that night he came to me and said:

"Dad, our boys' club is having a parents' night tomorrow. Will you come over?"

"Not this time, son; I'm too busy. Let's make it the next meeting."

Art never asked me again. He tried one day in a hesitant manner to question me about things that every father should explain to his son. "You'll learn those things soon enough," I told him—and he did, from smutty talk in an alley.

When Art landed in high school, where he rated

above ordinary in brightness, but seemed somewhat unco-operative, I set a rule for him to be in at 10 p. m. One Friday night there was to be a class party. He asked for permission to stay out later. I refused.

"But, Dad," he said, "all the kids are going to stay out until midnight. We can't have a party and be home by 10."

"You know the rule," I told him flatly. "Don't argue with me."

Art went to the party. Then he balanced one factor against another—to face my ire or the ridicule of his classmates. He chose the former. I was sitting up waiting for him. I stormed at him the moment he set foot through the door. He didn't say much—in fact, I don't know whether I gave him a chance to say anything at all. I noticed a tear in his eye as he slumped off to bed.

"He won't do that again," I thought to myself—and he didn't. From that day on he was usually in the house at curfew time.



Letters came to me not long after his imprisonment telling that my son was making an excellent record.

One night months later I was sitting in my easy chair reading the evening paper. Suddenly the doorbell rang. I answered it.

"I am a truant officer," a stranger said out of the darkness.

"You must have the wrong address," I answered.

"Is this Arthur Blank's home?" she countered.

"Y-e-e-ss," I stuttered uneasily, "but what's wrong?"

"Are you his father?"

"Certainly, bu-but."

"Well, I'm sorry to say it, but this must be the right place."

The unfolding record all but paralyzed me. There were five outright trancies, and five absences explained by excuses bearing my signatures, all of them "phonies."

"Police caught your son hopping freight trains, but he begged off by telling them he would go right if they didn't inform you," she told me. "Then they picked him up for speeding in a car with another boy who was truant and who had taken his father's car without permission. Now something's got to be done, because at this rate he's headed for real trouble."

Well, I promised action, but at that very second I felt woefully helpless. It seemed my whole family structure was crashing down around me like a house of cards in a hurricane. I tried my time-honored procedure of a word lashing of the youth. You can imagine the barren results.

The estrangement between us was now all but complete. I think Art's mother was inclined to have patience, but we merely existed with each other, rather than living together. He felt my condemnation, but was too rebellious to attempt compromise.

Before he was through school he joined the Army. There—I found out later—he fell in with a man 15 years older than himself. It happened that the latter was of good character and sympathized with my son, and a fine relationship grew up between them. The kid made a father-substitute out of this veteran fighting man, and lavished on him all the affection which was my due. If that association might have continued until his enlistment was up, I think my son would have come out all right. But Army orders transferred the older man to another outfit, and with the breakup of the association my son's crime career commenced.

I shall pass over that quickly. Art got to drinking heavily to drown out his loneliness. He went AWOL, for which he was disciplined. Next he struck an officer, and was court-martialed and given a prison sentence. He served that term. After his release he went out with another man, got drunk, and broke into a hotel room, stealing a wallet and watch. He was arraigned in court and pleaded guilty, but was given probation. Six weeks later he went on another drinking spree and committed a burglary. This time there was no mercy shown him,

• Originally published in the "Rotarian," reprinted in "The New Area," and "The Outlook."



and he was given a stiff prison term. Now he is in the penitentiary.

Letters came to me not long after his imprisonment telling that my son was making an excellent record, adjusting rapidly to confinement, and rising with phenomenal speed to a position of responsibility in the warden's office. For

that I was thankful, but I never ceased to wonder why he couldn't have done as well when he was free. He wrote to me that he felt the error of his ways, and I wrote back that I was glad he did.

One day I met a psychiatrist. A thought flashed over me: why not tell him my story in confidence, and maybe he can tell me what's wrong with my son. We spent an evening together in his home, with the shades drawn. I laid bare everything to him. Then I edged my chair up toward him and asked him this question:

"Now, Doctor, can you tell me what is wrong with my son?"

"Yes, I can, but I fear you can't take it."

"Fear I can't take it?" I cried.

"I can take anything after what I have been through."

"Well, you asked for it. Here it is: You are what's wrong with your boy."

"I'm—I'm to blame?"

"Exactly. You've raised your boy by rule of thumb instead of by rule of heart. You've been righteous, but cold as steel. You've had a code, but not a soul. You're sorry for yourself and no one else. You need a little less formality of religion and a lot more of the spirit of Christly love in your heart. Quit professing so much and start practicing a little. You can win your son yet by beckoning him instead of beating him. He's robbed people of goods, but you've robbed him of the birth-right of a father's affection."

That psychiatrist blistered me as I deserved. I see now where I failed my son. I was rigid with righteousness, instead of being Christian with compassion. I estranged my son, and now he is paying the price of my pride.

The Gethsemane through which I am now passing is well deserved. I have failed my son, and he is the sufferer. It is true that we were both to blame, but the preponderant guilt is mine. I could see only my business obligations and my social standing. My children were second in my thoughts. Yet it may not be too late. I have written him that I see the light. Soon I am going to see him and confess to his face and ask him to forgive me. I am determined that when my son walks out of those prison gates and heads home, he will at least find a real father of flesh and blood and love.

Any fool can tell how many apples there are on a tree, but it takes a wise man to tell how many trees are in an apple.—African proverb, quoted by E. Stanley Jones.

Religion in the Home -

By Lila Emmerson Bradbury

This radio address sponsored by the Rhode Island Congress of P. T. A. was given by Mrs. Albert W. Bradbury, who is spiritual and education chairman of the congress.

THE "SIGNS OF THE TIMES" indicate that more and more families are feeling the need of religion in their homes. The "so what" attitude toward life, toward religion, toward church-going and other religious observances, should cause us to stop and ask ourselves some questions. What do we want for our children and for our family life? An abiding sense of security and stability? A serenity and tranquility stemming from voluntary discipline? A deep spirit of understanding? All these things are essential for character-building and a religious home life. Let us, as parents lay this foundation in every home in our communities. It will indeed take earnest seeking, the opening of doors, through study, meditation, and persevering practice to bring religion into our family life.

The purpose of religion in the home is to direct the relations and activities of family life so as to enlarge the sense of "worth-whileness" of living for each member of the family. The relationship in our home—of husband and wife, of parents and children, of brothers and sisters, and also the activities in the home—are the basic elements from which each human being builds up his views of home and the world, and of his own function within these groups. Home-living should, then, be ordered so as to help each member reach out beyond himself and beyond the home toward achieving even larger and more satisfying views and relationships. To this end our home life should be based on a religious philosophy where all members of the family, young and old, will consciously seek common interests and goals, participating in the affairs outside the home but also sharing experiences within the home, thereby enriching the family circle.

THE DISAPPEARANCE from the home, of many of the functions and shared activities that gave strength and purpose to the family in the past and the general speeding up of life demands new means for welding the family into a single unit bound by love and common purpose. Young and old should know that the home

is a place where they can discuss their interests—whether they be intergroup relations, economics, or sports—and find a sympathetic audience.

To achieve the "give and take" necessary to understanding, each generation must accept the fact that changing times call for changing ways. So it is with religious worship. The formalized religion of the parents often lacks meaning for the younger generation, but ultimate truths are everlasting and unchanging. The new generation will seek its own forms, but it should feel the sympathy and understanding of older people. Family worship helps more than any other way to bring unity into the home. It doesn't have to be a long or an elaborate worship; just a candle-light service, a short song, and a prayer, is a happy way to end the day. A service for older children can be built around stories from a Bible character picture, a religious song on the record-player or around the piano, and then prayer. There are many good worship themes that can be used and it takes only a little of our time, but it means much to our children, now and in years to come. If you haven't formed the habit of family worship in your home, try it and see how enthused your children will be.

EVERY PARENT wants for his child all that is good. He has heard that religion is good, and guided by the council, "Seek first the kingdom of God," finds that it must enter into the everyday living of the family. Religion is not *given* any child by birth, but religious growth is a part of all growth. We cannot think of it as a separate thing that comes at a time apart.

The child's idea of God will at first be little more than a somewhat glorified man with many human tendencies. Such an idea is found among primitive or undeveloped peoples. Wise parents will enrich this concept by helping the child to see God in the sunset and in beautiful growing things. For a small child, God is a loving father who provides the world at its best. He is kind and protective and a part of our daily experience. To this beautiful faith in Divinity is added a keener consciousness of human respon-

sibility for the purposes of God. He needs man's assistance and calls even the young to help him.

Such broad principles should be the basis of our religious education of children, in the home as well as elsewhere.

ONE OF THE strange things about religion is that the more fully and genuinely it is lived, the less need there is for *talk* about it. How then does religion become a part of family living?

First of all, it should so exist in the hearts of parents that children will sense its presence and will come to realize that their parents are living for the sake of something they care more for than self.

Children will see other things in devoted parents. They will come to sense a reliance on an Invisible Being which seems to bring comfort and reassurance and joy. They will also see that mother and father try, together, to reach out for some way of living, better and more wonderful than the way either of them unaided has worked out.

Because they have seen their parents gaining access together to the will of God, they will become more and more prepared for this kind of guidance from their parents when difficulties and disagreements arise in the home and in the neighborhood. This is God at work revealing our essential brotherhood. This is the way, that "peace on earth, good will to man" has to grow. Children sense it first in their parents. Then they gradually learn to extend it to an ever larger community.

FIRST, LIVING themselves a sincerely devoted life, parents are able to give the kind of guidance which will lead their children to a fuller realization of religious values.

The child should be helped to develop loyalty, for religion *is* loyalty. It is wholehearted devotion to that which is most important for human living. The small child cannot know God all at once. He has to grow in wisdom, and he will grow according to what he gives his loyalty to. Parents must encourage him to be loyal to the best he can know at the time, and then help him grow from one loyalty to the next greater loyalty. In this way, the child grows toward God even before he knows there is a God.

Since God is the source of all values,

it is important that each member of the family grow in his understanding of what is better and what is worse, and of what is evil and what is good. Little can be done through general talk. The real learning condition is a behavior situation where a choice is made and where there is a difference of opinion about the goodness or badness of it.

Instruction in religion must be suitable to a child's maturity. It is a temptation to give him *regular* lessons, but the best introduction to this education is when the child shows signs of wanting a more orderly understanding of all the ideas and experiences which he associates with religion. Orderly instruction is most effective when it comes in answer to a felt need.

Often enough we have heard the quotation that motherhood is a partnership with God, but in this modern day of crisis in the family, that statement should be changed to "parenthood is a partnership with God." It is imperative, if they succeed in the highest human task—home-building, that modern parents should recognize this partnership and not be content with God as a silent partner but learn to talk with him and teach their children to do likewise. Small children learn a short bedtime prayer which is formal and memorized, and as they grow older, they learn to pray from the heart, according to their need.

FAMILY PRAYERS, if they are sincere and judiciously chosen, bring parents and children closer together. Long prayers, however, when forced on children do more harm than good. One must remember the age and personality needs of the children and respect their limitations. The following poem by Naomi Russell expresses prayer in its fullest sincerity:

There are no rules on how to pray,
Each man has his own special way,
And if he kneels, or if he stands,
Or humbly sits with head in hands,
The good Lord hears and understands.

It isn't where his prayers are said,
In the temple or beside his bed,
Or if his praying's long or brief,
Or filled with joy or born of grief,
The answer comes with his belief.

It isn't if he prays at night,
Or while the sun is shining bright,
It isn't when, or why, or where,
Or who—the Lord is always there
Listening—listening for your prayer.

In conclusion, may I quote the words of the great psychiatrist, Dr. Carl Jung: "Religious experience is absolute, it is indisputable. You can only say, 'I have never had such an

experience.' Your opponent will answer, 'Sorry, I have,' and there your argument will end. But no matter what the world thinks about religious experience, the one who possesses it has the treasure of a thing that has given to life meaning and beauty and a new splendor to the world and to mankind."

The Church in the British Isles

(Continued from page 6.)

with the local priesthood have been used quite widely throughout the mission. These should be continued with an emphasis on teaching by showing and learning by doing.

Special effort should be made to strengthen the work of the church schools throughout the mission and to co-ordinate this work with the other activities of the church so that all will minister to our total and stable growth. There is no need for complex organization. The immediate concern is to provide means of instructing and holding children, young people, and adults through the church school ministry.

The Saints in England are deeply interested in the kingdom. They are aware that the gathering involves much more than just moving to Independence and the regions round about. They are therefore fully prepared for the continuance of that fundamental preparation for the gathering which is found in the development of personal righteousness and Sainthood and in maturing those skills which enable us to fit into community and industrial life at a high level. But before any regular flow of Saints gathering from England to Independence and the regions round about will strengthen the church as a whole, it is necessary that the branches in England be built to the point where those who gather can leave behind them others who are able and willing to carry on the work which they leave.

OUR PURPOSE IN THE BRITISH ISLES

In the British Isles, as everywhere, the purpose of the general church is

to provide general leadership and over-all co-ordination, and at the same time to develop and use and profit from local leadership and understanding and ministry. It is expected that as the work grows in the British Isles, the burden of the care of the branches will be carried by able and devoted men of the ministry, whose numbers will be augmented steadily from the missionary work which is now in progress and in which the local forces are making such a significant contribution.

In the long run the strength of the church in the British Isles depends, under God, on the strength of the church as a whole. The program contemplated for the work in the mission will involve some financial outlay in addition to what the Saints of the mission contribute, and whatever is necessary will be recommended to the Appropriations Committee for inclusion in the budgets presented to the General Conferences in the next few years. It will be met out of general church funds. But beyond this the mission rightfully looks to the church as a whole for leadership, comradeship, sympathetic understanding, and all those many incentives to fine ministry which flourish in partnerships like ours.

On the other hand, the church rightfully expects that the Saints in the British Isles shall continue to develop their high sense of mission, of having been called to make a distinctive and worthy contribution to the growth of the whole church. As the contacts between the church here and the church elsewhere become more and more intimate and inspiring, and as the work in England is more and more effectively organized in strong centers and vigorous offshoots, the general church will expect the leaven of English Sainthood to be felt in Zion and in the regions round about, and to the farthest reaches of our Zion and missionary enterprise.

THE GRACELAND STORY

Jean Elefsen, Lily Carr, Cleora Williams, Sam Kemple, Gordon Mesley, and Ed Farrand.

A Cappella members

Thirty-five new members have been accepted into the A Cappella choir according to Herbert Lively, director.

The new officers elected for the semester are Earline Draper, social leader; Ronald Manuel, secretary; Mitchel Juergans, librarian; Clarence Stowell, Ronald Lentell, stage hands.

These are the new members. Soprano: Alice Folkes, Betty Lusha, Mae Jorgenson, Virginia Dunlap, Muriel Anderson, Bonny Lou Haferkamp, Arvene Petz, Gwen Morse, Charlotte Engle, Dana Wendelburg.

Alto: Anne Murray, Shirley Mason, Phyllis Key, Aleen Lucas, Jo Ann Baeth, Joy Hield, Georgie Trotter, Helen Amundson, Melva Shippy.

Tenor: Ronald Mortimore, Elma Blair, Sam Kemple, Bob Trimble, Eldon Hart, Charles Vreeland, Dick Davis, Ronald Young, Kenneth Green.

Bass: Robert Buckingham, Vernon Drown, Bob Simmons, Paul Shaw, John Faurot, Ed Farrand, Howard Moore.

Our College Day

Graceland also celebrates College Day with a special observance. This year the theme for College Day at Graceland is, "We Would Be Building." To be held on the same date as College Day throughout the church, October 26, Graceland's observance will be in charge of Velma Ruch, a member of the faculty; and Ronald Young, a student.

A special offering will be taken toward the erection of the Memorial Student Center building.

Honor Thompson

Granville Thompson, business manager, has received an award recently for a paper written for a class in School Business and Hospital Administration at the University of Chicago last year. The subject of the theme was, "How can the governing board be best assured that a high quality of medical service is being maintained in its institution?"

The presentation of \$50 was made by Dr. Garhard Hartman, Director of Iowa Hospitals and president of the Alumni Association, at an alumni banquet held in St. Louis in Thompson's honor recently.

This is the second chapter in the day by day story of Graceland which is to appear regularly in the *Saint's Herald*. First chapter appeared in the issue of October 11.

Cloonan to board

In a recent student election, Ted Cloonan, a sophomore from Independence, Mo., was elected to the Student Publication Board, a group which governs the student paper and yearbook.

A student writes her pastor

Dear _____:

I guess this is the first letter I've written to you as an official member of the Graceland student body.

But I want to ask you to help me—me along with 639 other students here on the campus. We have enjoyed our fellowship together here, but we have a fear. Will the future youth of the church have the same chance that we have?

You see, Graceland is growing. More and more young people are taking advantage of the opportunities and are coming to the college. Because of this growth, certain facilities here at Graceland have become greatly inadequate to handle the student's needs.

One of our biggest worries at the present time is the lack of a place where the student body may center their social activities. As it is now, the only places that can be used for this purpose are the gymnasium, and the reception room in the largest girls' dorm. The gym, besides taking care of all our indoor athletics, serves as an auditorium for religious activities, assemblies, drama productions, and social gatherings. Walker Hall reception room is used as a general gather-

Oratorio elects

The Graceland Oratorio society has elected its new officers and section heads. Bernard Butterworth is president, David Smith is vice-president, Barbara McFarlane is scribe, and the treasurer is Bob Rose.

Section heads are: Charlotte Engle,

Football successes

As the Graceland Story goes to press, the Graceland football team has piled up an impressive record of three wins and no losses this season. Defender of the Interstate Conference title won last year, the Yellow Jackets have downed Fort Dodge 13 to 0, Kansas City, Kansas, Junior College 7 to 2, and Chillicothe Business College 40 to 7, in games played thus far this season.

Cheerleaders

Cheerleaders for the 1947-48 season have been chosen and include the fol-

This is the way one student, typical of many, felt about the need for a Student Center at Graceland. This is a copy of the letter she wrote to her pastor.

ing place, a place to meet and get acquainted.

We do need a student center, or, as the college enrollment increases, the social and recreational side of the student will become warped.

The goal to be raised was set at \$60,000, of which \$25,000 was raised last year. The remainder we want to see raised this year. But it cannot be done unless every branch, small and large, across the country, supports us in our aims.

We at the college now will not be able to enjoy the building ourselves, but we would like to see the funds raised. We want to feel confident that the youth who come after us will have the necessary opportunities. Won't you help us all that you can, so that our goal *will* be reached.

Sincerely,

lowing: John Smith, Independence; Charlotte Engle, Brielle, New Jersey; Janet Harris, Brooklyn, New York; Dana Wendleburg, Independence; Ann Whiteford, East Jordan, Michigan; and Virginia Chandler, Manson, Washington.

Tower officers

The *Graceland Tower*, student newspaper which became a weekly last year, has announced its staff for the semester.

Stan Johnson, elected last spring, will

www.LatterDayTruth.org

be managing editor, with Ronald Manuel as business manager, and Leonard Garlick as advertising manager.

Newly appointed associate editors are Beatrice Spencer and Wilda Thorsen, both freshmen. Byron Werges will be sports editor, and Ted Cloonan will be feature editor. Max Mathews has been appointed picture editor.

Executive visits

Dr. Jesse P. Bogue, executive secretary of the American Association of Junior Colleges, was a guest of the college recently. Graceland was chosen as one of two private junior colleges in Iowa to be visited by Dr. Bogue in a nationwide tour.

Play cast

Cast in the lead role of the Homecoming play, "A Connecticut Yankee in King Arthur's Court," a three-act comedy by Mark Twain, presented on October 17, was Joseph Anway, of Independence, Missouri, who also had lead roles in two of last year's productions.

Anway played the part of the young college scientist visiting in King Arthur's court.

Cast in other roles were Jean Elefson of Butler, Missouri; Louise Steckel, Omaha, Nebraska; Madaleen Montgomery, Fairland, Oklahoma; Mary Jo Wilder, Mercedes, Texas; Claire Weldon, Warrensburg, Missouri; Howard Moore, Independence, Missouri; Della Mae Nunn, El Reno, Oklahoma; Sam Anderson, Albin, Wyoming; Sam Kemple, Ontario, California; Burdina Root, Houston, Texas; and Arthur Edwards, Sparrows Point, Maryland.

Intramural managers

Athletic managers of all men's groups have been selected to direct the various groups in the intramural program of the college. Each is in charge of a certain district which includes several houses.

Managers of the districts are: James Renfroe, Independence; William Miller, Oronogo, Missouri; Roy Hanes, Wellsburg, West Virginia; Kenneth Graybill, Council Bluffs, Iowa; Lindal Mark, Los Angeles, California; Max Mathews, Mt. Vernon, Illinois; Kenneth Ward, Independence; Dean Miller, Oronogo, Missouri; Jack Jones, Cedar Falls, Iowa; and Leon Simmons, Independence.

Band and orchestra

Graceland instrumental music has returned to its former enviable status, and then some, under the direction of William Graves, conductor of band and or-

chestra. A full year of activities is scheduled for both organizations under his direction.

The band this year is composed of 55 pieces, largest in the history of Graceland bands. Forty are enrolled in the Lamoni-Graceland orchestra.

The instrumental groups will each present three concerts on the college campus as well as concerts on tour.

Name contest

A contest, sponsored by the *Graceland Tower*, is open on the campus for the naming of the new classroom building recently completed. A semester pass to the Coliseum theater will be given the winner of the contest.

Carnegie room

Music at its best is presented to the students of Graceland through a grant

A faculty member speaks out

I'd like to see the necessary development within the next ten years that will enable the church, through Graceland, its educational institution, to provide its youth and other productive forces of the church with the tools and training which are necessary today to establish His Zion.

Ten years is undoubtedly too short to accomplish the ultimate, however, it is not impossible, but should be expected that we will establish an "adequacy for our day."

Such a goal will necessitate the achievement of certain objectives:

1. An awareness on the part of us who are members of His church of the significance of our mission.
2. A "burning" motivation to carry the evangel to the world of the twentieth century.
3. An attempt on the part of all who serve to become "craftsmen" in their stewardship.
4. A re-evaluation and study of the "Zionic Process."
5. A greater humility and steadfast devotion on the part of the administration and faculty of Graceland, her students and alumni, and other members of the church.

Although these goals may seem rather general and abstract, a great miracle will be accomplished in our day if these hopes become realities. An experiment in the social science laboratory of human living will rapidly gain recognition and renown. Mars, that great Roman god, might be overcome by such a miracle and World War III never become a reality.

Mankind today appears to be enslaved

of the best listening equipment available, made by the Carnegie Foundation several years ago. Over six hundred records were also received with the grant, including music of all periods and forms. These have been placed in a room, on the third floor of the Administration Building, known as the Carnegie Room. It is open to all students who wish to enjoy good classical music.

Office redecorated

The President's office has been redecorated as the result of a gift for that purpose from Mrs. Loretta Slavick of St. Louis. Among the new furnishings are colorful drapes, a combination desk-lamp and clock, a walnut bookcase, and several paintings.

This statement of Zionic objectives first appeared as an article in a series entitled, "I'd Like to See—" currently appearing in the *Graceland Tower*, student newspaper. Each article is written by a different member of the Graceland faculty and outlines what that faculty member would like to see at Graceland. The article reprinted here is by Jerry C. Runkle, teacher of economics and business.

to a meretricious spirit, similar to that of the Mephistopheles, in medieval legend.

It is my firm conviction that the salient objectives mentioned above are both possible and desirable. As F. M. McDowell said at a recent assembly, "May Graceland keep her date with destiny."

Facilities, tools, and means of many kinds will be needed if our hope is to become implemented in the lives of people. The accomplishment of the mission of the church is not a simple matter. In fact, "The concept of Zion is the greatest thing ever to challenge the mind of man," Apostle Hanson has said.

If our people have the necessary balance in philosophy between idealism and realism; if our faith is as large as the mustard seed; if the love of Christ is dominant in our lives, then the accomplishment of our purpose is sure. It appears, however, that we are still lacking in some of the requirements. If true, it must be that in the next few years, Graceland will add to this progress in a significant and meaningful way. What achievement in the next decade could be of more value?

More Than Anything in the World

BY SADI ANKA MOON

JANE WAS FORTY years old. She sat at her ivory desk and stared at the picture before her of two children, a boy with a cowlick and a girl with a ribbon in her hair. They were not Jane's children; they belonged to her sister, Louisa. Jane did not have any children, except those who were yelling and giggling down the halls outside her door. Jane was not married.

Most people presumed that it was by choice that Jane Leeper did not have a husband. At the same time, many stopped to wonder why some man with a lick of sense hadn't snapped her up years ago. She should have been the first of her city high graduating class to get married, because she was the prettiest, the cleverest, and the friendliest. In fact, the people of Grant City had pointed with pride at Jane and said, "My, if all our girls could be like her. She's our outstanding Grant City girl." Jane had gone to junior college and then to the university, where she had graduated *magna cum laude*. She was given every honor from Mortar Board on up the scale. She was liked and respected by everyone who knew her, because she liked people first.

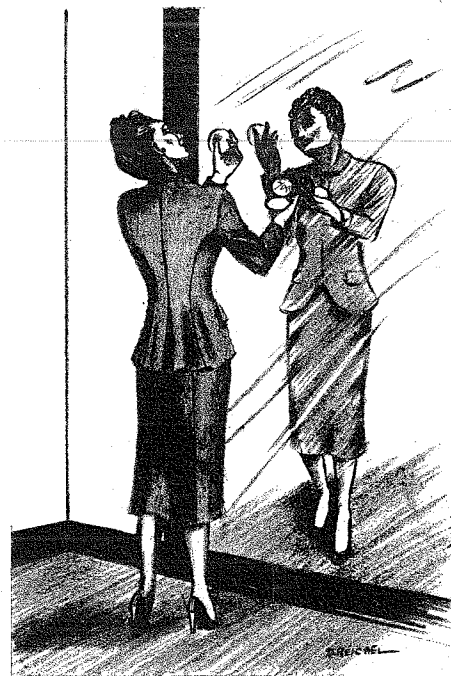
And then she had a bright period of minor fame in mid-western educational circles, resulting from some experimentation in junior high school progressive teaching. Students of education will always study the Leeper modification of the Winnetka plan. And now she had chosen to come back to Grant City and establish her system firmly in the junior high schools of the town. That had

been during the past eight years. Jane Leeper was a shining light in the city and in the state. Her boundless energy allowed her to do five times as much as her next busiest friend in town. Her home was a constant scene of comfort and delight to children, to visiting luminaries, and to her friends—both male and female.

Jane's heart beat heavily within her this morning. Loneliness possessed this sparkling, wonderful woman who loved the world and was loved in return. The indispensable citizen was the loneliest woman in the town.

She still watched the children in the molded frame on her desk. Who knew that more than anything in the world she would like to have mothered some children like them and helped a husband? "Why," she asked herself, "may I not have this that I want more than anything else? Would I have been a poor mother—a bad wife?"

SHE LET her head fall into her hands. The spicy smell of the carnations and roses on her desk seized her momentarily with a sickness. She felt panic run in ripples through her veins and out to the tips of her fingers. Fear and dread reached inside her and pulled out shreds of self-confidence. Before her eyes swept visions of cold, lonely years storming her walls and breaking down the smiles which guarded them. The thing from which she



"You little tin god," she smiled as she turned and dabbed powder on her nose before the full length mirror.

had sought to escape arose again from half-forgotten fancies. The day before she was seven years old, her mother had walked into the nursery and found Jane wearing her high heels and best dress. The mother's cold flintlike eyes had looked steadily into hers and, in a quiet tone that hid dark anger, she had said, "Jane, I don't love you any more."

Never before or since had Jane heard her mother say anything like that; and even though her mother's temper had often been raised against her, Jane never again saw that look. But just once was enough to strike fear and aloneness into the sensitive little girl who wanted to be loved more than anything in the world.

Jane Leeper knew enough about psychology to understand clearly her own home background. She knew now that mother always had loved her, that on that day so long ago, she had taken seriously words her mother had not meant. As she grew, Jane learned to trust this good

- a home column feature -

woman and to depend upon her guidance. But Jane had spent her whole life making up for the one statement, "I don't love you."

Deep inside was the unspoken challenge to herself, "I'm going to make people love me. I'm going to love them so hard and be so necessary to them that they can't live without me."

To the world, she became an aggressive, independent woman. Inside she was soft and wanted to be loved by someone of her own, like Louisa.

ALMOST BITTERLY she thought of this younger sister who seemed to have grown up so easily. Louisa was fourteen years younger than Jane. She wasn't sparkling and exciting. No one ever had pointed to her and said, "I wish all our girls were like her." She had married Joe Timm two days after she had finished high school. It had all been so simple for Louisa, Jane thought enviously. When their mother had died, Jane had cared for her younger sister. And Louisa was a gay, pleasant girl without thought or ambition. She had fallen in love simply and had her family just as simply. Even Louisa's children were easy to care for. Louisa had known no driving challenge, had suffered no mental anguish about life. People said, "How can two sisters be so different? One so dynamic and successful, the other so prosaic." Prosaic, Jane thought—I wish I were.

A tear slipped down between her well-manicured fingers. "Why was I born to fight the world? Why wasn't I like my sister? Why did everything I do in my life lead to rob me of the one thing I wanted most?"

"Oh, God, if it isn't too late, let me know thy will for my life. Let me find peace. I cannot ask for that which I have not earned, but if it is yet in thy plan, let me have someone to love of my very own. But if it isn't, give me strength and the will to love alone."

A sob wrenched her body. Jane wanted desperately to do right.

The drapery blew with a gentle breeze from the window. She turned her head toward it and looked down upon the empty playground. Above the sparse grass stood the trees, bright and warm in autumn colors. Her eyes were drawn up, and her gaze wandered over the blue sky to a bird which circled slowly.

IN HER mind, someone spoke, "Patiently, patiently, wait upon the Lord."

Anger and hurt drained from her heart. She lifted her head and arose to stand before the window.

"I understand," she whispered. "Too long I've done the managing of my life. God hasn't really had a nickel's worth of say in it. When he has shown me a good man, I have passed a stern forbidding judgment." She stretched up on tiptoes and laughed at her own picture of herself.

"You little tin god," she smiled to herself as she turned and dabbed powder on her nose before the full-length mirror across the room. "You don't know what humility is, nor faith, nor patience—no, nor real love."

It wasn't too late to learn. Not for Jane. She picked up the telephone and dialed a number.

"Hello, Louisa? I just wanted to call and tell you that I love you. . . . How are Mickey and Kaye?" She smiled and her heart was full. God had been waiting for her a long time.

Tribute to Harry Passman

Our late pastor, Brother Harry Passman, passed away last February. We do miss him very much. No one has taken his place, and consequently we have given up our place of worship for the time being, but are to meet in the homes here for study classes.

Our gratitude to Brother Passman is too deep for words. The last few months when he made his trip out to administer to us taxed his strength so that he had to sit down to preach to us, but the wonderful sermons and teachings he brought to us will never be forgotten. His last sermon was about the "Garden of Gethsemane," and on that Friday he was

taken. We all seemed to know it, but still had hope he would recover from his illness. So it was a shock to us, as my husband and I had been there for dinner the day before, and he seemed to be so well. He never was bedfast.

We can never thank him enough and only pray we will try in some measure to live up to his standards and live our lives for others and God as he did. He seemed to be a father to us all and when we would take our troubles to him, we were greatly strengthened. We also pray that the young people who are called to do God's will, will be as faithful in their calling as was he.

MRS. BEN HUETTE.

322 Raymond Street
Elgin, Illinois

STANDARD Thanksgiving BOOK NO. 1

Prepared by

Louise Miller Novotny
and
Ida Lee Wolf

Whether You want a "cut and dried" program, a complete pageant, or simply a selection of materials to amplify your plans, This is the Book You've Been Looking For.

- Pageants
- Playlets
- Drills
- Programs
- Recitations
- Worship

30c

HERALD PUBLISHING HOUSE
Independence, Missouri

A Peculiar People

By **BOB ANDERSON**

BECAUSE WE are Latter Day Saints, we have a mission in this mortal life that needs to be fulfilled. Indeed, the Doctrine and Covenants warns us that we must be a peculiar people. However, before we go scurrying to Malaya to buy gold rings for our noses, we should decide what we mean by being *peculiar*.

Through the history of religion, we find many marked instances of peculiar peoples. Peculiarities marked by difference in dress, speech, doctrine, and other assorted ways. Sometimes, it has been hard for us to determine whether they were truly peculiar or just plain odd—*squares* in teen-age phraseology. In most instances, the oddities are marked by something from which the group or individual must abstain. In my community lives a family that belongs to a religious body that believes, no doubt sincerely, that children should take no part in public entertainment, even plays or programs presented at the public school. The Quakers had their silent meetings. We even blushingly admit that we have had Latter Day Saints with forms of negative peculiarity—or might we say *oddity*.

OUR PARTICULAR mission as a church is to spread the gospel “to every kindred, tongue, and people.” We might make ourselves peculiar by advocating, as a church, that we all wear neon signs proclaiming the fact that we belong to the Reorganized Church of Jesus Christ of Latter Day Saints. Such a move would indeed attract a great deal of attention, but would it bring a corresponding number of baptisms?

While struggling through my high school algebra, I somehow arrived at the decision that numbers can be either positive or negative—much to the happiness of my instructor, who spent many unhappy hours impressing the processes of adding and subtracting such numbers on my unsuspecting gray matter. Likewise, our differences as Latter Day Saints can be made positive by the addition of “do” to replace the frequently used “don’t.” Of course, we have certain acts and procedures that must necessarily be classed as undesirable, and we must insist that as Saints we are not free to indulge. Yet, if we make one or two such acts our test of goodness and righteousness to the

Here Is the Writer . . .



BOB ANDERSON is twenty-two years old, single, and thankful (he says) to be a freshman at Graceland, where he is studying preparatory journalism. He holds the office of priest and was, before entering Graceland, an active worker in Mission Branch near Marseilles, Illinois. His hobbies include athletics, model airplane research, and (of all things) work.

exclusion of other principles, we soon became as Dr. Cheville once wrote, “objectionably odd,” without being constructively peculiar.

WHAT THEN must be our Latter Day Saint peculiarities? As we have seen, we cannot risk becoming classed only as odd, but must become, as a people, peculiarly different and yet retain our citizenship

with the world—a task that deserves the effort and must have the effort of *every* Latter Day Saint if we are to succeed. Our peculiarities must have the element of something better than the average run. They must inspire rather than antagonize our fellow men through a mere spirit of selfish attainment. Our church is peculiar in as much as it is Christ’s church established on earth; there is none like it, simply because God has no need for more than one church. Suppose a mechanic were working on your automobile, using a wrench to replace or remove some part. If one wrench could do the job, he would not sensibly use two. Our church is God’s tool for working with his people. Our lives must make our peculiarities stand for good and right as did the life of Christ.

I LIKE TO think of being peculiar as an adventure. Next time you yearn for something exciting, thrilling to do, try emulating the life of the Master in your living! You’ll be thrilled, and excited, if you accept your role wholeheartedly. And in this very earthly, sensual world you will indeed be *peculiar*. Pray for God’s wisdom that you don’t become just a “character,” but rather one who is so peculiar that your neighbors and friends would gladly accept the peculiarity for the privilege and promise that we have.

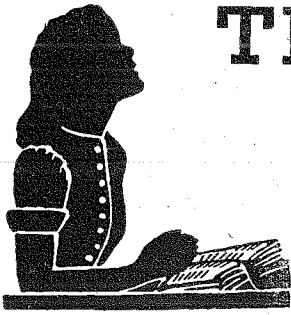
Analysis

To lay your open hand
Against another’s heart,
And there pledge such intangibles
Trust and loyalty.
This, then, is what it means
To be a friend.

—Jo Skelton.

www.LatterDayTruth.org

New Horizons



TIME OUT FOR RELIGION



QUESTION:

Now that I am in college, my studies make it almost impossible for me to find time to read church literature and do active branch work. Because of this inability to take part in the way I used to, I find my contact with God weakening. My original desire for an education was that I could serve better in the church, but in the process of obtaining that education, I'm losing touch with the thing that inspired it. What can I do to orient my education with my religion?

ANSWER: By Dr. L. O. Brockway

YOUR OWN appreciation of the inadequacies of an education without religion is the key to the answer of your question. An education brings a partial understanding of the world and its problems, but unless this understanding is matched by a growing appreciation of the power of religion to direct acquired skills in the solution of the problem, education is barren indeed. Religion helps the student to know why he wants an education, and the person who has education without religion is as tragically unbalanced as the person whose religion fails to inspire the development of all his powers.

The schedule of work at school may require such concentrated study that you feel the desire for relaxation and recreation in hours outside of school. Somewhere in these hours, a place must be found for the study of basic church programs, because this is the study which shows how your other education may truly be applied to solving the problems of the modern world. If this study is left out, have you any really good reason

for going to college? Of course, most of your study time will be taken up for school, but one or two regular hours every week for a growing church appreciation should be a part of the serious curriculum.

Perhaps you can find other people on the campus who share your perplexities. Frequent informal fellowship in discussions with other church students may be the beginning of a campus group where some of these problems can be thrashed out. It is comforting to know that you are not alone in these problems, and bringing them to articulate expression is the first step in solving them. Even a small number of students will find that sympathetic older persons and church officers are glad to meet with them for honest talk.

The inspiration for self-improvement depends on "a love of God and of all men," and your inspiration can be renewed among people who are learning the lessons of love, humility, forbearance, and charity. For this reason, an active association with the local branch, if there is one, is an essential part of balancing religion with education. If, in the local branch of your college town you do not happen to find people who are sympathetic to the perplexities of college students, this emphasizes the need of the church for pioneers in specialized ministry among college students. Your own effort to grow in understanding the place of the church in the world today may help

to set the pattern for effective ministry in building the kingdom, and your initiative is challenged by the lack of ready-made answers.

Salt of the Earth

In the third century, men began to despair of the world; nothing could be done about it; so high-minded individuals went out and set up housekeeping in suitable caves. More and more followed, until there were anchorite communities which devoted themselves entirely to piety. The world, meantime, went from bad to worse—with the best people withdrawn, the worst had it their own way. The escape into monasticism paved the way for the Dark Ages.

Monasticism seems very antique to most of us, yet it still flourishes. I am surrounded by people—scholars, engineers, professional men, preachers, writers, a large part of the intelligentsia—who are convinced that the world is in an awful mess and that the less we have to do with it the better. This prevailing political creed is simply a new monasticism. And if the best among us withdraw from public life, governments will again grow more and more rotten. "You are the salt of the earth," yes—but monasticism forgets that the place for salt is on the meat, not on the shelf.—Edgar J. Goodspeed in *Harper's*.

The Trouble-Shooter

BULLETIN BOARD

Rock Island District Conference

The Rock Island District Conference will be held November 2, 1947, at the Scottish Rite Cathedral, 1880 Seventh Avenue, in Moline, Illinois. The program is as follows: 9-10:30 a.m., prayer service, Apostle Arthur Oakman and district presidency in charge; 10:45, sermon by Apostle Oakman; 12 m., basket lunch (bring your own or be prepared to eat out); 2 p.m., business session and election of officers. Mrs. Winifred Stiegel will be in charge of the children, and an interesting program will be arranged for them.

Please send reports to the secretary,
MRS. RUTH SHIPPY,
District Secretary.

1310 East Eleventh Street
Davenport, Iowa

Attention, Chicago Students

The Chicago District women have a number of church families who wish to share their hospitality with out-of-town students. Please send name and Chicago address to Mrs. Fern Baldwin, 1523 East Sixtieth Street, Chicago 37, Illinois.

Students themselves may call Plaza 1387 and give this information. A reception for students will be held at the Ida Noyes Hall of Chicago University, 1212 East Fifty-ninth Street, in Chicago on November 9 from 3 to 6 p.m.

(This is a correction of the notice printed in the September 16 issue of the *Herald*.)

Kansas City Stake Women's Institute

All women are invited to attend the Kansas City Stake Women's Institute which will be held at Central Church, 2917 Tracy, on November 12 and 13. Features of the institute are prayer service, 10 a.m.; talk by a member of the priesthood, 11 o'clock; sack lunch and fellowship, 12-1 p.m.; and a lecture by Blanche Mesley, 1-2:15. A nursery will be provided for children; rates: 10c for one child, 5c for each additional child in the family. A registration fee of 25c will be charged.

MRS. C. C. PETERSON,
President, Stake Women's Council.

Knob Noster, Missouri, Homecoming

All members and former members of Knob Noster Branch are invited to attend the homecoming services which will be held at the church on October 25 and 26. "The Lost Church" will be presented at 8 o'clock Saturday evening. All-day services will be held on Sunday with a basket dinner at noon. Housing accommodations are available.

MRS. F. G. HACKER.

Dentist Needed

There is a splendid opportunity for a dentist to locate in Jonesport, Maine. The branch there has 325 members and offers a good church home. Anyone interested may contact Pastor Chester Gray, c/o Gray's Lodge, Jonesport, for further information.

BISHOP D. O. CHESWORTH.

Business Opportunity

If any young man, single or married, is interested in a business opportunity with a good future and is also anxious to work in the church, I shall be glad to correspond with him. One organization is national, and one local, maintaining over 100 units in a single city.

BISHOP D. O. CHESWORTH.
56 Alumni Street
Fall River, Massachusetts

"Heralds" Wanted

C. R. Buller, Parker, South Dakota, will appreciate receiving copies of the October 11 issue of the *Herald*, which he wants for missionary use.

Need "Autumn Leaves"

The Herald Publishing House has an urgent need of one bound copy of Volume 41 (1928) of *Autumn Leaves*. Will anyone possessing this volume and willing to dispose of it please write the Manager, Herald Publishing House, Independence, Missouri, describing condition of the book and the price wanted.

"Church History" Wanted

We are desirous of obtaining a set of the four volumes of our *Church History* to be used in one of our missions abroad. Anyone having such a set, please get in touch with the Presiding Bishopric.

REQUESTS FOR PRAYERS

Mrs. Ella Hawkins of Kennett, Missouri, requests prayers for her son that he may be healed if it is God's will.

Prayers are requested for Mr. and Mrs. R. E. Judas of Courtright, Ontario. Both have been ill for some time.

Prayers for Mrs. Norman Nelson, Route 1, Box 396, Santa Cruz, California, are requested by a friend.

Maud Preston Whitney, Route 2, Amboy, Illinois, asks to be remembered in the prayers of the Saints.

Our home has been broken for nearly eighteen months. Will the Saints please pray that we may be reunited very soon so that we can all serve our Master better?—Mrs. Edward O. Fuhr and Family, Route 3, Grand Ledge, Michigan.

WEDDINGS

Jenkins-Shaw

Doris Irene Shaw, daughter of Mrs. Stella I. Shaw of Calgary, Alberta, and Burton Charles Jenkins, son of Mr. and Mrs. R. J. Jenkins of Bon Accord, Alberta, were married September 4 at the Reorganized Church in Calgary. Elder A. D. McLeod performed the double-ring ceremony. After Mr. Jenkins completes his final year at the University of California, the couple will make their home in Swift Current, Saskatchewan.

Gollehon-Comstock

Elaine Loy Comstock and Charles Millard Gollehon, Jr., both of Omaha, Nebraska, were married August 30 at the Reorganized Church in Omaha, Elder C. B. Constance officiating. They are making their home in Oregon.

Hoppie-Powell

Elizabeth Ann Powell and Lawrence R. Hoppie, both of Kansas City, Kansas, were married October 6 at the home of Elder Daniel Tucker in Kansas City. Elder Tucker performed the ceremony.

Parkhurst-Garrison

Bette Jeanne Parkhurst, daughter of Mr. and Mrs. Paul Parkhurst of Seattle, Washington, and Joseph Burton Garrison of Stanwood, Washington, were married at the home of the bride's parents on September 7. The double-ring ceremony was performed by Elder C. H. Wright. The couple flew to California for their honeymoon. Mrs. Parkhurst is a former Graceland student.

BIRTHS

A son, Bruce Allen, was born August 8, 1947, to Mr. and Mrs. Loren D. Pratt of Oelwein, Iowa.

A son, Clifford Ray, was born on July 26, 1947, to Mr. and Mrs. Joseph Smith of Buchanan, Michigan. Mrs. Smith was formerly Imogene Burroughs.

A daughter, Martha Jane, was born to Mr. and Mrs. Ted Paxton Scott of Independence, Missouri, on September 19.

A daughter, Avalee Marie, was born on August 15 to Mr. and Mrs. Dwight Rose at McPheeters Hospital in Modesto, California. Mrs. Rose, the former Naomalee Eaton of Tacoma, attended Graceland in 1940.

Mr. and Mrs. William DeBarthe of Independence, Missouri, announce the birth of a son, Thomas William, born September 17 at the Independence Sanitarium. Mrs. DeBarthe is the former Alice Thomas.

A son, Lawrence Phillips, was born on May 21 to Thelma and Larry Hughes of St. Louis, Missouri.

Mr. and Mrs. Charles Neff of St. Louis, Missouri, announce the birth of a son, Robert Charles, born July 22. Mrs. Neff is the former Frances Dillon of Holden.

A daughter, Linda Rae, was born to Mr. and Mrs. Raymond C. Brown, September 23, at the Independence Sanitarium. Mrs. Brown is the former Virginia Bailey.

Mr. and Mrs. Jess I. Duniap announce the birth of a daughter, Deborah Lynn, born September 17 at the Queen of the Angels Hospital in Los Angeles, California.

A daughter, Barbara Jean, was born on August 5 to Mr. and Mrs. Charles Harris of Brooklyn, New York. She was blessed by Elders William Martin and Roy Squires. Mrs. Harris is the former Lois Hampton.

A daughter, Kathleen Rae, was born on July 15 to Mr. and Mrs. Wallace E. Irwin of Youngstown, Ohio. She was blessed on September 28 by Elders William McCuni and J. C. Jones. Mrs. Irwin is the former Marian White.

A daughter, Linda Ann, was born to Mr. and Mrs. Vernon E. Goodfellow of Parsons, Kansas, on May 16. She was blessed at Topeka on July 27 by Elder E. C. Christenson.

Seventy and Mrs. F. Edward Butterworth of Oklahoma City, Oklahoma, announce the birth of a son, Gary Edward, born October 11.

DEATHS

SOPHER.—Mary Elizabeth, daughter of George W. and Mary Bootman, was born August 6, 1894, at West Plains, Missouri, and died after a year of intense suffering on August 28, 1947, in St. Joseph, Missouri. She was married to Claude W. Sopher in November, 1923, who preceded her in death ten years ago. She then moved to St. Joseph to be near her aged mother; here she engaged in the profession of nursing until illness overtook her. For many years she was an active worker in the Methodist Church. She had been a member of the Reorganized Church since January, 1947.

SEDORE.—Mabel G. Thomas, was born June 30, 1890, in Lapeer County, and died at her home in Detroit, Michigan, on September 10, 1947, following a heart attack. She was married to Charles H. Sedore on December 25, 1906; seven children were born to this union. She was baptized a member of the Reorganized Church by Elder A. Burr in November, 1916.

Besides her husband, she leaves three daughters: Hollie Isaacks, Dorothy Sharpe, and Nora Craig; four sons: Charles F., Ralph W., Hugh D., and Robert E.; six grandchildren; a brother, George Thomas; and two sisters: Mrs. Alfred Dunbar and Mrs. William Sleeman. A short service was held at the Hillecker Funeral Home in Detroit. Interment was in the Campbellers Corners Cemetery with Elder Ben Ouder Kirk conducting the service.

BLACKBURN.—Dorothy May Davies, was born March 27, 1918, at Scranton, Pennsylvania, and died September 14, 1947, following an automobile accident. She was baptized into the Reorganized Church on September 5, 1926, and was married to Earl S. Blackburn of the United States Navy on March 27, 1941.

She is survived by her husband; a son, Earl Stewal, Jr., her parents; two brothers; and three sisters. Elder James Jenkins officiated at the funeral service. Interment was in Olive Branch Cemetery, Portsmouth, Virginia.

WARD.—Kenneth Leigh, was born March 10, 1898, in Seattle, Washington, and died at his home in Henderson, Nevada, on July 19, 1947. He was baptized into the Reorganized Church by Elder F. G. Pitt in 1909. During World War I, he served in the Marine Corps. By profession, he was a certified public accountant.

He is survived by his mother, Mrs. G. E. Ward of Bellingham, Washington; three sisters: Mrs. H. G. Ade of Portland, Oregon; Mrs. L. E. Hunt of Bellingham; and Mrs. W. J. Jones of Noxon, Montana; and a brother, Charles Ward of Bellingham. Funeral services were held at the Pal Memorial Chapel in Las Vegas, Nevada. The Reverend E. A. Wessel officiated.

Travelog

(Continued from page 4.)

spent most of the day visiting prospective building sites, as our church there has been sold. We then visited some of our members in Akron. In the evening, we addressed the congregation and closed an eventful day.

On Friday, I returned to Kirtland, where I found Sister Smith well at the Thomas home. That night, Brother Thomas took Brother R. J. Ashenhurst and me to Elyria, where we again occupied conjointly with Brother Jensen. Following the death of their pastor, Elder Clifford G. Minkler, a former pastor, Elder Joseph Kochis, again took charge. We tried to comfort Sister Minkler and the bereaved Saints. They occupy a fine residence as a church.

Saturday was an open date, well filled with efforts for the general good. We enjoyed a visit at the Garfield home in Mentor, after which we had dinner with Brother and Sister Earl Curry, and looked over their interesting home and ceramic studio.

On Sunday, Sister Smith accompanied me to a dedication service at Painesville; District President Wildermuth and Pastor Walter M. Davis were in charge. I spoke that night at Cleveland Central. At Painesville, a faithful group some years ago purchased a school building, which has served its purpose well as a church and gives promise of doing so for some time. At noon, luncheon was served by the ladies of the group. A dinner at Brother Wildermuth's, with Sister Smith, Brother Jensen, Brother and Sister Ashenhurst and Brother and Sister Thomas, and the service at Cleveland, brought a busy day to an end. I met again many old friends. Brother Nikel seems to have presiding and pastoral ability. Brother Jensen was with us at Painesville, taking part in the services; he was also with us at Cleveland.

I was pleased indeed to have this opportunity of meeting so many of our faithful members and of laboring with Brother Jensen and Brother McCune. Brother McCune left us on Sunday afternoon for home, saying that he too had spent a profitable week.

A few days later, we found ourselves home and—Joint Council and the usual "grist" which always comes to the "mill" at the Presidency's office.

ISRAEL A. SMITH.

Note of Thanks

Edgar A. Chevalier of Miami Branch wishes to thank all who remembered him in prayer during his recent illness. He is now home from the hospital and regaining his health.

Why Not Serve Him?

(Continued from page 10.)

The noisy earth-moving machines have excavated the basement, the riggers have placed the steel beams, the stonemasons have laid the foundation and reared the walls. Now the carpenters and decorators and glaziers are putting on the finishing touches. In just such a manner, the Father has given us the materials and directions for the construction of his kingdom. We are the builders, and we can labor only in the strength that stems from that divine source.

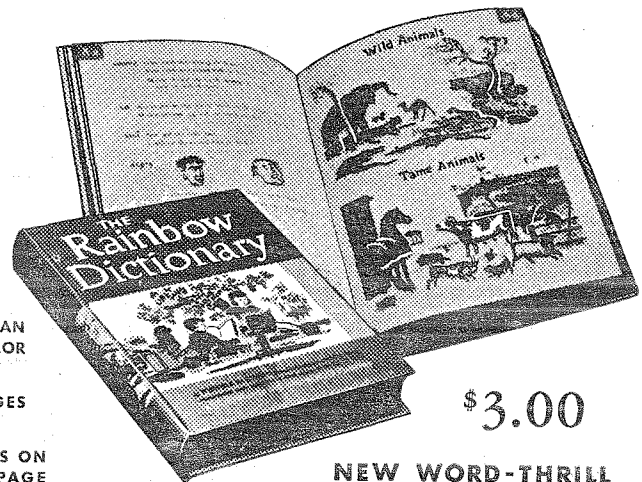
Surely God has expressed his love for us by the richness of his blessings, the fullness of his gifts. Can we do less in return? There is only

ridicule in store for those who bear empty testimonies. The man who says to his wife, "I love you," and then neglects her, and refuses to provide for her is not much of a husband. The lover who tells his sweetheart, "I love you," and then fails to express that love in thoughtful kindnesses and devoted trust is not much of a swain. And a member of the body of Christ who refuses to present full service to His cause is like a malignant cancer to that body. The challenge rings out to all those who have named his name,

If you love him, why not serve him?

¹Copyright, 1947, by M. Witmark and Sons, A. S. C. A. P.

²Doctrine and Covenants 2: 1.



THE Rainbow Dictionary

HERE'S an exciting new kind of dictionary for boys and girls from 4 to 10. A big, beautiful, bountiful book, five years in preparation, it defines more than 2300 basic words *in actual use*... vividly dramatized with lively four-color pictures. The author is Wendell W. Wright, a leading educator. Sturdily bound in heavy Buckram.

"I am delighted with the device to define words."

—Phyllis A. Whitney

"Altogether the most satisfactory."

—May Lamberton Becker

"A wonderful gift for any child."

—Louis Untermeyer

HERALD PUBLISHING HOUSE

Independence, Missouri

A New Edition

THE SAINTS' HYMNAL

cloth

\$1.50 each

leather

\$3.50 each

10 or more to one address \$1.35 each

50 or more to one address \$1.15 each

Ready October 15

Flag Sets Are Here Again

Our Church's Flag

- Good Quality Celanese Taffeta
- The Church Seal on Two Sides
- Gold Fringe
- Brass Cross
- Two Piece Brass Screw Joint Pole
8' x 1" in Mahogany Finish
- Heavy Base
- 3' x 5'



Our Nation's Flag

- Good Quality Celanese Taffeta
- The Stars Double Sewed on Two Sides
- Gold Fringe
- Brass Cross
- Two Piece Brass Screw Joint Pole
8' x 1" in Mahogany Finish
- Heavy Base
- 3' x 5'

\$35.00 each

\$60.00 a set

HERALD PUBLISHING HOUSE

Independence, Missouri



Pastoral Symphony — New Zealand

New Zealand Government Photo

Gog and Magog
By Apostle D. T. Williams

THE
Saints Herald

VOLUME 94

NOVEMBER 1, 1947

NUMBER 44

www.LatterDayTruth.org

Graceland's Best Home-coming

Graceland students and alumni were delighted with the fine home-coming game, Saturday, October 18. Graceland men took the good end of a 13 to 6 score against Wentworth Military Academy of Lexington, Missouri. It was a fast, clean game, played at a speed that often amazed those who were used to the slower tempo of old-time football. These boys moved like P-80's on the same ground where their daddies were satisfied to lumber around like army tanks. Maybe they operate on atomic power. At the same time there were fewer hurt feelings and injuries, and less unfortunate language than in the contests of other days. Football seems to be solving its problems in the hands of young coaches and young players. Coach Richard Carter and his men are to be congratulated for giving Graceland a fine representation. When it was over, a Lexington man stepped up to this reporter and said, "It was a fine game, and I'm glad I came. We'd rather have won, but it was fun anyway." And that reflects a fine spirit of good sportsmanship.

Graceland has done something nice about the usual chaos of the intermission at the end of the first half. The band marched led by a bevy of warm but determined majorettes, and presented a program under the title "Campus Life" which was picturesque and entertaining. It conveyed to the visitors a pleasant picture of life on "The Hill." It also gave friendly recognition to the visiting team and their friends.

If Graceland College Home-comings get any bigger, they will have to borrow the Lamoni reunion ground to handle the overflow crowd. And if the present size of the student body (640) continues to grow, it seems very likely that Graceland will bulge not only the walls of the buildings but the boundaries of the campus as well.

Old-timers who couldn't attend this year missed something—a lot of things, in fact. Alums greatly appreciated and generously patronized the comfortable "Center" a big tent where there were many chairs for resting, tables for writing, an information and registration bureau, a refreshment stand and a restaurant. We hope this service can be repeated in coming years.

Progress Hall is the new "temporary" building, very attractive, but wisely placed where it will not interfere with the permanent building program nor detract from the beauty of the campus. Since it was built on very favorable terms from structures obtained from the Federal Government, students call it "Surplus Hall," but that title will not be recognized in the official literature. Anyway, the space it provides is going to be very helpful since all buildings are desperately crowded.

If you want to experience the thrill of beautiful old memories, try a picnic lunch, shared with a party of friends, in the lovely quadrangle formed by Briggs and Zimmerman Halls, the Ad Building and the screen of trees and shrubs by the old power plant. Among the many beauty spots on the Graceland Campus, this one will hold its own with the best.

We believe that "The Center" tent demonstrated to everybody the need of the permanent "Student Center" building for the campus. Six hundred students must have some place to go besides a room which is also occupied by three or four other students, some of them noisy. Incidentally, it was brought out at one meeting that health service for sick students is not now planned for The Center, to avoid possible danger, so those who were concerned on this point will be satisfied. There are many other urgent needs for the building, and besides, Graceland has already devoted a small building to this purpose.

For the Alumni, a Graceland Homecoming is unique among experiences. To visit the loved old scenes, now greatly improved, to meet friends, and to see the splendid young generation of church people training for professional life and service is a privilege and a pleasure worth a great deal of expense and effort.

Friday night entertainment consisted of a presentation of a comedy based on Mark Twain's humorous story, "A Connecticut Yankee at King Arthur's Court." As expected, some touches more modern than Twain were added. The Saturday morning pep meeting was a good show in itself, with many lively novelties. The usual Alumni banquet was impossible this year on account of the size of the crowd. It was replaced by "Home-comer's Night" at Zimmerman Hall, which was so good that it should be a permanent change.

At 9:30 Sunday morning the theme was "Graceland Takes Her World Mission," sending packages to missionaries in foreign lands. Letters were read. A notable event was the sending of a package to Peter Choso, a Japanese student before the days of the First World War. Music for these services was by the Graceland A Cappella Chorus (directed by Herbert Lively) and the Oratorio Society (directed by Henry Anderson).

The closing event was the address by Bishop G. L. DeLapp on the theme, "Youth's Opportunity in a Time of Crisis."

(Reported by Herald Staff Members)

God of Love

Conditions of Earth

Out of the sufferings, inequalities, and injustices of life, many Christians, and many who are not, think of the Creator as a God of wrath and vengeance. They consider his judgments as penalties for wrongdoing. In every illness they see a moral judgment inflicted upon them for some imagined sin. Because they believe that God is in charge of everything, they blame him for all that goes wrong in their lives, and gradually they cease to love him. In the worst of extremities, they even come to hate him.

Nobody can feel that way about God without suffering a terrible hurt and loss in mind and spirit. It separates him from God. It opens the door for the entrance of evil and rebellion. It is in the promotion of this incorrect view of God that the Adversary finds one of his great opportunities.

The truth is that when God placed us upon earth and gave us our agency, he placed us "on our own"—that is, he told us to take care of ourselves, make our own decisions, and bear our own responsibilities. At the same time, he did not cease to love and care for us. As a father will help his growing child to adjust himself to the dangers and experiences of life, in order to train him to take care of himself, so the Heavenly Father helps his children and loves them. He knows, too, that sometimes they will run into trouble or disaster. It is a chance all parents must take when they send their children out into life. Even God has to take this risk with us. It is the only alternative to mental and spiritual incompetence.

If we examine our lives carefully and realistically, we will see that most of our troubles are consequences of the "conditions of earth," of our own decisions, limitations, follies, mistakes, or of the acts of others. Trouble, sickness, death,

worry, fear—these things are not the will of God. But he will help us through them.

Wherever I go I find some victim of trouble or grief placing upon God the responsibility for circumstances that are caused by the "conditions of earth." God does not enter our life to give us trouble. He enters our lives to help us through troubles.

The Law of Love

We have heard people speak as if the "Law of Love" were a discovery made in New Testament times, as if it were something first presented by Jesus, and first given a prolonged statement by John. But that is a mistake.

Jeremiah, who applied so fierce a lashing of condemnation to Israel for its sins and transgressions, still gave this word from the Lord to the people, "Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." (31: 3). The remainder of the chapter continues in that vein.

Jesus was not making up something when he answered the tricky lawyer on the question about "the great commandment of the law" (Matthew 22: 35-40). He simply quoted something that came from the earliest literature known to the people. The "Law of Love" is explicit: "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself" (Leviticus 19: 18); and "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might" (Deuteronomy 6: 5).

Thus the "Law of Love" reaches in three directions, and its obligations and commandments reach in three directions: from God to man, from man to God, and from man to his neighbors. And this is the trinity of love.

It would be quite impossible for

men and women to love a God who did not love them. Jesus added something, it is true, to what the Old Testament had to say. It was this: "On these two commandments hang all the law and the prophets." This is the central fact of the whole plan of redemption. Without it, there is nothing at all. All the afflictions and wanderings of Israel have but one destined end: a return to the love of God.

God Loves Us

When a man who has enjoyed good health and prosperity all his life says, "God loves us," we know he is sincere, but we think also that he does not speak from the full range of life's experience. But when a man who has known pain, ill-health, and physical affliction says, "God loves us," we are sure that he knows what he is talking about. Those who have seen the depths and torments of hell can appreciate the glories of heaven. Those who have known what it is to lose their loved ones, and with them lose all that brought them happiness, and can still testify to the love of God—these people, and there are many of them, know what they are talking about.

There is one supreme fact, "God is love" (1 John 4: 8). Those who have been helped through the fires of affliction by that love can testify truly for it.

Let Us Love God

In time of trouble, we need not be concerned as to whether God loves us. That is as assured as the Rock of Ages. He does.

What we need to be concerned about is whether we love him. For it is only as our love reaches up to him that we can contact his love reaching down to us. It is when the little child reaches up for his father's hand that he learns it has been there

(Continued on page 11.)

Editorial

the branch budget \$7,151.48. If our priesthood could match the work and enthusiasm of the women we would go places. Last year we had twelve groups in the women's department. One has now been disorganized but three new ones are in the process of organization which will make us fourteen women's groups this year.

We have a large Zion's League and also a Junior League recently organized. We have three choirs or choruses, namely: the adult choir (which is growing in numbers until we hardly have room for them on the platform), the Cecilian Singers which is a group of about twenty-five young ladies and girls, (they have recently purchased new robes which they paid for by earning the money themselves) and a boy's chorus consisting of about 15 boys. All three of these groups are making a fine contribution to the services.

The church school has long ago reached the capacity of our building so that we can hardly expand any more. However, the business meeting authorized us to try to rent a hall in the vicinity of the church where some of the church school classes could meet on Sunday morning. That will help us some until we can get our new building.

I baptized two young ladies (18 and 19 years old) on September 10. That makes a total of 58 baptisms for this calendar year. We are planning some cottage meetings to get started this month from which we hope to get several more converts before the year is over.

Brother Glen Johnson, who has been visiting with his parents at Underwood before sailing for Europe, has preached twice for us during the month. Apostle Williams preached both sermons on the 21st which was conference Sunday. Besides those four sermons, O. A. Currie, Charles O. Cary, and I preached a sermon each.

As has been customary here for several years the public schools allow the 7th and 8th graders to go to the church of their choice on Wednesday afternoons for an hour of religious instruction. This year I have 30 youngsters in that class. Twelve of them are nonmembers.

Kinds regards and best wishes to all of you.

Elder V. D. Ruch, of Omaha, writes a good report of work and achievement among the people of that congregation:

The busy month of September has become history. The annual district conference was held on the 21st. Apostle Williams, Seventies Hunker and Glen Johnson were visiting church representatives. We had a fine conference and an interesting day together. An ordination service was held at 7 p. m. when five Council Bluffs young men were ordained to the priesthood. One (James C. Reneau) who is appointed as a missionary to the Portland District was ordained an elder. Three other young men were ordained to the office of priest, and one was ordained a deacon. Elder Amos D. Graybill was elected district president to succeed Nels P. Johnson.

Our annual branch business meeting was held on the 15th. The various reports indicated a fine year of progress. We added \$29,102.27 to our building fund, making a total of cash on hand besides the new lot, of \$47,382.65. Besides that we raised \$4,728.50 for branch expenses and also sent \$12,951.46 to the general church in tithes and offerings. That is the best financial year the branch has ever had. For the fiscal year ending August 31, 1947, we baptized 61 people, which also we consider to be a good record.

Our departments are functioning very well. We have a wonderful women's department. It is growing and doing an ever-increasing amount of work. Here are some of the things the department did last year as reported to the business meeting: 2,164 home visits made, 1,256 hospital visits, 1,813 telephone calls to those needing ministry, 2,751 cards sent, 633 pieces of church literature given out, 1,267 garments given to needy ones at home and overseas, 158 sprays and bouquets of flowers sent, 3,781 hours of service given in homes where sickness or death had come, and 130 letters written. All of this besides the numerous dinners and other money-making projects sponsored. They made a lot of money, having turned in to the building fund and

* EDDIE GUEST missed it slightly when he wrote, "It takes a heap o' livin' in a house to make it home." Obviously Eddie doesn't have to do much around the place except write. Now if Mrs. Guest had written, the poem would read, "It takes a heap o' WORKIN' in a house to make it home!"

* DISAPPOINTMENTS fall thick and fast into our pathway if we expect much of life. Rather largely we have to create our own happiness, provide for our own needs, and take care of ourselves; and, in addition to these, produce a really measurable surplus to give to others who are temporarily or permanently in need. Do not load yourself with grief or regret when plans fail or you must endure losses. . . . Starting from this point, expecting nothing of life, you will be surprised and delighted with the number of unanticipated pleasures and blessings that come your way. Give out, and the tides of the social sea will come flooding back to you, bearing argosies of good things like gifts from God.

* "SUCCESS is a journey, not a destiny."—Quoted from an unidentified speaker at Des Moines reunion, by J. T. Conway.

* When you are congratulating yourself, remember this: Nobody is as good as you think you are.

* Watch the people on the streets when you go downtown. All of them look in the display windows. Some look to see what is offered for sale. Others only see their reflections in the glass.

* Trace them down to their origins, and you will find that many of your troubles began with some mistake you made.

* I was looking at my mechanical pencil yesterday. At a glance it appears very simple. Yet it is composed of a dozen different parts, not one of which I could make for myself. For this convenient instrument, I thank the unknown benefactors, whose names I can never know.

* THE MAN who introduces the preacher gives the build-up. But it is the preacher himself who administers the let-down.

* You may be twenty years in building a friendship. But you can lose one in twenty minutes—or even two.

* **Content**

Paul wrote to Philemon, "I have learned, in whatsoever state I am, therewith to be content." You have met people who always wear a discontented frown, others who always wear a smile. Such surface appearances are indications of the mental and spiritual condition within. In the same situation one person is happy, another is sad. Both of them could be happy if conscious effort were made. I have come to believe that happiness must be based upon appreciation of what you have, of your friends, and upon gratitude for blessings received. Discontented people are those who ask life for more than they receive, and probably more than they deserve.

Contentment should not keep us from trying to improve our minds, our lives, and our conditions. It permits us to enjoy what we have now while we look ahead in hope for better things in the future.

THE SAINTS' HERALD

Volume 94

November 1, 1947

Number 44

EDMORS: *The First Presidency*: Israel A. Smith, John F. Garver, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Managing Editor; Kenneth L. Graham, Business Manager.
The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.
Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$2.50 per year and \$1.25 for six months in advance in the U. S. A., its territories and possessions; Canada, \$2.75 per year and \$1.40 for six months; other countries, \$3.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.



Gog and Magog Prepare for Battle

By Apostle D. T. Williams

IN THE thirty-eighth and thirty-ninth chapters of Ezekiel is a prophecy which almost all Bible commentators are agreed pictures the future activity of Russia. In this future activity of Russia. In this vivid description of the land of the great white bear, we see pictured an outstanding world disaster. Here is portrayed a monstrous earth-shaking power which has collected about her numerous allies whose leadership she arrogantly assumes and whose multitudes she leads to ultimate destruction by fire and sword.

This colossus of deceit and disaster is even now preparing itself for its furious attack against the citadel of human freedom. The iron curtain has been drawn down in the face of civilization in preparation for the last acts preparatory to the vicious onslaught on all that our democracies of human hope have held most precious. To this evil power, nothing is sacred. To it there is neither God nor Devil, neither good nor bad, except as you walk the chalkline of the party—which is good, or as you disobey the mandate of the dictatorship—which is bad. With it, blasphemy against God is a virtue, whereas a word spoken in favor of God is considered a diabolical propaganda against the state, since there is supposed to be no power greater than that of the state.

Is it any wonder then that God,

through the prophet, delivers himself of the following?

And the word of the Lord came unto me, saying, Son of man, set thy face against Gog, of the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, And say, Thus saith the Lord God; Behold I am against thee, O Gog, the chief prince of Meshech and Tubal; And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords; Persia, Ethiopia, and Libya with them; all of them with shield and helmet; Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands; and many people with thee. Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

AS WE HAVE already said, Bible commentators are almost unanimous in the conclusion that this scripture refers to Russia and the character of leadership she will possess in the "latter years." It should be observed that God's wrath is not kindled against the land of Magog (Russia) as such, but against the leadership of Magog which has set itself in opposition to God. The fact is the Russian people stand to suffer far more than any other nation, because they will allow themselves to be influenced against their Maker. Thus they will become an instrument of blasphemy in the face of the Almighty. Is it any wonder that the God of battle should say, "I am against thee, O Gog"?

Here the prophet under the inspiration of heaven has foretold the present gathering of Gog's vast host.

Naming some of the nations, now brought into bondage behind the iron curtain, by their ancient names, he yet is not satisfied but adds, "And many people with thee." Undoubtedly, these lands were named not as regards their present boundaries but in keeping with the geographical situation of the prophet's time. Much vaster domains were attached to some of these lands in that far-off day, while yet others have later enlarged their borders.

Just how many of the nations, which at this moment are behind the iron curtain, will be in the ranks of Gog when he begins his march against the forces of freedom and God, or just how many will yet be added, we may not with accuracy be able to say. The reason for this, as we have just said, is that the geographical situation has been radically changed in the intervening centuries since the word of prophecy was delivered. It is difficult, if not impossible, to detect the exact boundaries of the nations named, but the general outline of the prophetic description is clear enough. Speaking of Gog, Ezekiel says, "Thou shalt come from thy place out of the north parts, thou and many people with thee."

The "north parts," from the place occupied by the prophet, could mean none other than Russia, or "Rosh, Meshech and Tubal," as a portion of the second verse of the prophecy is rendered in the American Standard Version of the Bible. It is fair to conclude that the "many people with thee" would be, in most instances,

peoples of reasonably close proximity. For instance, Persia (Iran) is one such nation named specifically in the prophecy. She would long since have been dragged behind the metallic curtain were it not that the United States and Great Britain have compelled the great bear to pull its claws back empty handed. But we need not fool ourselves, Stalin or his successor will yet take his prey.

GOMER (GERMANY) is not only of close proximity, but has already by one third been swallowed by the hungry vulture of totalitarianism. Let us look at the list of nations which, at the present writing, are huddled under the cracking whip of Rosh—look at “the bands and the many people” whom Gog is preparing by coercion and force to march “against the mountains of Israel” in “the latter years.” The list is terrifying. Think how many of those people hoped that the last two world wars they were fighting would bring freedom for themselves and their children after them. Contrary to that hope, here are the nations which are held in political and economic slavery:

- Poland
- Yugoslavia
- Czechoslovakia
- Bulgaria
- Romania
- Hungary
- Germany (at least one third)
- Finland (the nation that tried to be honest)
- Estonia
- Latvia
- Lithuania

The last three were given their freedom when the peace treaties were written at the conclusion of the First World War. One of our democratic crimes was that at Yalta we handed back to the talons dictatorship these little peoples who had just tasted the fruitage of liberty and who hungered for its continuance.

Pass It On

By Robert Miller

A SHORT offering in the “Herald” entitled “Pass it on” brought to my mind a good deed by a Y.M.C.A. man named Mr. Sutton, who served overseas with the “Y” during the First World War. I think it worth the telling.

I had been shifted about so often I had received no pay for several months and found myself without funds. Mr. Sutton loaned me five dollars, but before I could repay him, our outfit moved to another point.

Months later, our paths crossed again and I offered to pay my debt. He refused to take the money, telling me to keep it until I found someone in need, then I was to pass it on with the instruction that when his need of it had ended, he too “should pass it on” under the same condition.

Shortly thereafter I gave it to a buddy whom we affectionately called “Dug-out Brown.” But when his need of it ended, he returned it to me rather than fulfill the conditions. Later on I gave it to Clarence Kowalsky, an Iowa boy, with the instruction to “pass it on.”

Soon we were separated, and for a long time I did not hear from him. Then one day following his discharge and return home, he too returned the money to me rather than “pass it on.”

It reached me in Syracuse, New York, shortly before Christmas of 1919; but knowing no one in need, yet wishing to see it used by Christmas Day, I consulted the Reverend Downey, pastor of the Methodist Church I was then attending. He mentioned a very poor family that was in serious need of coal. I gave the money to him to deliver and told him the wishes of Mr. Sutton regarding it.

There my knowledge of the five dollars with a blessing upon it ends, but I have often wondered if this one good and generous deed of Mr. Sutton’s is still working—if it is still doing missionary work. At least, the memory of it is to be treasured, and the idea is well worth copying.

CAN THERE be any doubt that Gog is making ready for an attempted conquest of the world? And yet the number of nations which he will bring with him are not all included in the above list. Think of the vast expanse of the Soviet Union and the peoples of many and varied languages within its confines still to be counted. All these, too, are victims of a stupendous scheme to bring the whole world under the bondage of Gog.

In other articles, we shall see what is to be the fate of this gigantic intrigue, and how it is sealed up and canceled out by the will and through the might and power of God as the battle of God verses Gog is terminated.

Out of the Past

In 1783, William Pitt, British Prime Minister: “There is scarcely anything around us but ruin and despair.”

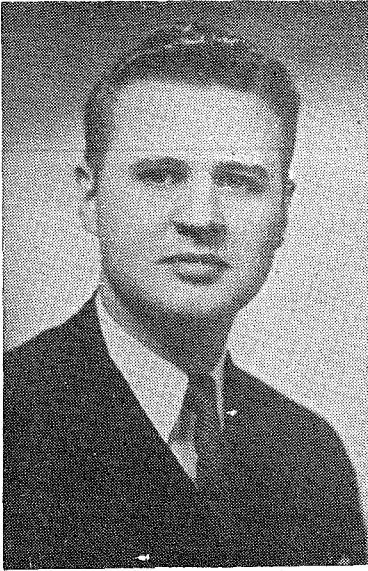
Archbishop Wilberforce, in the early 1800’s: “I dare not marry. The future is so dark and unsettled.”

Queen Adelaide of England, in 1837: “I have only one desire: to play the part of Marie Antoinette with bravery in the coming revolution.”

Lord Shaftesbury, in 1848: “Nothing can save the British Empire from shipwreck.”

Disraeli, in 1849: “In industry, commerce, and agriculture there is no hope.”

www.LatterDayTruth.org



Does God Speak Today?

By Garland E. Tickemyer

A LITTLE OVER a hundred years ago, a young man hunted out a secluded spot in the woods and knelt in prayer. Later he told the world that in answer to that earnest plea for light and understanding, God had spoken to him.

The response on the part of the people is what might be expected in an age when men believed that the avenues of communication between God and man were forever closed. A few years later, that young man—the first prophet of the Restored Gospel—died at the hands of an indignant mob who charged that he “openly blasphemes the most high God and casts contempt on his holy religion by pretending to receive revelations direct from heaven.” His death, however, did not remove the question that he placed in the minds of the people: “Is it possible that God will speak to us today?”

DID GOD SPEAK TO ELIJAH?

Several thousand years before the tragic death of this young man, another prophet of God fled before an angry mob which sought his life because he dared to reveal the will of God to them.

Elijah fled before them to Horeb, the mount of God, and lodged in a cave. And a great wind rent the mountains and brake in pieces the rocks, but the Lord was not in the wind. And after the wind an earthquake, but the Lord

was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still, small voice, and when Elijah heard it, he wrapped his face in his mantle and went out and stood in the entering in of the cave. And behold a voice came unto him and said: “What doest thou here, Elijah?” (I Kings 19).

Did God actually speak to Elijah? The tendency of many people today is to reject outright any such idea. These modern critics say, “The men and women who claim to hear God’s voice belong to a highly imaginative and essentially unstable human type.” An even larger group believes that God has revealed all that is necessary for the salvation of men and that the canon of scripture is forever closed.

HAS GOD REVEALED ALL?

As late as 1883, the creed of one of our most popular protestant churches contained the following statement:

The whole counsel of God, concerning all things necessary for his own glory, man’s salvation, faith and life, is either expressly set down in scripture, or by good and necessary consequence may be deducted from scripture, unto which nothing at any time is to be added whether by new revelations of the spirit or traditions of men.

In attacking a modern-day revelation during the well-known Kelley-Braden debate, Mr. Braden said, “It was not given or translated by inspiration, for the Bible teaches that *inspiration and miraculous power ceased nearly 1800 years ago.*”

Those who deny the possibility of

new revelations from God take refuge in the twenty second chapter of Revelation, which reads:

For I testify unto every man that heareth the words of the prophecy of this book, If *any man* shall add unto these things, God shall add unto him the plagues that are written in this book.

It is held that because this statement is found in almost the last paragraph of the last book of the Bible it means that there are to be no more revelations from God. Actually, it does not say that at all. It only says that *man shall not add*, and there is not even a suggestion that God himself would not add. On the contrary, Isaiah speaks of God revealing knowledge to man “precept upon precept . . . line upon line . . . here a little, and there a little” (Isaiah 28:10). Amos tells us, “Surely the Lord God will do nothing, until he revealeth the secret unto his servants the prophets” (Amos 3:7).

To assume that John had reference to the entire Bible when he used the expression “this book” is also an error, he could have meant only the Book of Revelation, for the present collection of books which comprise the canon of scripture was not assembled until hundreds of years later. Even then all of the books were not located, for there are some twenty-one books mentioned in the Bible that have never been found.

It will also be of interest to note that prophecies contained in the Book of Revelation itself could not be fulfilled without further revela-

tions. In Revelation 11:3, John speaks of two prophets who shall prophesy 1,260 days before the end.

Finally, those who persist in the belief that the statement in Revelation 22 means there could be no further revelations will have difficulty in justifying the existence of nearly all of the Old and New Testaments when they discover that almost the not adding to the word of God is identical statement regarding man not adding to the word of God is found in the fifth book of the Old Testament:

Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.—Deuteronomy 4: 2.

MODERN REVELATION NEVER POPULAR

In attempting to establish the sufficiency of past revelations for all ages, some have asked whether or not the revelations of God to Paul were sufficient to save him. Receiving an affirmative answer, they have come back with the comment, "If it was sufficient to save Paul, isn't it sufficient to save us?"

We must agree that the revelations of God in all ages have been sufficient to save those who received them. God's revelations to repentant Adam and righteous Abel were sufficient to save them, but it took a new revelation to save Noah from the flood. Although Lot was a righteous man, he would never have escaped the shower of fire and brimstone about to be poured out upon the plains had he not believed in new revelations. Those who perished in the cities believed that past revelations were sufficient.

When Jesus offered new revelations to the Hebrews, they appealed to the old ones, saying: "We know that God spoke unto Moses; but as for this man [Jesus] we know not from whence he is." Like well-ceemented cisterns, the Pharisees carefully treasured the revelations of the

past and their stock expression was, "Verily it hath been said of old." Jesus, on the other hand, was like an ever-flowing fountain of new truth. While honoring the past, he expressed new truths by the authority of his divine sonship. He used the expression, "Verily I say unto thee."

One minister has aptly pointed out that those who are busiest painting and garnishing the tombs of dead prophets are generally the first to bring the stone, the fagot, and the cross for living ones. Those who make themselves hoarse in crying, "We know that God spake to Moses," are generally ready to vary their speech with an occasional "Away with him! Crucify him!" when a new prophet appears.

NEW REVELATION NEEDED

It is a great error to suppose that the revelations of God to one individual, race, or generation are sufficient to fully establish the duties of men in all succeeding generations. Every generation should grow beyond the religious stature of the previous generation and must therefore receive new revelations from God couched in present-day thought forms and suited to the peculiar conditions of its age.

RELIGIOUS LEADERS SEEK NEW REVELATIONS

In his sermon, "The Nature of Religion," Dr. Lynn Hough, pastor of the Central Methodist Church in Detroit, Michigan, said:

To keep the note of discovery is the great battle of the historic religions. There are forces at work in all of them which tend to reduce the whole structure to commonplaceness, dullness, and convention. The battle between the prophets and the priests is the perpetual conflict between the discoverers and those who have had no fresh contact with reality.

In this sense it is rather unfortunate that we think of the cannon of the Old and New Testaments as closed. For a closed form of experience is all too likely to mean for many men a *literary prison beyond whose walls they dare not go.*

Principal Fairbairn once said, "Of every religion, revelation is an integral part; the man who does not believe that God can speak to him, will not speak to God." Therefore, the possibility of religion involves the possibility of revelation.

A HEBREW SPEAKS OUT

In his splendid book, *Peace of Mind*, Rabbi Joshua Loth Liebman makes an appeal for new revelations:

But wiser religious teachers today are coming to see the fallacy of identifying truth with the frozen concepts of the past. They insist that whatever aids mankind in its quest for self-fulfillment is a new revelation of God's working in history. . . . Today's cringing world needs the support of a peace-giving faith that combines the substance of the old with the light of the new.

HOW DOES GOD SPEAK

A beautiful expression of faith in the revealing power of God and a willingness to let God speak to him in whatever way he chose was penned by the late Dr. Frederick M. Smith, who served for thirty-two years as president and prophet of the Reorganized Church of Jesus Christ of Latter Day Saints. He wrote:

At a certain time of my life it became necessary for me, especially since I was asked to accept a position that is unique among all the organizations of the world, to give considerable thought to the question of how God shall reveal himself to his people. There was a disposition at one time on my part to limit God as to how he should reveal his will. But I passed this point and have been able to say, If thou, O God, art desirous of revealing thy will to us, or to me, be it far from me to say how. If it be that thou desirest to write across the arch of thy heaven those words that thou shalt see fit to transmit to thy people, then give me the wisdom to read. Or if thou dost choose to manifest thy power in the thunderous tones that thou art capable of giving, so that they will ring through all the arch of heaven, let my ears be open. Or if, in the still, small voice that comes from within, thou shalt choose to reveal thy will to me, then let thy Spirit attune my spiritual ear to the reception of thy word. Or if thou dost choose to utilize those powers with which thou hast by nature endowed me,

quicken by thine own processes of development, to transmit through them the message that thou hast to give to thy people, then my pen shall be ready. Or if thou dost choose to bathe my soul in thy Spirit until my spiritual vision shall behold what thou dost desire thy people to accomplish, even then shall I endeavor as thy instrument to transmit the message to thy people.—*Saints' Herald*, Volume 67, October 6, 1918, page 49.

A MODERN PARABLE

Our hearts go out to those people to whom God has become an abstract being who once revealed his will to humankind, ministered to their needs, and then withdrew the glory of his presence and ceased to give further revelation of his will, leaving mankind to work out his own salvation through obedience to that portion of his revealed will recorded in the Holy Scriptures. This calls to mind a modern parable told by Dr. Joseph Luff:

An earthly parent with a large family once placarded his palace with announcements of his impartiality and unchangeability, then spread his tables bounteously with all the health and joy-giving products of air, and earth, and sea—the cereals, vegetables, fruits, flowers, and delicious beverages. He then invited the older members of his family to enter the banquet hall where the great arc and incandescent lamps furnished light, and permitted them to gaze upon and enjoy a most magnificent spectacle and royal banquet. They feasted and rejoiced, and chatted one with another in happiness akin to bliss, and wrote and recited paeans of praise to their father, who was so generous and considerate. As they were thus engaged, their speeches and expressions of joy were noted down, together with a list of the meats and drinks upon which they feasted. This was done by certain of them whom the father had selected and requested so to do. The records were preserved, the tables were cleared and the happy company passed out of a door at the opposite end of the hall from which they entered. The lights were extinguished and the father, who, with his gorgeously attired servants, had been conversing with and waiting upon his children, withdrew from the banqueting-hall, and retired to his parlor for a season, and had all of his actions published, that his character and will and whereabouts might be everywhere known. His riches continued, and his estate was magnificent.

In a short time the younger members of the family grew up, read the records, rejoiced in their prospects, entered the banqueting-hall by the same door and under the same directions as had the older ones, marched around the immense room, read all the placards which told of the father's unchangeability, impartiality, etc., toward all his household and finally seated themselves on the same chairs once occupied by the others. Upon each plate before them was found a copy of the record which had been kept of the things eaten, drunk and said. There were none of those things remaining, however—no flowers, fruits, nuts, cereals, vegetables, or beverages, as of old; the lights were not burning, and they had to supply themselves with matches or candles to read the records referred to. The father and the brilliantly attired servants were not there; but they waited on the strength of what the wall placards announced and what they had learned in the accounts of himself published by their father. Still he came not, nor those servants, nor were the electric lights turned on. They murmured, and often looked at the empty dishes before them, and cried out for the father's approach and the supplies indicated.

Just then there entered a few poorly attired persons, claiming to be servants of the father, and requested the children to refrain from such complaint and supplication, as it was displeasing to the father, who was too busy or too little interested in them to visit them. These servants also informed the children that their portion was to be found in the printed records before them on their dishes.

Astonished at this, the children asked how they could feed on the mere story of what their older brothers and sisters enjoyed; they asked why they were being so treated; why this discrimination by a self-claimed unchangeable and impartial father. The answer given was: "Simply because you were not born soon enough." The children asked whether they were responsible for that, but were turned away with the reply that the "record of what had taken place at the great banquet was to be their portion" but that all the evidences of loyalty and affection for their father, such as were displayed by the others of whom they read, were required of them also without diminution, under penalty of disinheritance and final destruction.

"What think you, dear friends, of such a parent and such a case?" asked Elder Luff. "Of course you don't believe it, no father could be so manifestly unjust and partial to his chil-

dren while he retained his senses and riches, and especially while he published himself to the contrary.

"The Bible tells such a story of spiritual feasting by our brothers, Enoch, Noah, Abraham, Peter, John, Paul, and thousands of others. It tells of what they ate, drank, said, and did; of the Father being with them by his spirit and the Son and the angels who ministered to them—the light of direct revelation let in upon them; and how their souls were enriched by Pentecostal baptisms of miracle and of glory. A picture that would bring retribution to any earthly father is thus offered as a photograph of 'Our Father which art in heaven.'"

A PLEA FOR LIGHT

The power of God to make his voice heard by his children is as great today as it was in the dawn of human history, and we must never despair of receiving divine aid. Furthermore, the need of God's special direction is as great today as it ever was, for man's condition is exhibiting features of necessity which the wisdom of man can never supply. Every purely human effort to supply that need only magnifies the trouble, adding to the chaos of religious and political disorder and discontent. Our God is not the God of favored centuries or people, but the Father of the human race, and, as such, his obligations are the same to all people in all ages. When we place ourselves in an attitude to receive His counsel, *God will speak to us today.*

Did You Lose Your Coat?

The editors have been watching a coat left by some visitor, who was probably here during the last General Conference. It is heavily lined for cold weather, carries a Flint-Detroit label, and would fit a small woman. Owner may have it by furnishing description and sending money for shipping.

The Bread of Life

A GREAT SAINT of the Middle Ages once penned these words among his literary notes, "All our life is a search for God, and we are restless and dissatisfied until we find him."

There is in every awakened soul a hunger for truth, for knowledge, for reality, for contact with ultimate origins and causes. It was a consciousness of this universal human hunger that led Jesus to declare, "I am the bread of life." He used the term "bread" as a symbol of all the forces that sustain our mortal existence, but particularly he referred to the eternal life.

Jesus found his disciples too often concerned with the cares of this world. Their thoughts were dominated by their backs and their stomachs. They were too much concerned with food and clothing, and so he declared to them (Luke 12: 23), "The life is more than meat, and the body is more than raiment."

Everyone of us leads a double life. We are citizens of two worlds, and we must obey the laws of survival in both of them. We are born to this earth and must pass our allotted span of years upon it, but our destiny is heaven. We are at once carnal and spiritual: at once mortal and immortal. Jesus sought on another occasion to turn the thoughts of his disciples from earthly possessions to spiritual views. He declared to them (Luke 12: 15), "A man's life consisteth not in the abundance of the things which he possesseth."

The important part of our life consists in what we are, not in what we have. What we do is important, not what we acquire.

THE BREAD AND THE STONES

TO THOSE who are hungry, all the earth consists either of things that can be eaten or those that can-

A sermon delivered at Stone Church, Sunday, August 31, 1947, Scripture reading: John 6: 32-35.

not. Among all the starving nations there is an abundance of stones, but there is a dearth of bread. Though the stones be precious jewels, they will not sustain life, and it is especially true that they contribute nothing to eternal life.

Jesus pointed this lesson to his followers when he asked them the question, "What man is there of you, whom if his son asked bread, would he give him a stone?"—Luke 7: 10.

There are those who, in answer to the world's hunger and need, are passing out spiritual stones—things that will not and cannot sustain spiritual life. There are not many fathers who would actually give their children stones instead of bread, or serpents instead of fish, as indicated by the question of Jesus. We are not troubled with that sort of thing in our modern civilization, but we are faced with the problem of sons and daughters—and older ones, too—who demand the stones instead of the bread of life.

This, also, was true in the time of the Prophet Isaiah who challenged the children of Israel with the question, "Wherefore do you spend money for that which is not bread, and who labor for that which satisfieth not?"—Isaiah 55: 2.

As in Isaiah's time, the people are still clamoring for stones, spending their money for things that do not satisfy hunger and that do them no good.

THE BREAD OF LIFE

THERE ARE times when the bread of life may consist of many things. It may be anything that preserves us from death and destruction, either physical or spiritual.

By Leonard J. Lea

There are times when knowledge may be the bread of life. Hosea (4: 6) delivered the word of the Lord declaring, "My people are destroyed for lack of knowledge." We can see this happening all over our country and in our own city today. People living in ignorance are destroying themselves physically and spiritually by what they drink and by what they eat and by what they do with their lives. They perish of poison and disease.

During the depression, we saw people who were suffering from malnutrition—fathers and mothers and little children who could not help themselves. They were in need of physical food, and it was the bread of life for them.

There are times when righteousness is the bread of life, and people die because they know nothing about it. They must learn that sin is a destroyer and that it cuts short their lives and leaves them in pain and misery.

There are times when wisdom is the bread of life, when people perish from bad judgment and folly.

There are times when friendship, the companionship of church people is the bread of life, and too many of our members thoughtlessly move away, scatter their families about the country, deprive them of church privileges and association with church members until they lose all knowledge of the gospel of salvation. This is tragic, since little children cannot help themselves. Many children would love to attend church school but do not have the opportunity to do so because their parents have thoughtlessly moved away for supposed opportunities and employment.

There are times when books, music, education, culture, poetry—

when these things are the bread of life. They are as necessary to the mind and spirit as food is to the body, and people deprive themselves of these cultural things—cut themselves off from life, being content with mere physical welfare and existence.

TOO MANY of the people are choosing stones and rejecting bread of life. If we are to live in the fullest and richest and happiest possibilities that have been placed within us, we should choose the superior things of life and superior people as our friends. This does not mean that we are to be snobs. It means that we must learn from the best people we can find, and in turn, after we have enriched our own minds, we must teach others who have had fewer opportunities than we. The bread of life is the means by which we must live.

Sometimes the bread of physical life is a stone for spiritual life. Some people prefer the stones, and some prefer the wine of death.

THE STONES OF OUR AGE

THE STONES of our age which people are taking instead of the bread of life are in some instances the social—the social and economic institutions which produce want, suffering, and inequality. They produce a pagan way of life with a lack of brotherhood and an abundance of suffering. The people of America have nothing but the economic stones with which they starved through the last depression and on which they fought through the last war. Since we have had so many depressions before in the history of our country, it is not at all improbable that hard times will come again. The social and economic society with which we tried ineffectually to meet the last depression and from which so many people suffered is all that we have to meet future depressions. We have nothing to protect us that we did not have before. We have made no single step of progress unless we take precautions to keep out of debt and

to accumulate reserves and resources that will help us in hard times to come. It is all still on a personal basis. There is nothing that we have done as a group with which to protect ourselves.

The bread of life needed by our age is the kingdom of God, and Jesus declared to us, "Seek ye first the kingdom of God" (Matthew 6:33). The Inspired Version rendering is even better. "Seek ye first to build up the kingdom of God and to establish his righteousness." This was Jesus' message to a materialistic nation in his own time. It was his message to all succeeding generations and peoples. It is his message to us today.

But in spite of all his teaching, there are Christians today who take a materialistic view of the bread of life. So many of them regard it as simply another sandwich to stave off hunger for a little while. They do not see its eternal aspects.

It is not alone the material resources of a community that can save it. It is the spirit of the community—the organization that brings salvation. Will Rogers once said that this was the only nation in the world where people were standing in bread lines up to their knees in wheat.

Have we done anything to bring the kingdom of God, the bread of life, the Christian community any nearer to our people?

To be deprived of what you need is partial death. It prevents the fulfillment of your life. Some people suffer continual death. A scientist has said the universe is like a great thought conceived in the mind of God. The Greek philosophers declared that everything in the world existed first in the form of ideas before they could be made as material objects. Every good thing in the world had its origin in the thoughts of God. So it is literally true that the bread of life is something given to us by Divinity. We must turn to God, or we shall be choosing stones instead of the bread of life.

God of Love

(Continued from page 3.)

all the time. And it is when our love reaches up to God for help that we learn it has been there all the time, waiting for us. When we pray, "Lord, I am lost. What is wrong?" He answers, "You do not love me enough." And when we pray, "Lord, what shall I do?" He answers, "Love me more, and I can give you greater help."

The secret of love is to practice it yourself, and you will find it returning to you with heavenly help, in glory and power.

L. J. L.

Baptisms in European Mission

A note to the Department of Statistics from Apostle M. A. McConley indicates that up to July 29 there have been twenty-two baptisms in the British Isles, and one in Denmark.

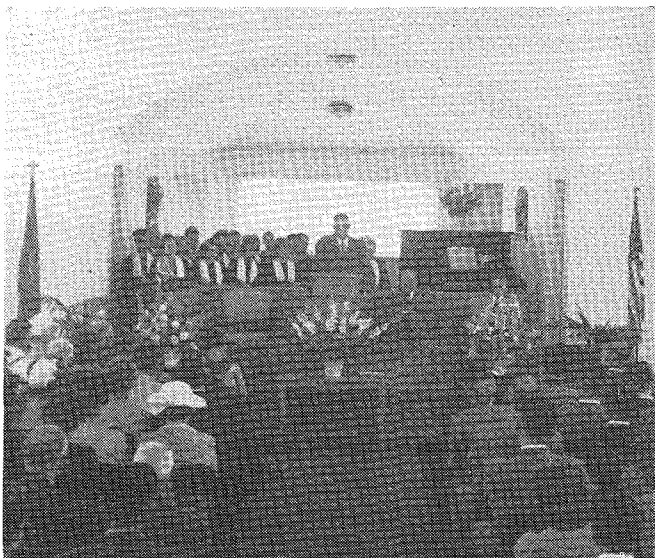
From Germany, he has received figures showing the following baptisms in various cities: Uetersen, six; Hannover, four; Brandenburg, four; Berlin, five; Grossraschen, thirty-four; Nurnberg, seven; Offenbach, four; making sixty-four altogether.

Nauvoo Grape Festival

Mrs. Harold Smith of Nauvoo, Illinois, sends a copy of the official souvenir program of the Nauvoo Grape Festival which was held September 12 to 14 this year. The book is of fine quality, well illustrated, and of special interest because of the main feature article, "The History of Nauvoo," by Brother Roderic A. Lewis, which puts a great many facts into the hands of the general public who might never otherwise learn of them. Two other principal contributions are by Brother Lewis, an account of the development of the "Nauvoo Blue Cheese," for which the city is also famous, and a poem, "Beautiful Place," written in the style of *Hiawatha*. He also made a number of good photographs of historical buildings used in the book.

Wants to Meet Members

Ben C. Tribble, Box 163, Daggett, California, is isolated and working on a ranch in this vicinity. He knows no church members there, and would like to contact any who are near him.



East Los Angeles Church, California

East Los Angeles Branch Opens

The opening of the new East Los Angeles Church, located on the corner of Olympic and Concourse Boulevard, was held August 17, 1947. Services commenced at 9:30 a.m., and continued throughout the day until 9:00 p.m. The auditorium was beautifully decorated with fifteen floral bouquets and two potted palms given by community florists. Approximately two hundred fifty to three hundred attended the services throughout the day. There was congregational singing, special music, and solos furnished by the East Los Angeles choir. Pastor V. L. Lum gave the address of welcome followed by brief messages from District President Louis J. Ostertag and District Bishop David Carmichael. The district director of religious education, Glen E. Holmes, gave the welcome and address of the church school. At the noon hour, a basket lunch was served by the women's department. In the afternoon there was a baptismal service. High Priest L. L. Sutherland gave the sermon on baptism. Mrs. Helen Filer and Mrs. Bobetta Johnson were baptized by Elder Louis J. Ostertag. The closing sermon was by District President Louis J. Ostertag.

This new edifice is of stucco construction. Some of its features include the colonial style in church building, especially on the inside. The main auditorium will seat approximately two hundred, and there is a wing for church school classes that will seat approximately fifty. The cost of the building is between \$20,000.00 and \$25,000.00.

"You Can't Take It With You"

I said, "No, I can't go to a show tonight. I'm over my ears in work, and no theater in the world will make me forget it."

"Come," said my wife with finality.

So I went. We saw the Pulitzer prize play, "You Can't Take It with You." Of course you can't take it with you—your money and worldly success—to the next world. Nor can you take your work with you to that hilarious comedy. It chains you to the present.

It's the story of a successful business man who started for the office one day and discovered in the elevator that he didn't want to make any more money. So he rode down and never returned to business again. Farcically, but none the less convincingly, everybody in the play makes himself happy by the very simple rule of not postponing what he most enjoys.

During the past two years I have asked 2,997 persons, "What do you live for?" I discovered that 94 per cent are merely enduring the present while hopefully waiting for some Utopia in the future.

Poor souls! They are wasting today's realities for tomorrow's speculations, sitting bored at a great entertainment, waiting for a better show which may never open.

—William M. Marston in "The Rotarian."

New Tracts

The Book of Mormon

an introductory survey by **Elva T. Oakman**

10 for 75c

50 for \$2.50

25 for \$1.50

100 for \$4.50

What IS Christ's Church?

by **Maurice L. Draper**

10 for 80c

50 for \$3.00

25 for \$1.75

100 for \$5.50

HERALD PUBLISHING HOUSE

Independence, Missouri

Let's Improve Our Ministry

By Karl Schoepke (of Germany)

Man's curiosity imposes upon him the feeling of an obligation to explore both visible and invisible things. Men fear the things they do not know. Progress is not possible for the lazy, the indifferent. Naturally men try to understand the universe. Spiritual things—those which "hold the world together" (Goethe, *Faust*)—call for exploration.

What shall the individual study? Professional men must understand the laws and changing conditions of their work. They must be masters of theory as well as of practice; they must keep informed of new discoveries. Continual study accompanying practical experience has many advantages. The man who studies thus will climb to higher positions, earn greater rewards, receive honor, and perhaps even be envied.

Hand laborers may sometimes think that these considerations do not concern them, but this is an error. A bricklayer, for example, needs manual skills and spiritual capacities too. A good mind will help the hand laborer to find happiness in his work, and help him to avoid accidents and injury to his health. The workman may not see the book that he needs to improve his skill and understanding, and he may feel too tired to read. But he must consider that no progress is possible without labor and sweat in his leisure time, too. A good remedy for his weariness is a short rest before turning to study. The morning hours are very good for learning.

On the other hand, study may require some sacrifices. The student must withdraw from many amusements and conversations; he must forego the enjoyment of nature and some healthful exercise. Great knowledge can be obtained only in quietness. Hard study may impair the health. Fortunately, these dangers are not so great for those who carry on studies in their leisure time, because work and experience provide variety and give the encouragement of contact with other people.

We as members of the church are under obligation to learn the divine will. This is not the work of a day or a year. There are good books ("Learn wisdom out of the best books" says a revelation) that we ought to read. They must be examined and

compared with previously won knowledge. If we do this, we come nearer to God, to perfection, and finally Zion. Great blessings will come to our church if we as members (and especially the priesthood) understand our many tasks. Nobody can say that he is not able to read the Standard Books of the church. Nobody can answer that he cannot buy them, for they are inexpensive. German members are not happy because many church books were lost in the flames in the past war. New books do not exist in Germany. Nobody may reply that reading and learning is exclusively a task of the ministers. Those who do not understand may ask the minister, who must displease God if he does not know. God sometimes does not answer our questions because we may learn the answers by ourselves in the course of study and time.

Members who have the advantage of college or university study may be glad. The world of the present and future needs them to solve its problems. They are among the leaders of mankind. But it is their duty to bring the things they have learned to the service of the cause of the kingdom of God. Let us consider also that we are responsible for the use we make of our science and knowledge.

The statement of Jesus, which is borne by the German university of Freiburg, "The truth shall make you free," contains a challenge to long for and to seek the truth. The truth is concealed, but it can be found. It is worthy of seeking, worthy of thought; and it will give us peace within ourselves and finally everlasting life.

"We can redeem the man who again and again continues to strive."—*Faust*.

Life Spared by Administration

After reading Brother Elbert's account of a little girl's being healed, I remembered what my brother, Arthur, told me before he passed away. The doctors had pronounced me dead when I was eleven months old, but Elders E. C. Briggs and David Smith administered to me anyway. As soon as they removed their hands from my head, I sat up and was completely well. That was in 1870; I am now seventy-eight years old.

HERMAN D. SMITH.

Salerno, Florida



Leola LaLone Sheppard

By BONITA PEARSON

About twelve years ago Leola LaLone moved with her family from Cheboygan, Michigan, to Joplin, Missouri, Branch. With several other families, they had come to the Spring River District. Later, her home was in Pittsburg, Kansas.

Leola's advantages were limited, but her desire to reach higher levels of learning and living was boundless. The establishment of her own home, following her marriage to David Sheppard, was one of the major steps toward those higher levels. She loved her home and adored her family.

Life bore down very heavily when David was taken into the armed service, leaving her the care of three small children, the baby just a few months old. And then came the shock of learning that her affliction was of an incurable nature. It was during the years of this illness that she obeyed the urge to write which she had always felt. Her literary work was developing, and though it showed promise of greater growth had she lived, it possessed a quality that always seemed to fit some given situation.

Leola's talent included a flair for drama. She was able to give a reading or story with just the right feeling, often doing these things to the detriment of her health. She was always eager to write and present things for her home branch (then Pittsburg, Kansas), and was more than happy to know she had offered something (worship services published in the "Herald") that the general church could use. Her death (at twenty-eight years of age) snuffed out a promising career, but what she has given will be held dear in the memories of many people.

www.LatterDayTruth.org

My People Must Know

By BISHOP J. A. KOEHLER

WHEN AUGIE, one of my grandsons, was four years old, I made for him a six-cornered kite with one of those long tails. Augie was anxious to fly that kite—so anxious that he did not hear “instruction’s warning voice.” So everything went wrong. The kite would not fly.

Augie knew that kites would fly in the hands of people who knew how to fly them. So he said, “What’s the matter, Grandpa, *why* won’t it fly? Why can’t I make it fly?”

So I showed him how to hold his kite—the proper position in relation to the wind, the way the tail should lie on the ground; and a half-dozen other particulars. And when I had finished my explanation, Augie said: “Well, you have to know a lot of things to fly a kite, don’t you, Grandpa?” “Yes, son,” I said, “if it’s only to fly a kite, there are things one must know.”

MUST KNOW

COULD SCIENCE and technology have made an atomic bomb before it knew? Could “medicine” cure the diseases of the human body unless it knew? Could “industry” make automobiles if it did not know? Could you keep books if you did not know? Could you make oyster soup, even—soup in which the milk is not curdled—if you did not know? What can anyone do on his own—anyone who doesn’t know?

Everyone should know that to do things on his own he “must know.” Still, many times I have seen forty-year-old boys try (figuratively speaking) to fly their kites—big boys, who had no better success than my little boy; grown-up boys who did not seem to sense the truth that to “fly their kites” successfully *they must know*.

THE BADNESS OF IGNORANCE

You have heard the story, have you not, of the man who hoed the farmer’s corn so that when the hoeing was all done there was no corn left in the field? Surely you must know from personal experience something of the badness of ignorance.

Some of my choicest flowers have been uprooted, destroyed, by the hand of ignorance. Suckling babes have gone to their graves because female parents, called “mothers” (and male parents, too) did not know.

And now the explanation of the ineffectiveness of the Christian spirit is: Christendom does not know. “In part [in large part] the cause of this disappointment [this failure of “the Christian spirit” to achieve social amelioration through the right ordering of human relations] is to be found in the vagueness of our own ideas [in that which we do not know], and in the consequent uncertainty as to our methods and objectives”—in the obscurity of our knowledges. The explanation of Christendom’s failure is, in part: Christendom does not know.

That may not be the explanation of the “lower downs,” but it is the explanation of the real “higher ups.” Those who know that they do not know are saying: “Oh, Lord, God, *Why* won’t it fly? Why can’t *we* make it fly?”

The prophet of the Restoration said the same thing about Latter Day Saint people. He said (see Doctrine and Covenants 102: 3 in particular): “My people” has not been able to fly its kite—to bring forth and establish the cause of Zion, that is—because “my people” do not know.

“MY PEOPLE”

Isaiah, “the” prophet of the Kingdom to come, makes frequent use of the designation, “My people.” He means the people who are called to do a very special work for God. That work is to bless all nations by lifting up “a standard” of government. See chapters 2, 40, and 62 in particular.

Sometimes the term, “My people,” denotes the group; the whole body of persons who compose the community, or light-of-the-world “City,” which that people is called to build; and sometimes it refers to those persons individually. The verb, in each instance, reveals the specific meaning—whether it means the group or the individual.

The prophet of “Restoration”—which is to be the fulfillment of Isaiah’s coming Kingdom prophecy—uses the term “My people” as applying to the Latter Day Saint Church, or to the persons (both individually and collectively) who compose that church. See Doctrine and Covenants 102: 2 in particular. And that is the sense in which “My people” is used in this discussion.

WHAT NOT-KNOWING DOES TO OTHERS

When people do not know, they not

only fail in their own affairs, they make ineffective the work of others. One needs only to be “alive” to see that even in “the” church, because “my people” do not know, bad things are voted up and good things down.

Sometimes in the church the best men have been “laughed out of court” by the ignorance of the worst. Roger Bacon, one of the best men the Christian Church ever had, said: “It is on account of the ignorance of those with whom I have had to deal that I have been unable to accomplish more.” In Roger’s day, in the church, ignorance was exalted and knowledge was made low; the mystic who knew so much that was not true exercised authority over the realist who knew a little that was and is true.

If you have read the lives of the great men of science, surely you must know something of their sufferings at the hands of ignorance. The ignorance of some can destroy more in ten minutes than the knowledge of others can accomplish in ten years.

ESPECIALLY “RELIGION”

But, despite the ignorance of men, both high and low, the genius of science has succeeded in “flying its kite.” It has been able to “do its stuff.” The genius of kingdom religion has not. It only looks forward in faith to the time of its accomplishment, saying, “It shall come to pass.”

The genius of true religion has suffered more than the genius of science at the hands of ignorance because the latter has power within itself to do its stuff. The scientist may implement his truth with his own hands. Louis Pasteur, for instance, made the truth work in his little, stuffy, old laboratory, notwithstanding the ridicule of the schools of medicine that flourished in his day—each of which was sillier than the other. What others did not know made no difference to that scientist. It was only *what he knew* that mattered.

But that is not true of the genius of Kingdom religion, for that genius is utterly helpless in the face of ignorance; it cannot possibly do its stuff except as the people catch the vision, except as they know something of that which it seeks to bring to pass. For that genius is concerned with the business to which only peoples who know can effectually attend. Contemplate the “Kingdom” prophets.

www.LatterDayTruth.org

See what ignorance has done to the business to which those men of social vision—which is ethical vision—have been devoted.

I once said to "a great church man," who has since gone to his reward, "Why don't you institute measures to bring forth and establish the cause of Zion?" He said it was because of the ignorance of the people. "No, Gus," said he, "to succeed in that enterprise, my people must know." He said, as Roger Bacon said: "It is on account of the ignorance of those with whom I have had to deal that I have not been able to accomplish more."

I do not say he told the whole truth and nothing but the truth. I only say that his explanation of his own performance was, "My people" do not know.

WHAT IT IS TO KNOW

St. Paul observed that some men are "ever learning, and never able to come to a knowledge of the truth"—ever memorizing, and never knowing; ever gathering data, statistics, information, and never "gathering wisdom." Of the former, there is no ending; of the latter, little more than a beginning.

The important question in information-gathering is: "Understandest thou what thou readest"—(or seest)? Do we interpret the language we read or the facts we find? Do we reason? Or do we only memorize?

Once when I was recovering from an operation in a hospital, a nurse came into my room at the close of day to take away my cut flowers. I asked, "Why do you take those flowers away at the close of day?" The nurse said, "Because it is not good to keep them in your room overnight." I said, "How do you know?" She said, "Why, I thought everyone knew that. It is an established rule of nursing." "Yes," I said, "that may be so. But do you 'know' that the rule you have memorized is true? If you do, tell me how you know."

Well, at the moment, that nurse could give no reason for her belief because she did not "know" that it was true. That is to say, she did not apprehend the relation between cut flowers in dark rooms and the health of the occupant.

So we chattered about metabolism and catabolism, about that which happens to cut flowers in particular in the absence of light (especially sunlight), and about the known effects of excesses of carbon dioxide upon the blood, and so on. And after a bit, the nurse said, "Oh, I see. Now I know."

To "know," in the sense in which we use that word on this occasion—when we say, "My people must know"—is to understand the necessary relations arising from the nature of things. To know

is to have "the light of truth."

I make it a rule, it is a habit of mine, to try to say in my own words that which I apprehend to be the meanings of the words used by others. When I read: "Except a man be born again he cannot see the kingdom of God," I say that means that in ethical relations a man's emotional attachments condition his thought movement. I say it means that as respects the essence and crux of true religion, the man who feels crooked cannot see straight.

When I read, "If you continue in my word . . . the truth shall make you free," I say that means that the truth is for consequences through implementation. And I do that because it seems to me that until I can do it, I do not distinctly and clearly "know."

Memorizing is not knowing. Aping the sayings of others is not "knowing" that which they say. Information and conception are not the same thing. The

My people are destroyed for lack of knowledge.— Hosea 4: 6.

having of foggy ideas which provide no anchorages in the storms of life is not knowing. Feeling is not knowing. Knowing is understanding—it is interpretation. That is what I mean when I say, "My people must know."

In a discussion of a religious question in which a variety of opinions were expressed, one person said, "I don't know what to believe. One person says this and another says that. I don't know what is true."

I said, "Would you know what to believe, would you know what is true, if everyone said the same thing—if they all seemed to be of one opinion? My dear friend," I said, "the Christian Church never knew less about the truth, it was never more deeply in apostasy, than when everyone said the same thing."

What difference does it make to the man who "knows," if one says this and another says that? The man who knows is not in the seventh heaven today because there is religious accord, and in the seventh hell tomorrow because there is religious discord. The man who knows does not build his religious house on a "hearsay" foundation of superstitions, traditions, or what—on a foundation which cannot withstand the storms of life. He builds in the "light" of "truth." To "see" the "light" of "truth"—that is what it is to know.

THERE ARE PLACES TO GO IN OUR KNOWING

Even in the work of the church there

is a division of labor. Some "prie'st's" specialize in apostleing, some in bishoping, some in pastoring, some in this, and some in that. I am a bishop. Even within that specific field, I have specialized. I have had to, to learn a few of the things I did not know. All bishops, in common with all "apostles and prophets" and the rest, have places to go and things to do—many places and many things—before their knowledges shall come to be adequate, even for the present.

WHAT MUST MY PEOPLE KNOW?

The answer to the question, "What must the individual know," is at once the answer to the question, "What must my people know?" It is simply: the individual must know his business, his task, the thing that he must do. He must know his own "kite-flying."

To be a successful farmer, one must know farming. To be a successful engineer, one must know engineering. To be a successful musician, one must know music. And so on and on. The individual must know that which he wishes to do. He must know how to perform his specific task.

"My people," any people, is the whole body of persons, or individuals, that compose the community, or who live together under one government.

A true community is an organized society; it is a body politic; it is the persons who reside in one locality as subjects of one government. The business of the people is government. It is not farming. It is not engineering. It is not the mothering (as a parent) of children. It is none of the specific functions which individuals are called upon to perform under the division of labor. The business of "my people" is to give direction to the life of the whole body of persons who compose it—social life in its totality and unity—and to exercise the control that is requisite to make its life (as a community, or as "a body" politic) orderly, efficient, and just. The business of "my people" is to govern its own affairs—the affairs of "my people"—so that society may be peaceful, prosperous, and happy; so that the sum of the functions performed both privately and publicly shall enrich human life or promote the well-being of the soul. It is, specifically, to lift up "a standard" of "government" for universal enlightenment. And that is what "my people" must know.

EACH MUST KNOW THE BUSINESS OF "ALL"

But peoples are composed of persons. A true people is a body of persons engaged in the business of self-govern-

ment. Peoples can know that business only as the persons who compose it know that business—as “the team” on the gridiron for example, can know football only as the persons who compose the team know football. As no member of the team can play the game except as he knows it, so no person—no citizen of Zion—can “play the game” except as he knows the Zion-redeeming business—which is the business, specifically, of internal economic self-governance. Internal economic self-governance—that business of “all”—is what “my people” (collectively and severally) must know.

THIS IS REQUISITE

Let the farmer and the physician, the mechanic and the merchant—let everyone remember, let him never lose sight of the fact, that besides his individual business he must know the business of his people—if he is to be party to the successful conduct of that business. Let every Latter Day Saint remember that the right to “judge all things pertaining to Zion,” or to judge the business of “My people,” involves the duty of knowing how to judge those things aright—for no man has right to do wrong.

Let every member of the church remember that it is his duty to have an understanding of “all things pertaining to the church.” Let every one who has anything to do on his own (which it is his duty to know how to do) remember—let him never forget—that it is his duty to know also “the kite-flying business” of “my people.”

Citizenship is a common responsibility of all free men. It is not requisite that “all” should know how to perform the tasks of each, but it is requisite that each should know the task of “all.”

THE DARKNESS THAT COVERETH THE EARTH

The race is not in darkness as respects crop rotation, baby feeding, navigation, and all such like. It is not in the area of the physical sciences and the practical arts that darkness covereth the earth and “gross darkness the People.” (See Isaiah 60. See the whole prophecy: chapters 58 to 62 inclusive.) It is in respect to the business of “peoples.”

As respects the business of peoples, this deep-sleep-ness is the theme of several prophecies, particularly the prophecy of Isaiah, chapter 59. The darkness which covers the earth is so impenetrable that “none calleth for justice”—for the right ordering of human relations, that is, “nor any pleadeth for truth: [instead] they trust in lies; they conceive mischief, and bring forth iniquity.” “My people perish for lack of knowledge.” Gross dark-

ness shall cover the earth so that all peoples shall perish, said the prophets. And in 1947 we know that is true.

“The way of peace they know not”—not in 1947. Consequently “there is no judgment in their goings: they make them crooked paths [since they see crooked]: whosoever goeth therein shall not know peace.” “Gross darkness covereth the earth.”

“Wasting and destruction are in their paths.” Ignorance is destructive.

“We grope for the wall like the blind” as if we had no eyes with which to see. “We stumble at noonday as [we stumble] in the night. . . .”

“Yea, truth faileth.” There is no knowledge of the “truth” in which the business of peoples should be grounded. “And he that departeth not from evil maketh himself a prey.”

Daniel, too, features that darkness in his prophecy of the coming Kingdom. Chapter two. Every kite that every peo-

Strange how much you've got to know, before you know how little you know.
--Anon.

ple (except “my people”) shall ever try to fly shall be dashed to pieces. They shall all be “broken in pieces together”—because peoples do not know. “And gross darkness [covers] the people.”

THE EFFECT: THE DOOM OF MAN

Ignorance of the truth of human-living-together is man’s “fatal” ignorance. The fruitage of that ignorance is “the calamity which shall come upon the inhabitants of the earth.”

Contemplate our bungling of government. Of our ineffectual endeavors as peoples to deliver ourselves from the evils which “our” ignorance of that business has visited upon us, every one should know. Politically, we have jumped from “frying pans into fires.” Even the nation that leads the world in political experimentation—even England—is enmeshed in a net of ignorance of the business of peoples: the business of self-governance. There would be no crisis of civilization but for this ignorance.

THE LAMENTATION OF THE PROPHETS

Because *that* is the ignorance which has ruined the business of the Kingdom, *that* ignorance of “My people” is the lamentation of the prophets. In the very nature of things, that is their lamentation. For the business of the Kingdom—which is the business of self-governance—is the business for the establishment of which the prophets give their

lives. Neither lions’ dens nor fiery furnaces can turn the energies of the prophets of the Kingdom away from that business. Since it has always made their labors abortive, why should not that ignorance of “my people”—that ignorance of the business of the Kingdom—be the lamentation of the prophets?

“The ox knoweth his owner, and the ass his master’s crib” (Isaiah 1: 3). But “my people” do not consider; they are not given to reflection; they will not do their own knowing. “Give us a king,” they say; let *him* attend to the people’s business. So, “my people are destroyed,” even in the year 1947, “for lack of knowledge” (Hosea 4: 6). “O Jerusalem, Jerusalem,” “hadst thou but *known*.” O Zion, Zion, hadst *thou* but known. If thou hadst, it would now be a very different day for thee.

“MY PEOPLE” MUST DO ITS OWN THINKING

Can an unprophetic people perform the singular offices of the prophet? Must not God have a prophetic people in his service? Amos said (chapter 3, verse 7) that assuredly “the Lord God doeth nothing, but he revealeth his secret [the thing he would have known and done] to his servants the prophets.”

It is necessary that a prophetic people should be called to do God’s “marvellous work and a wonder.” Kingdom builder, must be conceptual forerunners. They must have *creative vision*. They must be both Kingdom-designer and Kingdom-builder; they must conceive the Kingdom on their own and devise their own ways of implementing their Kingdom concept: from beginning to end, they must know the Kingdom-building business.

Do you know of any source of true Kingdom concepts except God’s prophets? (I do not mean the kind of prophets that are “made” by ordination. I mean the kind of prophets that are mentally constituted for the Kingdom-building business.)

Can the Russians or any other people teach “my people,” can they cause it to know the business of the Kingdom? Can “Uncle Sam” do it? Can any “Christian” people do it? Can even the intelligentsia of Christendom do it? Must not “my people” do its own cultivating of its Kingdom-building capacities? Must not “my people” educate itself? “My people” must do their own knowing.

THE SCHOOLS OF “MY PEOPLE”

It is requisite, therefore, that “my people” should have schools of its own, in which to do its own (distinctive) teaching of itself. The highest institution of learning of my people (which exists only as an idea and only in a few brains) is “the school of the prophets.”

See Doctrine and Covenants 85. Graceland is one of the schools of "my people." And so is the church school. Through these instrumentalities "my people" may (I say they "may") come to do their own knowing.

One of the subjects taught at Graceland is history. I do not know how it is done, for I have not had opportunity to observe, but this I do know: Graceland may interpret the message of the Latter Day prophet in the light of history. History may be interpreted in the light of that message. Graceland may teach economics and sociology and psychology and ethics and government so as to greatly advance the knowing of "my people."

Further advancement in that knowing (on the part of the ministry) is intended to have been made through the instrumentality of the school of the prophets, the highest school of learning of "my people."

And the church school of "my people"—Well, perhaps in your lifetime even it may become an effectual instrumentality for the teaching of "the" distinctive thing which my people "must" know.

THE CURRICULUM OF "MY PEOPLE"

"I give unto you a commandment, that you shall *teach one another* the doctrine of the kingdom . . . that ye may be instructed more perfectly [in respect to that business, that is] in theory [or rational explanation or philosophy], in principle [in the very laws of nature, and particularly the laws of human life], in doctrine, in the law of my gospel [of which economic laws are a part. See Doctrine and Covenants 101: 2], in all things that pertain to the Kingdom of God [the "Restoration" Kingdom of God: Zion], that is expedient for you to understand [or know]; the things which have been [history]; things which are [especially current events]; things which must shortly come to pass [as they may be seen by contemplating industry and government in particular, social trends]; things which are at home [domestic affairs]; things which are abroad [foreign affairs]; the wars and perplexities of the nations [even the Dis-United Nations]; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, That Ye May Be Prepared in all things [through learning that which "my people" must know] to magnify the calling whereunto I called you, and the mission with which I have commissioned you"—Doctrine and Covenants 85: 21.

Does it require a second thought to convince anyone that that is of necessity the curriculum of "my people"—the people whose mission it is "to bring forth and establish the cause of Zion"? Is not

that manifestly, indisputably, the proper curriculum of "My people"? If there is to be real Kingdom-kite-flying, are not these the things which "my people" must know?

Doctrine and Covenants 85: 21 may be "strong meat"—too strong for some people to "digest"; but it is not too strong for those who are truly the "elect." It is strong. But without it, "my people" cannot nurture itself. It cannot come to "know."

WHY MY PEOPLE DO NOT KNOW

Hosea said: "Hear this, O priests. It is 'ye' who have been a snare to my people; it is 'ye' who have entrapped their minds" (Chapter 5, verse 1). As a rule, religious peoples follow their leaders, and their real "leaders" are more often priests than prophets.

St. Paul said that the church would go into apostasy because of the "perverse"

I take all knowledge to be my province.--Bacon.

teachings of "wolves" which would enter the flock—Acts 20: 28-30. Perverse teachings—teachings within the church that pervert the truth—lead to ignorance of that which "my people" must know.

St. Paul said things to Timothy, also, which reveal why "my people" do not know. Seeing the apostasy in the making, Paul admonished Timothy to avoid "fables and endless genealogies"—which do not edify because they are not of God.

"Shun profane and vain babblings," of which there is a great variety, said Paul, because "they increase unto more ungodliness." They lead from bad to worse. "Foolish and unlearned questions"—things which no one can "know"—do engender strifes." But they do not cause "my people" to know. Nor does much else that goes for "education" within the Christian church.

Doctrine and Covenants 102: 2 makes specific mention of causes of ignorance of "my people." The church (which is one of the meanings of "my people") does not know; not only because its teachers have not taught it; it does not know because it does not (it did not) care to know. It does not know some things because there is much that may be known only through doing. There are things which "my people" must do, if it would know.

Think now: when you have truly endeavored (with all your heart, mind, and strength) to do that which it is your duty under God to do, have you not experienced a breaking through of light? Has there not been "revelation"? Have you

not fulfilled conditions of your own enlightenment—through doing? Yes, there is much which "my people" may know provided only that "my people" shall do.

I do not know precisely how matters stood in the church in the days of St. Paul. But Hebrews 5: 12-14 (and other of his writings) sounds as if they stood then (as respects the function of teaching) as they stand now.

BY REASON OF USE

Whether or not it is hard for "my people" (the Church) to know the things which they (the real builders of the Kingdom) must know depends, in great degree, upon how they use their thinking apparatus. People who accustom themselves to "skim milk," to "baby talk," to mind wandering (which some call "thinking"), to quibbling or speculating that leads to nowhere—people who have such habits cannot hope to know that which "my people" must know.

Doctrine and Covenants 85: 21 may be too heavy a meal for even some adult church people. (I say nothing about the teaching of little children. But I have heard Doctrine and Covenants 85: 21 stepped down, even to their understanding.) But if that "meat" is too strong for "my people," it is because they have not exercised their senses, as St. Paul said, "to discern both the good and the evil" which they—the builders of the Kingdom—must know. It is because they have not cultivated their capacity for the consumption of "meat."

For strong meat "*belongeth*" to them that are of full age. It is their natural diet. It is the stuff which "my people" the people of "full age"—must have to satisfy their requirements.

I do not say that we should never have any "fun." A little "pepper" on our meat may do some good in some circumstances. Chit-chatting, fiddle-faddling, folderoling, rigamaroling, and other such like, may add a little "spice" to life; it may be somewhat recreative. As individuals, in private life, on some "social" occasions, such spice may be wholesome.

But in the serious business of my people, in the affairs of the Church, men of God—especially in the "world's momentous day"—should have done with "lesser things." They should "rise up" to moral heights (to do which they must "rise up" to intellectual heights) that they may make the Church great—so that no one will think of saying, "Just another church."

Let us remember, let us never forget: The church of Restoration is the rallying point of the "elect," it is the instrument of *their* work. It was not designed to be

a nursery for "babes"; it was intended to be a laboratory for "men."

"THY LIGHT SHALL COME"

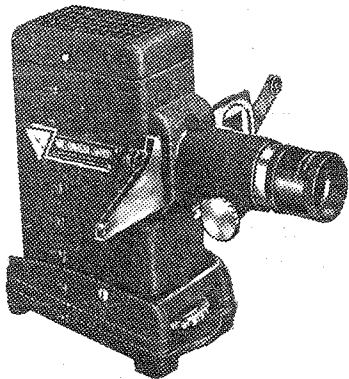
Restless? Unsatisfied? Anxious, in the circumstances of "my people"? Of course. But not utterly cast down. We do not give up the ghost; we do not throw in the sponge; we do not abandon the cause because "Thy light" has not come—not if we are truly "My people." Not if we are prophetic. For the prophetic are sure that, some day, my people shall know; some day "Thy light shall come."

And when "thy light" shall come, "my people" shall "arise, shine." They will arise and shine *because* their light has come. (See Isaiah 60.) "My people" shall fly its kite because it shall come to know.

Then shall the "Gentiles" see "thy light," and "kings shall come to the brightness of thy [be]coming." Yes, then there will be a day in which the lamentation of the prophets shall no longer be "O Jerusalem, Jerusalem," "O Zion, Zion," "O My people," "my people," "hadst thou but known."

SPECIAL!

For a limited time only



TDC-300A

For a limited time only we are able to offer this fine 300 watt slide projector complete with carrying case and coated lens at a considerable reduction. There are only five machines in stock and we have no assurance of being able to get more at this remarkable price.

WAS \$70.20
NOW \$52.50

HERALD PUBLISHING HOUSE
Independence, Missouri

The Resurrection of the Dead

By APOSTLE M. L. DRAPER

WHEN WE READ in the Revelation of John, chapter 20, verse 13, that, "Death and hell delivered up the dead which were in them, and they were judged every man according to their works," we may jar the thinking of some who believe that hell is the final agonizing end of the wicked. But there it is, the statement that hell shall some day deliver up its dead, and the further thought that the judgment takes place *after the spirits of the wicked are released from hell*, instead of before they enter. If this were the only passage supporting such a view, we might be justified in thinking there has been a mistake somewhere, and that John didn't mean that at all. However, this is not the only passage. Indeed, Jesus himself taught the same thing, which is also mentioned by the Apostle Paul and others.

Jesus said, ". . . for the hour is coming, in the which all who are in their graves shall hear his voice, And shall come forth; they who have done good in the resurrection of the just; and they who have done evil in the resurrection of the unjust." (John 5: 28, 29) Paul said, ". . . that there shall be a resurrection of the dead, both of the just and of the unjust." (Acts 24: 15) There is no mistake about it. The unjust, rebellious, wicked souls who have been in hell shall some day come forth in the resurrection. Since Peter tells us that the gospel is preached in hell for the sake of saving what may still be worth saving of the rebellious ones who are there, and since the Master himself visited hell to preach to the disobedient spirits there (I Peter 3: 18-20; 4: 6), we have no reason to doubt the justice and wisdom of releasing the spirits which have been there that they may be judged, not only for their evil works,

but also for the good works they may have done. (Revelation 20: 13.)

MOST CHRISTIANS believe that the righteous shall be resurrected; that this is true is borne out in the Scriptures quoted above. Just what is the resurrection, when shall it be, and what is it for?

While the idea of the resurrection of the dead includes the reuniting of the spirit with a body, we do not know exactly what the resurrected body will be like. We can only say with the Apostle Paul that "it is sown a natural body, it is raised a spiritual body." This indicates that the resurrected body will be one best suited to our spiritual capacities and nature. John said, "Beloved, now are we the sons of God, and it does not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is." (I John 3: 2.)

The exact time of the resurrection of the dead is unknown. Nor shall it be known until the time arrives, for it is associated with the return of Christ, about which the Master said that not even the angels in heaven know the day nor the hour. In I Thessalonians 4: 16, 17, we read, "For the Lord himself shall descend from heaven with a shout . . . and the dead in Christ shall rise first." This thought is expanded in the Revelation of John 20: 4, 5, ". . . and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God . . . and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished." This scripture shows that there shall be two resurrections—that of the just and obedient at the time of the return of Christ, after which they shall reign with him for a thousand years,

and that of the unjust and rebellious after the thousand years are finished.

THE STATEMENT of Jesus to the penitent thief that they would be together in Paradise, and that of the Apostle Paul that he was torn between the desire to remain on the earth and to be with Christ, indicates that the repentant spirits await the time of their resurrection in Paradise. They are the ones who come forth in the first resurrection. Who, then, are they who come forth in the last resurrection but those who have been in rebellion, and must therefore have been restrained in hell? When John wrote that the rest of the dead come forth at the end of the thousand years, the only ones left who could be "the rest of the dead" are those of whom he wrote later in the same chapter, ". . . and death and hell delivered up the dead which were in them." (Revelation 20: 13.)

What is the purpose of the resurrection? The answer to this question is found in our present experience. It is clearly revealed in the words of President F. Henry Edwards, "Our bodies are given us for a definite purpose. Their union with our spirits is necessary in order that we might receive the fullness of joy, which is only possible when the intrusion of death can no longer interrupt our best work. In this life, where the body and spirit are not inseparably connected, but may be divided at any moment, any work that we attempt is subject to frustration at the caprice of death. Our major works of art, like the cathedrals, have to be left to others for completion; our ideals of freedom and justice are never expressed in their fullness. But in the resurrection the spirit is joined to a body which is suited to its needs, and the fear of death is removed from all but those who are utterly rebellious. The achievement of this inseparable union constitutes the 'redemption of the soul' and gives promise of an opportunity to share in the creative work which properly belongs to the 'power of an endless life.'"—*Fundamentals.*

THE FACT of the resurrection is real. It is not wishful thinking nor imaginative daydreaming. It has already been accomplished in the life of Jesus, which is proof that what he taught about the resurrection as it applies to us is true. In his own triumph over death, the Master made it forever plain that obedience to law not only carries its rewards in this life but also provides even greater rewards in the future life. It shows us that if man can solve mathematical problems by obeying the rules of mathematics, he can also solve the more perplexing problems of his own behavior by obeying the laws of the gospel, which is the rule of human behavior. It also shows us that obedience to this law will not only solve these problems for this life but gives us power to subdue even death itself in an inseparable union of our spirits with bodies capable of performing the righteous will of the spirit.

How many of us are satisfied with our achievements in this life? The artist who spends the most of

his life painting a great masterpiece could paint an even greater work if he had the time. The physician who contributes a priceless discovery in the cure of bodily ills could magnify his work many times with his experience and judgment if he had several lifetimes instead of one. The statesman who has learned the ways of nations and the lessons of world crises would discover the way to international peace if he could live to help the coming children of the race even to the fourth or fifth generation. And how many of us have opportunity to read all the good books we would like to read, see all the beautiful places of the earth's scenic marvels, hear all the good music of the masters, and develop our own talents as we would like to do? Not one! This, then, is the promise of the resurrection—opportunity to become all that is in us, to do all that our capacities will permit in every way, to reach the full measure of the purpose of our creation, which is to do the works of eternity.



Once Again

**THE
SAINTS' HYMNAL**

cloth binding

Single copy \$1.50

10 or more to one address \$1.35 ea.

50 or more to one address \$1.15 ea.

HERALD PUBLISHING HOUSE
Independence, Mo.

Worship Suggestions for December *By Katherine A. Wilson*

Theme for the Month: THE SPIRIT OF
CHRISTMAS

Theme Appreciation:

It's Christmas and we celebrate a great birthday! Few realized His greatness during his stay on earth, and even now some do not recognize it, but this lowly Nazarene gave greater riches to men than any benefactor before or since. He had nothing but his own glorious character and winsome love, yet every life he touched was uplifted and purified. He brought new hope, new joy, and new love—a new way of living was given to us by Jesus the Christ!

It is appropriate to meditate on the quality of his life as a part of that birthday celebration. The beautiful stories of the babe in the manger, the visit of the poor and humble shepherds, the bringing of gifts by the Wise Men, the adoration of the mother will all be re-enacted at this season of the year. But the babe grew to manhood, and gave us the spirit of Christmas!

The Christmas spirit! What does it cover? What does it signify? Christmas is God's method of seeking to establish a new order of love, peace on earth to men of good will. It stands in constant rebuke to man's designs to establish a new order through pressure, coercion, and war. For nineteen centuries, men have barely glimpsed what human life can become under the leadership of Christ. Now, we have the task of working and praying that the ideal for which Christmas stands may be transformed into reality—Zion the beautiful beckons us on!

DECEMBER 7, 1947

"COME, ALL YE FAITHFUL"

Prelude: Use familiar carols or hymns.

Call to Worship:

The old familiar hymns we hear,
"It came upon a midnight clear."
Our children hear the story told
Of long ago, that's never old.
The world a brand new meaning finds
This Christmas, in those simple lines.

'Tis good that men should hear again
Of "peace on earth, good will to men."
For some day, sure as Christmas comes,
Good will shall quiet hatred's drums,
And through a world where war has ceased,
Shall flow a sweetly throbbing peace.

Yes, Christmas brings a prophecy
That some day all men shall be free.
—Martha Ford Floro.

Hymn: "Oh, Come, All Ye Faithful," Saints' Hymnal, No. 145.

(A soloist or selected group may sing the verses; all join in the chorus.)

Theme Appreciation:

"I will sing with the spirit and with the understanding also," wrote Paul to the Corinthians. Our understanding of the hymns we love telling the story of Christmas gives us new appreciation of their beauty and power. What is their message? Who composed their music—music that carries the words to us on the wings of melody? We know that beautiful hymns can become a great spiritual force in our lives, a vital aid to worship. "Oh, Come, All Ye Faithful" is a Latin hymn of the seventeenth century, the words of which were

translated by Frederick Oakeley, an English clergyman in 1841. It is uncertain who wrote the music, but it has been ascribed to John Reading. This spirited hymn is a popular one, and as "ye faithful, joyful, and triumphant" come together in praise, the Christmas spirit of love enriches our lives.

Scripture: Isaiah 9: 6, 7.

Suggested Activity for Zion's League:

Christmas caroling is a custom that should never be forgotten. Plan to visit from five to ten homes singing several carols at each.

DECEMBER 14, 1947

"STARLIGHT AND SONG"

Prelude: Use familiar carols or hymns.

Call to Worship:

The door is on the latch tonight;
The hearth fire is aglow;
I seem to hear soft passing feet,
The Christ child in the snow.

My heart is open wide tonight
For stranger, kith, and kin.
I would not bar a single door
Where love might enter in.
—Kate Douglas Wiggin.

Hymn: "Starlight and Song," Saints' Hymnal, No. 148. (A selected quartet is suggested.)

Theme Appreciation:

"This hymn, 'Starlight and Song,' brings us the age-old picture that is ever new. We rejoice with the angels 'singing peace and joy and cheer.' In the stillness of that night, under shining star and chanted song, we look from the baby Saviour to the Saviour King enthroned, feeling deep desire that by his messengers of love he will lead us to himself."—*Stories of Our Hymns*, page 144.

The words were written by Elbert A. Smith, author of a splendid collection of poems, who has served many years as editor and writer of articles, books, and sermons. The music is from the pen of his cousin, Audentia Anderson, who has furnished the music for numbers of hymns in the Saints' Hymnal.

O wondrous Child of Bethlehem!
O Man of majesty!
Who lifted high above the star
The cross of Calvary!

Christ of the lowly manger,
Christ of Gethsemane,
Bless any heart this Christmas time
That takes the road to thee!
—Dorothy Louise Thomas.

Scripture: Luke 2: 1-20.

Worship Center:

A manger near the front of the room, with a bright light shining from it suggests the light of the Christ child.

DECEMBER 21, 1947

"O LITTLE TOWN OF BETHLEHEM"

Prelude: Use familiar carols or hymns.

Call to Worship:

Ye who have scorned each other,
Or injured friend or brother,
In this fast-fading year;

Ye, who, by word or deed,
Have made a kind heart bleed,
Come, gather here!

Let sinned against and sinning
Forget their strife's beginning,
And join in friendship now.
Be links no longer broken;
Be sweet forgiveness spoken,
Under the holly bough.

—Charles Mackey.

Hymn: "O Little Town of Bethlehem," Saints' Hymnal, No. 144.

Theme Appreciation:

This lovely Christmas carol was written in 1868 by Phillips Brooks after he had visited Bethlehem, where he visited the scenes of the Bible stories and pictured Christ's life there. He said, "The whole country, every hill and valley, seemed marked with his footprints." The beautiful scenes of the holy land remained in Phillips Brooks' memory long after he had returned to Philadelphia. Three years later, when he wanted a Christmas song for the children of his church school, he decided to write verses that would picture the beauties of this night in Bethlehem. When the song was finished, he took it to his organist, Lewis H. Redner, and asked him to compose a tune for his "simple little carol" in order that the children might sing it the next Sunday, Christmas Day. Although he had thought much about it during the week, Redner went to bed on Christmas Eve without having found the right melody. Suddenly, in the night, he was awakened by an angel strain ringing in his ears. Mr. Redner always said that melody was "a gift from heaven."

Other "gifts from heaven" are friends. Christmas is a friendship-revival time. "When you see a friend slipping away from you," says David Grayson, "drop whatever you are doing and bring him back, for friendship is the one thing that you cannot afford to do without." The Christmas card remains for many of us our only contact with many old friends. We intend to make visits, we intend to write, but time flies, and soon it is Christmas again. We reach out through the distance with greetings to bring back the friends that may be slipping away.

If you have a friend worth loving,
Love him. Yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend—till he is dead?

Scatter thus your seeds of kindness
All enriching as you go—
Leave them. Trust the Harvest-Giver;
He will make each seed to grow.
So, until the happy end,
Your life shall never lack a friend.
—*Saints' Herald*, December 12, 1942.

Scripture: Matthew 3: 1-11, Inspired Version. (Matthew 2: 1-11, King James, but the Inspired Version wording is preferred.)

Christmas Suggestions:

Form a Christmas friendship circle by writing personal notes to five friends who have helped you. Tell them of your appreciation and that by knowing them, they have enriched your life.

www.LatterDayTruth.org

"SILENT NIGHT, HOLY NIGHT"

Prelude: Use familiar carols or hymns.

Call to Worship:

They gave him their treasure, those Wise Men
of old;

Their treasures of spices and perfumes and
gold;

No gift they could bring was too costly or rare,
To lay at the feet of the Infant so fair.

We cannot lay gifts at his feet as did they,
But gifts we can offer to Jesus today;
Our help to the poor and despised we can
bring,
And giving to them is a gift to our King.

The hungry and thirsting and sinful are here,
And—list to a voice that is tender and clear:
"The treasures you give unto these that you see,
Lo, I will accept as if given to me."
—*Saints' Herald*, December 19, 1942.

Hymn: "Silent Night," *Saints' Hymnal*, No.
147. (Use as violin solo.)

Theme Appreciation:

Few literary products have known such a curious history as this best-known and most-beloved of all Christmas songs. Truly inspired, it represents the combined efforts of Franz Gruber and Joseph Mohr, schoolmaster and assistant priest respectively, of the tiny Bavarian village of Oberndorf. Joseph Mohr, a priest, was approached by his friend, Franz Gruber, the night before Christmas Eve to write a hymn that could be sung without an organ for the Christmas service because the organ was broken. That same night he was called to administer the last rites to a dying woman. On his way home he was unusually impressed by the snow-capped peaks of the Austrian Alps as they rose in grandeur above the peaceful valley in the Tyrol. The thought occurred to the priest that the night when Christ was born must have been like this. He hurried home and wrote the words which came into his mind. Peace and joy filled his heart as he read the stanzas again and again. The next morning he took the manuscript to Franz Gruber.

Catching the spirit of the hymn, Gruber began to set down the simple, flowing tune as it came to him. When it was finished, he sang it to his wife. "We will die, you and I," she remarked, "but this song will live." Gruber's real contribution lies in the beauty and simplicity of the tune.

On Christmas Eve the organ did not sound in the church at Oberndorf. At first the congregation did not miss it, until, with Father Mohr singing and Franz Gruber playing on his guitar, the strains of "Silent Night" fell on their ears. They were deeply touched, though they did not realize they were hearing the first rendition of one of the greatest Christmas hymns ever written, now familiar to the entire civilized world.—*Saints' Herald*, November 30, 1940.

What are you giving for Christmas?
Be sure you give more than you get;
The free giver is truly more blessed
Than is one who gives only for debt.

Give sunshine and mirth without stinting;
The world's sad enough of its strife;
Let your smiles of true friendship give hint-
ing;

Tack some love into somebody's life.

Give with extravagant pouring,
True happiness strive to impart.
Spread happiness 'round you increasing,
Light a candle in somebody's heart!
—Author Unknown.

Scripture: Alma 15:18-25.

BULLETIN BOARD

Central Michigan District Conference

The annual Central Michigan District Conference will be held at Beaverton on November 15 and 16. Services on Saturday will include a 9:30 a.m. prayer meeting; business session at 10:30 for the reading of reports; election of officers and routine business at 2 p.m.; song service and preaching at 8. Sunday will begin with a 9 o'clock prayer service, followed by preaching at 11. Apostle E. J. Gleazer is expected to be present. The final business meeting will be held at 2 p.m., at which time the report of the budget committee will be presented. Several counties in the old Western Michigan District will become a part of the Central Michigan District at this conference. As before, members are requested to bring well-filled baskets. Visiting Saints will be cared for Saturday night at the homes of local members. Meals will be served during conference in the lower auditorium of the church.

B. H. DOTY,
District President.

Priesthood Institute

The annual priesthood institute of the Rich Hill and Spring River Districts will convene Saturday, November 8, at 3 p.m., and continue through Sunday, November 9, until 3 p.m., at the Reunion of the Ozarks grounds in Racine, Missouri. Apostle A. A. Oakman and Bishop C. A. Skinner are to be present. Those desiring reservations may write to Arthur J. Rock, 1927 Picher Street, Joplin, Missouri.

WILLIAM PATTERSON,
District President.

Northwestern Ohio District

The notice appearing in the September 27 issue of the *Herald* should have read, "Elder John Booth of Columbus is expected to be present. Alvin Wadsworth, District President," instead of "Evangelist John Booth"

HARRY RIES,
District President.

Books Wanted

Rubie Ballantyne, Rural Route 2, Cameron, Missouri, wishes to borrow Elbert Smith's *Joe Pine* for two weeks. Rubie, who is thirteen, would like to read it to her ten-year-old brother, Michael.

Vernes Collins, Centerton, Indiana, is anxious to obtain Volumes 1, 2, and 4 of the *Church History* and Daniel McGregor's *Miraculous Work and a Wonder*.

Attention, Kansas State College Students

There are several R. I. D. S. students attending Kansas State College who meet weekly for study and a social evening. Other students or students' wives who belong to the church or are interested, please contact Mrs. George E. Brinkmann, Longs Park, Manhattan, Kansas (Telephone, Manhattan 3996).

REQUESTS FOR PRAYERS

Howard Norton, Route 4, Box 496, Traverse City, Michigan, requests prayers for himself and his brother.

Mrs. Maud Davis, Glencoe, Oklahoma, asks the prayers of the Saints for her neighbors, Mr. and Mrs. John Gant, who lost their four-year-old daughter in an automobile accident, and for Mrs. Roy Gant, who received head injuries and a broken shoulder. Although

they are not members, the Gants are active in the work of the church.

Anna L. Jones, 839 Woodville Drive, El Monte, California, who is suffering from arthritis, requests the prayers of the Saints.

Elder Lee Quick, one of the superannuated ministers, is in the Burk Street Hospital in Ft. Scott, Kansas. He will appreciate being remembered in the prayers of the Saints.

The family of six-year-old Dee Dee Collin, 607 South Zane Highway, Martins Ferry, Ohio, requests prayers for her that she may be healed of a serious affliction.

DEATHS

MADDEN.—Betsey Bonner, was born May 8, 1880, and died September 15, 1947, at her home in McPherson, Kansas, following a heart attack. On October 16, 1904, she was married to Silas A. Madden. A member of the Reorganized Church, she was a devoted worker throughout her life.

Surviving are her husband; three sons: A. M., R. E., and Paul A.; six grandchildren, and two sisters. The Reverend T. Comer Turpen officiated at the funeral held at Danielson-Ball Chapel.

HOWARD.—Nancy Elizabeth, daughter of Talton and Sarah Blevins, was born April 1, 1861, at Dewitt, Missouri, and died at St. Joseph, Missouri, on September 12, 1947. She was married to John Howard on December 24, 1879; thirteen children were born to this marriage. Mr. Howard and eight children preceded her in death. She was a devoted mother and, as long as her health permitted, an enthusiastic church worker.

She leaves five children: Mrs. Mae McComas and James Howard of Hardin, Missouri; Mrs. Lillian Matney of Iola, Kansas; Mrs. Rose Gisch of Portland, Oregon; and Joe Howard of Jefferson City, Missouri; twenty-five grandchildren; fifty great-grandchildren; and three great-great-grandchildren. The funeral service was held in the Christian Church in Hardin, Elders O. W. Okerlind and William Ferguson officiating. Burial was in the Hardin cemetery.

BEAN.—Burton Lester, was born March 2, 1874, at Concordia, Kansas, and died August 8, 1947, at Cameron, Missouri. After graduating from high school in Concordia, he attended college at Salina, Kansas, after which he taught school in Illinois. Later he moved to Cameron where he engaged in farming and stock raising. He was baptized a member of the Reorganized Church at the age of twenty and was later ordained a teacher. On December 2, 1898, he married Etta Bramwell; four children were born to this union. Mrs. Bramwell passed away on December 17, 1930.

Surviving are two sons: Warren of St. Joseph, Missouri, and Donald of Kidder, Missouri; a daughter, Mrs. Margaret Swank of St. Joseph; one grandchild; a brother, Wilbur Bean of Farmington, Missouri; and a sister, Mrs. Ruby Simmons of Cameron. Funeral services were held at the Cameron Church, Elders Ward Hougas and Emery Jennings officiating. Interment was in the Memorial Park Cemetery in St. Joseph.

GRABSKE.—Theodore Thomas, was born November 18, 1868, and died at his home in Independence, Missouri, on October 4, 1947, as the result of a heart attack. He was baptized a member of the Reorganized Church in 1896 and was ordained a priest on March 4, 1900. On April 27, 1891, he married Othilla Henrietta Stahelin; four children were born to them. By profession, Brother Grabske was a steamfitter. He was greatly interested in the church and was influential in organizing the Malvern Hill Mission in Kansas City.

He is survived by his wife; two daughters: Mrs. Ida Trefz of the home and Mrs. Clarence White of Aurora, Illinois; two sons: Dr. Charles F. Grabske and Dr. Paul R. Grabske, both of Independence; two sisters: Mrs. Minnie Groeschner and Mrs. Anna Grotefeld of Chicago, Illinois; a brother, George Grabske of Chicago; six grandchildren, and three great-grandchildren. Funeral services were held at the Stone Church, Apostle George Mesley and Elder Charles Graham officiating. Burial was in the Mound Grove Cemetery.

FLEGEL.—Dorothy Grace, was born January 14, 1906, in Carleton Place, Ontario, and died August 9, 1947, at Westboro, Ontario. She had been a member of the Reorganized Church since 1939. She attended Ottawa Branch and was secretary for that group. She is survived by her husband, Hermand Flegel, Jr., of Westboro; two sons: Kenneth and Donald; and one daughter, Lois.

Attention, Young Marrieds!

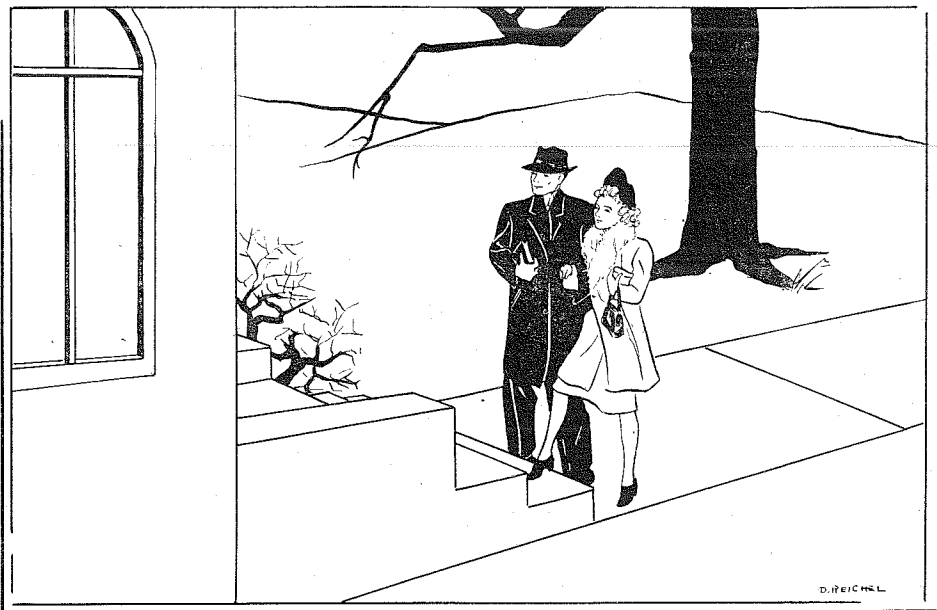
By Louise Wrigley

Yes, it's *you* I'm fixing with the baleful eye! You "still-almost-honey-mooners" and you "oh-dear-we've-been-married-five-years-already" ones. Did you know that you are *desperately* needed? Let me tell you. . . .

It's the togetherness that makes being married so special. It's the feeling that you are not alone in your dreams and hopes for the future, and that you aren't alone in your blackest moments of despair. Sharing a burden makes it lighter. Sharing a blessing doubles it. You can carry this togetherness with you into your church—your community—and make it help other people.

You know within your own heart what a pleasure it is to mount the steps of your church together on a clear, cool Sunday morning and enter the open door side by side. The day seems fresher, the music sweeter, the sermon more meaningful than if you were sitting there alone. And when you go out again into the sunshine, there goes with you an air of peace and calm which shields you, fortifies you for the busy week ahead.

Why not carry that feeling of well-being into the week, into everything you do? Don't forget how important your partner is to the success of everything you touch, and never forget how important your approval and en-



You know within your own heart what a pleasure it is to mount the steps of your own church together on a clear, cool Sunday morning.

couragement are too. Don't take for granted this precious merger which God has blessed for you. Make it outstanding by the way you treat it. Then get ready, from your own security, to answer the call for help when it comes.

If you were sitting on the beach when you suddenly heard a cry for help, chances are you would dash right in to save the troubled swimmer, wouldn't you? Yet when the church cries, "Help, we need you!" you go placidly on your way, not allowing it to disturb you even a little. Is that fair?

Perhaps the church school class you are attending is getting duller and duller. Every Sunday poor old Brother McAfee gets up there and drones on and on, boring everyone. Did it ever occur to you that it's a mighty hard load he's pulling all by himself? Did it ever occur to you that the blank faces staring at him with wool-gathering eyes every Sunday morning have him a trifle discouraged? Or that if you looked a little intelligent and interested for a change, it might put new life and

hope into him? Did you ever realize that you *could spark-plug the class* into some lively discussions which might bring out vital points?

Are church people ever invited into your home? Does your welcome mat really say "welcome" or does it read "R. L. D. S. stay away!" In other words, where do you choose your friends—from people who believe as you do or the run-of-the-mill crowd?

When there's a banquet to be given or an all-church function for raising building-fund money, do both of you get behind and push? Do you sell just a few more than your share of the tickets? Do you cast an anxious and eager glance around to see if there is anything anyone has forgotten that you can do? Or do you think you've already paid for your particular pew and can sit in it until you die, though the church be mortgaged around you?

If the church caught fire and all the little primary folks were trapped downstairs by licking flames, you would be among the first to rush after them, fighting to save them from disaster. Yet, you'd let these same little ones go to church school week after week in classes that were only meant to "keep the children quiet." You would let them perish at the hands of an incompetent, disinter-

New Horizons

ested teacher who is only "doing her duty." Think how much you have to offer children, a young man and woman keenly alive, interested in everything around you, filled with a love of life and all its beauties. Think what you could give these children in human appreciation, in your intelligent interpretation of everyday occurrences to bring them closer to a personal Christ. Think how much you could do to revive their interest, keep them growing and living upward and outward instead of downward and into themselves!

Zion's League needs leaders and followers—those who follow a little less like sheep and a little more like people who have a few ideas of their own and those who can also show a little eagerness and enthusiasm for someone else's ideas.

Orioles and Blue Birds need wide-awake young women to help them. If you are interested in guiding girls in paths of serenity and charm and helping them establish a real purpose in their lives, there is no better medium for your talents than here. As for young married men . . . whoever heard of too many Scout leaders? Can anyone underestimate the value of a man who teaches a group of boys in a church school class or fail to realize that these boys cannot help unconsciously absorbing his principles? Can anyone deny the sense of fun and fellowship young marrieds get when they know they're both in the same boat rowing for the same shore? Can anyone suggest a satisfactory substitute for the comradeship and closeness which comes as a result of thinking alike and working for the same objective?

Each person has been given some talent. Think how much greater your talents can be, locked together by the force of love, pushing upward like new, green shoots in the warm sun to blossom into beauty which delights the hearts of all who see you and touch your lives.

You young marrieds are at the beginning of the peak of your lives. You have grown and learned, have sought love and found it the most

beautiful thing in your lives, have blended yourselves into one and now you are stronger, surer than ever. You have the strength, the courage, and the ability of two, with the heart and will of one.

Don't think you are biting off a great big piece you can't chew. No one is asking you to do that. You are only being asked to do a small task within your range of capabilities and to do it well. You are asked to be only a little piece of a great picture and to be proud of being a part of the completed whole. You are only being asked to do something which will bring more satisfying days over the horizon of your own lives. For it is in *being needed* and *working together* that you will find the peace and contentment of a rich and happy life.

Visitors

In 1935, moved by the fact that nothing beyond sporadic visits and programs at Christmas were offered the chronic sick of her community, Mrs. Paul Bedford of Wilkes-Barre, Pennsylvania, wrote each shut-in, asking which was most desired: a radio, flowers, or a visitor. With one accord they replied, "A visitor." So Mrs. Bedford recruited twenty of her friends, and they set out to make calls—not as Lady Bountifuls, but in a spirit of discovering new friends.

The club has no dues and no formal meetings but keeps exact records, visiting members reporting their activities once a month. Each shut-in who had no radio has been given one; there are twenty-one wheel chairs in circulation; typewriters are loaned, medical treatment arranged for. Visiting members who have motion picture projectors take them to invalids, many of whom have never seen a movie.

It is hard to tell whether visiting or home members get most out of the club. Many visiting members confess that they had long wanted to do something of the sort but had not known how to go about it. One

The Trouble-Shooter

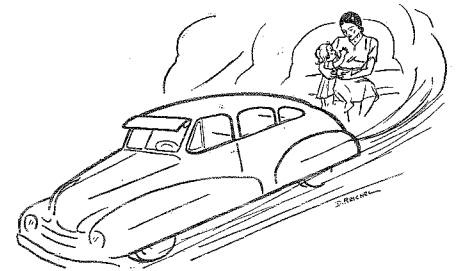
QUESTION:

Is it justifiable to buy a new automobile or any of the other so-called luxuries if one pays tithing on them and generously supports the church in other ways, or should all surplus left after the necessities of life have been purchased be contributed to foreign relief?

ANSWER:

By H. L. Livingston

We would say that the matter of purchase of an automobile would be entirely up to the person who has raised the question. So far as the law is concerned, it is satisfied in payment of the tithe and the support of the church by offerings. At least, it is so until such time as the surplus can be handled in accordance with



the intent of the law, which contemplates the setting up of the storehouse and the organization of our people.

There might be some question about the use of surplus to give general foreign relief; however, people who wish to help in this matter can do so by their contributions to the oblation fund. We are using a considerable amount of oblation funds for the taking care of our foreign relief today; but we would see no reason for the contribution of all surplus above the necessities of life to foreign relief.

of them commented, "I had begun to think there was no place for me but the bridge table"; while a shut-in, blind, lame, and alone, said, "I thought no one knew I was alive."

Special Christmas Program Helps

Pageants . . .

The Quest of the East

By Edward Thomas Kirkley

The familiar Bible story of the Three Wise Men who followed the star to Bethlehem has been developed into a Christmas pageant of real quality and effectiveness. Classic Christmas hymns furnish a background to the action and make it possible to utilize the church choir in connection with the presentation. Divided into six parts, requiring twenty characters (thirteen men and seven women). Playing time approximately one hour. Price, each, 10c; \$1 a dozen.

The Holy Nativity

By Mary A. Litsinger and Mattie B. Shannon

A reader tells the Christmas story with scenes pantomimed through different episodes. Pageant. Music. One scene, 1 man, 1 woman, reader, groups of men, children, and choir. 1 hour. Price, 35c each; \$3.60 a dozen.

"The Coming of Christ" in Living Pictures

A pageant in eight tableaux. Approximately 25 characters, 45 minutes. Scripture and familiar carols tell of the prophecy and fulfillment of the coming of Christ. Price, 30c each; \$3 a dozen.

A Star in the Sky

By Kathryn Knos

A sacred pageant telling the story of the Nativity in 10 pantomime scenes. 5 men, 1 woman, reader, and several groups. 40 minutes. Price, 30c each; \$3 a dozen.

Programs . . .

The Christmas Quest

By Ora Winfred Wood

The plan of this playlet is arranged in three parts; namely, Part I: Prologue, "The Christ Child's Birth"; Interlude, "The Christ Child's Quest"; Part II: "The End of the Quest"; Part III: "Where the Christmas Spirit Shines." Price, 10c each.

Christmas Program Builder No. 2

A helpful selection of program material that is classified in the different age groups with a section of new and original songs. Here is a booklet with a full range of recitations and exercises, pantomimes, simple dramatic presentations, stories, songs, and even some decoration ideas. Price, 35c.

The Story of the First Christmas

By Florence M. Waterman

The Bible story dramatized for primary children with the assistance of an adult quartet. Part I: "O Little Town of Bethlehem," sung by the quartet. Part II: "The Story of the First Christmas," told by one child or a succession of primary children. Part III: "The Play." Price, 25c each; \$2 a dozen.

Christmas Program Builder No. 1

Just the material you want for a new and different Christmas program with songs, readings, exercises, and playlets. A feature is the 21-page section of music introducing solos for children, unison and two-part class songs, trios for women and a male quartet. Price, 35c.

Eureka Christmas Recitations No. 5

Program material for kindergartners, primaries, and juniors, and songs, pageants, pantomimes, and special features for junior highs. Price, 25c.

Services . . .

A Service of Lights and the Great Light

By Mattie B. Shannon

Two candlelighting services for the Christmas season. The first requires the minister, 2 readers and choir. The second, 8 men, 2 women, minister, reader, choir, and organist. Price, 35c; \$3.60 a dozen.

The Stranger of Bethlehem

By Haldor Lillenas and Others

A Christmas service that contains original songs for all ages, majoring largely in material for children. The four pages of recitations, exercises, and dialogues are filled to capacity with new clever items. Price, 10c each; \$1 a dozen.

Songs in the Night

Star of Bethlehem

The Guiding Star

Wonderful Night

Four services similar in style and size to "The Stranger of Bethlehem," but each entirely different in content. Price, 10c each; \$1 a dozen.

Love Divine

By Haldor Lillenas and Others

A Christmas service for the church school with selections for the choir. Price, 5c each; 50c a dozen.

Helps . . .

Standard Christmas Book No. 6

A 48-page collection of material to help you prepare a better Christmas program this year. Included is the full-length pageant, "An House Built Unto David," by J. H. Shonkwiler; choice recitations, poems, dialogues, playlets, tableaux, songs, etc. A book that every Christmas program committee should have. Price, 30c.

Christmas Carols New and Old, Revised Edition

A handbook of Yule songs and carols for group singing compiled by Haldor Lillenas, Mus.D. Here are words and music of the 34 most popular Christmas songs of 6 nations, and of 23 inspiring new numbers—57 in all. Price, 35c each.

Practical Christmas Helper No. 3

A thirty-two page booklet of useful program helps, including songs, recitations, exercises, dialogues, and pantomimes. In addition to material for children, there are several pages prepared for young people's groups; also a number of Christmas decoration suggestions. Price, 25c.

New for 1948

Standard Christmas Book No. 7

Brand new, 48-page compilation of Christmas program material for every Bible school and church. The contents include a 45-minute pageant, 25-minute pantomime, 30-minute play for an all-male cast, a complete program for the departments of the church school, a children's program with recitations and songs, and a program in picture, Scripture, and song correlated with the new "Life of Christ Visualized" film strips. Price of book, 30c.

Follow the King

By Turney C. Collins

A three-act play centering around the inn where Jesus is born, beginning with the census-taking in Nazareth and carrying through the flight of the holy family to Egypt. At the conclusion, Jesua, the new innkeeper, is struck down by the Roman captain. In a dying speech, Jesua thanks God he has seen his King, has had opportunity to help others, and to follow the King. 1½ hours, 9 men, and 3 women main characters, with assorted other women and children. Full directions for stage, costumes, and lighting. Price, 10c.

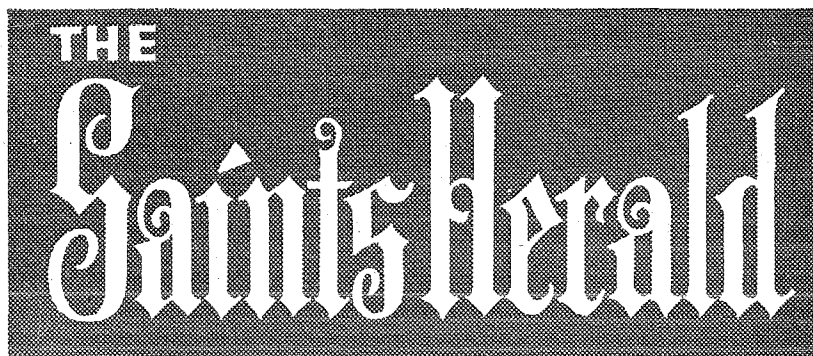
HERALD PUBLISHING HOUSE
Independence, Missouri



Silver Linings

How Will the
Kingdom Come?

By Evan A. Fry



The Lonely Ones

God, help me love the lonely ones.

Though I would keep a chosen few

Forever at my fingertips,

Help me to see beyond them

Those who stand with empty eyes,

And empty hearts, and empty souls.

They have not asked to live apart,

Unwanted.

But for the goodness of a few who cared,

I would have been the same.

In payment for that blessing, I

Would learn to love each unbelonging one

Who kneels, perhaps this very hour,

And asks thee for a friend.

—Naomi Russell

A Missionary in Your Home

You may be surprised to hear of it, but there is a missionary in your home. You may say there is not, but it is nevertheless a fact.

Your missionary may be inactive, uninformed, indifferent, incapable. Or, on the contrary, he may be a very able and well-informed worker. If he is not active, he may be suffering from an inferiority complex. Any way you take it, he is there.

A Common Lament

At a recent district prayer meeting in a home, a number of good people expressed regret that, no matter how much they studied, they were poorly prepared when the time came to tell a friend about the gospel. Some of them were not a little discouraged with themselves.

Discouragement and self-criticism should not be carried to the point of making one give up the effort to tell the story of the church to others.

What Anybody Can Do

There are three simple things that any member can do when there is a chance to talk about the church.

1. You can tell as much as you know now. This may be enough to answer a few immediate questions and bring out further inquiries.

2. You can bear a testimony of God's goodness to you, relate your experiences in the gospel work, and leave a conviction of your earnestness and sincerity.

3. For the questions that you cannot immediately answer, you can ask for time, and promise to bring information in the near future. As soon as you are home, look up the answers, or call some church friend who may be better informed than you are.

If you follow this program for a while, you will soon be well informed enough to take care of any situation by yourself. It has the advantage of dealing with real ques-

tions and specific problems. This kind of study is the most practical and profitable of all, for it does not spread over the whole general field; it concentrates upon what is needed.

Why Your Missionary Is Needed

By this time you realize that your "missionary" is you.

You may think there are plenty of others in the church who can do missionary work, that the full-time workers are meant to take care of it, that your task is confined to church attendance, financial support, and obedience to the law.

It is important to realize that your missionary is needed. . . . There is a work waiting for you that no other person can do. You have certain contacts with friends that are known to no other members of the church. They will listen to you because you are their friend. If you don't introduce the church to them, they will never know of it. That is why your missionary is truly indispensable.

Training Your Missionary

Of course, if you are interested in the church at all, you should be interested in the training of your missionary.

After you have acquired the "Three Standard Books" of the church—the Bible, the Doctrine and Covenants and the Book of Mormon—and have begun a systematic reading of them, you will find some other aids necessary. These are your missionary's tools. One of the most compact and useful is *Doctrinal References* by Alvin Knisley. It is inexpensive, and has been a valued and well-classified reference in the hands of many people. More complete is the *Compendium of Faith*, which should be added to the working library. As the training goes on, a *Cruden's Concordance* to the Bible,

and many other items listed in the catalogue of church publications will be found useful.

The training of your missionary should be regular and systematic. Certain evenings or hours each week should be devoted to study. If you wish to accomplish anything, you will have to work at it regularly and intensively.

Don't Wait Forever

Don't spend all your life training your missionary, keeping him inactive, waiting for a perfection that never comes, and restraining him from service. If you do this, you may have gained much, but you have contributed little. And it is the contribution of service that counts.

Let your missionary begin his work with what he has, and learn as he goes along.

Paul wrote of people, "Ever learning, and never able to come to the knowledge of the truth" (II Timothy 3: 7). Too many personal missionaries are like that. They are always preparing, but they never start. They are like the fig tree that Jesus cursed: beautiful and full of leaves, but they bear no fruit.

The first point in the life of the missionary is to begin *now*. He will learn by experience. "You learn to do by doing," said a psychologist.

Your Missionary's Personality

Strange as it may seem, your missionary may be doing some of his most important work when he is not thinking of it at all. This is true of the negative as well as the positive aspects of his work. If he leads a type of life worthy of his ideals, if his conversation reflects his principles and philosophy, he will have a standing with people that will bear a good

Editorial

influence. If his life and conversation fall below the standard, no amount of talk will do much good. The most powerful influence in the world, so far as an individual is concerned, is a record of good conduct, and a readiness to explain the gospel that stands back of it.

L. L.

Notes From Headquarters

President Israel A. Smith has recently been honored with invitations to serve as trustee in the following organizations: Missouri Historical Society, Jackson County Tuberculosis Society, and Kansas City Tuberculosis Society.

Across the Desk

APOSTLE PAUL M. HANSON, on the eve of departure for points in New England, writes with fervor about the work:

I am inclined to believe with rather deep conviction that our church will become conspicuously noted for missionary zeal when its leading spiritual councils proclaim in preaching and set forth in writing the whole counsel of God, giving emphasis to the distinctive place of Christianity, which is Latter Day Saintism, in accord with the needs of the present age. For instance, it is not enough to state Christ said so and so. Many do not know *who* he is. His deity must be declared with all the knowledge and power of the priesthood available. The leading reason for the existence of the Book of Mormon is to convince Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself, etc.

What an age for setting forth what Christianity makes clear about death, the future state, and immortality!

There is need for a crystal clear presentation of the apostasy of the New Testament church.

What a theme—the restoration of the church, with all that such implies!

In such a confused state of the world, it is for the leading spiritual authorities of the church to give an interpretation of the present age in the light of prophecy.

The second coming of Christ is near!

Introducing *The Beacon*, Volume 1, Number 1, published on behalf of Central Church at Los Angeles, in the language of Pastor Garland Tickemyer, "to keep ourselves from exploding from pent-up news." Success to the *Beacon*. We are getting quite a number of such bulletins from all over. Perhaps we should give them editorial notice, too. We may try it.

ISRAEL A. SMITH.

Order Stone Church Organ Records Now

We are about to place a new and final order for records made of the Old Stone Church Organ before it was dismantled on October 12, 1946, to make way for the new one. If you would like to be included in this new order, place your written reservation at once with the Radio Department, Auditorium, Independence, Missouri, for your choice of the following double-face twelve-inch records, played by Bethel Davis Knoche. The price will be \$2.00 each, either cash in advance, or C.O.D. We expect to order only the number of records for which we have reservations by Monday, November 10, and there will be no reprints. Delivery will take one month or longer. Records include the following numbers:

LARGO, by Handel, and TRÄUMEREI, by Schumann.

REDEEMER OF ISRAEL, and ONE HOUR WITH JESUS.

THE OLD, OLD PATH, and GOD IS MARSHALLING HIS ARMY.

Make checks or money orders payable to Evan A. Fry, Radio Director, The Auditorium, Independence, Missouri.

OFFICIAL

Notice of Resignation of Bishop's Agent, Western Michigan District

The Western Michigan District was incorporated in the newly constituted Northern Michigan District at a conference held at East Jordan, Michigan, on October 5.

Brother J. E. Bennett, who served many years as bishop's agent for the Western District has therefore resigned from this office, and we wish to take this opportunity of expressing our appreciation for the service which he has rendered.

THE PRESIDING BISHOPRIC

By H. L. Livingston

How Will the Kingdom Come?

(Continued from page 6.)

those vanished civilizations which tried to exist without God, and remember, too, that weak, unskilled men, working together with God, have often changed the course of history and may yet change the world.

Doctor Wanted

There is a shortage of 35,000 medical physicians in this country at the present time, and the people of many small towns and communities suffer distress and inconvenience because of the difficulty of obtaining medical care.

A church member writes that her community needs a doctor (M.D.) and has a good opportunity for a good man. If he could be a church member also, many other benefits would derive from his help. If there is a Medical Doctor interested, he may write the editors for information.

THE SAINTS' HERALD

Volume 94

November 8, 1947

Number 45

EDITORS: *The First Presidency*: Israel A. Smith, John F. Garver, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Managing Editor; Kenneth L. Graham, Business Manager.

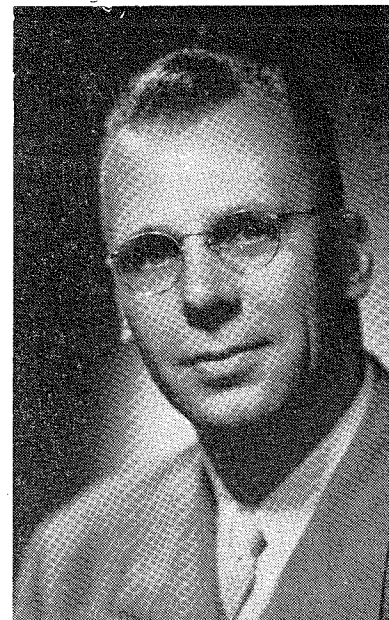
The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$2.50 per year and \$1.25 for six months in advance in the U. S. A., its territories and possessions; Canada, \$2.75 per year and \$1.40 for six months; other countries, \$3.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

How Will the Kingdom Come?

By *Evan A. Fry*

Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new, And receiveth all the things of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. We, then, as workers together with Christ, beseech you also that ye receive not the grace of God in vain.
—II Corinthians 5: 17-21; 6: 1.



THERE ARE TWO sharply opposing ideas or concepts of how the world is to be saved—or as some people phrase it, God's kingdom ushered in—and a great middle ground between, where I suspect that most people will be found. The first idea is that of the atheist, the materialist, and perhaps the humanist. This concept is that man is the center of the universe. Whatever of change or improvement or progress has occurred or will occur in the world is completely the result of *man's* intelligence. Man is in the saddle; he shapes his own destiny without any outside help. The way to world salvation lies through human thinking, human planning, human research, invention, improvement, and evolution. Eventually, when man has thought and planned and delved and invented and improved and evolved enough, we shall have a golden age, in which everybody will be rich and happy and healthy and at peace with himself and his neighbors.

The second idea or concept is that the coming of the kingdom of God will be sudden, spectacular, cataclysmic, and miraculous—that God will do it all. Man will only be able to sit back in wonder, in awe, and probably in fear, while God ruthlessly destroys all the wicked and their works, and sets up a new world order. In that process, men are to be passive, submissive, without volition or action; they will not be called upon to act or to work

or to strive, but only to stand still and see the glory of God as it miraculously makes all things new.

LET US LOOK for a moment at the first concept of how the world is to be saved. The idea that man can or will do it all is one which shows a lack of faith—but perhaps even more important, it shows a blindness to past history and an ignoring of the plain facts of life. Man is a queer mixture of good and bad. Sometimes he wills and does good; but more often he wills and does bad. I believe, however, that history will amply prove that when left to himself, man is more bad than good. As a recent writer has so aptly expressed it, the “noble savage” is usually not noble at all, but only savage. The veneer of civilization is dangerously thin on even the best of us. If you need any proof of that, study the record of lynchings in the United States, or the horrible history of Nazi Germany, or the history of Japanese war atrocities, or our own frantic efforts to stock-pile the atomic bomb before Russia beats us to it.

There is no good in the world which has not been contrived and planned and worked for, and oftentimes died for by men who were inspired by something above and beyond themselves—men who were able to rise above the inherent sin and depravity which every man can find in his own heart and his own body, and grasp

higher and better and nobler things. Man cannot lift himself by his own bootstraps. A stream cannot rise higher than its source. If man is a product of blind, senseless, inert matter, how is it ever possible for him to be better than a clod? The theory of evolution confesses an apparent PLAN—the working out of some purpose, as plant and animal forms progressed from lower to higher. Man has proved by his own experiments in biology and botany that the evolutionary processes may be immensely speeded up by intelligent application of certain relatively simple laws. Who formulated those laws? Who started man on his way and determined his course of development through the millions of years the evolutionist says it took us to reach our present state? Who supplied the materials of the world, of which man is made, and with which he works? No—the purely materialistic view of life, which excludes God from the picture, offers a very small hope for humanity or its golden age. Whenever we get to feeling proud of our achievements, it would be well for us to remember that the world has not yet seen the great civilization which cannot fall because of human sinfulness and greed and degradation. Thirteen out of the twenty-one great civilizations of the world have already perished in dust and ashes, and atheism offers small guarantee that those still remaining—including our own—will not perish just as ignominiously if we forget the God who gave us life and created this world as our home.

ON THE OTHER HAND, God cannot do everything towards the ushering in of his kingdom, or the dawning of the golden age. As some writer has so aptly phrased it, “God cannot build the golden age out of leaden men.” If he were to perform a miracle tonight, and wake us up tomorrow morning in the golden age of the kingdom of God, most of us—perhaps all of us, wouldn’t know how to behave ourselves in it. Destroying all the wicked—which many people confidently expect God to do—would not solve the problem. Anybody, even a fool, could destroy all his mistakes and start over. But God’s father-love is redemptive, Christ’s mission was and is redemptive.

God wants to save all men who wish to be saved. He is going to bend every effort, go the last inch of the way, to achieve this end. He has all eternity in which to complete his work. He need be in no hurry. He can afford to wait patiently for men to heed his counsel. But perhaps you and I cannot afford to wait. Our time is limited to this life. It is for the deeds done in the body—not in the spirit—that we shall be judged in the great day of judgment. And as the consequences of men’s error and sin and folly and rebellion close in around us, ever tighter and tighter, inexorably drawing the day nearer and nearer when this sin and folly shall bring its inevitable consequences of disaster and destruction and calamity upon us, we should be increasingly aware of *our* need for haste in the building of God’s kingdom.

We are made in the spiritual image of God. There is much of good within us. We feel not only the downward pull of sin, but the upward pull of our godly origin and likeness. We are destined to be with God. We are foreordained to be workers together with him in this life, to bring about his purposes, to establish his kingdom, to create the golden age in which godly men shall live in brotherhood and peace and prosperity.

Our first task, as workers TOGETHER with God, is to purify, direct, and shape our own lives so that we can be fit material for the kingdom. If we see within ourselves certain lacks and faults, our first task is to remove the beam from our own eye. Then we can see clearly to enter upon the second task—that of influencing others to purify and change and re-create their lives so they will be fit material for the kingdom of God.

Then, together with God and each other, we may enter upon the third part of our task, the setting up of those social, economic, political, and spiritual forces which will implement our ideals and make possible Christian living in EVERY phase of life. In all of these tasks, we need help and strength and inspiration from above and outside ourselves. Man does not stand alone; he cannot. We need to remember

(Continued on Page 4.)

The Good Life

A Tribute to the Late Christina Hanson

By G. G. Lewis and L. F. P. Curry

Nearing the age of ninety-one years, Christina Christensen Hanson entered into her eternal rest on August 25, 1947, at Independence, Missouri. She was born in Denmark, October 7, 1856. It was in her early years that her parents heard the Restoration Message and gave obedience to the gospel. Because of this, her young life was colorful, for her parents moved to the United States and trekked to the Great Salt Valley by oxcart and prairie schooner before the first railroad was built—all because of an ideal. She went along, walking most of the way, only to find disillusionment and then a return to the United States. But let us read her own account of this, which she wrote some years ago:

My parents, Michael W. and Anna Christensen, learned in Denmark, their home, of the work of God restored to earth through the prophet, Joseph Smith, and such teachings as the unchangeability of God, the fullness of the gospel, the ideal of Zion, and of the present age being the latter days.

Many wonderful prophecies of Holy Writ to be fulfilled appealed to them. They investigated the claim of the elders for several years before requesting baptism.

Our family, consisting of my parents and three girls, of whom I was the eldest, bade farewell to relatives and friends and native land and embarked on a sailing boat at Fredericia and started for Zion in Utah.

We were seven weeks on the Atlantic Ocean, packed with others like sardines in a box. One of my sisters contracted the measles. Mother prayed that she might not have to be buried at sea. She was buried some place on the trail to Nebraska.

Though only nine years of age at the time, I remember quite clearly many of the things that took place at her burial.

We finally reached Omaha, and at Florence, a suburb, the people got fitted out with oxen, wagons, and supplies that were needed for the long trip across the plains. Everything was advanced in price. When Father went to buy what he needed, he found he did not have sufficient

money, so he said, "Let us stop here," but Mother said, "No, we have left everything to go to Zion." Both Father and Mother worked so that we could proceed on our way.

I walked most of the distance from Omaha to Utah. There was much to do as we camped for the night, breadmaking in iron kettles, milking, etc. We children gathered buffalo chips for fuel.

At this time there were no railways. There were many buffalo and thousands of Indians. Hundreds in our caravan walked. When we camped, the wagons were formed into a circle. I remember one day at noon we started to feed the stock. One of the company had not yet arrived when the men drove the stock to water. Indians were hidden near by and tried to steal some of the oxen, but they came running back into the corral. Warfare developed, resulting in men of our company being wounded by arrows which had to be cut out. Among some of the company who were walking and had not arrived were a husband and wife and a son about nine years of age. My father saw the Indians take the mother on a pony, and soon they were gone. She was never heard from again.

As soon as the Indians left, the captain of our company gave orders to drive on and through most of the night. Next morning, some of the oxen died; cows were hitched up in their stead.

Before we reached Salt Lake, snow was on the ground. Though only a child, I remember seeing Brigham Young. He was sitting in a camp and had come to welcome the people.

How great was the disappointment of my parents. They realized soon after arriving in the Salt Lake Valley they had not found Zion. Teachings new and strange, different from what they had heard in Denmark, were taught the people.

My friends learned of the Reorganized Church through Mother's relatives living at Provo, Utah, who had journeyed to Zion and then joined the Reorganized Church in Utah. My parents were baptized at night in Provo.

In returning to the States, I walked most of the way. We children knew little of the hardships our parents endured on the trip. On one occasion, in fording a river, the oxen stampeded, and

a woman was killed. The company ran short of provisions, and we got meat from oxen that had died.

Upon our return to Omaha, father had twenty dollars with which to start house-keeping. At ten years of age, I started to work to help.

I was baptized at Crescent, Iowa, September 7, 1871. Many times I thank my Heavenly Father for his blessings to me, spiritual and physical. I have sensed his goodness until my heart has often overflowed with gladness.

So runs the life story of Christina Hanson. It is the material from which romantic novels of the frontier and historical biographies are made. Hers was a good life, achieved despite obstacles so forbidding that a lesser spirit would have ceased to strive.

The process which evolves the good life requires years to unfold—and pain and grief and hardships, as well as comfort and happiness. The former, Sister Hanson had in abundance on the trip to and from Utah, which has been described. Despite having walked from Omaha much of the way there and back, witnessing during the journeys the cruelties and deaths of Indian raids, suffering with others of the wagon trains for lack of food—despite these things, she remembers not her own deprivations, but rather the difficulties and worries of her parents.

The parents themselves were bitterly disappointed at what they found in the land of the Great Salt Lake. Yet this, and the rigors and losses of the return journey, as well as the extreme severity of their trials in re-establishing their home in the midwest, brought no word of complaint from them. Her parents were of saintly stuff, and to some extent her growth must be attributed to a fine parental background.

In the closing months of life, her mind was clear, although her body had wasted to a shadow of her former self. Wonderfully patient, she endured the daily discomforts which she could not control. Prior to her death she told her daughter, who with others had given such loving care, "I am thankful for everything." Thus she expressed her appreciation of the services of her loved ones, and the blessings of an ever-loving Father who had been so kind to her.

Yes, hers was the good life, well "furnished unto all good works," because she lived daily in touch with God.

What Makes Johnnie TELL STORIES

By ALICE CROSSAN



I have known—and so have you, if you have often been in close contact with children—many boys and girls who tell very *colorful* stories. Haven't you often wondered why they do it? Being grown up, of course, we can easily distinguish between truth and untruth in children's stories. We realize that unless something is done for our little "storytellers" they are apt to grow up with the reputation of being liars. This is not a pretty thought, and it is certainly not a descriptive term we wish to have applied to our children. It is a handicap we must not allow them to develop.

Is there actually much we can do about it?

Truth is truth. A lie is a lie. This is the principle upon which admirable character is built. And yet, truth should be tempered with tact. How to teach this to a little child is recognized to be one of the hardest training problems parents and teachers face.

A child is employing tact when he is offered a portion of some food particularly distasteful to him, and he replies, simply, "No, thank you." Very few of us would want him to be so absolutely truthful that, instead of this polite refusal, he would blurt out, "No! I HATE cornstarch pudding!"

We ourselves follow this same principle. If we receive six identical sets of mixing bowls at our shower (Penney's were having a sale on them just before the invitations went out) we say, "Oh, I always need lots of bowls. And these are such a con-

venient size." Even the most puritanical bride would hardly wail disappointedly, "Oh, for goodness sake, ANOTHER set of mixing bowls!"

Tact is a thing that we should teach with truth, just as we teach phonics with reading. Tact is kindness. Even if we do not like a thing, there is almost always something truthful and yet nice that we can say about it. For instance, if we are asked our opinion of a dress we do not particularly care for, we can still be truthful in saying the color is attractive. After all, might it not be a good habit to form to always look for the good points in the things about us?

Emily Post, in her entertaining and instructive book, *Children Are People*, uses an apt illustration in reconciling truth with tact. Truth, she says, is a never-distinguished pure white light, and around this are rings of the colors of the rainbow. Through these rainbow colors shines the light of truth. The colors stand for tact, kindness, appreciation, generosity, mercy, and protection. Beyond this rainbow is the glow of sunset. And here, beyond the rainbow, is also the lovely land of make-believe. But where there is no light at all—in the utter blackness beyond the sunset glow, here are the willful lies.

All little children like to play "lets pretend." They can eat with alacrity from imaginary dishes, ride in a fairy boat, or turn into a bear or a lion at will. And they seem to have little difficulty, at the end of their games, in returning to the real "wash-your-

hands-and-face" world.

Our problem with the little child is to teach him that he may imagine as much as he pleases in the land of make-believe, but that he must employ truth in the real world that exists around him.

If he understands this, there is little likelihood that he will ever be more than a highly imaginative child. If he does not understand it, he may be perpetually confused. We know that lying is all tied up with emotions. Lie detectors work on this principle. The child may seek to withdraw into his dream world, believing to be true the things that he tells and expecting others to believe also.

One mother illustrated the difference between fact and fiction to her son by means of books. She showed him that while poems and many stories and plays are fictional, newspapers, histories, dictionaries, and science books must be true. The Bible is true. Tales from Shakespeare are not. Yet both are excellent reading material.

The most common lies are told because of fear of punishment. In most cases, when a misdemeanor has been committed and a falsehood in connection with it is suspected, the child should be given the benefit of the doubt. But if he has actually been seen doing the deed, or if there is other positive evidence against him showing that he has lied, then it is necessary to inflict punishment and to tell him why he is being punished. To tell a lie in cowardice, or to tell one to avoid punishment, or for per-

- a home column feature -

sonal gain is an extremely serious fault.

Those of us who are associated with children should be mindful of the example we set them in the matter of truth. If we ourselves *tell stories*, they are going to know it, and we can hardly be surprised if they soon follow our example. We must employ tact and truth with other adults as well as children and maintain at all times the highest regard for integrity.

Some parents, unable to discern accurately themselves between the delights of make-believe and the code of truth, go so far as to refuse children the joy of knowing Santa Claus.

Did you ever know anyone who became a liar because he once believed that age-old story? We think children are able to understand the boundaries between fact and fairyland in stories—why cannot they understand, when they are older—that Santa did exist, but only in the spirit of love?

Emily Post, who in spite of her very modern ideas on child-training approves of letting children believe in Santa, makes her plea so sweetly for giving them this pleasure that it may be well to give her exact words.

Says she, "If sometimes, when they are very little, if they do mix Heaven with the House of Santa Claus—does it matter very much?"

Have you noticed that teachings considered "gospel truth" in one generation change to new or revert to old beliefs in the next generation or even shorter time? In ten years we have seen the pendulum swing from a severe by-the-clock schedule of baby care to the new-old method of natural-demand schedule in feeding and sleeping. Babies may now be cuddled and enjoyed with a clear conscience.

Another thing—it is now accepted that the I. Q. (Intelligence Quotient) is not static condition but may be improved under favorable conditions or environment. Someday heredity and environment as personality factors will find their proper balance in our teachings and some new thought will claim its ardent adherents. Those who read widely, think deeply, act without hasty conclusions but with steady purpose will live sanely and well.—Enid S. DeBarthe in *The Lamoni Stake Record*.

BULLETIN BOARD

Attention, Muskogee Saints

Priest Tom Alinger is now conducting regular services at the home of Dr. Powell. All interested members are invited to attend.

Centralia, Illinois, Home-coming

A home-coming celebration will be held at the church in Centralia on Sunday, November 9. Missionary William T. Guthrie will be the speaker. A basket dinner is to be served at noon.

Brother Guthrie will conduct a two-weeks' series of meetings, beginning November 9.

RUBY ELLIS,
District Secretary.

Washington, D. C., Eleventh Anniversary

The Washington, D. C., Branch will celebrate its eleventh anniversary and home-coming on November 9 and 10. Apostle Paul M. Hanson will be the speaker, both morning and evening on Sunday at the Knights of Pythias Temple, 1012 Ninth Street, Northwest. Apostle George Lewis and District President Thomas M. Carr will also be present. The annual anniversary dinner will be held on Monday evening at the Y. W. C. A. Building, 17th and K Streets, N. W. An interesting program is planned and all are welcome.

VIRGINIA LAMBERT,
Publicity Agent.

Northern California Young People's Institute

The Northern California District Young People's Institute will be held at Sacramento on November 15 and 16. The theme is "What Church Membership Means to Me." Classes will be taught by Apostle W. Wallace Smith, Bishop Burdick and Elder Andrews. President Israel A. Smith will be the speaker at 11:00 a.m., Sunday. Visitors' accommodations will be provided for those writing in at least ten days in advance.

RUSSELL RALSTON,
Young People's Leader.

Kansas City Stake Women's Institute

The women of Kansas City Stake are urged to attend the institute which will be held at Central Church on November 12 and 13. Mrs. Blanche Mesley will be guest speaker. A nursery will be provided for children.

Wishes to Locate Relatives

Mrs. Ethel Sheppard, 203 West Church Street, Lexington, Tennessee, wishes to contact a nephew, Elbert Rush, and two nieces, Gracie Rush and Brucksie Vernia (maiden names). She believes they live in or near Independence, Missouri.

South-Central Michigan District Conference

The annual South-Central Michigan District Conference will be held at Midland, Michigan, on October 8 and 9. Apostle E. J. Gleazer is to be the speaker on Saturday evening at 8 o'clock. Sunday's schedule is as follows: prayer service, 8:30 a.m.; adult and youth classes, district president and district young people's leader instructing, 10 a.m.; sermon by Apostle Gleazer, 11 a.m.; dinner at 12:30; priesthood meeting and musical program, 2 p.m.; business session, 3 p.m.; and a meeting of branch women's leaders, 4:30 p.m.

JOHN W. BANKS,
District President.

Central Illinois District Conference

The Central Illinois District Conference will be held at Taylorville, Illinois, on November

15 and 16. It will convene on Saturday at 2 p.m. with priesthood classes. Sunday's services will begin at 9:15 a.m.; the business meeting is scheduled for 2 o'clock. Apostle Arthur Oakman is expected to be present.

All reports should be sent to District Secretary Daisey Surridge, Route 2, Taylorville, Illinois.

ARTHUR HENSON,
District President.

Changes of Address

Frank A. Fry
40 Hifield Road
Nuneaton, England

Glen Johnson
"The Poplars"—611 Manchester Road
Denton-Manchester, England

Albert Scherer
Annastraat 2
Rotterdam, Holland

Eugene A. Theys
Annastraat 2
Rotterdam, Holland

M. A. McConley
170 Gravely Hill
Birmingham 23, England

Loyd Adams
1311 East 117th Street
Cleveland, Ohio

"Church Histories" Sold

Mrs. John S. White, Box 343, Hartshorn, Oklahoma, has no more *Church Histories* available.

REQUESTS FOR PRAYERS

Mrs. Ethel Sheppard, 203 West Church Street, Lexington, Tennessee, requests the prayers of the Saints that her health may be restored.

Ida Smallwood, Rural Route 1, Larwill, Indiana, asks the continued prayers of the Saints that she may recover from her illness.

Mrs. Floyd Helgesen, Sparta, Wisconsin, requests prayers. She is suffering from a nervous ailment.

Mrs. E. B. James, 112 McMillian Street, Evergreen, Alabama, asks to be remembered in prayer.

A. N. Skinner, 1520 Franklin Avenue, Clarksburg, West Virginia, requests prayers for himself and his family.

ENGAGEMENT

Van Tuyl-Schenck

Mrs. Delbert Demo of Odessa, Missouri, announces the engagement of her daughter, Florine Schenck, to Harold L. Van Tuyl, son of W. D. Van Tuyl of Independence, Missouri. The wedding will take place November 23 at Liberty Street Church in Independence.

WEDDINGS

Peters-Brock

Betty Brock and John Peters were married on September 27 at the Reorganized Church in Southeast Portland, Oregon. The groom's father, Elder Ben J. Peters, performed the double-ring ceremony. Mr. and Mrs. Peters are making their home in Portland.

Fisette-Kirby

Carolyn Rose Kirby, daughter of Mr. and Mrs. Sydney L. Thompson of Manchester, Connecticut, and Corporal Arthur Anthony Fisette, Jr., of Coventry, Rhode Island, were married October 19 at the Reorganized Church in Providence, Rhode Island, Pastor George F. Robley officiating. Following a honeymoon in New York, Maine, and Canada, they will make their home in Greenwood, Rhode Island.

FOUNDATIONS

of Modern Society and Education

TO CREATE a *good* society is the experience of the lifetime of the human race. Each generation, from the first to the last, must play its part in the course of time, making whatever contribution it can according to its sensitiveness and response to the needs of its time in relation to individuals, groups, and eternal values. With birth into the human family comes this responsibility; it is inescapable.

Over the years, both society and education have risen and fallen together. As society rises toward "real good," so does education, and vice versa. With Plato and Aristotle, we would agree society and education are inseparable. They go hand in hand, each pulling the other in the direction it is going; each using the other as its chief support; each trying to respond to the apparent and real needs of its time.

As I see it, the basic fundamental goals of both society and education are and ever shall be the same. Plato and Aristotle expressed it as the "virtuous" man. Today we might, and do say, that our goal in both society and education is the *good citizen*. Our frame of reference remains the same—the development and use of each individual to his highest possibilities for his satisfaction and the satisfaction of society. He needs the outlet of society for his developing contribution, and developing society needs his constant contribution to both stabilize and change it. Plato and Aristotle, to a lesser degree, tended to limit a man's contribution by conscious external forces (laws) while we intend that interaction between external and internal forces of the time and place

By KLETA FINLEY

in which we live be the only inhibiting power, though in neither case does the limiting power necessarily limit. Hence, there must be another force—that of the "up-ternal," with which we haven't reckoned too concretely in either society or education, past or present. We see the war child amid external turmoil, held by internal peace modified or intensified in his influence on society and society's influence on him. So it isn't necessarily Plato's simple formula of good heredity plus good society plus good education equals good boy, nor bad heredity plus bad society plus bad education equals bad boy, in the end. There seems to be the other factor, the "up-ternal" or eternal with which we must reckon.

WE HAVE seen the Nazi children of superior stock—mentally and physically—placed in superior mental and physical environment yield the most arrogant, ungraceful, nonvirtuous adults. Their frame of reference was the same "development and use of each individual according to his highest possibilities for his satisfaction and the satisfaction of society." Society and education worked together for twenty-five years to produce such a *good citizen*. In his society, *he was good*, but in reference to *all* human society, *he was not*.

So this larger loyalty is needed—loyalty of both politics and education, to a higher power.

THOUGH THE BASIC goal of Plato and Aristotle and ourselves is the same—the "virtuous man"—we use different ways of developing

him. Plato and Aristotle used only the formal school in developing the virtuous man and developed only a small per cent of even the citizenry. Today, we recognize as education anything that changes behavior if for good (i. e., of man and society and eternal values) *good education*; if for one to the exclusion of the others, *bad education*. Hence, we are exposed to much education of both qualities throughout our lives—through radio, press, movie, religion, clubs, etc. We conceive of education as something that happens inside individuals—not institutions. Mark Twain said "I have never let my schooling interfere with my education." To say this in another way, "I must discover the divine purpose within me and fulfill that; my school and society may or may not help or hinder. I must, by this contemplative power which Plato allows chiefly to old men, discover early in life my place in the scheme of things. I must learn to know myself in constant change, and Deity in constant change, my environment in constant change according to my increasing understanding of Him, and to discover the likenesses and the difference in each, and blend each with the other. The discovery of this "ultimate good" that Plato and Aristotle students and they themselves sought is made by constant interaction of you, me and the author of the universe and life, and not that "man can perfect himself," as Plato said. His three caste system permitted only a very limited interaction between you, me, and Him. Society and education today is disposed to take whoever is available, teachable, and usable. Plato sees education as the source of moral energy of a city, while we today recognize Deity or

spirit as the source with which we may or may not co-operate. With something so visible as education as the source, simple strict obedience was of high concern. With spirit or duty as the source and agency recognized, a different quality of obedience emerges—one not so strictly measurable at a particular point of time but requires time for its vindication.

IN PLATO AND Aristotle's time, each class passed on to its children its particular economic and industrial skills and felt secure for themselves and children. In our time the spread of use of skills is so vast. A thinking child must consult himself (his heredity), needs of others of his time, and decide where to throw his influence. With this wide range of opportunity and larger degree of agency to choose, he accepts also his responsibility for the choice. He knows he must choose for himself. He does so. He compares, evaluates, and finds satisfaction.

Plato and Aristotle wanted what we want for society, individually and collectively, but held too strict control over both education and religion. In both they were held by the past instead of linking past with future through the present. To found and perpetuate a society that humans could control, they had to make it simple static and with many "stops." Our society and education which recognize a third influence—the "up-ternal" or spiritual—can be more complex, changing, with many "goes." The introduction of the spiritual influence brings even more powerful factors to bear on life and living than internal and external. Plato recognized the need of it and wanted this spiritual value in his education system, but his had only a religious value that of holding the person responsible to state alone, without the state being responsible to higher spiritual powers. If he could have admitted this quality which would have changed the expressed goal to one of peace instead of war, his education system

would have produced what he really was seeking. In his visionary, mystical way, Plato saw the need of what we, in a measure, have today. In his practical, realistic way, Aristotle also saw this same need. They both wanted their truth tested by living but felt the most good would come from "thinking alone" then "living among"—while we recognize a value in "thinking together" as well as "living together." We do not idealize contemplation, but we recognize its value and desire its expression for the good of the group.

WITH ARISTOTLE, we want to see that much of life *is* explainable, but with Plato, we recognize the importance of contact with the spiritual for that which we, of ourselves, cannot explain. We with Aristotle and Plato need the logos (divine facts) and realize the power of education to condition for good or evil but believe education to be more than the trivium and quadrivium. We need and use both Aristotle's reason and Plato's inspiration to progress politically and educationally, and we realize the years of evolution the change indicates.

Mental Food

Some members of Lamoni Branch and rural communities have been meeting in class session endeavoring to determine what constitutes Zionics individuals and what condition may be recognized as Zion. Most of us will list near the top of our qualities of a Zionics individual "Christlike attributes." But more specifically did we include "an insatiable desire for knowledge and wisdom" and "optimum personality growth under existing conditions."

"Eternal maturation"—or the idea that one never fully matures but is eternally maturing was brought out in our study. Zion is perfection—is perfection ever attained? Perfection means "without flaw."

Zion is not a static condition. To say "Zion is the Pure in Heart" is not specific enough. Each of us has his own personal concept of words and phrases and needs to recognize that fact. Out of our study and discussion came for me this definition of Zion:

Zion is the church (the kingdom-



Mary Jane Williams

Mary Jane Williams, daughter of Theopolis and Dinah Morgan Walters, was born at Oak Hill, Ohio, on April 7, 1856, and died August 10, 1947, at Wellston, Ohio. She was baptized at Syracuse, Ohio, in 1871 and was a member of the first branch said to have been organized in Ohio. Many rich spiritual experiences were enjoyed here, and the gospel went forth to southern parts of the state. Inspired by the zeal of her home branch, Sister Williams and her family moved to Wellston where their home became headquarters for missionaries. The first new member of the Wellston group was baptized there. A never-tiring worker, Sister Williams was a faithful attendant at all church services until two months before she died. Her husband, Thomas Williams, a son, Daniel, and a daughter, Ethel, preceded her in death.

The surviving children are John T. and David Williams, Mrs. Jeanette Marlow and Mrs. Edward W. Montgomery, all of Wellston; and Thomas and Arthur Williams of Springfield, Ohio. She also leaves a brother, William Walters of Illinois; a sister, Mrs. Elizabeth Stone of Wellston; ten grandchildren; and six great-grandchildren. The funeral was conducted by Patriarch J. E. Matthews and Elder Kenneth Kribel.

building organization) functioning to provide optimum opportunity for the personality (soul) development of each individual.

Zion-building requires deep, original thinking. Perhaps digesting these ideas will increase our ability to think creatively.—Enid S. DeBarthe, in *The Lamoni Stake Record*.

As in an organ from one blast of wind
To many a row of pipes the sound-
board breathes.

—Milton, "Paradise Lost," Book I,
L. 708.

The Best Christmas Gift of All:

The Inspired Version of the Holy Scriptures

Available now in all bindings

ECONOMICAL CLOTH BINDING

A serviceable binding in a black pebble-grained cloth over stiff boards. The edges are sprinkled with a blue stain. This is the ideal binding for the student. **\$4.25**

LIMP LEATHER BINDING

An attractive limp leather binding of split goat-skin makes this binding semi-flexible and easy to handle. The edges are gold over red stain, and the corners are rounded. This binding has family and personal record and presentation pages. **\$6.75**

With thumb index, **\$7.75**

FLEXIBLE LEATHER BINDING

A beautiful flexible morocco leather binding, with over-lapping covers, (divinity circuit) cloth lining, and gold over red edges. There is a red ribbon marker to help you find your place. Gold embossed type on the covers makes this Bible a very attractive book. Presentation, family, and personal record pages. **\$9.25**

With thumb index, **\$10.25**

DE LUXE LEATHER BINDING

This binding has all the fine features of the flexible leather binding described above. Its beauty is further enhanced by an expertly finished, hand-tooled leather lining. Full morocco finish **\$10.75**

With thumb index **\$11.75**

NAME IN GOLD 50¢ A LINE

Book of Mormon

to match your Bible

Cloth Binding \$1.50

Limp Leather Binding 4.00

Flexible Leather Binding 5.00

Name in gold 50¢ a line

THE

Saints' Hymnal

limp leather binding

gold lettering

\$3.50

Cloth binding \$1.50

10 or more to one address \$1.35 each

50 or more to one address \$1.15 each

Name in gold 50¢ a line

(Special price to churches)

HERALD PUBLISHING HOUSE

Independence, Missouri

1948 Edition

THE MINISTER'S MANUAL

(Doran's)

Compiled and edited by

G. B. F. Hallock and M. K. W. Heicher

This manual contains helps for the entire calendar year of 1948, including sermon outlines, orders of service, illustrations, material for special days, suggested texts and themes, guides for church departments and activities—a wealth of material for all occasions, conveniently classified and concisely indexed.

\$2.50

Christmas Manger Set

Here is a 17 piece Christmas Manger Set which you will want to have under your Christmas tree! The individual scenes and figures fit firmly into the slotted tabs of a durable one-piece platform, 27 x 7½ inches. Included in each box is an exquisite six-color folder which brings the complete Christmas story in the words of the Bible. Made of sturdy fibreboard, this display may be used year after year.

**Only
\$1.00**

The American Annual of Christmas
Literature and Art

Edited by R. E. Haugan

Christmas

. . . Volume 17

**Completely New Each Year from
Cover to Cover**

The 1947 volume of CHRISTMAS, beautiful in design, rich in color, brings again the delightful holiday reading which makes this an unusually fine gift choice, appealing to all. Through carefully selected literature and art CHRISTMAS proclaims the true message of the season.

This year the sixty-eight pages of CHRISTMAS include the articles "Nazareth to Bethlehem" by Madeleine Sweeney Miller, "Christmas Letters" by Solveig Minne, "Jenny Lind's Yuletide" by Burnette Thompson, and a story, "Christmas Comes to District No. 4," by Edna and Howard Hong. The Christmas Gospel illustrated, an artist's conception of Christmas observances, carols, poetry and photography are additional features. The artists for the 1947 CHRISTMAS include Edward Kuhlmann, Sada Jones, Stryker Ingerman and Lee Mero.

Gift Edition, paper, in envelope, \$1

Library Cloth Edition, boxed, \$2

HERALD PUBLISHING HOUSE

Independence, Missouri

THE LETTER By Don V. Higgins

My mind took a journey last night—a familiar path to a small plot of this earth's surface which cost more than the world can pay in the rest of its years. It cost lives—lives which were not yet ready to be ended. It removed from the world the type of mind and heart which has made God consistently see hope for this civilization.

Many times my thoughts have returned there. Yesterday, as I talked to a friend, the whole scene rushed back. Something she said about giving and about true values reminded me of a letter I wrote one night. I lay beneath a poncho on a dry spot of ground . . . the only dry place on the Island of Luzon, I believe. We had parked our jeep before going on patrol. At that time it wasn't raining. The jeep had protected an area large enough for two of us to lie down. We backed it off and quickly covered it with ponchos, then we

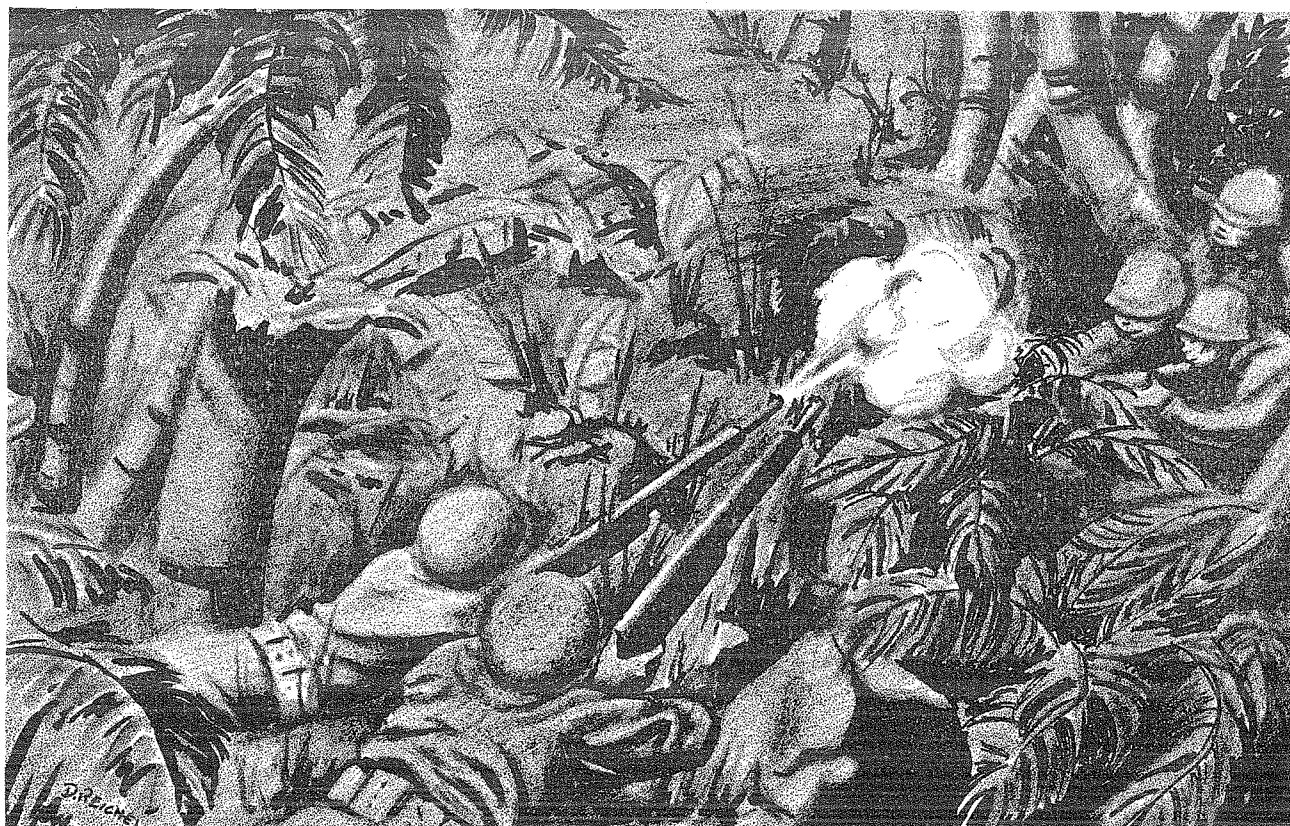
crawled under and began writing our letters home, by flashlight. If I may, I would like to quote from the letter I wrote that night.

"It seems that tonight the whole world is a damp, cold place. The fellows out there are just like Gene and me. They are tired and wet and lonely. The one bit of paradise they seek right now is a place where they could lie down and be warm and dry with someone to talk to.

"I can't help thinking how suddenly our concepts of the 'ideal' changes from time to time—how our sense of value changes. Three years ago, or even a year ago when we were on New Guinea, we would have thought of this as being the ultimate of inconvenience. Sleeping here where it is dry, even though it is on the bare ground in the rain, is a pleasure comparable to a night at the Waldorf for most of you back home.

"But, really, I can't help thinking if there were some place in the world which could be preserved from this scourge of destruction and chaos, it would be like our finding this dry spot—if there were some place of shelter for all people who sincerely seek a place of peace and refuge. And when I say *seek*, I mean actively work toward, and not those who sit back and wish for Utopia while they beat their neighbor out of his last dollar. Until men are worthy, and until their desires become more wholesome, such a haven will not exist."

As I closed the paragraph, the sharp crack of rifle fire broke the heavy silence. Gene and I dropped flat, doused our flashlights and automatically cocked our carbines. Carefully we peeked our heads out of the poncho . . . the fire was getting heavier. We saw, or at least were aware of someone being near us. We



Two others had supported them with heavy fire, trying to stop the Japs before they reached us.

could see no target or even the direction of the fire. The whole skirmish seemed to be disorganized. The Jap fire was more effective than ours, showing that it was a planned attack. Gene slid along the ground and crawled into the jeep. As quickly as possible, he was on the radio trying to get information and help. He returned in a moment telling me that two armored units were within a couple of miles, and were on their way. It seemed like half an hour, but it was actually five minutes at the most before the armored units came up. We got everyone into holes, sent up flares to locate the enemy positions, and let the armored cars do the rest.

When we started checking up, we found we had lost seventeen men and twenty-five more had been injured. A sergeant who had been hit in the hip lay near us. I gave him emergency first aid and some water, then he told us what had happened. His story made me gasp for breath. Two men had seen a Jap patrol heading toward our jeep. They ran toward us, trying to warn us so we would have a chance. They were both killed before they reached us. That is what the first shooting was. Two others had supported them with heavy fire, trying to stop the Japs before they reached us. What they had thought was a patrol turned out to be a raiding party, nearly a company of Jap reconnaissance troops. They had discovered our positions without our knowing it.

Perhaps it was out of tribute to the men who had been killed to save Gene and me, or because I suddenly felt a responsibility to someone that I wrote some more. It was impossible for me to write what had actually happened, so instead I wrote this:

"Suddenly I realize how costly a haven of peace might be. A little dry spot here in the Philippines cost ten billion dollars, down payment only. How much would it cost for a nation or a world? We attempted it once in 1917; we are attempting it again now. This is only a temporary victory which we are winning. We

New Horizons

are securing our nation protection for only a short season. We realize that our battles here are only the beginning. When we return home—those of us who do—we must unceasingly continue that battle. Our battle must be against those ideas and philosophies which might prevent a lasting world peace, yet we must have tolerance for other interpretations of those ideas.

"I can't help bringing this up . . . about giving. Gibran said something like 'Giving of your worldly gifts is not really giving. The only true gift is when we give of ourselves.' Did you ever think how selfish we really are? We even begrudge a smile when we meet people on the street. We find it hard to give an hour of our time to some worthy

cause. And we put such value on the dollar that it governs our lives. Our sense of value is so perverted we can't realize the only important thing in this world is that which can bring collective happiness to people everywhere—that which will bring lasting and true peace embodying the basic freedoms which are the birthright of not only every American, but of all people on earth, And, necessarily, the peace of which I speak must make it impossible for human blood to be shed in international conflict again.

"I thank God that I lived to see and understand the meaning of the infinitive, 'to give' and to catch a faint comprehension of true values. Don't ever let me forget January 23, 1945, —That's tonight."



Four Empty Cups

A Parable by Jennie F. Paulson

To the Great Giver of All Good Things there came one day, four men, each with an empty vessel in his hand to receive the gifts he desired. They were all good men, but each of them purposed to use the gifts in a different way.

As the first man stood before him, the Lord of the Gifts said, "I cannot grant your request because you use your blessings for yourself alone."

When the second man appeared, the Lord told him, "I cannot grant your request in full because you lack wisdom in dispensing to others. Your desire is good, and your vessel will be partly filled."

As the third man came forward, he received the reply, "You have received abundantly, but have failed to render thanks for your blessings, so I cannot fill your cup."

Finally the fourth man came before the Lord of the Gifts. As he made his request, the Lord said to him, "Have you another vessel also? The blessings you will receive will overflow the one you have. You have always received your blessings with gratitude, and have passed them on to others with unselfishness and wisdom, so you will always receive according to your request, and more."

Mary A. Burlington
 1510½ Jules St.
 St. Joseph 16, Missouri

62970
 17
 h

Thanksgiving and Christmas

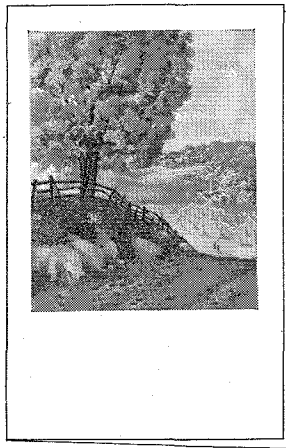
PROGRAM FOLDERS

100 for \$ 1.50
 250 for \$ 3.50
 500 for \$ 6.00
 1,000 for \$10.00

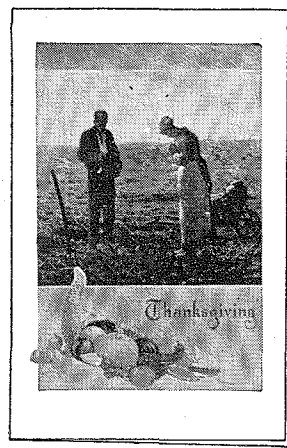
OFFERING ENVELOPE

75c a hundred
 \$5.00 a thousand

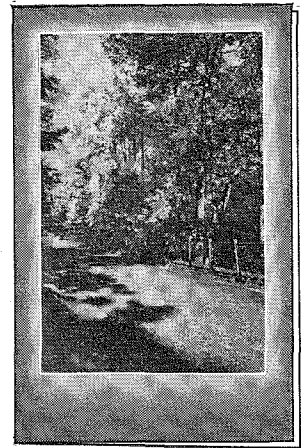
No order for less than 50 accepted.



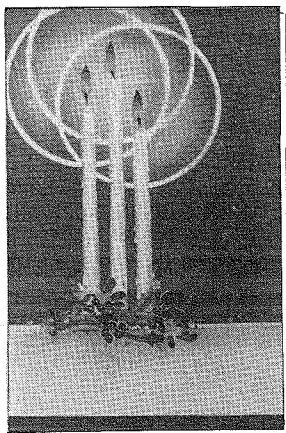
4771L



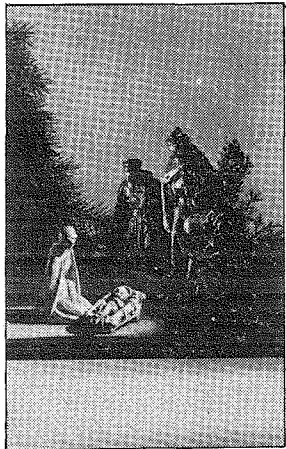
4175L



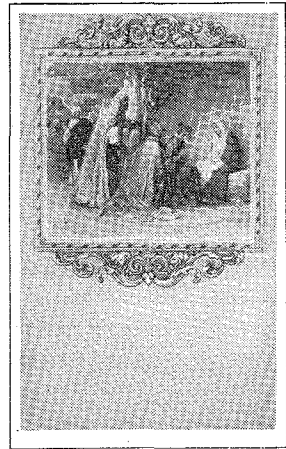
4570L



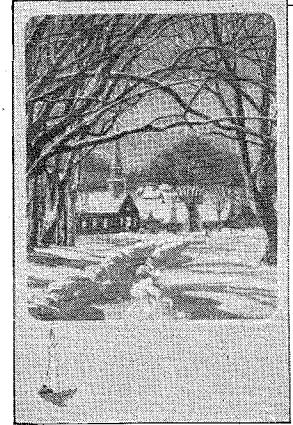
4658L



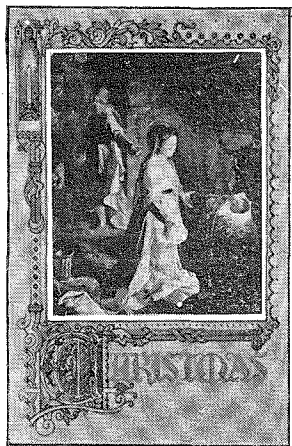
4780L



4783L



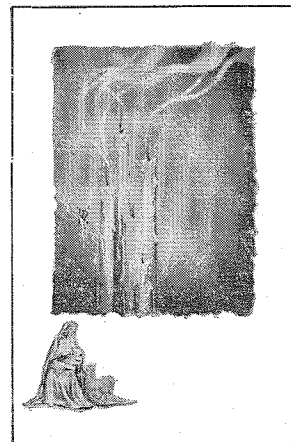
4595L



4585L



4590L



4468L



780

HERALD PUBLISHING HOUSE



Photo by Orrin R. Wilcox

Ice Lake
WALLOWA, OREGON

Gog Versus His Maker

By Apostle D. T. Williams



God Has Been So Good

*God has been so good!
He called me in my reckless youth,
And patiently each day
He strove to keep my blundering feet
Within his way.*

*In sorrow, he was by my side,
His peace a healing power
Was given me for comfort
In my darkest hour.*

*He led me through the valley;
When, as a broken reed—
My body bent with pain—his grace
Supplied my need.*

*And I?
What have I done in gratitude
For all his loving care?
Have I, in patience, called some youth
To pastures fair?*

*Have I, in sorrow, found some friend
And failed to meet the test,
Or brought him peace and comfort that
His soul might rest?*

*God has been so good!
How could I fail to see
My gratitude can best be shown by
My own ministry?*

By Carrie A. Baird

The United Nations

The Cost of Failure

After the First World War, the League of Nations was set up to take care of all major problems arising among the peoples of the world and their governments. Many thoughtful persons predicted that if the League of Nations failed—and their warning can be found in the records—it might mean the end of civilization. Too many people regarded the League cynically or lightly.

One of the results of the failure of the League of Nations was the most terrible war in history, 1939 to 1946. The Second World War almost destroyed civilization, and it is a question now whether we shall be able to preserve the free society we have known against the attacks of retrogressive powers.

If the cost of the failure of the League of Nations was the Second World War, what would be the potential cost of a possible failure of the United Nations?

We do not want it to fail, and we should do all we can to keep it from failing. A failure could result not only in the destruction of civilization, it could cause the destruction of the human race.

Areas of Success

Not long ago a distinguished Australian, one of our church members, Perce Judd, made a return visit to Independence. A group of our leaders here were given an opportunity to talk with him and ask him questions at a dinner meeting. He is an economic relations officer for the United Nations. During the next year he will participate in the formation of an international economic organization at Havana, Cuba, a cotton conference at Cairo, Egypt, a rice conference elsewhere, and other important meetings. All these gatherings will deal with the exchange of commodity surpluses between nations. Such meetings have been ar-

ranged to meet emergencies that grew out of the war; but the future of world trends may indicate the necessity of continuous consultation among nations to facilitate the exchange of goods for the welfare of all. If we are to have international relationships at all, they must include economic relationships. Here is an area not only of successful operation, but an absolute necessity.

The work of the Cultural and Economic Council of the United Nations has also met with many fine successes. The cultural, literary, and educational resources of the world have been called upon, and have responded, for aid in rehabilitating the schools, the libraries, the social organizations, the relief forces of the devastated areas. The UNESCO has accomplished a great work.

So, while the world is aware of the failure of the Security Council to agree, and of the disturbances of disagreeing delegates in the General Assembly, it has not heard enough of the successes of other organs of the United Nations.

A Point of Danger

Few people remember now the many fine services and achievements of the League of Nations, along economic, cultural, educational, and scientific lines. They remember only that a major failure in the fields of politics and military affairs wiped out all other gains.

We face that danger again. All the good work and achievements in the work of reconstruction and mercy, of culture and education, can be wiped out by a failure of the Security Council and of the General Assembly. The consequences of such a possible failure are made almost certain in the light of history. Independent diplomacy and military defense have never been able to produce anything better than war. And war has destroyed the contributions of writers, artists, educators, humani-

tarians, and all the good people who have labored for peace. No matter what gains are accumulated for civilization, war destroys them.

Our Only Chance

If we have any chance at all for peace, it must come through an effort to implement in an organization like the United Nations the principles of peace, righteousness, and responsibility which all Christian people find in their faith. An organization alone is not enough. Behind it there must be the spirit of international good will, understanding, patience, compromise, and tolerance. It is in the Spirit of Christ, and in that spirit alone that the hatreds can be banished, the fears calmed, the selfishness set aside. These things have poisoned and ruined world relationships since the dawn of history. We must conquer them now if we are to survive. We can conquer them only with the help of God.

“Then Shall the End Come”

Where shall we look for a ray of light and hope? Certainly we must consider the teachings of Jesus. And we can find it, rather oddly, among the most terrible of apocalyptic warnings, in Matthew 24: 14:

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

The character of that end would be ambiguous, but for a few important words added by the Inspired Version, verse 32:

And then shall the end come, *or the destruction of the wicked.*

Wars can destroy wicked people, but they do not destroy wickedness. It continues after wars sometimes as bad or worse than before. How then can wickedness be destroyed? The

(Continued on page 10.)

Editorial

Headquarters Reports

OFFICIAL

President J. F. Garver and Bishop Walter N. Johnson completed their work in Hawaii, and took plane to New Zealand on November 1. Apostle Charles R. Hield will remain in Hawaii to complete some work there until December 5, when he will return to California.

Karl Schoepke writes that there have been twenty-one baptisms in Gros Räschen, Germany.

Lyle W. Woodstock was appointed by the recent Joint Council session to a full-time position for the church. He is a son of the late Charles B. Woodstock, so well-known for his long service in the Department of Religious Education; also a cousin of Apostle Charles R. Hield.

Evangelist John R. Grice recently completed a series of services at Miami, Oklahoma, and baptized nine persons. He is now at Stewartville, Missouri, where an excellent beginning is reported.

Elder John F. Sheehy, pastor of the Toronto congregation, has become president of the district, a change made necessary by additional work involved with the shifting of district boundaries. Elder W. J. Bavington has served in the post of president of that district for many years, doing an excellent and faithful work for the church there.

Bishop Harold Cackler recently terminated his business connections at Des Moines, Iowa, and entered upon his duties as assistant to the Presiding Bishopric on November 3. His first tasks are to direct the rapidly growing volume of work of Relief Work in Europe. He also takes responsibility for directing the educational and quorum work of the Aaronic priesthood.

Property in Europe for the use of missions and missionaries has been increased by the purchase of a building in Rotterdam, Holland, a transaction that is now in the process of

completion. It will be used by two missionary families: those of Eugene Theys and Albert Scherer. . . . Two properties have been purchased in England: one for the use of Frank Fry at Nuneaton, and a double house in Manchester to house missionaries. These are in addition to the church headquarters at Birmingham.

Apostles Paul M. Hanson and G. G. Lewis are traveling together for a part of their itineraries in the East.

Apostle Blair Jensen reports an upward trend in baptisms in recent months. In his field new branches have been organized at Kirkland Lake, Ontario, and at Springfield, Ohio.

West Texas members had an all-day meet at State Park in Lubbock, on October 19. Sixty-one present, about a dozen of them nonmembers, some driving 160 miles to attend, and three families from New Mexico attending. This is a report from Brother Ralph L. Wilt, to Apostle D. T. Williams.

Dr. F. M. McDowell and John R. Darling of the Department of Religious Education recently held an institute at Aurora, Illinois, and have gone on to Flint, Michigan, for further work with young people's organization.

In accordance with previous district action and approval of the general officers concerned, the Johnson City, New York, Mission was organized officially as a branch of the church, to be known as the Johnson City, New York, Branch.

Organization was effected by Apostles G. G. Lewis and P. M.

Sister Blanche Carpenter has been asked to serve as Acting Statistician, pending the appointment of a successor to Elder Carroll L. Olson.

All correspondence having to do with statistics should be addressed to the Department of Statistics at the Auditorium and will be handled by Sister Carpenter and other members of the staff.

THE FIRST PRESIDENCY,
F. Henry Edwards

Hanson assisted by District President Walter Simpson, at a business meeting on Saturday, October 25, 1947, in the home of Brother Clive Peters. Elder Stanley I. Hayes, 24 Moeller Street, Binghamton, New York, was elected as the first pastor. The branch is in process of building a basement church in a fine location.

Literature for Missions Abroad

Editorial mention was made recently of church literature to be printed in languages other than English for use in the missions abroad. At the present time, production of this literature is limited, as it is being produced for free distribution in specific missions. It is not for sale under current conditions, and orders for it cannot be filled at the Herald Publishing House.

Correction

An error was made recently in a statement in our issue of November 1, page 4, describing Brother V. D. Ruch as "of Omaha." Brother Ruch is serving in Council Bluffs. The work in Omaha is under the direction of Brother John Blackmore.

THE SAINTS' HERALD

Volume 94

November 15, 1947

Number 46

EDITORS: *The First Presidency*: Israel A. Smith, John F. Garver, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Managing Editor; Kenneth L. Graham, Business Manager.

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$2.50 per year and \$1.25 for six months in advance in the U. S. A., its territories and possessions; Canada, \$2.75 per year and \$1.40 for six months; other countries, \$3.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

Gog Versus His Maker

By Apostle D. T. Williams

IN A PREVIOUS article, "God and Magog Prepare for Battle," we set forth the premise that God's wrath was not kindled against the land of Magog, Russia, so much as against the presumptive self-appointed leadership which has arrogantly acquired power and authority over 180,000,000 Russians and millions of their people in the subjected nations of the Baltic and Balkan regions, not to mention Germany and Poland.

The Prophet Ezekiel, speaking for the Creator, said, "I am against thee, O Gog, chief prince of Rosh, Meshech, and Tubal, and I will turn thee around and put hooks into thy jaws, and I will bring thee forth, thee and all thy army." The evidence is clearly set forth here that the party bearing the responsibility for this vast movement of many nations is one named by the Almighty as "Gog."

It is quite conceivable that this Gog who comes to battle may not be the present dictator of Russia but a successor who shall have inherited all the ruthless power and dictatorial disposition of the present Red Warrior. However, he and Carl Marx, who conceived and promulgated the communist doctrine, and Nichole Lenin, who inaugurated it as a political system by which the Russian people are compelled to live, will be quite as responsible at the bar of divine and human justice as this Gog who will yet set his armies rolling over mountain and plain to the battle so graphically described by the prophet in Ezekiel, chapters 38 and 39.

In light of these factors, then, let us see how matters are shaping up to place the finger of indication and judgment on the party responsible for the future universal catastrophe which shall shake the nations to their centers, for it must follow that if such dire implications as are set out above have any foundation in fact

there should be, even now, some signs indicative of the future campaign for world conquest.

Why should God select this one ruler from among all others to whom to say, "I am against thee, O Gog"? God is not against anyone without some good reason, nor would he select this one from among all other world leaders to advertise his antagonism toward unless there was some real and potent purpose in such a move. It will be self-evident, as we proceed with reason and prophecy, that Jehovah is against Gog, the chief prince of Rosh, because Gog is against the Almighty. The fact is, Gog's opposition to Divinity will be so plentifully documented in the following paragraphs that we will have no doubt as to whom the Ruler of all Nations has in mind.

FIRST OF ALL, let us have a look at the constitution of the Red dictatorship. On the occasion of the original pronouncement concerning this official document, it was colorfully advertised as such an instrument of super-liberty as would usher in the millennium of peace, power, and prosperity for the common man. Not one of these three, after twenty years, has yet graced the banners of the Bolshevik state, nor does it seem now that any one of the three will soon appear to bless the masses of the great Soviet Empire. However, our immediate interest in this official document has to do with its failure to allow religious liberty by constitutional right to a people who, by their deepest instincts, are inclined toward a supreme deity.

The official quotation under consideration is extracted from the document known as the Constitution of the Union of Soviet Socialist Republics (USSR). It is Article 124, and reads as follows: "In order to insure

to citizens freedom of conscience, the church in the USSR is separated from the state, and the school from the church. Freedom of religious worship and freedom of anti-religious propaganda is recognized for all citizens."

At a first and cursory reading this sounds very fair and very democratic. The first sentence is, in fact, in faithful keeping with our own traditions of liberty and political well-being. However, it is when we examine the second and last sentence of this article that we are faced with the bald fact that there is no freedom of religion in Russia today, as there was none prior to the inception of this so-called constitution.

I have read earlier versions of this Soviet instrument in which this sentiment was given in the identical terms here used. I had hoped that when the Russian dictatorship got around to the matter of revamping its supposedly fundamental law, that it would make such a change as would admit real religious freedom throughout the vast expanse of its territory and for its many millions of people who must suffer for want of it.

However, such a hope is blighted in the fact that Article 124 still reads: "Freedom of religious worship and freedom of anti-religious propaganda is recognized for all citizens."

THE POINT OF importance here is that there is no freedom for the full exercise of religion, but only and simply freedom of worship. You can bow before the altars of religion but cannot call others to do likewise. Religion is made up of much more than worship. In fact, worship is but one element of religious experience; a very essential

element, without a doubt, but such an one as will not be exercised for long without the other necessary, complimentary parts which give worship life and vitality.

Of course we are thinking here of the right to teach and preach the way of Christ. These are not guaranteed in the Soviet Constitution, but the opposite is guaranteed. The enemy of Christianity can teach and preach its godless philosophy with the encouragement of the state. But please notice again that the Constitution says, "freedom of anti-religious propaganda is recognized for all citizens," but no such freedom of propaganda or teaching of belief is allowed to those who accept God and his son Jesus Christ or the Christian way of life.

You can pray, but you cannot preach. You can worship, but dare not teach. Without the right to promulgate the gospel, the desire to worship God must soon die out among the people. Do you think the Soviet sacreligionists did not have this ultimate result in mind when they did what to them was a slick piece of work? They are against God and all he stands for in human behavior.

But the right of all who are against God to promulgate their pernicious "doctrine of devils" was preserved and encouraged under "freedom of anti-religious propaganda." You can have a Sunday school under this godless constitution, but it must be such a Sunday school as will teach its little children not to believe in any "silly tradition" of a God in heaven; such a Sunday school as will smear the child's mind with invectives against his Creator.

Many such Sunday schools have been organized throughout Russia; they are so effective in their teaching that in a very few years, under the protection of this fundamental law of the Soviets, they will help the "Society of the Godless" grow to an adherence of 12,000,000 people.

WE ARE NOW beginning to see that the Almighty is against Gog only because Gog is against his Maker. If the above has not convinced some of communism's pernicious intent, let us add such evidence as will be incontrovertible.

Such Sunday schools as are described above debauch not alone the soil and air of Russia, they have been reported in other nations where communism has spread its fiendish and ruthless tentacles. Even England and America have not escaped. The crude poets of these institutions contaminate the very hymnology of Christianity by such parodies as the following:

*The whole world at last is beginning
to see,
The blight of the world is Jesus!
Like sunshine at noonday, free thought
has shown me,
The blight of the world is Jesus!
Keep off the blight or blighted you'll
be,
Blighted for life by credulity.
Once I believed but now I can see
The blight of the world is Jesus.*

Of course, Gog of the prophecy is the high priest of Communism and heads up a "church of the Devil," whose altars are all ablaze with his denial of God's existence. He is anti-Christ as well as anti-God. When President Roosevelt proclaimed there was as much freedom of religion in Russia as in the United States, he was just leaning over backward to help cement the ties of two great nations for a war which was to be a struggle for national existence.

When Stalin, at a banquet, raised his cup in a toast to the president and said, "May God help him in his task," some pink Christians ran with the tidings that Stalin, the man of steel, had been converted to Christ. He, the head of the greatest dictatorship under heaven, was only leaning far-forward to meet the complimentary concession made by the head of the greatest democracy on earth. I do not believe that either was sincere in his statement. It was simply a matter of international politeness and an attempt to bridge the unsurpassable gulf of acknowledged dif-

ferences between American democracy and Russian totalitarianism.

HOW WIDE is that gap? Let us see.

What Communism thinks about Christ is well illustrated in a production coming from the pen of the Negro poet, Langston Hughes, a confirmed communist. The poem was delivered by its author at a luncheon given for communists and fellow-travelers at Vista Del Arroyo Hotel in Pasadena, California, Friday, November 19, 1940. If you have reverence for the name of Christ, this will make you think twice before you accept Communism as a way of life or even give it backyard space in your mind.

"GOOD-BY CHRIST"

*"Listen, Christ,
You did all right in your day, I
reckon—
But that day's gone now.
They ghosted you up a swell story, too.
Called it Bible—
But it's dead now.
The popes and the preachers 've
Made too much money from it
You ain't no good no more.
They've pawned you
Till you've done worn out.
Good-by,
Christ Jesus, Lord God Jehova,
Beat it on away from here now.
Make way for a new guy with no reli-
gion at all—
A real guy named
Marx Communist Lenin Peasant Stalin
Worker ME—
I said, ME!
Go ahead on now
And step on the gas, Christ!
The world is mine from now on—
Move!
Don't be so slow about movin'!
And nobody's gonna sell ME
To a king, or a general,
Or a millionaire.*

This is the fruitage of Gog's gospel. It is quite probable that Langston Hughes' black mammy was a devout Christian with the simple faith of her race. But here is what Communism did to him and to his confidence in his Creator. It is affecting millions of others likewise. I am sure you would not want the life of your child infiltrated with this
www.LatterDayTruth.org

evil virus. If Communism were only an economic and political way of life, our attitude toward it would be very much different.

I wonder if this will be enough to convince Christians that their philosophy is a doctrine of devils. If not, we will present further evidence which should be known to all in another article, "GOG'S USURPATION OF POWER."

A Prayer

Free my mind, O Lord, from the shackles of prejudice
That I may think clearly in the light of divine intelligence;
Not in cold, calculating thought alone,
But warmed by the love of fellow men.

I pray not for favors, Lord,
Only let me live in dignity
With all thy children of the world,
Sharing their common destiny,
Knowing their fears and loves,
Working with them as a brother
To bring a better day.

Give me the courage, Lord,
To live by these convictions,
Forged slowly through the everyday
of life,
Solid, simple truths, made my own
By experience and reason.

Thank you, Lord, for all great men
Who have prophesied a better day
By their own lives;
Their words take root in us,
Unmindful of their source,
Except, that in a common heritage,
They came from thee.

O Lord, who holds us accountable
For being true to the highest we know,
Grant us humility in which to grow
Unfettered by our childish concepts,
Striving always for the will to keep
alive
This spirit of youthful adventure.

Hear this, my prayer, O Lord,
Arising from the sincerity of my heart.
—By Martha Ford Floro

APPRECIATES LETTERS

Mrs. Rose Abbott, 504 North Second Street, Yakima Nursing Home, Yakima, Washington, who is recovering from a broken hip, wishes to thank all who remembered her with cards and letters following her request for prayers in the *Herald*.

Patriarchal Blessings of Joseph and Hyrum Smith



JOSEPH SMITH

of the occurrence in her book, *Joseph Smith, The Prophet, and His Progenitors*, and I quote from page 266 of the edition which I have, a very old print of that book (See also *Church History*, Volume 2, pages 262, 263).

"My son, Hyrum, I seal upon your head your patriarchal blessing, which I placed upon your head before, for that shall be verified. In addition to this, I now give you my dying blessing. You shall have a season of peace, so that you shall have sufficient rest to accomplish the work which God has given you to do. You shall be as firm as the pillars of heaven unto the end of your days. I now seal upon your head the patriarchal power, and you shall bless the people. This is my dying blessing upon your head in the name of Jesus. Amen."

"Joseph, my son, you are called to a high and holy calling. You are even called to do the work of the Lord. Hold out faithful, and you shall be blessed, and your children after you. You shall even live to finish your work." At this Joseph cried out, weeping, "Oh! my father, shall I?" "Yes," said his father, "you shall live to lay out the plan of all the work which God has given you to do. This is my dying blessing on your head in the name of Jesus. I also confirm your former blessing upon your head; for it shall be fulfilled. Even so. Amen."

You will note two things from these blessings bestowed upon Hyrum and Joseph. In both instances, reference is made to a previous blessing given to them. So far as I know, there is no record of those blessings and their content. These blessings which Lucy Smith reports in her book were patriarchal blessings, special in their nature, given by the Presiding Patriarch just before his death to Joseph and Hyrum, but they were not their first patriarchal blessings.

The second thing you will note is that in the blessing bestowed upon Joseph, the Seer, it is said that his children should be blessed after him; and, of course, it is a historical fact that in the Reorganization the three successive presidents of the church are his descendants. I refer to Joseph Smith, the third, Frederick Madison Smith, and Israel A. Smith; and the three Presiding Patriarchs in the Reorganization also were of his posterity. I refer to Alexander H. Smith, Frederick A. Smith, and the undersigned. Also these three patriarchs were lineal descendants of Joseph Smith, Sr., the first Presiding Patriarch.

You will observe that in the blessing of Hyrum, no promise is made concerning his posterity.



HYRUM SMITH

ELBERT A. SMITH.

Mistakes In the Bible

By Evan A. Fry

If you have any questions on the truth of the Bible
If you have doubts about it If you are willing to
consider a few plain facts about it This transcript
of a recent radio discussion will give you help.

OUR SUBJECT may seem to be a shocking, or perhaps even a sacrilegious one. Certainly it is timely with more and more modern translations of the Bible coming to use every year, each one attempting to correct some of the errors of the past, or at least to render the Bible truths into language which can readily be understood by modern readers. Each of these new translations is met with approval and scholarly consideration by some, and with bitter accusation and disapproval by others. Most disapproval of new translations of the Bible is by people who are totally unfamiliar with the story of how our Bible was translated and brought to us in this modern day.

There are several very erroneous ideas about the Bible held even by otherwise well-educated and well-informed people. One idea is that the King James Bible is "the original Bible." It was not even the first English translation, having been preceded by partial translations by Cædmon, Bede, and Aelfric, and by complete translations from Wycliffe, Tyndale, and Coverdale; by the Geneva Bible, the Great Bible, the Bishops' Bible, and the Douay Bible published by English-Catholic refugees in France. Another idea is that the King James Bible is sole, unique, divinely inspired, and therefore infallible. Its translators never claimed any such distinction for it. They were university professors and scholars—not prophets. So uncertain were they that they had the last word on many difficult translations that they inserted marginal notes, giving the reader his choice of two or more possible renderings.

When the King James translation of the Bible appeared, it aroused a storm of protest and criticism. "Have we been deceived before?" certain doubters asked. "Was not the previous translation good? If it was good, why mend it? If it was not good, why was it obtruded upon us before?" In the translators' preface (which unfortunately is omitted from nearly every edition of the King James Bible today) the scholars responsible for this new translation expressed themselves thus, in answer to these critics: "So we, building upon their foundation that went before us, and being holpen by their labors, do endeavor to make that better which they left so good." Since the publication of this translation in 1611, there have been dozens, if not hundreds of new translations presented to the public. Which one is correct? Which one is infallible? We answer, "None of them, for the ultimate and final in Biblical translation will never be reached. Each generation will have need of certain revision and modernization, in keeping with changes in word meaning, and advances in scholarship."

WHEN JOSEPH SMITH undertook to correct some of the errors of the Bible, claiming inspiration for that task, people fumed and wrathfully protested against his presumption. They asserted again, as critics had before 1611, that the Bible was final, perfect, infallible, not to be touched by mortal minds or hands. Since 1833, when Joseph Smith finished this task, there have been many new translations;

but all of them have left a great many of the same old errors. The Inspired Version, as we call this revision by Joseph Smith, does not claim to have corrected them all. But it has corrected a remarkable number of them, some of which we shall examine presently.

Our purpose is not to tear down or discredit the Bible, but to encourage men to approach the study of it sanely and reasonably. Questioning the errors of the Bible is not the same as questioning the Bible, for no Bible writer or translator ever claimed infallibility for his work. The Bible is the word of God; but it is not the perfect word of God. To quote again from the Translators' Preface to the King James Translation, "As the King's speech, which he uttereth in Parliament, being translated into French, Dutch, Italian, and Latin, is still the King's speech, though it be not interpreted by every translator with the like grace, nor peradventure so fitly for phrase, nor so expressly for sense everywhere." In spite of clumsiness and error in copying or in translation, the Bible is still the word of God. But we shall do well to avoid superstitious veneration of an imperfect book, and to guard against error and deception by recognizing the difficulties through which the Bible has passed to reach us, and the possibilities and even certainties of error in such a devious process.

WHY can we be so sure that there are errors in the Bible? First, because we do not have all the books of the Bible. The King James version mentions, in all, twenty-one books which are not included in our canon of scripture. Second, because nowhere in the Bible are we told that God would ever cease inspiring men to write scripture. Third, because the versification, punctuation, and capitalization we have in our modern versions were not part of the original manuscripts, and meaning can often be changed by versification and punctuation. Fourth, because of the possibility that the original writer, though inspired, did not express himself clearly. Fifth, because of the possibility that his writings were not copied correctly—and so far as anyone knows, there is not a single *original* manuscript of the Bible in existence—that is, one actually written by the author. Sixth, there is the possibility that if correctly expressed and correctly copied, the sense was not translated correctly. And seventh, because of the probability that the translation which was correct in the day it was made will come to convey a wrong meaning in the future, because of shifts in word meanings and usage.

Let us briefly point out some examples of what we mean by this last point. Today the verb *let* means to permit, to allow. As used in II Thessalonians 2: 7, it means exactly the opposite—to prevent, to hinder. And that word *prevent*, used in I Thessalonians 4: 15, does not mean to hinder or to forbid at all, but to precede or outrun. When Paul says in I Corinthians 10: 24, "Let no man seek his own, but every man another's *wealth*," he doesn't mean that we are all to go around trying to grab each other's money. Wealth does not

mean money at all, but *weal-th*, or well-being. When Jesus said that he would send another *comforter*, he did not mean something to console us, or to express pity for us, but one to give *strength* to us. The word *atonement* in the day when the King James Bible was translated had nothing of the meaning of expiation as it has come to have today, but simply meant setting at one with each other—bringing together again—the *at-one-ment*.

The person who has blindly accepted the Bible as infallible, and has never bothered to look inside it, has no idea of how many mistakes and contradictions and incongruities and anachronisms he can find therein. May we invite you to get your Bible and join us in looking for a few—not in a spirit of carping impiety, but in a spirit of sound reason.

We would all agree that God is a perfect being. He can do no evil. If he never does evil, he never needs to repent. He can and does revoke punishment when *men* repent, but he does not repent of the punishment. Yet the King James version in dozens of places pictures God as repenting of the punishment he has brought on sinful men. Genesis 6: 6 says that God repented of having made man as he saw the wickedness in the days of Noah. Exodus 32: 14 says that God repented of the evil which he thought to do unto his people. In I Samuel 15: 11, God repents at having made Saul king. Numbers 23: 19, and I Samuel 15: 29 say that God is not a man, and does not ever need to repent. Which is wrong? Or does the translation need to be clarified? The Inspired Version clarifies these and other similar passages by making *men* repent, instead of God, in order to revoke the punishment for sin.

A verse in Amos (3: 6) makes God an all-out sinner. It reads: "Shall there be evil in a city, and the Lord hath not done it?" The Inspired Version changes it to read, "Shall there be evil in a city, and the Lord hath not *known* it." There are some other very puzzling verses in I Samuel which make God a source of evil. Four times in the 16th chapter (verses 14, 15, 16, 23), once in the 18th chapter (verse 10), and once in the 19th chapter (verse 9), the King James says that an evil spirit from God troubled Saul. The Inspired Version changes it to read, "An evil spirit *not* of God."

David was a good man, but far from perfect. He was the murderer of Uriah, and an adulterer with Uriah's wife. Yet in I Kings 11: 4; 11: 6; and 11: 33, it is stated that David's heart was perfect, that he went fully after the Lord, and that he kept all God's statutes. The Inspired Version makes David like his son Solomon in *not* being perfect, or going fully after the Lord, or walking in all his statutes.

THE KING JAMES BIBLE, and practically all the modern translations have preserved the queer anomaly of a son two years older than his father. II Chronicles 21: 20 says that Jehoram began to reign at the age of thirty-two, reigned eight years, and died. The second verse of the following chapter tells of the immediate accession of Ahaziah, Jehoram's son, who was *forty-two* years old when he began to reign, or two years older than his deceased father. A minor slip, but a ludicrous one, is to be found in Matthew 8: 12, which reads, "The children of the kingdom shall be cast out into outer darkness." The Inspired Version makes Ahaziah *twenty* and two years old as he began to reign, and renders the verse from Matthew, "But the children of the wicked one shall be cast out"

Both Matthew 27: 44, and Mark 15: 32 say that both of the thieves crucified with Jesus railed at him as they hung side by side on the three crosses. Luke 23: 39-41 explains that one railed, while the other confessed his guilt, and said, "Lord, remember me when thou comest into thy kingdom." The Inspired Version harmonizes these three passages.

Jesus is made to say in John 10: 8, "All that came before me were thieves and robbers," which seems a little harsh on

such good men as Noah, Enoch, Abraham, Moses, and the prophets. The Inspired Version adds, "All that came before me who testified not of me" which is quite another story.

In the original account of Saul's vision, in Acts 9: 7, it is told that the men with him *heard the voice*, but saw no man. Paul's account of the same incident, told to the people of Jerusalem from the palace stairs, Acts 22: 9, says, "And they that were with me saw indeed the light, *but heard not the voice* of him that spake to me." The Inspired Version harmonizes these two contradictory passages in keeping with Paul's further account before Agrippa, as told in Acts 26: 13.

Ephesians 4: 26 says, "Be ye angry, and sin not." Then in verse 31 of the same chapter, Paul says, "Let all bitterness, and wrath, and anger . . . be put away from you." Which does he mean? The Inspired Version reads, "Can ye be angry, and sin not? Let not the sun go down upon your wrath."

Out of the many mistakes which we could point out, we bring you one more and desist, for fear of wearying you. Did you know that the King James tells of a man far more wonderful and unusual than Christ himself? It is Melchisedec, who according to Hebrews 7: 3 was "without father, without mother, without descent, having neither beginning of days, nor end of life" But in the Inspired Version, it is the *priesthood* of Melchisedec which is without father or mother or descent, having neither beginning of days nor end of life.

WHAT is our object in rehearsing all these mistakes of the Bible? (And there are literally hundreds more which could be listed had we the time.) What lesson is to be learned from them? The thing which this prevalence of mistakes seems to indicate to me is that we should read our Bibles with intelligence, rather than with blind credulity; that we should read them in faith, but not in superstition; that we should seek to find in them the word of God, but not expect to find it infallibly expressed in every word, syllable, and punctuation mark. Because it has come to us through devious human sources, the Bible is fallible. Because the capacities and understandings of men are constantly changing and enlarging, because new words are constantly being coined, and old ones discarded or changed in meaning, there will always be need for new translations to help us share the best scholarship and research of our generation.

And as a Latter Day Saint, after even a short survey of the mistakes of the King James Bible, I am grateful for the Inspired Version, completed by Joseph Smith in 1833. It is not perfect either; but it has corrected literally hundreds of mistakes, many of which have since been corrected in some way by modern scholars, but many of which remain in even the modern translations to plague and puzzle the Bible student who seeks the truth.

New

PREACHING MINISTRY

BY LORNE S. WHITE

A new manual prepared under the direction of the First Presidency. The writer surveyed the best material published by the church on this subject, and has added to it observations from the best current experience. \$.50

Something for Nothing

By Arthur E. Dempsey

“SOMETHING for nothing!” A simple phrase to be sure, but what a meaning one finds tied up in those words.

“Something for nothing,” said Satan (in effect) to Cain, and righteous Abel’s blood cried from the ground to proclaim the first murder on this earth. (Genesis 5, Inspired Version.)

“Something for nothing,” cried countless robbers, thieves, and conspirators, both as individuals and as bands, tribes, and nations, and thus millions have been forced to give up lands, goods, loved ones, and lives to satisfy this doctrine of his Satanic Majesty.

“Something for nothing,” shouts that broad, red stream ever darkening the floors of gangsters’ and gamblers’ dens.

“Something for nothing,” whispers the kidnaper, while an innocent child is torn from its home, and despairing parents wring their hands and carry out various expedients in vain and terror.

“Something for nothing,” purrs the confidence man as he clutches the hard-earned cash and life savings of the unwary and gullible.

“Something for nothing,” gloats the business man, as he lays traps to victimize the unsuspecting and robs the worker of a fair wage.

“Something for nothing,” grits the laborer as he loafs on the job and takes his ease at his employer’s expense.

“Something for nothing,” suggests the punch board at the candy counter to customers of tender age who are thus baptized into a system that may lead them to the slot machine, raffling wheel, and gambling halls.

“Something for nothing,” blaze the dazzling signs at the theater of a Friday night while saints and sinners crowd in with the breathless anticipation of “bank night.”

And so we might go on and on, listing all the countless ways and means by which those who listen to the seductive arts of the enticer are drawn into the vicious net.

Many are the explanations and philosophies offered by those whose lusts lead them on until they are warped to the extent that they can believe any lie. Nearly every highway man, thief, and murderer has a doctrine or philosophy to support his misdeeds. In fact, it may not be fatal to a goodly degree of accuracy if we were to divide the human race

into two general classes: those mentioned above and those who accept the highest and holiest doctrine ever given to man, and then deliberately set about the task of shaping their lives to conform to that divine pattern.

The early mandate of God given to Adam and inherited by us is: “By the sweat of thy face shalt thou eat bread” (Genesis 3: 25; 4: 1, Inspired Version.) This law is vital to our happiness and well-being, for only that person who earns what he has, can really enjoy the true happiness and deep satisfaction which come with the fulfilling of the divine command.

Jesus said, “It is more blessed to give than to receive,” and every honest disciple who has tested that truth is a witness of its verity.

The servant of his own lusts says, “It is more blessed to receive than to give.” And every disciple of this doctrine can testify (if he would) that while he may have received a momentary thrill of selfish exaltation, the pleasure passes quickly, leaving him disillusioned and unhappy. And so to fill the void, he goes out to find another thrill of the same kind, and so on and on—ever seeking but never finding lasting satisfaction or peace of mind.

Let us take the pattern offered by our Lord, remembering that “he cannot look upon sin with the least degree of allowance,” and that we are not acceptable to him unless we determine to become “perfect as your Father in heaven is perfect.” Paul said, “Be not conformed to this world but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God.” Let “bank night” and all the other devices for obtaining “something for nothing” call in vain, so that we may prepare ourselves for the critical days ahead in which “Satan shall have power over his own, but God will have his people.” Let us not assume that because our names are on the church roster we are God’s people. Remember ancient Israel, the chosen people, who magnified the honor of their calling until they looked with disdain on all others and forgot the work that the call involved and so failed in their mission, reaping a harvest of misery and woe.

In the uncertain future, the true disciples of Christ are advised to lift up their heads for their redemption draweth

nigh. Those who have power to lift up their heads will not be those who expect “something for nothing,” but those who hear and obey the voice of their Redeemer.

Editorial

The United Nations

(Continued from page 3.)

clear implication of the scripture is that it must be preceded by the preaching of the gospel for a witness “unto all nations.”

How great a missionary task that imposes upon us! What a work there is for us to do. How many must be called and trained for the task ahead. How great is our responsibility. We must not be afraid of the size of the task. We must realize what a Strength will be given us when we are determined and dedicated to the work. L. L.

Christian Faith

An Iowa University “doctor” made the trip from Nauvoo to Salt Lake City with the Mormon “caravan” last summer, and pays tribute to their religious conviction. “I have many friends among the [Mormon] young men on missions, and they are examples of what one would expect of an exponent of the Christian faith.” We question if the implication intended is that their faith is not Christian—hence the wonder. It is demonstrable that their beliefs on marriage are directly opposed to the law laid down by Jesus Christ.

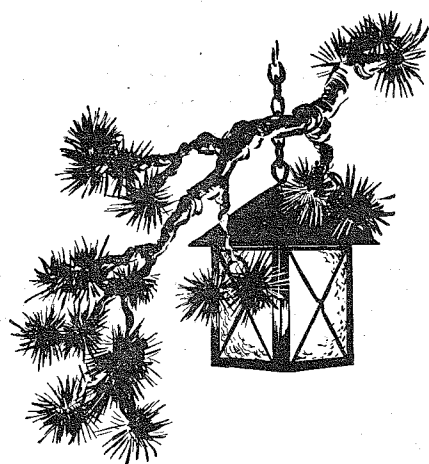
ISRAEL A. SMITH

Earl F. Hoisington

News comes of the passing of Brother Earl F. Hoisington, a high priest, formerly a missionary who served in missions abroad. He was a brother-in-law of Apostle W. Wallace Smith. Brother Hoisington had also written a number of articles which were published in the *Herald*. He was well known and highly regarded by his many friends in the church.

www.LatterDayTruth.org

Shop Early for Christmas



FROM THIS LISTING OF L. D. S. BOOKS

The Priesthood Library

A COMPENDIUM of Faith and Doctrine compiled by A. B. Phillips

This is a compact, thorough reference work on the faith and doctrine of our church. Edited with great care, this old work comes in a new and enlarged form. \$1.75

A COMMENTARY on the Doctrine and Covenants

by F. Henry Edwards

This book is designed to help all those who are studying the Book of Doctrine and Covenants and is written to be used both in class study and private work. \$2.00

RESTORATION

A Study in Prophecy by Elbert A. Smith

In this book, Elbert A. Smith has organized and brought together the basic interpretation of prophecy in the Holy Scriptures upon which the claims of the Restored Gospel are founded. \$1.75

Inspired Version of the Holy Scriptures

Durable cloth binding	\$ 4.25
Limp leather binding	6.75
with thumb index	7.75
Flexible leather binding	9.25
with thumb index	10.25
De luxe leather binding	10.75
with thumb index	11.75

Church Member's Manual

Here in a handy pocket size is a book which belongs in the home of every church member. What the church expects of each member, and what each member receives through belonging to this church is set forth explicitly and clearly. Becoming a member is discussed, the communion service, the financial plan, responsibilities of membership, and standards of sainthood. Black with gold lettering \$1.00

Book of Mormon

Cloth binding	\$1.50
Limp leather binding	4.00
Flexible leather binding	5.00

On Memory's Beam

the autobiography of Elbert A. Smith

Here is a book that helps us to see, not only Brother Elbert's life, but a period of development of the church, through his eyes, and with his kindness and comprehension. \$2.50

L. D. S. Fiction

DAWN OF PEACE	
by Geraldine Wyatt	\$1.25
JOSEPH'S CITY BEAUTIFUL	
by Mabel Sanford	1.50
RICHES UNTOLD	
by Florence Tracey	1.00
CALL AT EVENING	
by Jessie Ward	\$1.25
SOLID ROCK	
by Gladys Mae Walter	\$1.75

Jesus Christ Among the Ancient Americans

by Paul M. Hanson

This new edition of Brother Hanson's notable book has been revised, and a full color plate of the Temple of the Cross is included as the frontispiece. \$2.75

Through the West Door

by Roy A. Cheville

This is just the gift for a Graceland "alum" or a good friend of our church college. Here is a fascinating story of the beginning and the growth and struggle of Graceland College. \$2.00

Let Us Worship

by Chris B. Hartshorn

This worship book is appropriate for all general worship situations and was written especially for Latter Day Saint groups. \$1.50

Zion's League Annual

prepared by the Department of Religious Education

This paper bound book contains twelve sections—one for each month of the year—with specific suggestions and helps for each week's program. Each of these sections has ideas for worship, study, recreation, and service. \$2.00

Between the Covers of the Book of Mormon

by Verda E. Bryant

In this lovely book for boys and girls, you will find fifty-two stories taken from the narrative of the BOOK OF MORMON. They are written in the style of the BOOK OF MORMON, using similar language but with simplified wording. \$1.25

The First Americans

a pictorial version of the Book of Mormon

This story of the BOOK OF MORMON in pictures for children not only teaches them this fascinating story, but may be used as a color book. The pictures are in black and white. \$.50

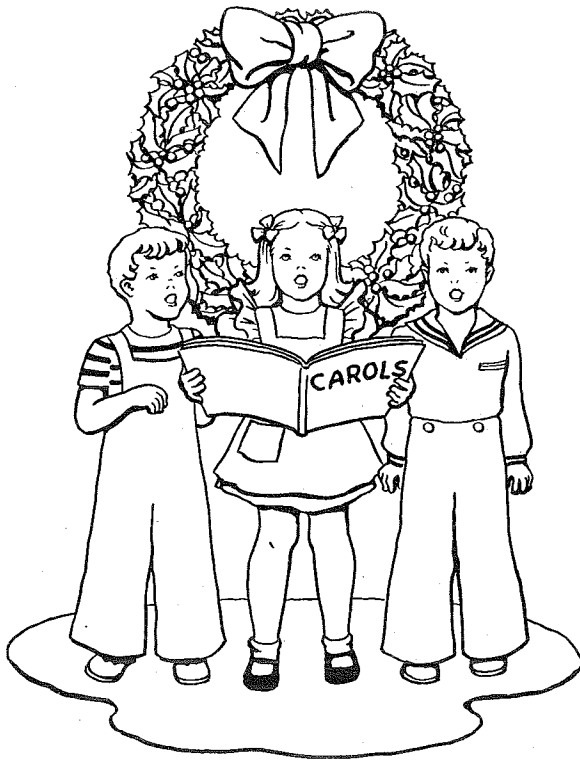
Guide-Lines to Leadership

This is the ideal gift for church school workers. Published four times yearly, it brings suggestions and helps for each phase of church school work.

\$1 a year

Give the Saints' Herald —a gift which will be repeated 52 times a year. \$2.50 a year in the United States; \$2.75 in Canada; and \$3.50 to other countries.

Children Love Good Books



RAINBOW DICTIONARY

By Weldell W. Wright

This is a fascinating book for children. It is the story of words and their meanings. Each definition has been carefully developed to give the essential and completely accurate meaning of the word, staying within the realm of the child's experience, yet appealing at the same time to his imagination. \$3.

• • • • •

PICTURE BOOK OF PALESTINE

By Ethel L. Smither.

Important phases of life in Palestine in the Roman Period are accurately illustrated and arranged by subjects. Ages 7-12. \$1.

LIFE OF CHRIST VISUALIZED

This set of three books is the story of the life of Christ, graphically portrayed in pastel tinted pictures. Set of three books in a box, \$1.25.

STANDARD BIBLE STORY READERS

A well thought-out series of five graded Bible readers for children in the home, school, and church school. Many illustrations.

Book 1 for preschool children

Book 2 for first graders

Book 3 for second graders

Book 4 for third graders

Book 5 for fourth, fifth, and six graders

Each \$1.25.

LITTLE BOOK OF BEDTIME SONGS

Collected by Jeanette Perkins Brown, Illustrated by Decie Merwin. The words and music of nine songs will give the small child a sense of gratitude for and security in home, family, and God. Ages 3-7. \$0.50.

IN THE MORNING

Twenty Bible Verses illustrated by Louise Drew. These verses hold meaning for the earliest years and give small children a warm, abiding sense of security and an appreciation of the nearness of God and beauty of God's world and the basic principles of right conduct. Ages 4-7. \$1.

MY PRAYER BOOK

By Margaret Clemens.

This lovely book of little prayers will help small children feel God's closeness in all the familiar happenings of their daily lives. Written in simple, easy-to-learn rhymes. Ages 2-5. \$0.60.

NEW TESTAMENT VISUALIZED

This box of three books contains New Testament Heroes No. 1 and New Testament Heroes No. 2, and Parables Jesus Told. \$1.25 a box.

COME PLAY WITH US

By Bess Howell Carlile.

Are you a busy mother? Then this book is for you! Do you want to have fun with your children? Then this book is for you! Do you want your children to be happy and busy rather than fretful and restless? Then this book is for you! It suggests bits of play for the child which can be woven into daily household tasks, simple games, and little melodies to be played on the piano. \$2.00.

FOR A CHILD

Great poems, old and new. Collected by Wilma McFarland. These are poems of nature and the seasons, songs of home, family, and childhood pets, verses reflecting the everyday life of the modern child. Here is an imaginative collection, an exquisite blending of childhood dreams. \$2.50.

LINEN BOOKS

For one-to-four-year-olds. Sewed with thread for baby's safety—Daintily guarded in cellophane envelopes.

Here Am I, by Nell Reppy

See the Bear, by Dean Bryant

Baby's Real Mother Goose

Baby Animals, by Tony Brice

Each, 75c

A CHILD'S GARDEN OF VERSES

By Robert Louis Stevenson

This lovely old classic for children is bound in an attractive cover and makes a lasting gift for only \$1.

TELL ME ABOUT GOD

TELL ME ABOUT JESUS

TELL ME ABOUT THE BIBLE

All by Mary Alice Jones at \$2.

BIBLE STORY OF THE CREATION

By Mary Alice Jones. \$1.25.

• • • • •

JESUS AND HIS FRIENDS

By Mary Alice Jones.

Maintaining the reverent spirit and basic facts of the original Gospels, Mary Alice Jones here makes some of the most important episodes in the life of Jesus interesting, real, and significant to boys and girls of today. She tells about Jesus' visit as a boy to the temple, about his meeting with John the Baptist, and about his friends. This book will hold the young reader's interest and at the same time give him an inspiring sense of Jesus' greatness. Ages 6 to 12. \$1.25.

EGERMEIER'S BIBLE STORY BOOK

This book for the older child contains 234 stories found in the Bible, beginning with Genesis and ending with Revelation. There are lots of illustrations. \$2.95.

LITTLE AND BIG

By Nell Stolp Smock.

A "just-right" book for toddlers. On each left-hand page is pictured a little animal and the sound it makes. Opposite is the full-grown animal and its sound. Ages 2-5. \$0.50.

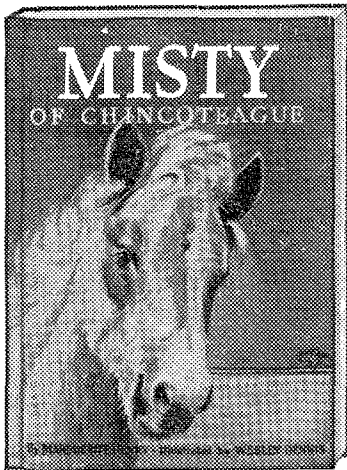
SMOKY POKY

By Bill and Bernard Martin.

This is a lovable train story by the authors of "Squeegy Bug." It teaches co-operation with an amusing little story and colorful illustrations. \$1.

SEND THE "ZION'S HOPE"

for one year, a gift which is repeated fifty-two times. It contains poems, stories, and work-pages. U. S., \$1 a year; \$1.25 to Canada; \$1.50 to other countries.



MISTY OF CHINCOTEAGUE

By Marguerite Henry. Illustrated by Wesley Dennis. Here is a magnificent story for boys and girls—tense with drama and suspense. It tells an exciting tale of two present-day youngsters and a freedom-loving wild pony. Ages 7-14. \$2.50.

MIRACLE BY THE SEA

By Olive Price
Three young children discovered a plot against Jesus, so they set out to warn him. This story has warmth, excitement, and a most satisfying climax, for Jeremy is the boy who provided the loaves and fishes with which Christ fed the multitude. Ages 8-12. \$2.

FEATHERED CAPE

By Hal Goodwin
This is the story of a boy's thrilling experiences in 18th century Hawaii and of a cape of feathers, which is a sign of royalty. \$2.

BEGGAR BOY OF GALILEE

By Josephine Sanger Lou
Caleb and his blind father, Bartimaeus, go in search of Jesus. Everywhere they hear of his goodness and greatness, but never do they quite reach his side until at last, near Jericho, the dramatic moment arrives. Ages 8-12. \$2.00.

LI LUN, LAD OF COURAGE

By Carolyn Treffinger
As punishment, Li Lun is sent to the top of a mountain to grow rice. He accepts the challenge and succeeds against almost overpowering odds. Excellent illustrations. Ages 7-12. \$2.50.

A TREASURY OF DOG STORIES

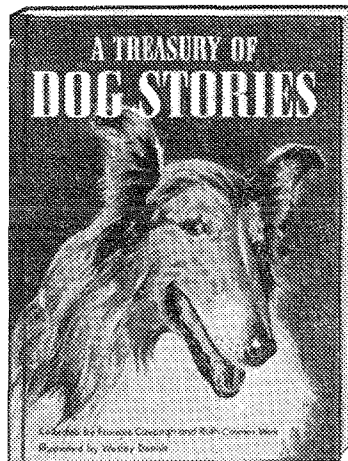
Collected by Cavanah and Weir
This splendid collection of dog stories will undoubtedly have a permanent place among the best-loved books in the library of every family. Ages 8-up. \$2.50.

STEPHEN, BOY OF THE MOUNTAIN

By Amy Morris Lillie
Stephen was not a happy boy. Illness made him an object of pity until he met the Christ. This story of the thoughtful Greek boy, his pleasures and problems, is handled with a sensitive touch. \$2.50.

LUCK FOR THE JOLLY GALE

By Cecile Pepin Edwards
Life on board a whaler is thrillingly and accurately presented in this story. On a three-year voyage young Andy Grant learns much about the sea and about the terrors and hardships of whaling. Ages 7-12. \$2.



NATHAN, BOY OF CAPERNAUM

By Amy Morris Lillie
A tender story of the young Nathan who met the gentle Jesus and made him his hero. The unfolding tale of this richly satisfying friendship will be absorbing to any age reader. \$2.50.

THE SECRET OF ALLENBY ACRES

By Doris I. Bateman
When the four "Tidbits" move into Allenby Acres, they find they have also inherited a mystery. How they finally reach a solution, working independently, makes absorbing reading for teen-age boys and girls. Price, \$2.

THE SIGN OF THE ANCHOR

By Evelyn C. Nevin
This story goes back to the glorious days of Rome, during the reign of Nero. Young Lykon of Corinth has many breath-taking adventures as one of the "Christians." \$2.

THE TANGLED SKEIN

By Alta Halverson Seymour
A fascinating story for teen-age girls about the plucky efforts of the Norwegians to rebuild the ruins of their towns with the scant materials remaining after the looting and ravages of war. \$2.

TOM SAWYER AND HUCKLEBERRY FINN

Illustrated by Norman Rockwell
For boys and girls here are the two American classics that have endeared themselves to their hearts. TOM AND HUCK books in a special gift binding, illustrated by Norman Rockwell, and together in a gift box. \$4.50.

REBEL HALFBACK

By Joe Archibald
Here's a football yarn that is "terrific!" For and about modern boys of today's world. \$2.

THAR SHE BLOWS

By Everitt Proctor
This, too, is a story of whaling and of young Peter McLean who went off to sea without his father's knowledge. A thrilling story for boys. \$2.

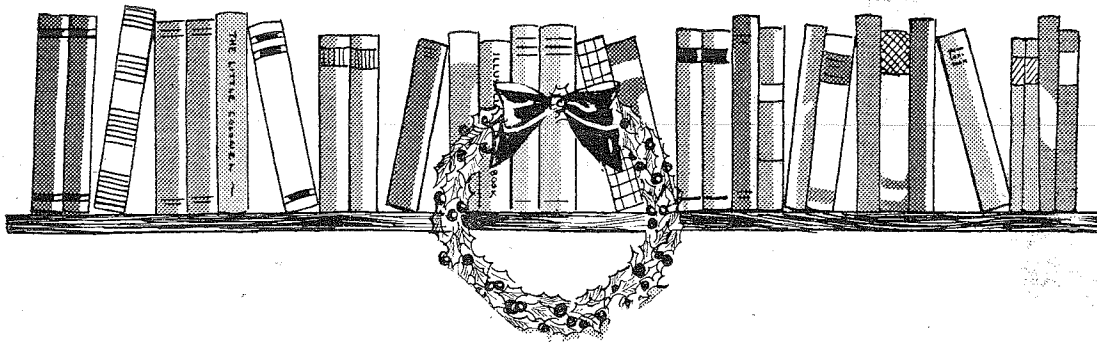
SON OF TOMORROW

By Earl Reed Silvers
Young Bob Wallace went to college thinking quite well of himself, but things went wrong. Veterans with real maturity dominated the campus. The step that young Bob took commands the attention of every boy of high school age and his parents. \$2.50.

GALEWOOD CROSSING

By Alta Halverson Seymour
This journey by wagon and oxcart is full of adventure—fire, quicksand, and marauding Indians. Some of the incidents told here are true, and make good reading. \$2.

GIVE A YEAR'S SUBSCRIPTION
 to the
STEPPING STONES
 U. S. \$1.25 per year
 Canada \$1.50
 Other Countries \$1.75
www.LatterDay1ruth.org



Make This a Book Christmas

The Minister's Manual (Doran's) 1948 Edition

This manual contains helps for the entire calendar year of 1948, including sermon outlines, orders of service, illustrations, material for special days, suggested texts and themes, and guides for church departments and activities, all conveniently classified and concisely indexed. \$2.50

Common-sense Living

by Herbert W. Hansen

This book opens to every reader a basic understanding of what he is and how he functions as a living, thinking person, and how he can apply the forces within him in growth toward fullness of life. \$1.50

A Study of History

by Arnold J. Toynbee, abridged by D. C. Somervell

The one-volume abridgement of Volumes I-VI of Arnold Toynbee's A STUDY OF HISTORY has been acknowledged as an achievement without parallel in modern scholarship. Truly the book of the year for the learned person. \$5.00

Table in the Wilderness

by Norton S. Parker

This is a novel of the life of Joseph, telling of his being sold as a slave into Egypt and of his eventual rise to the trusted assistant to Pharaoh. There is much in the story which can well be applied to events and philosophies of the present. \$3.00

How to Make Flowers and Party Decorations

by Natalie Morgan

Hundred of useful and beautiful paper-craft projects for the nursery, home, school, and community clubs. \$2.98

Meditations for Women

This is a year-round devotional guide, a manual of spiritual resources written by women and for all women everywhere. \$1.00

Hope of Earth

by Margaret Lee Runbeck

This is a novel of the building of a city in Illinois by Stephen and Amoret. Stephen's father Tobias had been a wealthy man in Philadelphia, but he lost his fortune, saving others in the crash of 1837. His will to his son left him a Bible and the diary. These were treasured by Amoret, and from them she received the strength and wisdom to withstand the hardships of pioneer life. \$3.00

Tom's Town

by William M. Reddig

This is the story of the growth of Kansas City and the Pendergast legend. It is written in the easy style of newspaper writing, and while it is about just one city, readers will find many incidents applicable to their own town. \$4.00

Vain Shadow

by Hartzell Spence

Here is the story of one of the greatest adventures of all time—the discovery of the Amazon River by Don Francisco Orellana, Spanish conquistador. It is written in novel form, but the experiences are based on history. \$3.00

Managing Your Mind

by S. H. Kraines, M.D., and E. S. Thetford

This is a scientific and authoritative book written to enable the average men and women to get more out of life, to achieve greater satisfaction, to live lives more nearly ideal by the application of certain scientific discoveries. \$2.75

The Garden Calendar

Day by Day Record of Engagements, 1948, by Helen Van Pelt Wilson

This is a lovely gift book for busy persons. There is a beautiful garden photograph opposite each page with space for an engagement record for each week. \$1.00

William Allen White's America

by Walter Johnson

This book is a biography of a man and of a period. This is America between 1868 and 1944—a period of sharpening lines between reactionary and liberal in politics and economics; the period of two world wars.

Inside U S. A.

by John Gunther

This is the fourth volume in the "Inside" series. It continues Mr. Gunther's bold and unique attempt to map the known political world of today. Every nook and cranny in the 48 States have been explored concerning its political setup. \$5.00

Eternal Judgment

By Apostle M. L. Draper

These words are written in the twentieth chapter of the Revelation of John, verses eleven to thirteen, "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works."

Whenever we hear the words "eternal judgment," we are inclined to think of this final day of judgment when every person shall be revealed for what he is, for what he has become by reason of his works. And, as a matter of fact, this is correct, for this final day of judgment is indeed a part of the process of eternal judgment, and it deserves our careful thought. But, lest we postpone the process to the point at which it may be too late for us to reconsider the deeds of this life, let it also be understood that judgment is a process, an eternal process, which has always been going on, is functioning right now, and which shall continue through eternity. That it is an endless process, past, present, and future, is as much reason why it should be called eternal judgment as is the fact that its consequences determine the nature of our eternal future.

We are being constantly judged for the things we think, say, and do. Each of us today is the sum total of our experiences, choices, and deeds, up to the present. If we would be something different ten years from now, we must begin now to do the things which will make of us the kind of person we want to be. This is the process of eternal judgment. And it is in this process that the whole idea of Christian repentance has its effectiveness. We want to be better, so, in repentance, we cease doing evil and begin doing good. Judgment then decrees that we shall be better persons. This is the process which is referred to in other words as the law of cause and effect. If the cause is righteous, the effect will be good—this is eternal judgment.

The eternal consequences of our present deeds is finally revealed at the event referred to in the scripture reading from

Revelation, the day of final judgment. This experience is described by one speaker as the time when "our conduct with our fellow men shall be revealed." In other words, the day of final judgment does not change the nature of the continuous process of judgment which is even now determining the kind of people we shall be, but it is only a revelation of the results. If we are rebellious now, on the day of final judgment our rebellion will be revealed for eternity. If we seek truth and live by the standards of Christ now, on the day of final judgment our Christian nature will be revealed for eternity. But the revelation, it must be emphasized, will be of what we have become by our deeds, *and the fact of the revelation will not change our natures.*

John mentions repeatedly that this judgment is by our works. Belief is most important as a guide to our works. Faith is the vitally necessary balance wheel for the machinery of life, but neither faith nor intellectual beliefs are the basis of our judgment. They are the well-spring sources of the river of life, but it is the course of the river bed which determines whether it will ever reach the sea. So it is the course of our lives, in the deeds we do, which determine our eternal destination.

In an earlier article on the nature of hell, attention was given to the popular error that the final experience of man depends upon just two places or conditions—heaven and hell. It has already been shown that hell cannot possibly be a part of the final experiences of man, because hell itself delivers up the dead which are there even before the day of final judgment. Read again Revelation 20: 13. Then in the next verse, we are told that hell is to be destroyed afterward, having achieved its purpose.

These facts, together with the plain statement of John that we are to be judged by our works, prove beyond any doubt that the popular concept of the two place judgment—heaven or hell—is erroneous and unscriptural. Taking into account the opportunities we have had to know the truth, our Heavenly Father provides for each of us in eternity, by the process of eternal judgment, a nature and condition which result from our works. This judgment is closely related to the resurrection. Note that John speaks of them as almost the same thing—"death and hell delivered up the dead which were in them; and they were judged every man according to their

works." Again John, speaking of the resurrection, tells us that we do not know just what kind of bodies we shall have, but that, in the process of judgment and resurrection, when Christ "shall appear, we shall be like him, for we shall see him as he is." (I John 3: 2.)

In speaking further of the kind of people we shall be in the day of final judgment following the resurrection, the Apostle Paul states explicitly that there is more than one state of reward for the good deeds of this life; in I Corinthians 15: 41, 42, "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead." What is this he is saying? Is there more than one kind of heaven, or different conditions in heaven? It would appear so from this statement, and from those of the Prophet John when he says we are judged by our works. There is one glory of the sun, another glory of the moon, and another glory of the stars, with as much variation in these glories as between the sun, the moon, and the stars, and as much difference within the glories as between the various stars themselves.

Now let us return to the popular idea of heaven. Suppose you were the judge on the great white throne, and according to the Scriptures all men small and great, good and evil, stand before you to be judged. According to the popular concept, you must draw a line somewhere, sending some of these people into eternal oblivion or eternal suffering, while others enter into the same glorious experience together with God and Christ. There are only two alternatives according to popular teaching, nothing in between the eternal suffering and eternal bliss. Where would you draw the line?

If you were to line up everybody with Jesus on one end and the Devil on the other, which group would you send to heaven, and which to eternal misery? Where would you draw the line? If you draw it in the middle, you would be separating two persons who are so much alike that only a very minor misdeed or a single thoughtless act makes the difference between them. You would be telling this person, who just barely missed heaven, that he may as well have been as bad as the Devil himself, for his end is the same. On the other hand, you would be telling the person who just barely got into heaven, that his careless life was just as acceptable as that of the best man in the line, for their rewards are the same. And not only would you have this difficulty by drawing the line in the middle, but, wherever it is drawn, the same situation would exist *if* the pop-

ular idea is correct. The result is absurd. It contradicts all that the Bible teaches us about the mercy and justice of God. It even does violence to our own limited, human sense of justice. What then is the answer?

It is in the teaching of the Apostle Paul that there are three general groups, which in turn are divided into as many classifications as may be necessary to account for every person. Every man shall be judged by his works. As one star differs from another star in glory, so also is the resurrection of the dead. Even the wicked who have paid the penalty for their rebellion in hell and have there learned through the Gospel of Christ the better way of life, may be rewarded for the good that they may have done. For many people who rebel against *some* laws may be capable of good deeds, and when they have learned better of their rebellion, they shall be rewarded for their good works. Some of them may be compared to some very dim stars, but that reward will be theirs for their good works.

How simple this is—how in keeping with the nature of God and how consistent with his works in all the universe. It is amazing that in the face of such plain and simple scriptural teaching there should be such confusion about this matter of judgment, punishment, and reward. The story is so easy to understand. This life is the time when we develop our spiritual capacities for eternity. At death, those who have eagerly sought truth await their resurrection in the condition of peace and rest known as paradise.¹ Those who have rebelled must learn by the punishment and restraint of hell that rebellion is dangerous both to the rebel and to other people.² The teaching of the gospel to the prisoners in hell will make possible their repentance.³ Then, in the resurrection, the righteous will be restored body and spirit to reign with Christ for a thousand years.⁴ Death and hell shall deliver up the dead that are in them,⁵ hell shall be destroyed,⁶ and all men shall be revealed for what they have become through their works, in a day of final judgment.⁷ Their differing works will result in differing glories, that of the sun, the moon, and the stars, and as one star differs from another in glory, so also is the resurrection of the dead.⁸

Judgment is eternal. It is going on right now. Let us choose now to do the works of the kingdom of God, that through these works we may invite the world to Christ and save as many as will be saved in the celestial glory of the sun for the wonders of eternity.

¹Revelation 2: 7

²Psalms 9: 17; Isaiah 24: 22

Expectations

By Grace L. Krahl

What Do We Expect of Our Religion?

WE EXPECT OUR religion to change us of course, recognizing the fact that we need to be changed, once the "Light of life" has touched our spiritual sight and shown us our immature and defective spiritual stature.

The story is told of an elderly lady who upon experiencing the thrill of her religious conversion, arose in meeting and said, "I ain't what I want to be, but I ain't what I wuz." While the impact of her rhetoric upon her listeners must have been amusing, still there was evidence of a deep sincerity as she saw herself in the process of change that signified improvement to her.

So largely are we controlled by our emotions, not only our loves, our sympathies, and our benevolences, but also by our apathies, our aversions, and resentments, that Solomon in his wisdom summarized human proclivities in the statement, "As a man thinketh in his heart, so is he." But religion of the heart, even when the best in us is expressed, is not sufficient; it must be balanced with reason, which gives explanation for that which should be done. Thus the Lord exhorts us to serve him "with all our heart, might, mind, and strength."

The primary task of religion is to enable us to conquer our worst self. It is in the inner life where we expect religion to do something for us, and to this fact there is no lack of testimony. Religion can do just that.

It is a slow transition—this changing of human nature into the divine; but how great is the purpose of it

all—that we may build the kingdom of God on earth. Would that it were otherwise, but perhaps the slowness of the process makes more sure its permanency and thoroughness.

A goldsmith was refining some gold in a crucible. A bystander watching the procedure saw no change in the molten mass as time passed. Suddenly the smith removed the seething metal. Then the onlooker was more curious. "Why did you remove it at that particular moment?" he asked. "I can see my image in it now," was the significant reply. It is the ultimate of followers of Christ to see his image reflected in the work they do.

We expect our religion to make us quality people—a people voluntarily disciplined to build the kingdom of God in God's own way. "Let my army become very great and let it become sanctified before me."—Doctrine and Covenants 102. Can we hasten the sanctifying process in the army that we have?

What Does Our Religion Expect of Us?

First of all, religion is not something to possess (would it be safe in our hands?) but something to possess us. It is a life that will bear the inspection of men and God. It expects us to love our neighbor as ourselves. It demands loyalty and fidelity to truth, not wavering faith. It urges us to diffuse knowledge among the people of our community concerning the plan of salvation as contained in the restored gospel and the joy and happiness of an abiding faith in God.

Jesus said, "Let your light shine." T. L. Cuyler has written these lines: "Let your religion be seen. Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong; yet, far over the waters, its friendly light is seen by the mariner."

A sinner is a human being who has become a problem to himself.—Dr. McKay, quoted by E. Stanley Jones, p. 150, *Is Kingdom of God Realism*.

³I Peter 3: 18-20; 4: 6

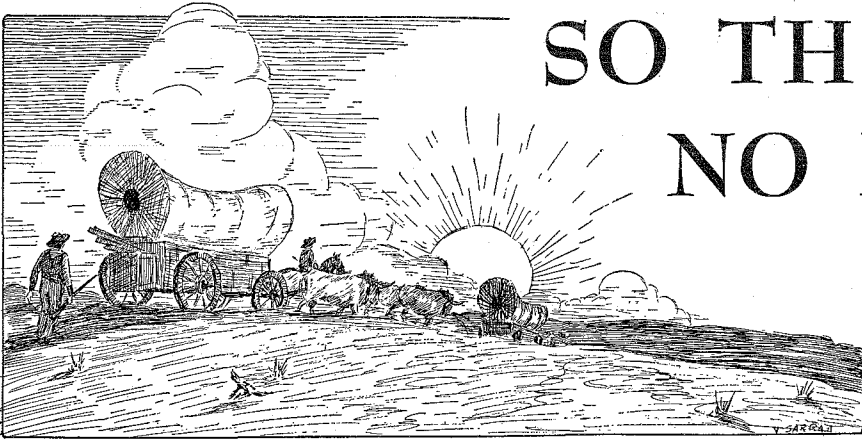
⁴Revelation 20: 4-6

⁵Revelation 20: 13

⁶Revelation 20: 14

⁷Revelation 20: 12-15

⁸I Corinthians 15: 41, 42



SO THERE ARE NO FRONTIERS!

By Norma Anne Kirkendall

MOST YOUNG people thoroughly enjoy frontier stories and avidly peruse the life of Betty Zane or some other frontier hero or heroine. Daniel Boone, David Crockett, and Buffalo Bill are now more powerful inspirations than they were in their own lifetimes. And now people sigh and say, "Yes, but there are no frontiers any more."

Several years ago, the snowmobile to be used by Admiral Byrd in the Antarctic was taken through the town where I taught in the high school. When word reached the school that this large vehicle was nearing town, the principal dismissed the school, and everyone rushed out to see the unusual car. This huge, lumbering auto was going to the South Pole—a land of mystery and I can imagine that every person there along the path (adult and child alike) secretly wished he could join in such an expedition to discover new truths. But they also said, "We'll never get to do anything like that, because there are no more frontiers."

In my high school classes in American history I told the pupils of how I had watched the development of the automobile, the airplane, and the radio. They found it hard to believe that these things were of such recent discovery, and I think some of them regarded me as being either ancient or a downright fibber. Their attitude was that the patent office in Washington might as well close, for there was nothing of major importance yet to be discovered or invented.

In recent months, I have done quite a bit of lecturing with the aid of Kodachrome pictures which I have taken of the archaeological ruins in Latin America. Sometimes, I am startled by the amount of interest shown in this subject. The common reaction is that, "It would have been wonderful to have been on one of those expeditions when such fine discoveries were excavated and brought to light." Those same people are astounded to know that only about seven per cent of the now-known archaeological regions have been thoroughly explored. Ninety-three per cent of this territory remains untouched. Wouldn't you call that a frontier?

Twenty years ago pneumonia was fatal in a large percentage of cases. Now an oxygen tent assures almost immediate relief. The marvels of the iron lung are now almost commonplace. Shots and vitamin pills are preventative measures against well-known maladies, and many people employ doctors only for broken bones. Yet, I know a man who suffers, along with thousands of others, with a type of palsy and muscle wasting known as Parkinson's Disease. Little is known of cause or cure for this troublesome and persistent disturbance. It is true that you may never be called upon to sacrifice your life in some far off leper colony, but a neighbor may even now have this shaking palsy. Someone, somewhere, someday, is going to find the cure for the disease. Why not try it yourself? Whenever you go into unknown territory, that's

a frontier, isn't it?

Within the past few years, many of our leading publishers have started printing their magazines in languages other than English. The sales of these foreign editions have increased many times since their introduction, and advertisements carried in those pages have boosted the sale of those products in the foreign lands. Many of these companies are on the outlook for executive and clerical help who know the language and customs of other countries. Ecuador recently offered large homestead tracts free of charge to any resident of any other American nation who will come and settle there. Our government still offers land and many opportunities to settlers in Alaska. There are still geographical frontiers.

Have you ever read a book and said, "Well, for goodness sake, I could write better than that"? Why not write? There are hundreds of ordinary people writing books and articles every day. If you have something to say, then no one is stopping you from saying it. After having talked about the government "suggestion plan," I finally got up nerve enough to write about a very simple idea which had occurred to me. In a couple of weeks, I received a check. That too was a frontier. Have you felt intellectually stagnant? Why not learn Spanish, or Sanskrit, or civil engineering, or judo, or ballet? There are courses in all of these and innumerable other fields too, and any

one of them would be a frontier for you.

If a frontier is defined only by a covered wagon or a buckskin suit, then there are none. But if a frontier as characterized by the opportunity to do something new—then there are frontiers galore, virgin territory in every direction, and the forest “primeval” lies beckoning in every field of human endeavor.

Anybody Want a Dog?

He is just a little dog—a very much mixed little dog. His coat, like Joseph’s, is of many colors, and his ancestry of many breeds. He is of mixed dispositions, too, and some of his parts do not co-ordinate with other parts. When he dances, as he often does, the rear half does the rumba while the front end does a two-step. When the front end rises to plead, the rear end flattens to the earth in obeisance.

When he first appeared at our house, he regarded us intently with beady but friendly black eyes peering out at us from beneath a tousled topknot of fuzz. He was prone on the ground, with an empty dog-food can between his paws. I threw the can into the trash box back of the hedge, but two minutes later he was on the doorstep again, the can between his paws. He is convinced that food comes in cans, and would I please fill up his can again?

He has appointed himself as guardian of our place, and gave my relatives a vicious reception when they came to call. He digs for hidden treasure, or bones, about my little evergreen trees.

We have no basement to keep him in. We are not home in the daytime to feed him. We cannot and will not keep him in the house. And, above all, we do not want a dog. But he has adopted us, and he will not give us up. I wish I could tell him a few things and make him understand. He has everything figured out *wrong* in his dog way.

Is there anybody who would like a little dog? A dog that is part clown, part tramp, part watchman, friend, and pure mutt? He looks like something concocted out of a rag bag and a disordered imagination, but he’s all dog.

Tonight when I go home, he will be waiting there on the doorstep—hungry, friendly, unshakable. He cannot be driven away, and he refuses to be discouraged. All he wants is just one more meal and a pat on the head. But every crust I give him is a mortgage on my future.

Naomi Russell.

Let There Be Light

A young girl once said to her minister, “I can’t stick it out any longer. I’m the only Christian in the place where I work. The folks make fun of my religion at home, and I get nothing but taunts and sneers in the factory as well. It’s more than I can stand. I’m going to give it all up.”

“Will you tell me,” asked the minister, “where we put lights?”

“What’s that got to do with it?” the girl asked.

“Never mind,” he replied. “Answer my question. Where do we put lights?”

“I suppose in dark places,” she replied.

“Yes, and that’s why you’ve been put in that home, in that place of work where there is such spiritual darkness, where there are no other Christians to shine for their Lord.”

The young girl realized for the first time the opportunity that was hers. She knew she couldn’t let God down by allowing her lights to go out. She went back to the factory with renewed determination to let her light shine in that dark corner. Before long she was the means of leading nine other girls into the light of Christ’s love.

By Garland E. Tickemyer

Pastor’s Notes, Los Angeles.

Song of a North Dakota Farmer

THE DAYS grow cold and hearth fires glow
And Jack Frost’s heralding the snow.
The trees are scarlet everywhere
The smell of autumn’s in the air.

THE EARTH prepares her large estate
And covers up to hibernate;
I, too, prepare my small retreat
Against the winter winds and sleet.

WITH coalbin full and larder stocked,
With wheat all threshed and corn all shocked,
We’ll rest until spring sets us free
And God inspires the earth and me.

Education and the Church

By ROBERT BRACKENBURY

Education, in a broad sense, is the process of changing the behavior of human beings. Education, thus conceived, is a vital concern of the church since it is the sole means by which the church can hope to achieve its objectives. There is no point in preaching the gospel to all the world unless it is done to bring about a change in the life of those to whom it is preached. Zion can only be established if the church can change individuals into good, wise, and unselfish beings. It is only through education that men become Christian.

We all recognize, however, that the school and the church are not synonymous. No one would deny that the school is concerned with education. I have just suggested that the church must also be concerned with it. What then is the difference between these two institutions? The difference would seem to be mainly one of emphasis. The school is primarily concerned with training the intellect; the church with the soul of man. A basic occupation of both institutions, however, is the search for truth or God.

There are few who would disagree that the church should be concerned with the soul and that it should help men learn about God. There are many, however, who would disagree that our schools should be primarily devoted to the training of the intellect in order to aid men in their search for truth or God. A casual observation of our schools is sufficient to reveal that most of them are devoting most of their efforts towards training youth to earn money. However, it does not necessarily follow that our schools ought to continue to do that which they are now doing.

At this point it might be well to consider the role of the intellect in our religion. I sincerely believe that for far too long, many of our church people have feared submitting our

doctrine to critical examination. This fear was recently exemplified when a college student questioned some point of church doctrine. He was reprimanded and told that he had no right to question it. We are prone to forget that all revelation is challenged by the general church in conference before it becomes doctrine. Surely the act of accepting revelation does not prohibit it from being further examined.

Our schools train youth to challenge, to question, and to criticize. But these processes are not pursued for their own sake but rather as a means of seeking truth. Thus, to question some point of church doctrine does not necessarily indicate a lack of faith. In fact, it may represent an attempt to establish it.

Faith and intelligence are not opposites. Faith is not necessarily a belief in something which we cannot prove. It has been defined as the belief that that which our intelligence tells us ought to be, will be. If taken in this sense, faith along with intelligence becomes a necessary aid in the search for truth. Or perhaps faith and intelligence are even more. Perhaps they are both roads which can lead to God.

Too Busy?

Jesus is calling! There's work to be done.

"I'm busy, let someone else do it." Whether the task be easy or hard,

There are unwilling hands; and God knew it.

So nobody's forced to fill his small niche.

But where is your heart . . . and your treasure?

For if to God's glory your soul is bent, You'll find in his service there's pleasure.

Sure—Tom, Dick, or Harry can do the job,

And give you the praise and renown. If you are too busy they'll do it—But they

Can't earn any stars for your crown!

—Darlene Bowden

Reconstruction

As a direct consequence to the years of a world at war, the global keynote today is reconstruction. Like the war that has been waged, never before has this been on such an intensely scientific basis.

This is as essential to us as it is welcome—nothing but the best was good enough in strength of arms—nothing but the best is good enough in reconstruction.

While our political leaders are struggling for reconstruction in the gigantic tasks of national finance and economy, the business man and the workers are reconstructing their industry and relationships to achieve the best possible and most lasting advantage in their fields. While we, individually, are reconstructing our own little units of economy and society, institutions (including our church,) are reconstructing to meet the needs of a generation with demands as different as the rockets of our age are to the cannon of a decade ago.

Have you noticed how little we change our national constitutions? And yet how differently it is used to govern the people. "I will build my church" is a never-ending process. Together with God we must grow and reconstruct to become a virile force in the world of Christian endeavor today. That doesn't mean changing our doctrine or basic principles. It means using the God-given restoration intelligently, and in its entirety to create a spirit and desire among the people of the world to accept the true Christian way of life.

Like our constitution, new revelation is not the key to reconstruction in the church, but it will only be achieved by clear thinking and prayerful adaptation of the foundations already laid. Sure, we believe in continuity of revelation, but God is no more going to keep altering his blueprints for religion than we are going to tamper with our blueprints for democracy.

"Go ye" a few years ago may have meant street meetings and tent missions. I wonder if, today, it means films and radio, day schools and social centuries? It could quite easily. We're in a period of reconstruction.

—D. A. A., in *The Standard*, Australia, for September.

Christianity has not been tried and found wanting; it has been found difficult, and not tried.—G. K. Chesterton.

Curiosity

By Ruth Meehan Selzer

“CURIOSITY KILLED the cat,” a mother said, and her young son promptly asked, “Mama, what did the cat want to know?” That little boy was not silly. The seeds of wisdom were already sprouting in his intellectual system. Curiosity is one of the most annoying traits of childhood, and it is also one of the most important factors of human development. God planted it in a chicken—the chick breaks the egg. And so children are born with curiosity keen enough to break the bonds of ignorance.

The child who drives his elders to distraction with his questions reveals the characteristics of a vigorous intellect. The stupid one is not curious—does not ask questions. Curiosity in our offspring should be encouraged and directed.

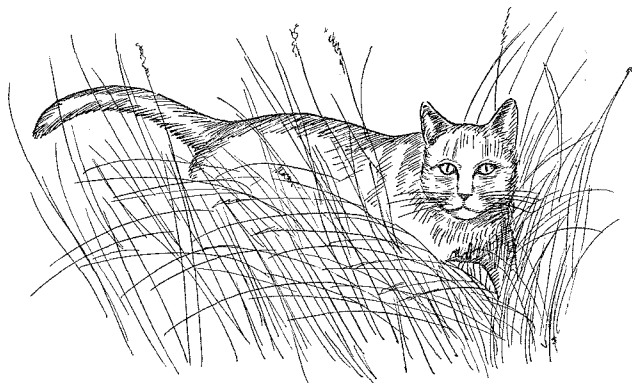
Curiosity deserves credit for most of the progress man has made. It has pulled a good portion of the peoples of the world out of caves and skin tents into the splendidly equipped homes of our modern day.

Franklin’s curiosity helped to open the door to the miracles of electricity. Gutenberg’s curiosity led to the invention of the printing arts. Burbank’s curiosity to know what would happen to plants resulted in improvements from which the race will benefit forever.

Curiosity plays an important role in the success of an individual. He becomes a better student, for the more he learns, the more curious he becomes. He learns all he can about his job. His curiosity will equip him and lead him to more remunerative posts.

Every normal adult has the capacity to learn, but in many, curiosity is absent. “Old age” does not arrive until curiosity goes.

We are encouraged to be curious about the word of God—“to ask”—“to seek.” Why not try God out



Wanted for Murder - - -

THE MAN WHO KILLED TIME!

By R. G. LeTourneau

Industrialist, Inventor, Christian Leader,
Economic Pioneer, Author, Editor
(Printed by Permission)

Question: Do we want more leisure time in which to spend our money, or more money to spend in our leisure time?

America has the 40-hour week, the five-day week. Now we are after the 30-hour week, the four-day week. When we have that, we will campaign for the three-day week, the two-day week, the one-day week, the . . . But aren't we slow in reaching our ultimate objective? The boys in the county jail and the 52-20 crew are there already. They have all the leisure there is: no occupations, no business engagements. Said the guard to the prisoner who asked for the time, “How come you want to know? You're not going anywhere.”

If a man wants to live on beans and stale bread, wear old clothes and sleep in a shack, I guess one day a week will get him by. But let's not stop the man from working who wants a lot of nice things that can only be had by working for them.

I suppose I'm what the world calls a busy man. I've never taken time out to learn golf; I have no time for fishing, billiards, reading fiction, going to movies, teas, luncheons. I couldn't tell you how Orphan Annie, Superman, Blondie, Jack Benny, Susie of the Suds Opera or Joe Louis are doing. I'm too busy learning and working to cultivate my mind in that way.

But I'll guarantee you I'm having more fun than the boys who read the

some time and see if he keeps his promises? We need not be ignorant of his powers. To know him and be able to benefit by this knowledge is to be curious about him. Not a day goes by that we cannot go to him in humility and “ask” of him, what about this and what about that. The results will lift our soul, and we will have joy. It is not silly to want to know about God; it is a sign of an intellectual improvement.

funnies, more thrills than the followers of the radio serials, more pleasure than the folks who chase the sun across the sky in their rocking chairs, and more genuine enjoyment than the gentlemen of leisure in jail.

Frankly, the raptures of the copywriters over retirement plans and insurance annuities leave me cold. Give the other fellow the fishing line and hand me a tough mechanical problem, a 2H drawing pencil, some paper and a board, and let me build a bigger, more powerful, faster machine. Then I like to tell out the Gospel of Jesus Christ, because it has more power than the biggest machine and because I want to hear my Lord say, “Well done.” And keeping busy helps to keep me out of mischief.

But I realize we are not all constituted the same. Some people definitely like leisure. I'd suggest that all such go in for it well-heeled, because leisure without the wherewithal can be plenty dull. And the way to make more, to enjoy leisure more, is to work harder.

To me, killing time is not true leisure; it is appalling murder. The right way to kill time is to work it to death. We ought to budget our time as carefully as we budget our money. The Psalmist prayed: “So teach us to number our days that we may apply our hearts to wisdom.” And the Apostle counseled the Ephesians to be “redeeming [buying up, ransoming] the time, because the days are evil.”

If You Only Would

Just as sure as the morning comes
There's a chance for you to do good,
You can rise above what troubles you,
There's a chance, if you only would.

God did not intend that you should
weep,
You won't—if you'll do as you
should.
Every promise he gave—he'll surely
keep,
You can prove it—if you only
would.

Just as sure as the morning comes
You can sing—and you really should,
For a song and a prayer will banish
despair,
There's a chance, if you only would.
—Goldie Zion

LETTERS

Grateful for Blessing

I was born August 18, 1866, in Prescott County, Ontario. When I was fourteen, we moved to Michigan, where I lived until my twenty-fifth year. We then moved to Minnesota, where I have lived since. My wife, now deceased, and I united with the Reorganized Church in Alcona County, Michigan; we were the first members to move into the Duluth area.

I had enjoyed extremely good health during my eighty-one years until last July, when the formation of a growth in my digestive system began to cause me much discomfort. The doctor said my condition was serious and as soon as a bed was available at the hospital I should have an operation. Three days before I was scheduled to go to surgery, I was administered to by Elders Vere Turney and J. F. Sumption. To the astonishment of my doctor, the final X-ray taken before the operation was to be performed showed that the growth had completely disappeared. I was sent home and have been in perfect health since. For this remarkable blessing, I am indeed grateful. I hope that my testimony of it will increase the faith of others in the ordinance of administration.

—Samuel Sloan

305 North Central Avenue
Tourist Hotel
Duluth, Minnesota

Marriage Outside the Church

Marriage has several aspects. It is a civil contract by which a man and a woman are joined together. It is a sacred covenant instituted by God for the propagation of mankind and to enable the parties so contracting to be a mutual help and comfort to each other, with equal interests, equal participation for the upbuilding of a kingdom of God on earth.

The marriage covenant is typical of the union between God and his church, wherein God graciously promises to be the Father of his people, and to forgive and sanctify them through the merits of Jesus Christ and the influences of his Spirit, and so make them an obedient people. The union between husband and wife is so near, that thereby is represented the sacred and spiritual marriage of Christ with his church.

The mission of the Restoration is to raise up a righteous people and establish Zion. This cannot be done with homes

divided in regard to religion without delaying the work. Since the husband is the head of the home (as Christ is the head of the church), it is very important that the husband take the initiative in setting the home in order, establishing family worship, teaching the children, filing the inventory, paying tithing regularly. Read Doctrine and Covenants 90: 6-8. God was speaking to the husbands. If the husband does not believe or is not a member, the wife is deprived of living up to this part of the law, and the children are robbed of their spiritual training in their early years. A wife may spend years of prayers and tears and be deprived of living up to the laws of the church, and of helping build Zion as she longs to do, and run a risk that her children may not accept the gospel, as the children are his also. Is it worth the chance?

A husband of your own faith, who has obeyed the laws of the church, such as filing inventory and paying his tithing regularly, must without doubt have the other good qualities that would make him an ideal companion to be the father of your children, one that you could work with in harmony and mutual interests, which would bring about happiness that would be lasting, as God has promised to bless those that keep his laws. Read Doctrine and Covenants 68: 4, also section 111. Those marrying outside the church will be considered weak in the faith of our Lord and Saviour Jesus Christ. When we are in doubt, search the Scriptures and obey God's laws. This is the best way to find happiness.

These few quotations are worth reading and may help:

Bible (Inspired Version) — Genesis 14: 20, to end of chapter; Genesis 28: 10, to end of chapter; Leviticus 27: 30, to end of chapter; Book of Mormon, page 350; Doctrine and Covenants 42: 8-10; 58: 7; 72; 101: 2; 106: 1, 2.

MRS. ANNIE VINCENT.

130 South Park
Independence, Missouri

Healed Through Prayer

I am writing to inform all who were kind enough to remember Jonathan Collins in prayer during his recent illness that he has completely recovered and is at home with his family again. (His address is Route 2, Bloomingdale, Indiana.)

I also wish to state that we are still conducting meetings every fourth Sunday; thirty-six attended our last Sunday morning service. We welcome the Saints from Danville and Rantoul and sincerely hope others may join the group.

—Mary Altman

Sidell, Illinois

Note of Thanks

So many of our church friends remembered us as we celebrated our golden wedding anniversary that we take this method of expressing to all our sincere appreciation for the cards and letters of congratulation we received.

—Mr. and Mrs. Gomer R. Wells
1114 West Short Street
Independence, Missouri

Editor's Note: (While on his first mission to Australia, Elder G. R. Wells was married to Adelaide M. Pascoe at New Castle, New South Wales, on October 21, 1897.)

Thanks

We wish to express our appreciation for the many prayers and kindnesses shown us during my illness. It cheers one greatly to be remembered in so many ways by our friends in the gospel.

Sister Percy Farrow
22 Tichester Road
Toronto, Ontario
Canada

From a New Member

My wife and I were baptized this summer at the Erie Beach Reunion. I am extremely happy to now be a member of the Reorganized Church. I believe any person with an open mind who is willing to read the word of God will see that this is the true church. There are still some things I don't fully understand, but I have faith that someday I will. Please pray for me that I may make my life really count in the work of the church. I want to give the best that I have.

C. V. HAMIL.

Box 233
Petrolia, Ontario

A Testimony of Gratitude

I am in the sunset of life and have been a member of the Reorganized Church for forty years. God has been most merciful to me during this time, and I take advantage of every opportunity I have to testify of his goodness. I have suffered pain many times, but always God has sent his peace. Just recently I was healed through administration and the use of consecrated oil. Pray for me that, like Job, I can say, "Though he slay me, yet will I trust him."

Nora Lovina Nelson
916 Orange Grove Avenue
Glendale 5, California

MINOR STANDARDS

By Sadi Anka Moon

You probably go to church every Sunday. And it wouldn't be hard to believe if you're in the thirty per cent who pay tithing. Two to one, you're honest in your dealings in business or in school. You keep the Ten Commandments, of course. It wouldn't be surprising if you teach a church school class and read the *Herald* from cover to cover. But you haven't established Zion yet. What's wrong? Naturally something is amiss or God wouldn't still be "waiting upon his people."

Let's take a look at these little episodes which follow. They illustrate what we might call minor standards. For the most part, they aren't very obvious in people. Your neighbors will call you a good Latter Day Saint even if you're delinquent in these things. But, how about it, aren't these some of the things that make the real difference? There are only a few. You can add to the list yourself. There are scores more, and—surprise—they constitute commandments of God right along with those first ten.

Study First

The little branch was standing on its ear. By some implausible circumstance, the members had managed to get themselves all fired up with missionary zeal. Someone had suggested a plan for individual missionary work. The impetus began with Sister Amy McPheeters who had borne an eloquent testimony at a recent prayer service, charging the little group that "we are a peculiar people; we can't just sit by and nod our heads about the wonders of the gospel; we've got to go out and tell the world." The idea caught like a storm. Everybody got the spirit.

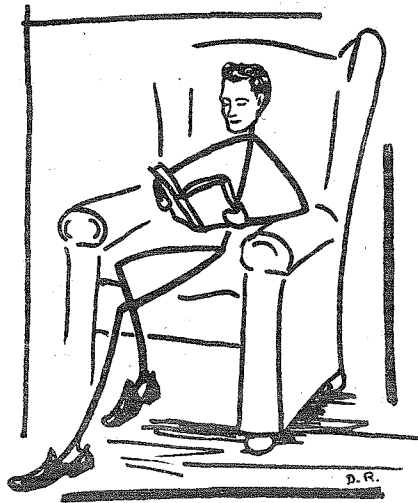
The branch was now having a business session. There was a breathless quality in the air as the congre-

gation waited upon Brother James Judson, the pastor.

He picked up his Book of Mormon and thumbed through the pages. Then he looked up and smiled. "We can't do anything until we know what to do. It is not our place to charge out blindly. As God's people, we must act in wisdom. This spirit of action must indeed be encouraged. Now we must seek guidance. We should first study."

Brother Judson read from his Book of Mormon, "'Wherefore, we search the prophets; and we have many revelations, and the spirit of prophecy, and having all these witnesses, we obtain a hope, and our faith becometh unshaken.'

"We must have it in our hearts first to do God's will. Then we must pray for insight and guidance. We must, throughout all this, study prayerfully. Patient study is harder than plunging headlong into some



activity. But if we study properly—that is with diligence and prayer—we shall receive light and guidance. The work of the branch will progress according to pattern, with the impetus of God."



Pray—Honestly

Rebecca knelt by her bed and prayed, "Help me to love."

The Heavenly Father looked down and shook his head sadly, "My child must learn to pray honestly," he said.

Rebecca puzzled and puzzled. "Honestly!" she said to herself. "Well, maybe I'm not getting down to the bottom of the trouble." She thought the situation over. There was the boy next door who had hurt her feelings. Rebecca had never quite forgiven him for that. And there was her grandmother who whistled through her teeth; that irritated Rebecca. And there was the problem of father who insisted that Rebecca be in by 10:30. That made her angry, being told "every little thing she could or couldn't do."

Yes, there was more than could be seen from the surface about praying.

Rebecca prayed once more. "Help me to remove irritations from my heart. Help me to want to forgive the boy who hurt my feelings. Help me to use good sense in my daily life, and not be angry about things I have to do."

The Heavenly Father looked down and smiled and placed peace in the heart of Rebecca.

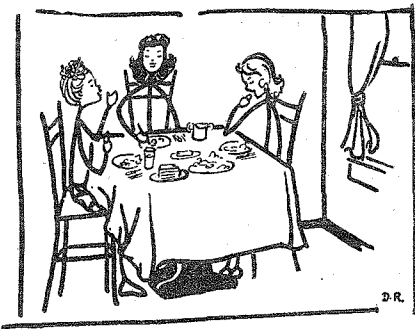
www.LatterDayTruth.org

Your Home Is as Big as Your Heart Is

Phoebe and Hortense just sat and brooded in their little apartment. Both of them were stenographers at a sizable business firm. About them worked other young girls. Phoebe and Hortense couldn't understand why people talked and laughed and had such fun as these other girls did. But at the same time Phoebe and Hortense wondered why nobody ever invited them to any parties or out to dinner.

They themselves never thought of issuing an invitation. They were too tired at night. Company would be a bother. They sat over their glum meals and stared stonily at each other. They frowned when the baby upstairs cried. They answered a terse, "Hello," when the friendly neighbor smiled a cheery, "Nice day, isn't it?" They never invited anybody out, and they never went anywhere, and they wondered why no one liked them.

Phoebe and Hortense became discouraged and left town. Into the apartment moved Cherry and Bea. They worked in the same office as had the other two girls. Over sandwiches on their first evening in the apartment, they glowed and said, "Let's have a housewarming party."

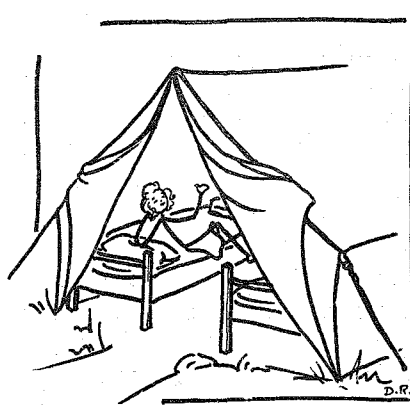


So they did. It was a party occasion every time anyone came over for supper—which was often. They had lots of people in on Saturday nights, and they talked about pleasant things. In this home, under the loving tutelage of Cherry and Bea, three young women learned that being a Latter Day Saint was a happy thing and joined the church.

I'll Be Glad To

"This has been perfect," sighed Marcia. "I don't see why life can't just go on like this."

Janet lay back on the bed and dangled her feet. She stared up at



the tent ceiling above her. A tree twig scratched on the outside. Down on the ground beside the bed a cricket chirped. "Yes," she answered, "why can't it?"

Reunion was almost over. This was Saturday morning. Breakfast was finished and the two girls were relaxing a bit before going to the first service of the day. The flaps of the tent were open and people walked by, waving a cheerful morning greeting. Marcia was stretched out on her bed reading John, the seventeenth chapter. That had been suggested for study in preparation for today's prayer service.

Sister Thelma Walker poked her head in the tent. "My, I'm glad to find you girls in! A state of emergency is declared. Gladys Lant was to sing soprano in the trio at the dedication service tomorrow, and she was called out of town to her mother's bedside. Janet, will you practice with the ladies and sing tomorrow morning?"

"I'd love to," Janet smiled. "Thank you for asking me." Janet had been busy all reunion, sharing her talent with the Saints.

"And Marcia, will you do something, too?"

"If I can, I'll be glad to," answered the girl.

"Will you help me out—play the piano for the junior choir? They're to sing tomorrow morning at church, and the pianist has to leave reunion early."

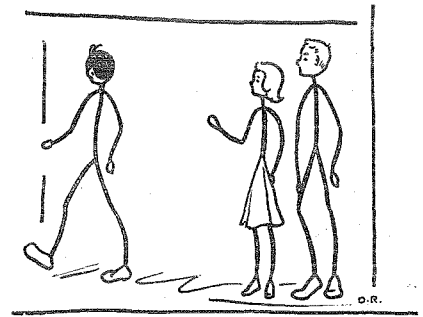
"Yes, I'll be happy to. When do you practice?"

This afternoon at two in the big tent," answered Mrs. Walker. "You girls are good people. Besides having talents, you're willing to use them in service. That's why reunion is such a happy place, I think—people are so interested in helping each other."

The two girls looked at each other. "I hadn't exactly thought of it that way before," said Marcia. "Maybe that's one reason why reunion is so wonderful. If everybody was willing to help out all the time, we'd have had Zion long before this."

Ugh! Prayer Meeting

"I'm sorry, but I just can't go to prayer meeting. I only sit there and



think nasty thoughts about those people. It makes me feel cynical," complained Steve Jones. Everybody else planned to attend prayer meeting, but Steve was going home.

"But why, Steve?" pleaded Kaye.

"It's obvious. Most of the testimonies are morbid, borne by people who can't even speak good English. They expect the world to end in five

New Horizons

years, and so they stand around feeling righteous because they have the gospel and they'll be saved. I don't think they'll be saved any more than anyone else will be if the world is going to blow up. Or else the old folks all plan to die, and make a big issue of eternal life, and a bunch of stuff which isn't nearly as important as our doctrine of stewardship, and Zion and all the other creative, affirmative things they *could* talk about. It just plain makes me boil. Latter Day Saints aren't good church members, it seems to me, if they go about being so primitive."

"Mighty strong language, Steve," commented Harry.

Kaye was always understanding. "I know how you feel, Steve. It's hard to sit by and watch our people being pessimistic or not living up to the best that is in them. But it certainly isn't our place as young people, who've had the advantages, to sit back and jeer at folks who haven't been so fortunate."

"I know you're right, but I'm still not going," Steve said stubbornly. "I'd rather avoid prayer meetings, because it's too hard for me to bear my testimony and say something on a more pleasant subject. And even if I could, I'd probably be so disgusted I'd be in the wrong frame of mind to participate in the meeting. I'll see you afterwards, kids." And he was gone.

Harry looked concerned. "Whose fault is it, I wonder?" he commented. "Boy, I sympathize with him about the fact that people in our church should be cultured and optimistic and all that. But still, I wish he could find it in his heart to love them in spite of their lack of foresight, and at the same time do everything he can to create a different outlook in the branch."

"I feel the same as you," said Kaye. "We've got to do everything we can. We're sort of in the middle. We've got to love both the pessimists at prayer meeting and the impatient ones who won't go. Some job!"

The Missionary Wagon

There ought to be more people like the Browns. James Brown and his wife, Viola, live on the other side of Centerville from the little Latter Day Saint church. Every Sunday, they bundle their own three children into the station wagon and start for church. All along the way, they pick up passengers—old Sister Peterson, usually; one of son Jimmy's friends; or the twins who are in daughter Cecily's class.

In fact, the station wagon is always full. If it is a family picnic, the Browns take the family next door and talk about the gospel. (The family next door don't belong to the church, but through the Browns they're becoming interested.)

On Wednesday nights, Jimmy Brown and his sister Cecily fill the vacant seats with their friends and transport them to prayer meeting. Mother and dad always have the invitation ready, "Come on over after meeting, kids; we'll have popcorn and fudge and talk about the service—and we'll see that you're all taken home."

During the week, the faithful wagon serves as delivery truck and errand machine for all the neighbors. Behind it might be dragged the hay rake for Mr. Harrington on the acreage down the road. When the new family moved into the neighborhood, the Browns used their station wagon to help with the odds and ends—dishes, baby crib, and left-overs that the moving truck missed.

That's why the Brown's station wagon, although seven years old and somewhat battered, is the favorite automobile in Centerville.

* A. SPEAKER is like a clock. Anybody can get him wound up in a little while. But it takes him a long time to run down.

* TAKE A LESSON from the bottle of milk. Everybody likes it as long as it remains sweet. But when it sours, they throw it out.

BULLETIN BOARD

Attention, Isolated Saints

Isolated and nonresident Saints in the northern half of Indiana, and Berrien, Cass, St. Joseph, Branch, and Hillsdale Counties in Michigan, are requested to send their names and addresses (as well as those of any others who may not see this notice) to Elder Forest E. Myers, 151 North Sixth Street, Elkhart, Indiana. Elder Myers has been appointed nonresident pastor of Northern Indiana District.

REQUESTS FOR PRAYERS

Mrs. Alice Campbell of Comins, Michigan, requests prayers for the spiritual welfare of her family.

Oscar A. Manning, 970 Springbill Avenue, Mobile, Alabama, requests prayers for his daughter, Mrs. Caroline Thalper of Gadsden, Alabama. She will soon undergo an eye operation in New York. She is the mother of two small children.

Cora Emerson, 904 South Wayland, Sioux Falls, South Dakota, requests prayers for her mother, Jessie Bailey, also of Sioux Falls, who has an infection in her eye. She also wishes to express thanks to all who remembered her sister, Mrs. Weltha Larson, in prayer during her illness.

Mary Humphrey, Hartshorne, Oklahoma, is suffering from a skin disease and requests prayers. She would also appreciate receiving cards or letters from *Herald* readers.

WEDDINGS

Manuel-Lane

Jean Irene Lane, daughter of Mr. and Mrs. Harvey Lane of San Antonio, Texas, was married to Donald Edwin Manuel, son of Mrs. Edna Manuel of Wichita, Kansas, on August 2 in Council Bluffs, Iowa, Dr. Roy Chevillie officiating. Following a trip through the Black Hills, they returned to their home in Wichita. Both are graduates of Graceland College.

BIRTHS

Robert and Velva Weeks of Portland, Oregon, announce the birth of a son, Eddie Allen. He was blessed on October 12 at Southeast Portland Branch by Elder Lester Comer.

A son was born to Mr. and Mrs. Charles Herzig of Portland, Oregon, on October 15. Mrs. Herzig is the former Nadine Hager.

A son, Donald Richard, was born on September 9 to Mr. and Mrs. Elbert M. Boren of Dryden, Michigan. Mrs. Boren is the former Virginia Harpley. Both parents attended Graceland College.

A son, William Grant, was born to Mr. and Mrs. William McMurray of Toronto, Ontario, on July 12. Mrs. McMurray is the former Norine Norris.

A daughter, Barbara Kay, was born on October 8 to Mr. and Mrs. Roy Lundmark of Bemidji, Minnesota. Mrs. Lundmark is the former Beryl Anderson.

A daughter, Samie Jean, was born on July 9 to Mr. and Mrs. Marion Hermanson of Belvidere, Illinois.

A daughter, Sharon Ruth, was born on August 25 to Mr. and Mrs. Mervin Steinmetz of Beloit, Wisconsin.

Mr. and Mrs. Carl Martin of Beloit, Wisconsin, announce the birth of a son born October 2.

A daughter, Lynn Ellen, was born to Mr. and Mrs. Allen Zinser of Lamoni, Iowa, on October 7. Mrs. Zinser is the former Betty Feldmeth.



Thanksgiving Issue

THE
Saints Herald

VOLUME 94

NOVEMBER 22, 1947

NUMBER 47

www.LatterDayTruth.org



Thanksgiving

My thanks shall ring through highest heaven
And in a whisper lie warm against the heart of God.
I cannot sing my praise, nor stand before men and
 pray,
But in the silence of my soul I speak,
And these are my words:
For friends who understand,
For beauty,
For voices lifted in laughter,
And the deep strength of those who weep together;
The last note of a bird hung high
In a forest stillness,
And the intimacy of a friendly silence shared.
For rain and sunshine,
Wind and calm,
Each in his season;
The harvest of field and life together,
And the bounty of intangible goodness in all
 things,
Since these I have in great abundance,
Know I humility.

Jo Skelton.

Let Us Give Thanks

OUR HEAVENLY FATHER has been almost unbelievably gracious to all of us throughout our lives, and throughout the life of the church. Thanksgiving is therefore a becoming spiritual courtesy on our part. Indeed spiritual good manners, and the refinement which underlies these good manners, both demand that all of us who acknowledge God as our loving Father shall express the gratitude which his goodness calls forth. Such thanksgiving enriches us and gives joy to him.

The gifts which our Heavenly Father has showered upon us are too numerous for us to count. To name any of them is to suggest others, and these in turn suggest still others. Some of these gifts have been cited so many times as reasons for gratitude that they have lost the power to stir us to wide-awake realization of our indebtedness. But some other causes for thanksgiving have been considered all too rarely. Among these is the exalted sense of public duty manifested in civic, national, and international affairs. We have heard much of men who have proved renegade. Let us thank God for men who have proved true.

And if we are to thank God for nobility expressed in the field of citizenship, how much more eagerly should we thank him for the exalted fraternity of the church and kingdom in which we share and rejoice together. Here, too, we may have known some who seemed to participate from unworthy motives. But if so, these cases have been very exceptional. In many lives, we have seen the kingdom already in action as godly men and women have walked together by the light of truth.

So we lift up our hearts together in grateful praise for the spirit of brotherhood so richly felt throughout the church and uniting in one fellowship the Saints in every land. We give thanks, too, for the growing missionary fervor of our people, fervor which has already led many to unite with the cause of Christ and in so doing has strengthened the branches and advanced the kingdom. We are most deeply grateful, also, for the material resources now in the hands of the church, which constitutes one of the many tokens of the sacrificial devotion of our people. These contributions have already made possible the wider preaching of the gospel, the relief of the needy, the maintenance of our institutions, and the erection and equipment of many churches in which the life of praise is being nurtured.

And, finally, we are grateful for the things which await us and which are guaranteed of God; the wider preaching of the gospel, the sure establishment of the kingdom, the coming of the Lord in glory, and the reunion of the Saints with other Saints who have gone before. These are among the exceeding great and precious promises by which Peter says that the Saints shall live.

So we move forward with heartfelt gratitude for the love of God which we have known and with confident trust in the divine purpose for each and everyone of us.



Across the Desk

A letter from Apostle M. A. McConley dated October 23, 1947, reports the arrival of the four missionary families at Southampton on the afternoon of October 15. They were met at Waterloo station in the early evening, and on the next evening attended a reception sponsored by the Enfield Branch. Elders Theys and Scherer, whose assignments will take them to the continent in the near future, stayed in London over the week end with their families. Elder Frank Fry went to Nuneaton where the local Saints had prepared the new home for their arrival. Brother and Sister Johnson went to Birmingham for the week end and were joined there by the Frys (Nuneaton being about twenty miles away) for a reception by the Birmingham Branch on Saturday evening. This was something of a home-coming for Brother Fry, whose grandmother and great-grandmother were converted in Birmingham by Elder Charles Derry many years ago.

Bishop Trapp and Elder James Barrington had worked wonders to prepare the Manchester missionary home for the arrival of the Johnsons. Brother and Sister Johnson and Brother and Sister Eric Rowe are now settled in Manchester.

Final arrangements looking toward the work of Brother and Sister Scherer in Holland are moving forward nicely with the co-operation of the Dutch government.

All in all, Brother McConley reports an excellent spirit and fine prospects.

F. H. E.

Readers of the *Herald* may be interested to learn of the recent death of Elder Lewis B. Shippy of Alhambra, California. Brother Rushton writes, "Brother Shippy was pastor of the South Pasadena church from its organization until two years ago, when ill-health caused him to reduce his activities.

"For many years he was in Portland, Oregon, where he and his wife Mary were energetic workers. They also were in San Jose, and Danvers Street, and Golden Gate Branches before going south to Los Angeles. He presided over the San Jose and Danvers Street Branches for some time. Brother and Sister Shippy were good workers in the Los Angeles Central church until they moved to Pasadena.

"Always devoted to the church and naturally artistic in temperament, Brother Shippy brought to his church work a rare dignity and grace which enriched the services. His ministry was sympathetic, devout, and deeply spiritual. In his companion, he found a helpmeet of harmonious quality.

"Brother Shippy's passing is an irreplaceable loss, and many will miss his brotherly and inspired ministry."

THE FIRST PRESIDENCY,
By F. Henry Edwards

Amazing

A recent story in *Life* magazine about the much-married Mormon Apostle Charles C. Rich and his (now) two thousand (and more) descendants prove the arid plains of the West need take no back seat for any of the Turkish or other Eastern Moguls. *Life* comments (about Rich): "He was recently praised by a son for the considerable accomplishment of living 'all his married life peaceably with six wives . . . without a serious quarrel and without a thought of divorce'"—though that may be an unfounded presumption (?).

We are more amazed in the light of Christian marriage (see the New

OFFICIAL

Notice of Appointments of Bishop's Agents for Norway and Sweden

In view of the fact that it has been difficult for Brother Jens W. Blume to handle funds from Norway and Sweden as Bishop's Agent of the Scandinavian countries, we are hereby authorizing Brother Carl Carlsen to serve as Bishop's Agent in Norway and ask the Saints to send their payments of tithing and other contributions to him at his address, which is Norrønagt 12, V. Porsgrunn, Norway.

We also wish to make appointment of Brother L. E. Lindberg as Bishop's Agent for the church in Sweden, and ask the Saints to send tithing and other contributions to him at his address, which is Lannesta near Stockholm, Sweden.

Brother Blume will continue to serve as Bishop's Agent to the Saints in Denmark. His address is Viby, Sjælland, Denmark.

We appreciate the good support given by the Saints in these countries during past years and sincerely trust that their good work will be continued.

Respectfully submitted,
THE PRESIDING BISHOPRIC,
By G. L. DeLapp.

Testament), that an avowed ambassador for Christ could justify such polygamous living.

ISRAEL A. SMITH.

No heart will long be pure that is not passionate; no virtue safe that is not enthusiastic.

THE SAINTS' HERALD

Volume 94

November 22, 1947

Number 47

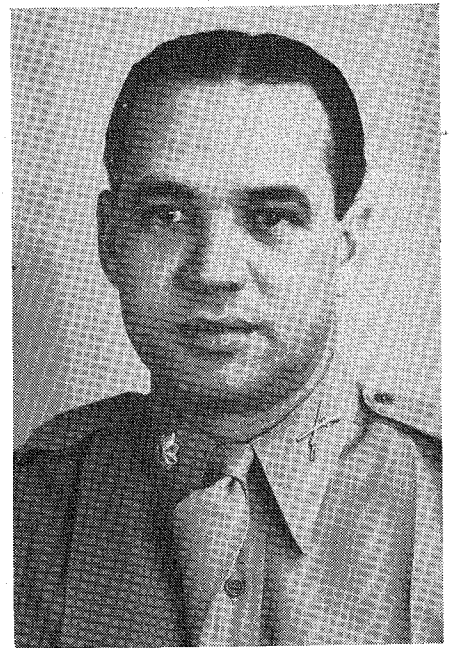
EDITORS: *The First Presidency*: Israel A. Smith, John F. Garver, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Managing Editor; Kenneth L. Graham, Business Manager.
The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.
Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$2.50 per year and \$1.25 for six months in advance in the U. S. A., its territories and possessions; Canada, \$2.75 per year and \$1.40 for six months; other countries, \$3.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

2,000 Reasons for Peace

By Samuel Toomey

Elder Samuel Toomey, a graduate of the University of Hawaii, served during the war as a lieutenant colonel in the infantry, and saw action on Guadalcanal, Kwajalein, and Saipan. A civilian now, he and his family are making their home at 503 North Pleasant in Independence. Hawaiian by birth, he is of Irish and English descent. Mrs. Toomey is Dutch, Danish, German, and Hawaiian. "The children," they conclude, "are sort of a United Nations mixture."

The Toomeys have selected Slover Park as their congregation. Mrs. Toomey is in charge of the nursery, and Elder Toomey serves as junior pastor.



UNTIL DECEMBER 7, 1941, we lived in a house 300 yards from Pearl Harbor. We were getting ready to attend an early morning prayer service when the first planes flew over.

"Sam, it's a raid," cried Winifred, my wife, looking out at the harbor.

"No, darling," I smiled, "it's just the army on maneuvers. But," I added, "this gives you an idea of what the real thing would be like." Then I saw the columns of black smoke rising from what had been the battleships "Arizona," "Oklahoma," and "West Virginia," and I knew the real thing was happening.

"Under the bed," I pointed to my bewildered six-year-old son and three-year-old twin daughters. "You, too, Winifred," I ordered as I piled all the mattresses we had on the bed. By that time, the strafing had begun, and we were in the line of fire. When the bombing subsided, we hurried to the car—which miraculously still ran—and headed for the McConleys.

"Take care of my family for me," I told them as I drove off. "It may be a while before I get back." And I drove on two wheels around all the corners en route to headquarters.

Seventeen days later, I returned. By then we were all aware of our precarious situation. "There's an order for evacuation," I told Wini-

fred. "Perhaps you and the children had better go to the States." Fortunately, they were able to find a home in Independence. I was glad, because if they ever needed the stability and encouragement of the church, it was then.

THE FOLLOWING four years brought a sickening procession of scenes of misery and horrors even yet I keep remembering. We won the war, true enough, but the loss in human life that victory cost is a scar on my heart and the hearts of a million other Americans that will never heal.

I shut my eyes and see the company of which I was in charge on Guadalcanal and Saipan. For fourteen months, I slept and ate and worked with these 264 men I was to lead into battle. Ours was a brotherhood blood—strong—and that is what made it such a tough job. We had been fighting for days and knew the Japs would soon be making a banzai rush. We had witnessed other banzais, and we knew that if this one couldn't be stopped, many of us were destined to die. When cornered, a Jap will drink enough *saki* to set him crazy, then he goes out to kill and be killed.

Two men from my outfit were to act as scouts and locate the enemy's position. I didn't want to be respon-

sible for sending any of them to an almost certain death, so I decided to put it on a volunteer basis. After explaining the problem, I told my men to line up in two ranks. Then I turned my back to them and said those who wished to volunteer would please step forward one pace. I turned and found two unbroken rows. I was surprised and not very proud of them, but I decided to give them another chance. I repeated my statement and turned around again. I found two perfectly straight lines, just as before.

"Look, men," I said, "if you won't volunteer, I'll have to draw names. I don't want to do this, but it has to be done. I'll turn my back just once more, and if no one steps up, we'll get ready for the draw."

The same two rows were before me when I looked around—the same, except they were closer. Then I realized what had happened: each time the entire group had stepped up. Every man was willing to go.

The two whose names were drawn were given specific directions and told to return as soon as they could get the necessary information. One never did come back. The other returned eighteen hours later, but by then it was *too late*. Within three hours, the banzai rush was upon us.

We were not prepared, and three of our companies were nearly annihilated. The final count was 3,000 Japanese fatalities, 2,000 American. I found the scout who did not return tied to a tree; he had obviously been used as a Japanese bayonet target.

DURING THOSE days, I almost lost my faith in God. I couldn't write justice into the things I saw, and the church became only a memory. Yet, sometimes in the midst of battle, God is very near. When only twelve of our battalion remained, one of the fellows suggested we pray. He was hardly the man I expected to make such a request—I had gone to the jail innumerable times to get him following his drinking sprees in our less hectic days. "Sorry," I said, "I don't think I could pray. Go ahead if you wish."

"I've never done it before," he confessed, "but I'll try."

That prayer must have transcended the holocaust and risen straight to heaven, because the twelve of us came through.

Upon my return to Honolulu, I was called to the office of elder. Feeling that I had not lived up to my duties as a priest, and knowing that I should soon be sent to the front again where killing was inevitable, I refused. Then I began to think the matter over. "If God still wants me in his service," I reasoned, "it is not for me to say 'no.'" I was ordained in November, 1942.

Now that the war is technically over, I have come to the center place to live. I am still trying to make the necessary adjustment from army to civilian life—from soldier to husband and father. It is not easy. One doesn't put away the memory of 2,000 white crosses as he puts away his uniform. You don't forget the men who died before your eyes, although you yourself happened to be one who came back. That is why I am so unsympathetic with those who have never witnessed death, when they toy with the making of wars.

WAR IS NOT glorious; its heroes are soon forgotten. Just last year I flew over the hard-won Pacific Islands. The cemeteries where good Americans lie buried were being neglected. Still, preparations for the next war are well in order. I grew a little sick when I read, recently, of our latest development in rocket warfare. Countries are developing bombs that can destroy our major cities in a few minutes.

It isn't a nice picture, but it can happen—and it will happen if we don't begin now to expend a little more time and money on the building of better men instead of bigger bombs. We Latter Day Saints know the answer. We know, too, that unless we take the initiative in creating this Zion which will be a light for the rest of the world, we can be blown to bits with the other well-meaning but complacent people.

I am alive today because God, somehow, saw fit to let me help in this great project. If I give less than my best to it, he may not grant another chance. If I give less than my best, I may be writing the death warrant for my family, my church, and my nation.

Earth's Other Children

So pale and helpless there he lay—
Our only child. So short his stay
If he were then to leave;
Great God, in those dark hours,
We would have traded all for higher
powers.

'Twas not till then we keenly felt
Our memories cringe in burning guilt;
These other children, weak and frail
From lack of food, so wan and pale;
These we had quite forgotten—these,
The victims of a world diseased.

God, those few hours of agony
Are multiplied to make us see
Where other parents weep and wait,
And pray for help which never comes—
Or comes too late.

—By Martha Ford Floro.

Back Tracks

By Norma Anne Kirkendall

*He who fights and runs away
Lives to fight another day.*

Nor need he necessarily be a coward. I firmly believe that there are times when one should run away. It is the better part of valor for a bull-fighter to sidestep when the bull ignores the intentions of the cape and rushes toward the matador. Nobody blames a commander when he deems it necessary for his army to retreat in order to save the lives of his men. Stepping directly in the path of a runaway horse reflects more foolishness than bravery. It is not cowardice when a nonswimmer refuses to jump in after a drowning man; he knows his limitations and realizes that his struggles would make a double task for the real rescuer.

I know a man who formerly found days of his life lost because of his desire for alcohol. A doctor finally warned him of ill health if he did not cure his drinking habit, and he made a solemn vow not to touch liquor again. Daily he walks three blocks out of his way to avoid passing the saloon he formerly frequented. Likewise, he refuses to visit the homes of those he knows always serve cocktails to their guests. I have heard this man strongly criticized for his lack of will power. There are those who say that he should daily pass that former tempting location, and that he should merely refuse the drink when it is offered. They say he is weak, but I think he is wise. The main thing is that this man is no longer a drunkard. If he must retreat to win his battle, it is his strategy.

General McArthur retreated from Bataan in order to gain the needed strength to recapture all of the Philippines. He went back, of course and that's the whole point. If you retreat for a purpose, make sure that purpose is not forgotten. He who makes a habit of retreat is lost, but he who retreats in order to gain new strength is wise.

The Worth of Souls

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me . . . for whosoever will save his life in this world, shall lose it in the world to come, And whosoever will lose his life in this world for my sake, shall find it in the world to come . . . for what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? For the Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.—Matthew 16: 25, 27-30.

YEARS AGO, a tornado ripped its way through one of our States leaving great destruction as it passed. A woman, who was in the path of that terrible storm, lived to tell about it. She was elderly when we met her. Her husband had passed away, and all her children had left her to go out and establish homes of their own. But though years had passed since the experience, she told the story as feelingly as if it had just happened.

She told how she and her husband had purchased a farm, built a house and barn, and bought needed equipment and live stock, all with much sacrifice and hard work. They and their three children were getting along very well and were quite happy with their success on the farm, when one day, while the father was away, a heavy wind came up. The mother and children were out in the yard taking care of things that might be damaged, when they saw the tornado coming. In desperation, they jumped into a shallow hotbed which was not far away and lay flat on the ground side by side while the storm worked its terrible destruction around them. It passed quickly. Fearfully the mother raised up and looked about. Their home, their barn, everything they owned was in ruins. She anxiously reached out her hands to her children, calling each by name. All were there and uninjured, except for minor cuts and bruises from flying debris. Gathering them into her

arms, she lifted up her eyes to heaven in the midst of that wreckage and thanked God.

The worth of souls is great in the sight of God. When we speak of souls, we refer to the definition found in Genesis, the second chapter and seventh verse. We are told there that when God breathed the "breath of life" into the earthly body of the man which he had formed, man became a living soul. We mean, then, that living human beings, like the mother and her children, are of great worth in the sight of God. He gave his only Begotten Son that they might not perish, but have everlasting life. His Son, our Lord and Redeemer, labored and sacrificed and suffered even death; he paid a big price in his effort to turn men from that which is destructive to that which would develop all the treasures of personality to the utmost. We are told in the Gospel (St. Luke, chapter 15, verse 7) that there is joy in heaven over that change taking place in the life of even one person. There is joy in heaven over even one sinner who repents.

We have put all too little effort and time and attention into the task of nurturing and developing the best in human personality. We have put much into developing things—new and useful things. We would not want to be without our electric refrigerators, washing machines, automobiles, telephones, radios, streamlined trains, and airplanes. We glory in the progress made in modern medicine and surgery, and in many other fine things that contribute to the physical needs of men. But there is grave danger for our world if we continue to neglect that which is of primary importance—the proper development of the persons themselves, who have all these good things to use.

By Glaude A. Smith

When the wrong persons get into their hands the marvelously developed things that are available today, they make serious trouble. To avoid that, we have in the past adopted plans among the nations to try to keep these things which can be used for destructive purposes away from those who might use them wrongfully. We called it "limitation of armament." But so far the trouble has come upon us in spite of those plans. Perhaps we need to follow Christ in this. He placed his whole emphasis on teaching and training the men themselves, that they may become the kind of persons who would not use anything wrongfully.

When Jesus says, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," the meaning is plain in the light of what the world is passing through today. Consideration must be given to the kind of persons being produced in our world and the kind of social relationships being developed. First, get the man right within himself and try to establish right relationships between him and his fellows. If this is done, then right men, rightly adjusted to each other, will see to it that all are fed and clothed, have good homes, and are provided with all the necessities of life, and they will find out, perhaps to their surprise, that of "things" God has provided enough for all and some to spare.

We commend to all "the way, the truth, and the life" as Jesus has made it known. We know of no better plan, no plainer presentation of the truth concerning life, and we have yet to find anything that has a more transforming and enriching effect on the lives of men than that which is

brought to us in the gospel of Christ. It would be well for us, if, for a few moments, we could cease thinking about the word of God as something someone desires to put off on us with a heavy institutional bias, and realize that the reason the word of God is called "good news" is because it presents the rule of life which will help us to become the best of persons: fine companions in marriage, good sons and daughters, and the right kind of neighbors.

And yet, in our busy world of today, even the best of men and women seem to find it very difficult to realize the need of putting more time into the training of children in the greatest of all the arts—the art of living together. It is so hard to find time to do anything other than prepare and continually improve "things." Right now, the Christ would undoubtedly say anew to all his followers what he said to his disciples during his earthly life, "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." In the sight of God, the worth of every living soul, of every man, is great—not only for his own sake, but for the good that he may be able to carry into the developing lives of others.

We Thank Thee

We thank thee, Lord, for every gift
Sent to us from above,
We thank thee for our neighbors kind
And for the friends we love.

We thank thee for the food we eat,
And for the clothes we wear,
And that thou givest us each day
Such loving, thoughtful care.

We thank thee for the sun that shines
And for the rains that fall;
But for the gift of thy dear Son,
We thank thee most of all.

—Ermine Perkins Kearney.

BOOKS

Edifying Discourses

By Soren Kierkegaard, Augsburg, 1947, 123 pages, price \$1.50.

A little over one hundred years ago, a Danish writer began a series of literary productions which did not fit into any of the regular publishing classifications. He was not a theologian, but his writing was concerned with God and religion. He was not a philosopher in the usual sense, but he had the deep understanding of a philosophical mind. Along with his great understanding, he had a gentleness and sympathy of manner, a lack of pomposity and pretention that endeared him to people. Without knowing it he was to help in the launching of a new explanation of religion which was to find its influence in the "Crisis theology" developed by Karl Barth and others in later times.

These little discourses have a heart-warming quality for those who are willing to read carefully and patiently. They are not remote from human experience because they are philosophical. On the contrary, they stem from the author's reactions to the incidents of ordinary life and to the overruling power of God. The translation from the Danish is by David and Lillian Swenson. This is the first of four volumes of the same material to be published.

The Protestant Pulpit

An anthology of master sermons from the Reformation to our own day, compiled by Andrew W. Blackwood, Abingdon-Cokesbury Press, 1947, 318 pages, price \$2.75.

Perusing this volume, the reader finds sermons all the way from Martin Luther up to the present time. Divided into two parts, the book presents nineteen sermons by great religious leaders of the past, and twenty sermons by great preachers of the present time. They are well printed and should give the pastor and preacher many good thoughts and suggestions for the enrichment of pulpit ministry.

One of the hardest tasks of the preacher is to bring comfort to those who are in trouble or bereavement. Sermon number twenty-four, by Arthur John Gossip, entitled, "When Life Tumbles In," is a splendid message for such a need. It is only one of many excellent sermons in the volume. They are well selected to cover a variety of needs in human experience.

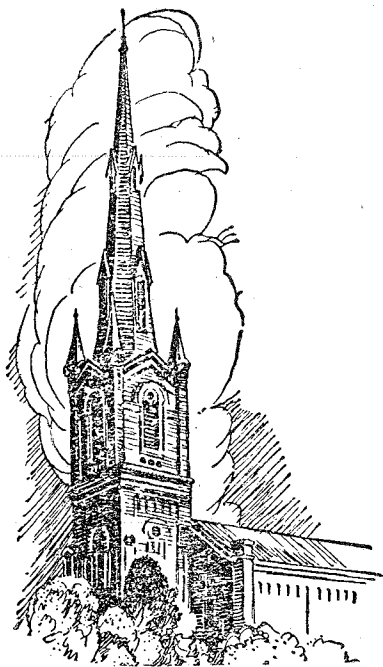
THE QUESTING SPIRIT, an anthology of religious literature of our time. Edited by Halford E. Luccock and Frances Brentano. Coward-McCann, N. Y. 1947. 717 pages. Price, \$5.

Here is a publisher's item that makes a notable event in the library offerings of the book trade. Great literary resources and fine scholarship, discriminating taste and careful selection have gone into its making. It is no exaggeration to say that this book is as significant in its way as *The World's Great Religious Poetry*, which is still selling well twenty-five years after its first publication. *The Questing Spirit* should still be selling steadily twenty years from now.

The central motive of this volume is "Man's Endless Search for God." Some of the seekers have found assurance and faith. Some of them have not. Some are hurt and bitter and cynical because they have failed, and we are sorry for them. But they are in the minority, and the major emphasis is on faith and trust. The seekers are from all races, all nations, all creeds, all religions. They have sought according to their light and understanding, and they have sought sincerely. They have not all agreed on what they have found, which is human. But there are some great general agreements which show that the Divine Reality is there. Some of the selections are stories, some poems, some essays, some brief paragraphs of philosophy.

Not all of the material will be useful in church work. But church workers and leaders will find splendid resources here. They will be grateful for the rich treasures it holds.

L. L.



The Glory OF THE CHURCH

By ELDER D. B. SORDEN

The word "glory" is one of the beautiful words in our language. The very utterance of it pushes the horizon of life farther and farther away and we have new vistas opening up before the mind and the word fires the imagination of men. We find glory in various areas of life.

We find glory in nature, and we have all felt akin to the Psalmist when he said: "The heavens declare the glory of God." Sunsets show the glory of nature. It is peculiar, but wherever we happen to be—on the desert, in the mountains, on the prairies, on the ocean, winter or summer—the sky may change from a dull gray, if the sun first breaks through before going down, to a blue; the blues turn to gold and then to crimson. Vivid colors on an irregular range of snow-halted mountains show us the Master Artist of all the worlds painting a sketch for us to enjoy briefly.

There is a glory in certain spots in various lands because events of supreme importance have occurred in these specific places. Such a glory immediately comes to mind as one crosses the old cobblestone square in Florence where Savonarola was burned to death rather than sacrifice principles which meant more to him than life. Joseph Smith hallowed Nauvoo and Carthage, Illinois, be-

cause he, too, held some things more sacred than life. He went to jail innocent of wrongdoing and said, as he left home the last time, "I go like a lamb to the slaughter." The catacombs of Rome are glorified by the Christians who lived and worshiped and died there when the wrath of the Caesars was turned against all who refused to bow to the gods of state. Oxford has its Martyr's Monument opposite Balliol College where Cranmer, Ridley, and Latimer were burned. As the flames licked at these martyrs, Latimer cried out: "We shall this day light such a candle in England, I trust, as shall never be put out." Such a glory hovers over many spots on earth.

I believe that for countless people, there is glory found in the house of God, the place where mortals commune with the Divine. The particular house need not be large, if it has blessed and holy memories for us. If we have made sincere vows at her altars, the church has a glorious heritage for us.

What gives glory to the house of God? If it truly be a holy place it will have glory. If, for us, it has been a house of prayer, if it has brought God nearer to us in our daily life, if it has been a place where men may secure and maintain fellowship with the Divine, it will be a place of glory. Visions of God, convictions of sin, inspirations for service most frequently come to men and women when they go into a house of God and make it a house of prayer.

Here, too, we have a place of hallowed associations, because men and God have somehow been linked together. When we look at our church, we frequently do not see the building; we see far more. Worshiping here, we are encompassed by a great

cloud of witnesses, past and present. Hallowed memories are ours—memories of faces, now gone, memories of old hymns, maybe not too well sung but for us on a certain day, like the song of angels, memories of messages which renewed our lives and stirred our souls, memories of the days when we gave our lives to God. Yes, there is a glory here in the house of God, because it is the place of hallowed memories.

There is a glory in the house of God because it is a house of hope. If it links man with God in the past, it also links him with the future; and if God is in us, that future is filled with hope. If we are linked with the power that created the universe, our lives surely can have hope. Every church house is a symbol of the reality of God and a reminder of his interest in the affairs of men. Every church spire pointing upward testifies to the hope of the Christian in an eternal life with the Master.

No greater glory can be in any place than the glory of the house of God. The church is creative of spiritual and priceless ideals by which men live and for which some have died. The church is the mother of heroes, crowned and uncrowned. The vigor of the noblest manhood has been nourished by the church. She has made weak men strong and has helped the mighty to be holy. The church has been the bringer of good news to many. The church is a teacher of righteousness, justice, and brotherhood. The church has been a place of refuge for the oppressed and has ministered to the sick and the desolate, the sorrowing

and the stricken, as well as to the bewildered and the downcast. The church has been a guardian of the public peace, has conserved abiding interests, has been a friend of worthy causes. Without the saving presence of the church, the law of the land would become the law of the jungle, and the financial fabric of our country could not long endure.

It is an inspiration to belong to any great organization, but it is a greater inspiration to belong to the church of God whose glory will one day shine forth in brilliance. The church has undergone untold hardships and, in many lands, has had to fight for its very existence. Persecution and prohibition of the church and its activities have been endured. Its flame has burned low and given but little light at times, but it has always been fanned to new brilliance by the lives of some who were willing to die for it.

I suggest, that we all renew our allegiance to the church so that its light may shine before men. We know that the goal of the church is a good goal; its ends are worthy. Do not let personalities throw you off the course. Because some members are not as good Christians as they ought to be, do not stay away. But come to the aid of the church now. *Unto him be glory in the church by Jesus Christ throughout all ages, world without end. Amen.*—Ephesians 3: 21.

Premonition

One day Robert Louis Stevenson read us a prayer he had just written. In it were words none of us ever forgot: "When the day returns, call us up with morning faces and with morning hearts, eager to labor, happy if happiness be our portion, and if the day be marked for sorrow, strong to endure."

We waked on the morrow with happy morning faces; only Louis' wife was troubled with a premonition that the day was marked for sorrow. That day, at the height of his fame, in the best health he had ever enjoyed, Louis went out of this life suddenly, quietly, painlessly.—Isobel Field (R. L. S.'s stepdaughter), *This Life I've Loved*.

Preamble to a Communion Service

By ALMER SHEEHY

The Latter Day Saint religion is not an individualistic one, but the religion of a fellowship, of a society dedicated to the doing of Christ's will to the carrying out of the divine purpose. Saints are bound into a corporate unity by their common task of winning the world to the carrying out of God's intent. They are an international corps of God-servers, called out from among the secular nations, not dependent upon geography, not restricted by race.

Saints are not inhuman apparitions surrounded with halos of glory, ethereal beyond temptation. *Saints* in the New Testament meant just plain, ordinary people except that they knew God had chosen them to be his servants and co-workers—hard-pressed, struggling co-laborers with Deity, first of all here in a world that rejected both them and God, and then forever in that state of life which comes when years on earth are done. St. Paul over and over again addresses his fellow Christians as those who are "called to be saints." He does not mean that they were paragons of virtue, but that they knew they had been summoned to be partners with Jesus, God Incarnate, sharing by virtue of difficult and redemptive labor a true friendship with one another and with him.

Into that divine companionship Christ calls, in every generation, those who perceive the inadequacy of life as it is lived by the great majority—those who know that society is ruinously out of joint, and that men and women need salvation from a blind self-centeredness. He calls those who perceive the inevitable failure of *this worldly* secularism. He calls those who, knowing this, are willing to live daringly, not only for their own sakes but also for the salvation of a society otherwise hopelessly self-destructive. *Saints* by no means always succeed in living a wholly devoted life. It is not by the

lives they live that the world is made better, but by the lives that they *really try* to live. The way of life for those within the Latter Day Saint fellowship is never easy. They who would serve nobler ends than the multitude pursues are sure to find themselves in opposition to that multitude and, more often than not, hated and persecuted by it. Anyone who desires a quiet and easy existence would do well to give Latter Day Saintism a wide berth. It costs, always much and sometimes everything, to deny the short-range wisdom of the crowd and to labor in accordance with God's desire. In social intercourse, the sincere Latter Day Saint tries to see in each human being whom he meets, a child of God, potentially dignified and beautiful, to be respected, loved, and served. The world acts on other premises.

Because they are in a decided minority, because they are dedicated to another wisdom than the world is content to follow, because it is hard to stand against the failing but compelling crowd, there is *great need* for Latter Day Saints to receive the emblems.

Because Jesus knew that they who are his would always want not only communion and fellowship with one another but also companionship with him, he ordained this way to give himself to his own. Where the faithful are gathered together, he comes into the midst of them—the Commander—to be with his soldiers, servants, and friends, to cheer and encourage and rest and empower. At the altar, the Saints draw near to him and he, the Master, passes among them, vibrant, vigorous, dynamic—the King who died and yet lives—giving authority to bear witness to the truth by word and deed and power to those who have the burden of the day before them.

Too soon Communion is over. Out

the faithful must go to the tasks that are set before them. They have work to do, for the world is at work; there is life to be lived for love and truth, life to be given away and won; but in so doing, they are not lone integers, beating single wings against inexorable confusion; they are members of a fellowship which cannot be routed or frustrated, because it is of God.

Holy Communion is not to be entered into by all men. It is not for cowards. It is not for souls content with compromise. It is not for those who are conformed to the pattern of a chaotic world. It is for brave men, brave women, brave children—glad in God's cause to stand. The King's body and his blood are for the food and drink of warriors. To them alone can he be the source of peace and courage. Only those who company with him become both conquerors and benefactors.

Gratitude

Not only for the harvest reaped
 And for the year-crowned festive board,
 With all thy bounteous blessings heaped,
 We bow our heads to thank thee, Lord.

Not only for the home-fire's glow
 With all the peace our hearths afford
 And all the joys we daily know,
 We lift our hearts to thank thee, Lord!

But for the help which thou hast given
 In steep ascent and rocky way,
 We ask no primrose path to heaven,
 But only for thy help, we pray.

We thank thee for the wealth of mind,
 The peace and calm, by sorrow wrought;
 For thy support and mercies kind
 In hard-won battles we have fought.

We thank thee for each newborn day—
 New tasks, achievement still to be!
 For hope's sweet light—a deathless ray—
 That beckons onward, up to thee.
 —Ruth McNickle Kirby.



Forty Years of Pastoral Service

Elder Harold Muir retired from the pastorate of the Valley Center, Michigan, Branch, on October 1, 1947, following forty years of service in this capacity. He assumed leadership of the group in 1908, when there were but two families; he was then twenty-two years of age. Under his prayerful guidance, the membership increased to 100. Then the Brown City Branch was organized, cutting the membership of the Valley Center congregation to about sixty. Continued missionary endeavor by Elder Muir added family after family to the congregation, until the number again reached 100.

Experiences were many and varied during the passing of years. Two churches have been purchased since the organization of the branch. The present brick structure was built by the Methodist Church and was made available after most of the congregation had been baptized by Elder Muir. When purchased by the Saints, the rostrum was rebuilt, a full basement constructed, and a large vestibule added. These and other improvements cost the group approximately \$3,500.

The name *Latter Day Saint* became an honored one, and many friends have been made for the church during Elder Muir's pastorate. Although he is retiring from this phase of ministry, he will continue to serve his church as a representative of the Bishopric in the Eastern Michigan District. In this activity, he will be assisted by his wife, the former Susie Beubou, who has stood shoulder to shoulder with him in his past years of ministry.

ON SUNDAY, October 19, I was privileged to meet with the Denver Saints and have a humble but enjoyable part in a memorable event. Arriving the evening before, I was kindly cared for during my stay at the home of Brother and Sister Marshall Chapman.

I spoke on the Book of Mormon at the morning service in the old church at Speer Boulevard and Logan Street, which has been sold. Apostle W. Wallace Smith shared ministry with me, for the first time, at this meeting. This I deemed a privilege. After a fine dinner at the home of my nephew, Elder Richard S. Salyards, Jr., I joined Pastor Merle Howard, District President Houston Hobart, former pastors Garrett Walling and E. J. Williams, in the colorful and meaningful ground-breaking service which was held at the corner of Marion and Fifth Avenue, in the presence of a large gathering of enthusiastic members from Denver and other near branches. Elder E. W. Fishburn was in charge. Music was provided by a select choir with Clarence R. Hoagland as organist.

Evangelist W. W. Hield offered a prayer long to be remembered, and a double quartet sang, "Bless This House," bringing this happy event to a close.

Pressing matters called me to Nebraska, where I spent the next day at Omaha visiting my sister, Audentia, and her husband, Benjamin M. Anderson, who drove me to Macy, Nebraska, to see some of the brethren there.

The next Sunday (October 26) found me making a short but interesting visit at Warrensburg, Missouri. There Stake President Ward A. Hougas and Bishop T. A. Beck were conducting, in one of the college buildings, a meeting of the Central Missouri Stake officers, priesthood members, and their wives. As usual, when Brother Hougas does the planning, it was well organized.

I got my cue while listening to Brother Beck and added my best, rather extempore, but I hope it was profitable.

As I write, I am en route to Washington, D. C., in company with Bishop G. L. DeLapp and Brother Russell E. Resch, technician, to consult with advisers relative to prospective radio matters, pursuant to General Conference authorization. From there, I fly to Portland, Oregon, where Apostle Davey and I will officiate with District President Jack L. Verhei at a district conference.

ISRAEL A. SMITH.

Independence, Missouri
 October 31, 1947

. . . . records for all the family

Six Stories from the Bible

Taken directly from the Scriptures, here are beautiful, reverently produced Bible stories in a musical setting that you will want to hear over and over again. The stories are of the two major events of the Christian year: our Saviour's birth and his Passion and Resurrection.

Authentic and approved, the stories follow the text itself, based on the new Revised Standard Version. In modern language, the careful listener will note that in this translation some phrases have been altered from the earlier King James Version. For instance, "swaddling clothes" becomes "swaddling cloths."

Easy to understand, the Scriptures come alive with a professional dramatic cast and music played by the Spire Symphonette.

SIDE 1: A Saviour is Born	SIDE 4: Gethsemane
SIDE 2: Wise Men Came	SIDE 5: The Empty Tomb
SIDE 3: Flight into Egypt	SIDE 6: Lo, I Am With You

\$5.45 for the Album of 3 records (including Federal Excise Tax)

These records are made of Vinylite (nonbreakable) material.

HERALD PUBLISHING HOUSE

Independence, Missouri

new l. d. s. book

PREACHING MINISTRY

By Lorne S. White

A new book for preachers of all ages, from the young man just beginning his service to the mature and experienced minister who has been at it a lang time. Tharaughly Latter Day Saint in viewpoint, it recognizes the place and function of inspiration and divine guidance, and at the same time suggests a wise program of study and practical preparation. A balanced work based upon experience and judgment, incorporating most of the best things that have been written by our leaders on this subject.

paper binding 50c

new l. d. s. book

PROCEDURES IN PRESENTING CALLS TO MINISTRY

By Lorne S. White

“Called of God as was Aaron” might be taken as the theme of this book, for this is the foundation of our whole concept of priesthood and ministerial leadership. How calls are to be recognized, safeguarded, and acted upon is carefully discussed and considered in this volume which summarizes the best that has been written upon this subject by our people. A book of special value for pastors and leaders.

paper binding 50c

HERALD PUBLISHING HOUSE

Independence, Missouri

How Are We Saved?

By M. L. DRAPER

FOLLOWING AN earlier article on eternal judgment, a good friend, who is a member of another church, asked me about grace as the means of our salvation. He asked, "Don't you believe that we are saved by grace?" And other questions were asked about the statements quoted from the Scriptures in Revelation, the twentieth chapter, that we shall be judged at the last day by our works. A stimulating conversation followed, in which an attempt was made to suggest how grace and works are related in the matter of salvation. From that conversation was born the idea that it would be fitting to write on the question, "How are we saved?" from the point of view of the means, principles, and medium of salvation.

Those who believe that we are saved by grace are absolutely correct. Let us read from Ephesians 2: 8, 9 as follows: "For by grace are ye saved through faith; and that not of yourselves; but it is the gift of God; Not of works, lest any man should boast." But note, in the very next verse, the reason why we are created and why the grace of God is granted unto us: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Here is stated in no uncertain terms that the very purpose of the creation of man is to do good works. If we do not achieve the purpose of our creation, then we are creatures unworthy of salvation. But if we do achieve the purpose of our creation, it will be because we do good works—which John says in Revelation 20: 12-15 is the basis of our judgment.

THIS IS NOT strange, for all judgment is based upon whether or not a thing or person, whichever it may be, is answering the purpose of

its creation. Knives are made to cut with, so one with a keen edge and fine blade is judged a good knife. Automobiles are made for transportation, but if one has so many defects that it will not run, then it is not a good automobile, and it is either junked or abandoned. Men are made for good works. If they do them, they are judged good and rewarded accordingly, but if they fail to do them, they are not answering the purpose of their creation, so are accordingly judged to be bad and treated in a suitable manner. The grace of God permits us to answer the end of our creation. Without his loving care and the inspiring direction of his Holy Spirit, we fail even to know why we are here. But since his grace is upon us, we learn by the leadings of his Spirit that we are here for the purpose of doing good works. Read again Ephesians 2: 10 where Paul says that we are saved by grace, because "we are his workmanship, created in Christ Jesus unto good works."

NOT ONLY are we saved by grace, but my many other truths as well. In Acts 16: 31, we are told that we can be saved by belief. In Romans 8: 24, we find that we are saved by hope. In I Corinthians 1: 21, we discover the Apostle Paul saying that we can be saved by the foolishness of preaching. In other places we read of being saved by baptism, by the gospel, by belief and confession, by calling on the name of the Lord, by the name of the Lord, and by obedience to the gospel. Now all these statements come from the same Bible, and most of them from the pen of the same Apostle Paul who wrote that we are saved by grace. Was Paul contradicting himself when he said we are saved first by one thing, then another? Not at all.

He was simply indicating the needs of the particular people to whom he was writing and teaching the broad scope of the gospel. By all these things and more, we are saved.

When I was a youth at home, my parents sensed at least to some degree the nature of my future life and needs if I were to be qualified for that life. Their visions and hopes for me shall probably never be fulfilled as they should be, but if they are fulfilled in any measure at all, it will be largely because of the parental grace which they bestowed on me. They could have selfishly required of me, as some parents do of their children, such duties that education beyond the required attendance up to sixteen years in California would have been impossible. But by their grace, there was extended to me an opportunity to finish high school and to attend college. Their sacrifices eased the burden of feeding and clothing me, of meeting many of the obligations in the bare maintenance of life in such a way that attendance at the school was possible. But did their grace in providing me with the opportunity to attend the classes and laboratories of the college give me my education? Not at all. It required, in addition, hours of study, attention to the lectures, care in performing experiments in the chemistry and physics laboratories, conscientious reading, and active participation in all the functions of my classwork. In other words, it took many different kinds of good works.

IN THIS illustration can be found several of the principles of eternal salvation through the gospel. By grace, I was privileged to go to school. In hope I studied the lessons and met the laboratory requirements. By the "foolishness" of the professors' lectures, to use the words of the Apostle Paul, the information was presented to me. By immersion in the spirit of education, a kind of baptism, I absorbed the ideas and philosophy of education. By calling on the names and examining the lives of authorities in political

science, mathematics, chemistry, physics, languages, history, and so on, I discovered truth. By obedience to the principles discovered and revealed by the master teachers and scientists of the ages, truth was confirmed and made a part of my own experience. Does this sound so much different from the gospel of Christ? None of this would have been possible but for the grace of my parents. Yet, in addition to grace were needed all these other principles and functions in order for me to receive the benefits of the grace thus extended.

BY HIS HEAVENLY grace, the Father of all men extends to his children the opportunity to know him and to become like him. Without his loving-kindness in permitting us this great opportunity, nothing that we can do will give it to us. We do not know enough, nor do we appear ever to be capable of knowing enough without his Holy Spirit about the life in which we find ourselves to do the thing that God by his grace will help us do. Our works, without his grace, are the blind gropings of confused and bewildered children, and in them we find no reason for boasting. But because of the grace of God, our works become the means of fulfilling the purpose of our creation—of becoming Godlike by taking advantage of the opportunities given us to establish the kingdom of God on earth in the name of Jesus and through the gospel in which we believe and have hope.

Grace is the graciousness of our Heavenly Parent, through which we find it possible to do the works of God on the basis of which we shall be judged in order to determine how well we have accomplished the purpose of our creation. But unless we respond eagerly, with hope and faith, the grace of God is meaningless to us. By grace we are saved, through hope, through faith, through obedience to the gospel, in the name of Jesus Christ, that man may be blessed in the kingdom of God.

The approach to God must be upward—not downward.

Questions People Ask

Would it not be better for the world if the endeavor to force the Christian way of thought on people was banished and people and society were allowed freely and naturally to express themselves?

ANSWER: I feel that behind this question are several misunderstandings. Firstly: The Christian way of life is not a code of laws forced on anybody. It is a way of life demonstrated by Jesus Christ and verified by millions in all ages as the only solution of all the problems and needs of man. Wherever and whenever freely accepted and experienced, it has always proved its truth and brought freedom and liberty—social, economic and personal justice, and righteousness. Wherever endeavors have been made to force it on the people as a code of law and they have been regimented to that end, rebellion, resentment and degeneration have always followed.

Secondly: The best things in the world are not found where nature is wild and fruits, vegetables, flowers, birds, and animals, have naturally expressed themselves. Our beautiful roses, sweet peas, apples, tomatoes, sheep, and cattle in their wild, natural, self-expressed state, are of little value. It is only as the potential good, which is hidden in their wild state, is revealed by cultivation, selective breeding, pruning, control of growth; and other methods of cultivation that they achieve perfection and are of such value to man.

Thirdly: In like manner, it is only as men and women choose to freely become adjusted to "the way" Jesus revealed in his life, (John 14: 6), by becoming grafted into Jesus Christ and sharing his life, that the highest and best in them can be revealed and made available for universal good. Self-control, not self-expression; self-sacrifice, not selfishness; goodness, not greatness; giving, not getting; service, not personal security; perfection, not popularity; truth, not power; peace, not riches, are some

of the beautiful flowers and fruit of the Christian way of life. It is the only way which can take man in his natural state and transform him, so that, under the freely accepted inspiration of a new spirit and life, he achieves his destiny.

Fourthly: The "Christian Way" is the way of true liberty and freedom. It is certainly a straight and narrow way, but, in the end, it is the easy and best way. No motorist wants to leave the straight cement or asphalt-coated roads for paddocks and rough country, because he knows his car is at its best on the good road. He is free on the good road in the same sense that the Christian is free in the "Christian Way."

—*The Standard*, Australia,
September, 1947.

Isolated Members

Many times we have been greatly impressed by the friendship and kindness shown by members of the church in writing to those whose letters have been published in our pages.

Recently a letter came to us from one of our members who is living far from church privileges and feels the loneliness of her situation. It occurred to us then that if our readers could know, many of them would write letters of friendship and encouragement.

A part of the letter follows:

Our nearest church is forty miles from here. The elder there has come several times and administered to our sick when requested. We have prayed many times that the way would be opened so we could attend our nearest church, but for some reason it never has been. I married out of the church. . . . We have five lovely children. There have been times when I was so starved for the gospel and association with the Saints I felt I would surely die spiritually. I've had such terrible disappointments . . . however, time and again our family's lives have been so miraculously spared from accidents and sickness that we believe God surely has a blessing for us someday. . . . The church was interested enough in us to get us as members twenty or more years ago, and we lived right here. Can't it do something to keep the spark alive now, especially when there are so many lives at stake? There were two then; there are twelve now.

MRS. VERNON DUNBAR.

Route 1, Box 39
Akron, Colorado

NOTE: If there are other isolated members who wish to correspond with those of their faith, they may send their names and addresses to the *Herald* for publication in this column.

They Twain Shall Be One Flesh

By Evan A. Fry

And the Pharisees came to him and asked him, Is it lawful for a man to put away his wife? This they said, thinking to tempt him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered and said unto them, For the hardness of your hearts he wrote you this precept; But from the beginning of the creation, God made them male and female. For this cause shall a man leave his father, and mother, and cleave unto his wife; and they twain shall be one flesh; so then they are no more twain but one flesh. What therefore God hath joined together, let not man put asunder.—Mark 10: 2-9.

LIFE MAGAZINE, in the issue of October 27, carries a three-page story about a centennial reunion in Salt Lake City, Utah, participated in by some 400 of the 2,000 living descendants of an early Mormon pioneer and his six wives. The magazine story asserts that in the year 1834, one Charles C. Rich first met Joseph Smith. "In 1843, Revelator Smith 'revealed' a new doctrine which sanctified the institution of plural marriages. Follower Rich soon began to practice polygamy. By the time Rich arrived in Salt Lake City, Utah, on October 2, 1847, he had six wives, and a growing family," says *Life*.

The Reorganized Church asserts now, and has from the beginning, that Joseph Smith never revealed, preached, practiced, sanctioned, or condoned polygamy. The law he gave to the church in his lifetime was plain and completely in harmony with the Biblical law that one man and one woman—"they twain," not three or six or any other plural number—should be one flesh. A revelation received on February 9, 1831, and published to this day in the Utah edition of the Doctrine and Covenants as well as our own, commands: "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else" (Section 42, paragraph 7). The following month, another revelation contained this language: "... marriage is ordained of God unto man; wherefore it is

lawful that he should have *one* wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation."—Doctrine and Covenants 49: 3. On August 18, 1835, a conference of the church considered the form of marriage ceremony to be used in the church and adopted the following covenant, which is used in every marriage ceremony in this church to the present day: "You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other and from all others during your lives?" (Doctrine and Covenants 111: 2.) The same section which includes this marriage covenant incorporates also this declaration of belief from the church: "... we declare that we believe that one man should have one wife; and one woman one husband . . ." (This section was removed from the Utah edition in 1876, and the "revelation" on polygamy substituted.) The Book of Mormon, which was translated by Joseph Smith, calls polygamy an abomination and states the rule that one man shall have one wife, and concubines he shall have none (Jacob 2: 36. Authorized Edition).

JOSEPH SMITH was killed on June 27, 1844. Polygamy was first publicly proclaimed by Brigham Young in Salt Lake on August 29, 1852, eight years and two months after the prophet's death. It was presented as a revelation from Smith,

received in 1843, but kept secret for all those years. Young stated as he read it to the conference, "Though that doctrine [polygamy] *has not been practiced* by the elders, this people have believed in it for years." Therefore, if the magazine story is correct, Mr. Rich arrived in Utah with six wives almost five years before Brigham Young proclaimed polygamy with the assertion that it had not yet been practiced by the church. Young predicted on this occasion, "And I tell you . . . it [the principle of polygamy] will sail over and ride triumphantly above all the prejudice and priestcraft of the day." How that prediction has been fulfilled, I leave you to decide.

THE PURPORTING revelation (Section 132, Utah Edition of the Doctrine and Covenants) presented thus in 1852 quotes Joseph Smith as inquiring of the Lord as to how he "justified" the patriarchs of old in polygamy—when the Bible contains no mention of such a justification, and the Book of Mormon calls polygamy an abomination. It commands Joseph to "prepare thy heart to receive and obey the instructions which I AM ABOUT TO GIVE unto you," (verse 1) and in a later paragraph commands Emma Smith to "receive all those that HAVE BEEN GIVEN unto my servant Joseph," (verse 52). The purported revelation teaches not only a plurality of wives, but makes salvation dependent on obedience to the principle of polygamy (verse 4). It teaches

also a plurality of gods, and promises that those who practice polygamy “shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things” (verses 20 and 21). It promises that if a man marry a wife according to this law, any sin save shedding of innocent blood will be forgiven him (verse 26). Contrast this with the teachings of Joseph Smith in his lifetime, and it is like contrasting black with white. He taught that there is one God; that only belief in and obedience to the gospel of Christ—not polygamy—cancels and forgives sin; that men must respect and obey the laws of the land as well as the law of God and be judged according to the deeds done in the flesh. We have already quoted his teachings regarding marriage.

After the declaration of this document in 1852, many women in Utah claimed to have been wives to Joseph Smith, but examination of each claim will reveal that the marriage was performed BY PROXY after Smith’s death. In all of Utah—in all of the world—not a single child of Joseph Smith has ever been produced save by his one and only wife, Emma Hale Smith. When you consider that the so-called revelation promised Joseph that he would be blessed and multiplied an hundredfold in this world of wives and children (see verse 55), and when you consider the pride and satisfaction in polygamous ancestry which still exists in Utah (exemplified by the family gathering described in *Life*), does it seem probable that there could have been a single polygamous child begotten by Joseph Smith who would not blazon that fact from the housetops? You may be sure that if even one such child—let alone the hundreds promised to him—could have been produced in evidence, he would have been produced long before this.

EMMA SMITH, who was the wife of Joseph’s youth, testified in her old age: “He had no other wife but me; nor did he to my knowledge ever have . . . He did not have any
(Continued on page 23.)



The Twins Start School



By Lois Ernsberger

“Mother, is my face clean?”

“Mom, can we take our aprons off now?”

“Mother, *can’t* we go now?”

A weary nod of assent, the door slams and the twins are gone. Yes, quite definitely school has started.

The silence is deafening. I slowly start to clear the breakfast table. “It just doesn’t seem possible,” I remark to the cat. “Why, only yesterday they were taking their first steps.”

My reverie is broken by a tap at the door and my neighbor pokes her head in—

“Children gone?” At my silent nod she continues. “Well, you haven’t any babies anymore. In fact, once they start school they’re really not yours at all.”

I’m startled and show it. “What do you mean?”

“Oh, they belong to the world now! ’Stoo bad too. You must feel awful to see them start. I know when my Georgie started school I cried for hours.”

Her voice goes on, but my mind resumes its own train of thought. Feel bad? Hate to see them go? How foolish! I’d feel much worse if they couldn’t go. What if they were abnormal and I couldn’t send them to that great American institution, the public school! What if they had to be sent to some special school for the mentally incompetent!

Why do so many parents dread the day their small fry start school? Because they’re losing their babies? Would they truly want to keep them babies forever? What is more pitiful than the grown person who has been tied to his mother’s apron strings all his life and is left suddenly alone?

No, I don’t mind seeing them start school. It’s downright fun to hear them chatter about it. Yesterday, upon arriving home, Jeanne sang out, “Jo Ann had to sit in the corner!” Her eyes shone and she giggled.

“What for?” I gasped, bristling a little. Was that teacher going to start picking on my baby? I’d go tell her, I’d—I’d—

“Oh, she iss kep’ talkin’.”

I looked at Jo Ann, who already had her head buried in my apron sobbing.

“I don’ like ’at teacher!” Now what to do! Suddenly I remembered a little girl some years ago and an exasperated teacher who exclaimed, “Lois, if you don’t stop that talking I’m going to put some tape across your mouth!” The way seemed clear, and I told of some of the times I, too, had to be punished in school. In a few minutes the crisis was past, and Jo Ann was relating happy experiences of the day.

That is a small example of some of the hardships my little ones will suffer. But in their growing and suffering, they are building character, learning new things, seeing a whole new world open before their eyes. It’s the heritage every American child has—the one thing that all parents can give their offspring, be they rich or poverty stricken—the privilege of growing up to be good Christian men and women.

For what more can we ask?

A home column feature

General Council of Women
The Auditorium
Independence, Missouri

170 Gravely Hill
Birmingham 23, England

Dear Council Members:

Several months have passed since we left Independence. It has been an interesting and busy period.

Before leaving the States, we spent two days in Washington, D.C., where we visited the Capitol, the White House, Washington Monument, Lincoln's Memorial, Arlington, and most of the other places of interest. They were all familiar to us, but because we were leaving America, I think we bade them farewell with a little more respect and affection than we had on previous occasions. From there we went on to New York. We were met in Jersey City by the Roy Squires. Although we had only a day and a half in New York, every minute was full. On our last day, we visited Radio City and saw The Yearling (which, by the way, is now in London and creating quite a sensation). In the evening, we attended prayer service and a reception at the church; we were later escorted down to the ship. All came aboard and presented us with fruit, flowers, and candy. They toured the big ship with us until midnight, when a deep blast from the whistle warned visitors to go ashore.

We sailed before dawn. I was sorry, because I had wanted to watch the Statue of Liberty and sky line of New York City fade into the horizon.

The "Queen Elizabeth" is a magnificent ship nearly four city blocks long. We had a fine trip across, although for two days we were in the swells from a storm to the north of us. The ship rolled so much that it was necessary to anchor all the chairs to the floor and put sideboards on the tables. The rolling bothered us a little, but neither of us missed a meal—an achievement we recall with satisfaction, having lived under English rationing since.

We docked in Southampton on time but were dismayed to learn that all dock hands had just gone on strike. We waited aboard ship for nine hours while the striking men held meetings. It was 9 o'clock at night when we left the ship, and a cold, penetrating fog was beginning to roll in from the ocean. You can imagine the confusion which would result from dumping 2,300 people and all their baggage on the dock with only a few porters and customs officers on duty. There is no system of checking baggage here, such as in the States. You locate your own (including trunks), find an available porter, go with him to the baggage compartment, and personally see that everything gets into the car.

Trains were waiting to take us to London. Everyone was frantic--especially the customs officials. Finally, with no more inspection than merely having us point out which trunks were ours, they marked them OK and shooed us out of their way. After much huffing and puffing, we managed to get our baggage and ourselves aboard an overcrowded train bound for London. The crowding had one advantage--it kept us warm.

We arrived at Waterloo station in London at midnight, and another mad scramble for baggage began. The people who were to meet us had gone home, thinking the train from Southampton would not be in until morning. It was foggy, frosty, and miserably cold. Railway stations here are not enclosed; they are a series of platforms with a roof over them, much like our train sheds. Usually there is a small enclosure where tickets are sold (bookings here) and another one or two for the rest rooms, and sometimes a tearoom. But there is no large building called the station.

After two and a half hours of searching for and collecting baggage, and vainly telephoning hotels for accommodations, we decided to look through the directory for familiar names. After drawing several blanks, we finally reached a John Worth--not the John Worth we thought it was, but his son. He gave us a most gracious invitation to come to their house at once, and by 3 o'clock we were drinking tea before the fireplace in their lovely home. Needless to say, we called down the blessings of heaven upon their heads for their kind hospitality at that strange hour.

On our way to the station the next day, we saw many interesting buildings; visible also were the cruel scars of war. As we crossed Westminster Bridge, I was thrilled to see the beautiful Houses of Parliament. We looked at them standing there so majestically, with the placid water of the Thames flowing slowly by, and marveled that they had escaped the tragedy of war which was so evident on every hand. In a little side street, we saw a lonely church spire standing with nothing at its base except a partial shell of what had once been a beautiful church. Strangely, a few panes of glass remained in the twisted steel framework of what had once been a large, stained-glass window. In London, Birmingham, Leeds, Manchester, and Liverpool, we saw endless streets of rubble and the hollow shells of buildings.

Brother McConley recently returned from Germany with the report that the devastation here in England fades into insignificance when one sees Berlin.

We have learned in the few months we've been here that war-torn cities have their counterpart in the lives of people. Those who experience and survive such tragedies do so at a tremendous cost, physically, spiritually, and emotionally.

Birmingham is a city of more than 2,000,000, located about 100 miles northwest of London. We had six weeks of bitter cold after arriving here, and getting settled was a slow task.

Immediately upon our arrival, we reported to the Alien Registration Office at the police department. We are foreigners, now. Recently, I overheard two ladies in a department store. One remarked, "She is a foreigner." The other replied, "Yes, she is American; look at her shoes." I pretended I hadn't heard a word.

I am well acquainted in Birmingham now, but it was quite confusing at first. I used to wonder where Boston got its pattern for growth, but now I know. The map of any English city looks like a spider web.

Following the bitter winter, we had a wet, cold spring with heavy rains and floods. The losses from floods and cold were appalling--30,000 head of cattle, 3,000,000 head of sheep, and countless other farm animals, feed, and equipment, not to mention the loss of homes, businesses, and properties. Whole villages and large sections of cities were under water.

Summer finally came, and it was lovely. The climate is much like that of the Pacific Northwest, and things grow luxuriantly. Many of the stone cottages have thatched roofs and are surrounded by stone fences covered with roses and ivy. The tiny fields are separated by hedgerows, and there are pastures dotted with trees and sheep or cattle. Wild swans add their beauty to every little bit of water. They are protected, so we see them everywhere.

There are castles, some occupied and some in ruins. Only the spire of the great thirteenth century Cathedral of Coventry remains standing. We have visited the ever-famous Stratford-on-Avon three times since we arrived.

We saw a section of the old Roman road built 1,000 years ago. Some of the walls are still standing too. Years ago in school, when I was worrying through Caesar's description of his roads and bridges, I might have enjoyed the translations more had I known that I would some day actually see one of them.

But enough of this rambling. Now for the women's work. Most groups did not meet at all during the war, which is easy to understand. They didn't meet in Hawaii then, either. There have been some classes conducted, mostly on doctrinal subjects; these were taught by a member of the priesthood. Several bazaars and a harvest festival or two have been held since the war ended. I have worked out a tentative year's program and will report on it later.

So far, I have conducted a three-months' course (once a week) here in Birmingham. I used The Church and the Home quarterly, and the women seemed to like it very much. They said it was new and refreshing. I have also held classes at two week-end institutes, one here and one at Sutton-in-Ashfield. Besides the two groups in Birmingham, I have met with and spoken to the women at Clay Cross, Sutton-in-Ashfield, Nuneaton, and Warrington. I spoke at three mother-daughter occasions and have also met with and spoken at all of the church schools and some of the Zion's Leagues in the above mentioned places.

I always think of you and miss you on "council days." Then I think of the wonderful people I am meeting here, the experiences I am having, and the things I am seeing, and I thank my Heavenly Father for having granted me such a rare privilege.

Sincerely,

Emma McConley

A Day for Thanksgiving

THE CONTINUAL clattering of the train wheels as they contacted the hard steel rails beneath them sent vibrant little shivers down Joe's spine. He stirred uneasily and blinked his eyes hard. Sometimes he had the oddest feeling that someone was trying to communicate with him or that something was going to happen. He seemed always to be listening, waiting, expecting. Sometimes it scared him, clear down to the pit of his stomach. Sometimes he wondered if he were quite normal. He had heard about people losing their minds because they dwelt too much in the "make believe." Was that to be his fate?

The clanking of the wheels continued. Over and over and over the sound echoed and resounded upon his ears. But suddenly, without warning, his head cleared and he was able to throw aside the confusion which always seemed to be in his mind. Everything was as it had been a few minutes ago. Bert and Dick were still there beside him in the crowded coach. Bert, with his long legs stretched out to span the space between his seat and Joe's, rested his feet on Joe's seat. Dick was sprawled out in the little space left in the seat unoccupied by Bert. Both fellows were asleep.

HOW SILLY IT was for him to imagine that the train wheels were telling him to "go back." What possible reason could there be for his going back to Graceland only an hour or so after he had left it? Besides, this was Thanksgiving vaca-

tion and everyone that could, would be going home, too. What would his mother say if suddenly he was to call her and say he had decided not to come home because the train wheels had told him not to? He smiled at the absurdity of his thinking and laid his head back against the soft cushion of the seat. Take Bert there, for instance, his thoughts continued, nothing ever bothered Bert. He was just a happy-go-lucky guy with no worries and no fears for the future—just living every day as it came and never thinking beyond the hour he was living. And Dick, too—nothing ever seemed to bother those two. It was just like the first few days at Graceland; Dick and Bert had fitted right in—made friends the first day—took what was offered them and never complained, while he had been restless and uncertain and homesick. It just didn't seem fair that some people had to be so different from others.

Dick opened his eyes, yawned and sat up. "What time is it?" he asked. "Quarter after ten. Why?"

Dick shrugged, "No reason. Just curious."

There it was again, Joe thought, no reason, no purpose, no nothing.

"Couldn't you sleep?"

Joe shook his head. "Never could sleep on a train. Too noisy, I guess."

"Noisy?"

"Yeah. Wheels make so much racket."

"After being in the Army, I can sleep anywhere."

BETTY SANFORD

THERE WAS a short silence. Dick took out a comb and gave his hair a quick smoothing down, while Joe stared out of the window. The night was dark, and objects could hardly be seen from his seat on the moving train, but he knew what was out there in the blackness in front of them. Fields of corn and big white farmhouses and people sleeping soundly on soft, wide beds. People who had found their place in life and were doing something about it. Farmers who knew what it meant to feel the rich, deep softness of the earth beneath their feet and the satisfaction of knowing they were creating something worth-while from the materials God had given them. Satisfied, busy people doing their part—while kids like Joe sat on trains looking forward to a few days at home and then back to college—for what? If you didn't know where you were going in life or what you would be called upon to do, how could you know what to prepare yourself for?

"Joe, you do more deep thinking than any one person has a right to do. What are you dreaming about now?"

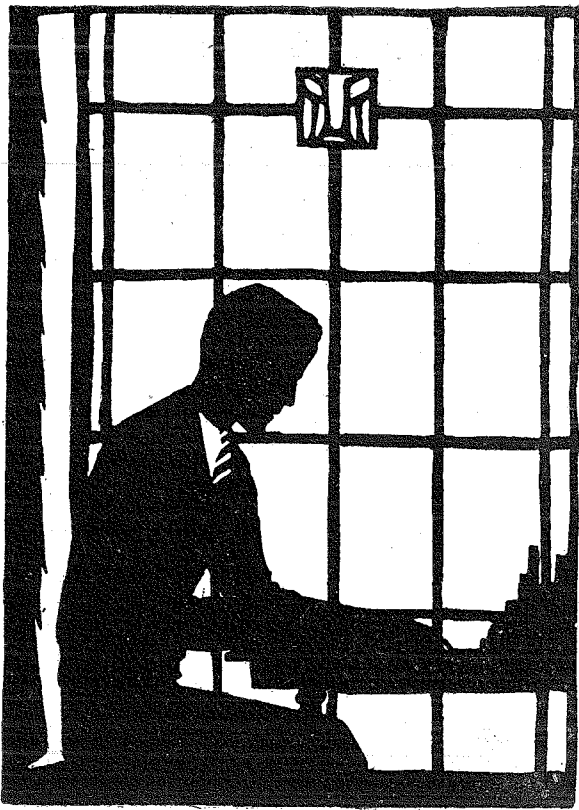
Joe stiffened. Why couldn't they leave him alone? He knew he was different, and so did they, but they didn't have to "rub it in." Immediately, he was contrite. How could Dick possibly understand him when he couldn't even understand himself sometimes. He attempted a laugh. "Thinking about how good it's going to seem to sit down to a turkey dinner at home," he lied.

"You're thinking about food?" Dick chided. "I'm thinking about sleep. You know—that wonderful stuff we never seem to get enough of? I'm gonna sleep every minute I'm at home."

They lapsed into another silence.



New Horizons



That night Joe wrote a long letter to his mother. His closing lines were, "It has truly been a day for thanksgiving, Mom"

Joe wasn't in the mood to talk, and Dick was sleepy. The train wheels were bothering Joe again. "Go back to Graceland," they seemed to say, "back to Graceland, go back"

HE REMEMBERED his first impression of the Hill as he had started up it that Sunday morning in early September. He had looked at the Tower, and his thoughts had been, "Here I will find the answer. By Thanksgiving I shall have found the purpose for my having been created. I shall know what it is I want to do in life. I shall live with people who feel as I do, and think as I do, and live as I do. Graceland will open all new doors for me." He remembered the first fellowship when four missionaries and their wives took their leave for foreign lands. He had felt a thrill seeing them come down from the platform with their heads held high in determination and with faith in their hearts for that which they were to undertake. He had thought, "They know where they're going. They

know what they're going to do. Everyone seems to know but me."

And then the fellowship of the "open door." That was the night when he had got his first glimpse into the lives of his fellow Gracelanders and had seen their souls bared, for an instant, to his. He had met and lived and worked with members of his own faith, but he was still lonely. There was no one yet who understood him. He had still not found himself. One shouldn't expect miracles, he reasoned, but he had been so sure that Graceland would tell him what he wanted to know. If he wasted every day of his two years at college, as he had wasted every day of his past nineteen years, then

there was no future to look forward to at all. Being a good Latter Day Saint was not enough. There had to be a job for him to do.

THE TRAIN jerked to a halt and suddenly, without any forethought at all, Joe stood up and began taking down his suitcase.

"Where ya going, Freshman?" Both Bert and Dick were awake, now.

The expression on Joe's face stopped their inquiries. "I'm going back," he said. "See you later."

Graceland was the same as it had been the day before when he had boarded the train. As he walked slowly up the hill toward the Ad building, Joe felt an exhilaration he had never known before. Maybe he was crazy for coming back, but he was here and, strangely enough, he was very happy about it.

Joe had always liked Sunday mornings, and, as he dressed for church, the feeling he had had on the train came back to him more forcibly than it had before. This was what he had been waiting for.

BEFORE THE general church service began, Joe walked off by himself under a big tree that stood out by itself on the campus. There he knelt and asked God's direction and advice. He was so sure that his coming back had not been a mistake and yet, with as vivid an imagination as he had, could he not have imagined everything? While he was kneeling there, he seemed to gain a closeness to God that he had never known before. He arose and went into the service, satisfied that he had been right in returning.

The organist was playing, "Rock of Ages" as he entered the building; he selected a seat near the back. There was a spirit almost tangible in the room, and Joe was awed into deep thinking. As the prayer service began and the young people about him bore their testimonies, Joe felt God's Spirit grow stronger within him. When it seemed that his soul could consume no more of this overpowering influence, a man at the front of the room arose, and as he did so a strange new peace came into Joe's heart. His eyes were riveted on the man's face, and it was as if in a dream that Joe heard the words which came from the man's lips.

"There is one among you who comes today seeking God's help. God has heard this young brother's supplications and he is ready now to instruct. Joe, you are to prepare yourself in the sight of God for a task which shall require much from you. You have stumbled along in darkness long enough. You have shown yourself worthy in God's sight, and he has now chosen you to be a missionary for him. You are to carry his gospel into all parts of the world. You are to go forth and preach unto all people. This is the task for which you have asked."

THAT NIGHT Joe wrote a long letter to his mother. His closing lines were, "It has truly been a day for thanksgiving, Mom. I know now the path in life which I am to travel. I go down on my knees before God that he has given this day to me."

Harvest Home

By BARBARA McFARLANE

I walked on a November day. I pressed the chill of the fall against me, and breathed the smell of it into my body. I trod the sunlight into a carpet of golden leaves beneath my feet and returned the scarlet hue of my cheek which the wind had bestowed to the leaves that yet clung to the branches overhead. I ran down a hill with the wind behind me, pushing, and into a knot of laughing young people, my friends.

Together we proceeded to the little church. At the threshold, however, the hush from within bade us be silent, and we entered and sat down near the rear. The organ was playing, and wave after wave of the music washed over us and intensified the feeling of unity with the other worshipers. Suddenly the choir filled the room with the joyful Thanksgiving hymn:

Come, ye thankful people, come,
Raise the song of harvest home
All is safely gathered in,
Ere the winter storms begin.

I was oblivious to the remainder of the service. Although the remarks of the speaker were no doubt affluent, my mind was turning backward along the corridors of time:

It was the first Thanksgiving Day with its grave men pausing to pay tribute to the God who had guided them to a new land and preserved them in their incipient struggle with the virgin wilderness. Before them lay the Herculean task of building a nation, and the gravity of their responsibility tempered their merry-making. From these pilgrim progenitors, the day with its wealth of tradition has become a part of the American heritage.

There were other thanksgiving days with more of feasting and gaiety and less of thought. These days came when there were many bless-

ings from a beneficent Creator. And in sharp contrast were the dark days of doubt and depression, when clouds of contention hung low. But as the years marched by, the days free of a troubled exterior became fewer, and the Thanksgiving celebrations were modulated with the cog- nizance of existing strife.

And, now, Thanksgiving, 1947. Could we live in a better, more chal- lenging period of the world's his- tory? We are citizens of a nation avowed to protect the freedom of the individual. We are a part of the organization of Christ's Church which has been restored to man. An oppressed and hungry world—hun- gry for a way of life—pleads for the very thing that we hold. Yes, the grandness of our age is a blessing for which we should be enduringly grate- ful.

We should thank God for the prick of conscience that will not al- low us to sit down to our Thanks- giving dinner with a "God's in his heaven, all's right with the world" complacency. True, our homes were not destroyed by bombs; our tables are groaning with an abundance of food; and we are looking forward to a secure, comfortable winter. Our world is still intact. Or is it? Have we forgotten two Thanksgivings ago when our friends were scattered all around the globe? Perhaps we should petition the Lord for a longer memory.

Can we accept Thanksgiving, 1947, with a paeon of gratitude for the stewardship of personality; and for the years that stretch ahead of us—years with which we can do so much? Life, the grand adventure, is ours.

The service was over. I walked on a November evening and saw the sun display a pageant of color. Night took its place, and I received the freshness of it to myself. I walked

BULLETIN BOARD

Pittsburgh District Conference

The Pittsburgh, Pennsylvania, District Conference will be held at Fayette City, Pennsylvania, on November 22 and 23. There will be a program at 7:30 on Saturday evening. Sunday's activities include a 9:30 a.m. prayer service; a sermon at 11 by Apostle D. Blair Jensen; cafeteria lunch at noon; a business session at 2 p.m., followed by a musical program and an ordination service.

HENRY M. WINSHIP,
District President.

Southeastern Illinois District Conference

The Southeastern Illinois District Conference will be held November 22 and 23 at Mt. Vernon, Illinois. The first service will be a priesthood meeting on Saturday evening. Sunday's activities include a 9:30 a.m. prayer service; a sermon by Apostle Arthur Oakman at 11; lunch in basement at noon (bring sandwiches and pie); business session and election of officers at 2 p.m.; priesthood meeting and women's class at 3. Reports should be sent to Mrs. Ruby Ellis, District Secretary, 519 South 12th Street, Mt. Vernon.

Meeting at Danville, Illinois

All members in Danville, Illinois, and surrounding regions are invited to attend the services which will be held on the second floor of the hall at 126½ East Main Street in Danville on November 23. Church school will begin at 9:30 a.m., preaching at 11. A meeting for further organization of the group will be held at 2:30 in the afternoon.

O. C. HENSON.

New Address

F. O. Davies
1053 West Short St.
Independence, Missouri
Tel. Indep. 1823W

Names and Addresses Wanted

If you have relatives, friends, or former neighbors who have moved from the east, south, middle west, or southwest to the Pacific northwest (Idaho, Washington, Oregon, or British Columbia), Seventy Arthur F. Gibbs, 3824 Southeast Grant Court, Portland, Oregon, will appreciate your sending him their names and addresses. He suggests the following people be included: members of the church who have not been officially transferred from records elsewhere; nonmember relatives who would appreciate receiving missionary calls; friends who have had contact with the church in other areas, or those who would like the missionary to call on them. Give family name; address (if street and number are unknown, give locality); contact with the church, if any; interests; relationship; any other information that may be helpful in ministering to them. It is suggested that branch secretaries check their

home through the brooding peace. Thoughts of family and friends and a great feast should have quickened my pace. But the dark and the presence of a great Father who cares for his millions of children arrested my steps, and I raised an overflowing heart to heaven.

www.LatterDayTruth.org

records for those who should be transferred to the Northwest.

Wants "Journals of History"

Charles W. Sutton of Butler, Missouri, is anxious to obtain the following *Journals of History* to complete his set for binding: Volume 5, Number 4 (1912), Volume 10, Number 3 (1917), and Volume 11, Number 3 (1918).

"Church History" Needed

Mrs. Pearl Davis, Route 5, El Dorado Springs, Missouri, is anxious to obtain a young people's *Church History*. State price and condition of book before sending it.

Wants "Zion's Praises"

Allen Breckenridge, 1203 Culbertson, New Albany, Indiana, wishes to obtain a copy of *Zion's Praises*. When writing, please state price and condition.

Needs Doctrine and Covenants

C. R. Buller, Parker, South Dakota, needs a dozen or more copies of the Doctrine and Covenants for use in missionary work. Write stating price and condition of books before sending them.

Wishes to Locate Saints in New Hampshire and Vermont

Reed Holmes, 9 Alpine Street, Cambridge 38, Massachusetts, would like to have the names and addresses of members in New Hampshire or Vermont that are isolated from the church.

Services are being held at the home of Dr. and Mrs. Harold Clark, 552 Hanover Street, Manchester, New Hampshire, at 4 o'clock each Sunday afternoon. All in that vicinity are invited to attend.

REQUESTS FOR PRAYERS

Benito Maliwat, 1014 West Linden Street, Independence, Missouri, asks the continued prayers of the Saints that his hand may be healed. He is deeply grateful for the prayers that have already been offered in his behalf.

Mrs. Jonathan Collins, Rural Route 2, Bloomingdale, Indiana, requests prayers for her husband, who is recovering from tuberculosis, and her sister-in-law, Mrs. Martha Rumpel, who is a patient at the St. Elizabeth Hospital in Danville, Illinois.

WEDDINGS

Ash-Campbell

Mary Lou Campbell, daughter of Mr. and Mrs. Grover C. Campbell, and Roy Ash, son of Mrs. Lillian Ash, were married September 6 at the North Church in Columbus, Ohio. The bride's father read the double-ring ceremony. Mr. and Mrs. Ash are making their home in Columbus, where Mr. Ash is attending Ohio State University.

Murdock-Coop

Laura Elvena Coop, daughter of Mr. and Mrs. Orion V. Coop of Estacada, Oregon, and Robert Warren Murdock, son of Mr. and Mrs. Arnold Murdock of Taborville, Missouri, were married October 26 at the Slover Park Church in Independence, Missouri. Priest Kenneth Ward officiating. The couple will soon move to Taborville, Missouri, where Mr. Murdock will be pastor of the Reorganized Church.

Severn-Greenleaf

Nettie Greenleaf, daughter of Mr. and Mrs. Edwin Greenleaf, and Peter Severn, son of Mr. and Mrs. Nelson Severn, both of Elkton, Michigan, were married November 8 at the Reorganized Church in Owendale, Michigan. Elder Silas Parker officiated, assisted by Elder Ezra Abbe. The couple will reside in Owendale.

Hollaman-Stubbart

Carol Ardycy, daughter of Mr. and Mrs. John P. Stubbart and Thomas J. Hollaman, son of Mrs. Paul Kennedy, both of Independence, Missouri, were married November 8 at the home of the bride's parents. Elder Kenneth Morford, uncle of the bride, performed the double-ring ceremony. Mr. and Mrs.

Hollaman are making their home in Independence.

Hunter-Francis

Marjorie Francis of Fort Madison, Iowa, and Bernie G. Hunter of St. Charles, Missouri, were married on October 19. Elder Melvin Francis, brother of the bride, officiating. The ceremony took place at the Reorganized Church in Fort Madison. Mr. and Mrs. Hunter are making their home in St. Charles.

Rosebush-Reid

Eula Ann Reid and Perry Rosebush, both of Gulliver, Michigan, were married on October 6 at the Reorganized Church in Gulliver, Elder Tex Stowe officiating. The bride attended Graceland College in 1944. They will reside in their new home near Gulliver.

McNamara-Rasmussen

Ella Rasmussen of Gagetown, Michigan, and Fernley McNamara of Flint, Michigan, were married August 30 at the home of Elder and Mrs. Silas Parker in Owendale, Michigan. Elder Parker officiating. They are making their home in Flint.

Parker-Leterman

Barbara Leterman, daughter of Mr. and Mrs. Peter Leterman of Sebawaing, Michigan, and Leo Parker, son of Mr. and Mrs. George Parker of Owendale, Michigan, were married November 1 at the Reorganized Church in Owendale, Elder Silas Parker officiating. They are making their home on a farm near Owendale.

BIRTHS

A son, David Arthur, was born to Mr. and Mrs. Dale Crown on October 5 at the Burke Street Hospital in Fort Scott, Kansas. Mrs. Crown is the former Wilma McBride. Mr. Crown is pastor of Fort Scott Branch.

A daughter, Margaret Ann, was born on August 30 to Mr. and Mrs. Joseph Golightly of Kansas City, Missouri. Mrs. Golightly was formerly Bernice Rinker.

A son, Spencer Skippy, was born on October 28 to Mr. and Mrs. Reg Jones, Jr., of Emington, Illinois.

Mr. and Mrs. Thomas R. Tucker of Pasadena, California, announce the birth of a son, Thomas Richard, Jr., born September 9. Mrs. Tucker is the former Evelyn Buschlen.

A son, Charles John, was born on August 30 to Mr. and Mrs. Harold C. Richard of Bremerton, Washington.

A daughter, Karen Sue, was born to Mr. and Mrs. Walter Self of Genoa, Colorado, on October 4.

A daughter, Sheryl Ann, was born on October 9 to Mr. and Mrs. Robert C. Stuck at the Jefferson Memorial Hospital in Mt. Vernon, Illinois. She was blessed in Lamoni, Iowa, on November 2 by Elder Robert Farnham and her grandfather, Emsley Lourey. Mrs. Stuck is the former Dora Ann Lourey.

A daughter, Joy Elizabeth, was born on August 18 to Mr. and Mrs. Harley Andrews of Badaxe, Michigan.

DEATHS

NORRIS.—Wayne Mark, son of Mrs. Eleanor L. Hoffman, was born April 27, 1924, in Menominee, Michigan, and died September 15, 1947, at Lansing, Michigan, following a motorcycle accident. A member of the Reorganized Church, he was graduated from Eastern High School in Lansing and served in the Army Air Force from November, 1942, until September, 1945, and saw action in the European theater.

He is survived by his mother, Mrs. Eleanor Hoffman of Lansing; and his grandmother, Mrs. Ina Wetherell of DeWitt, Michigan. Services were held at the Gorsline-Runciman Funeral Home, Elder Luther S. Troyer officiating. Interment was in the DeWitt cemetery.

SCHRAMM.—Ninna A., was born August 14, 1876, in Germany and died September 16, 1947, at her home in Dallas, Texas. She was baptized into the Reorganized Church on June 9, 1938. Because of ill health, she was confined to her home for the past few years, but was always ready to donate to any church project.

Surviving are two daughters: Mrs. Irma S. Pratt of Dallas and Mrs. Sophie S. Dunbar of Allendale, South Carolina; three sons: Max of Austin, Texas; Ben E. and Robert of Dallas; a sister, Mrs. Anna Hassenpring of Austin; a brother, Paul Henz of Oakland, California; seven grandchildren, and one great-

grandchild. Elders H. E. Davenport and Linden Wheeler officiated at the funeral.

HARBSTREIT.—Emma, J., was born August 7, 1872, in Indiana, and died September 30 at her home north of Washington, Indiana. In 1892, she married Joseph D. Harbstreit and on March 19, 1898, was baptized into the Reorganized Church. She was highly respected by all who knew her. She is survived by her husband and seven children: Mrs. Mary Bush, Walter, Zedda, Mrs. Esther Petty, Joseph D., Jr., Andrew, and Mrs. Nellie Orender. One son preceded her in death. The funeral was held at the church, Elders J. O. Dutton and Chester Metcalf officiating. Interment was in the Plainville cemetery.

BRIGGS.—Edwin D., was born February 22, 1859, at Council Bluffs, Iowa, and died August 7, 1947, at Independence, Missouri. He was baptized into the Reorganized Church on September 13, 1875, and spent many years in church school and religio work at Nebraska City. He was married on June 30, 1887, to Sarah Alice Armstrong, who preceded him in death seven years ago.

He leaves one foster daughter, Mrs. Elsie Scott of Camas, Washington. Interment was in Mound Grove Cemetery.

REEDY.—Margo Louise, eight-months-old daughter of Mr. and Mrs. L. P. Reedy of Abingdon, Illinois, died at the Cottage Hospital in Galesburg (no date given). She was born February 13, 1947, in Aurora, Illinois. In addition to her parents, she is survived by a sister, Phyllis; a brother, Paul; her grandfather, Frank A. Dorner of Burlington, Iowa; and her grandmother, Mrs. Clara Reedy of Aurora. Elder Arnold Settles was in charge of the funeral service. Interment was in the Lincoln Highway Cemetery.

They Twain Shall Be One Flesh

(Continued from page 17.)

improper relation with any woman that ever came to my knowledge . . . I know that he had no other wife, or wives, than myself, in any sense—spiritual, or otherwise." "Young Joseph," the son of Joseph and Emma, though not quite twelve years old at his father's death, was old enough to know whether his father's family life was all that it should be, and his evidence corroborates the statement of his mother.

In a court trial involving possession of certain real estate, Judge John F. Phillips, of the Circuit Court of the United States Western District of Missouri, found as follows in his decision given March 16, 1894: ". . . that the church in Utah has largely departed from the faith, doctrines, laws, ordinances, and usages of said original church . . . and has incorporated into its system of faith the doctrines of celestial marriages and a plurality of wives . . ."

We stand on this record to deny again that Joseph Smith ever revealed, preached, practiced, condoned, or sanctioned polygamy.



Now Available

This well-known set of pictures on the Life of Christ by Elsie Anna Wood has been copied on Kodachrome slides and is now available with the script that has been prepared under the direction of the Advisory Committee on Visual Education. The set is divided into seven periods from the Annunciation to the Ascension.

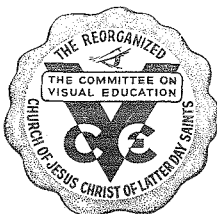
Elsie Anna Wood's

pictures on the

Life of Christ

script by *Eveline Burgess*

Set of 50 slides in S. V. E. slide binders, with script **\$30.00**
Set of 50 slides in ready mounts, with script **\$25.00**



VISUAL AIDS DEPARTMENT

Herald Publishing House



Mt. McKinley

ALASKA

THE
Saints Herald

VOLUME 94

NOVEMBER 29, 1947

NUMBER 48

www.LatterDayTruth.org



A Prayer

*Dear God,
I place my faith in thee,
With heart of love
And conscience free,
To give what thou wouldst have of me—
Myself.*

*To tell,
As thy words should be told,
And lead another
Into the fold;
To give thee what I can't withhold—
Myself.*

*To do,
As good deeds should be done,
Fight thy good battle,
Make sure I've won;
Then give thee, fully, when life is done—
Myself.*

—Evelyn Marshall

Tableaux

A Cup of Poison

Some accounts say that the great Russian composer, Tchaikovsky, died of cholera contracted from drinking a glass of water while at lunch with his brother and biographer, Modest. Thus in the tragic mood of the "Adagio Lamentoso" of his famous *Symphony Pathétique*, the musical creator passed from life in agony and delirium. There ended an artistic career that might have contributed many more works of beauty to the world.

The glass of water that Tchaikovsky drank was, unknown to the men, contaminated. Boiling would have rendered it safe to drink. There was no label on the glass to warn the unsuspecting victim of danger.

When one reads of the vast amounts of liquor consumed in the United States, and thinks of the millions of people who are steadily poisoning themselves with something slower but no less deadly than the cholera, he is amazed that they do it in realization of their danger. It is true that there is no label marked "Poison!" to warn them. But everyone who can read should be aware. Tchaikovsky did not know he was drinking death in that glass of water. But millions who drink alcoholic liquors do.

Viewpoint

Two of my friends knew the same facts about a certain local situation. One of them was disturbed and unhappy concerning it; the other friend was happy. The three of us met and talked.

"Look," I said, and explained the facts to my unhappy friend.

"That makes it appear different," he said, as we concluded. When we parted company, all three were happy.

Knowing the facts is hardly enough. It is also important to understand them.

It is a good plan never to make up your mind concerning anything until you have heard more than one report, or until you have read more than one book about it.

If church people would follow this rule, a great deal of unhappiness could be prevented. When life tries to rush you, reserve your judgment, defer your decision until you are sure.

The Cloudy Day

My friend was badly discouraged. Someone had been talking to him and filled him with doubt and gloom. The people, the city, the church, its officials—everybody, in fact—had come in for their share of criticism. My friend was in despair. He felt there was no hope.

So I asked him some questions.

"Do you know any other city in America where you would find as many good people as you know here?"

"No, I don't," he replied.

"If you were to become sick or get into trouble, do you know any other place where so many people would come to help you and befriend you?"

"No, I don't," he said again.

"Don't you think it is a wonderful privilege to live here among so many good people?"

"Yes, I really do," he answered.

"Is there any other place you would rather be than here?"

"No, there isn't," was his decision. And he added, "I'm never going to let that fellow get me down again!"

Too many fact-finders are looking for only one kind of truth. As long as we have only ordinary human beings to work with, there will be faults. But there are virtues, too. And when somebody is adding up the social liabilities, it is a good thing to make a list of the social assets.

Tuesday

Tuesday is the time appointed for us to make the rounds of the offices to report what is happening at head-

quarters. These notes are given in another section of our publication.

From the outside of a department office door, everything seems very quiet. But when one goes in, he finds officers and workers laboring over stacks of correspondence, reports, projects. Here is the business of the church pouring into headquarters, receiving attention, being classified, and filed.

Church work touches the lives of the people at thousands of different points. Every letter has some important human situation, some pressing need, in it. The problems are of all kinds. Incredible complications appear. Officers search the law, probe their experience, consult with each other, for solutions.

Every day is like Tuesday, of course. But it is on Tuesday that we look in the door, learn what is going on, take notes and write up the accounts. Tuesday is a sort of journalistic visitor's day. And our people like to be informed.

Growth

The people of Independence have been gathered from many parts of the world; some of them from the wide-open spaces of the West, some from the crowded cities of the East, some from lands afar. There are no foreigners, because everybody belongs here, has a right here, is welcome, and feels at home. But you can hear the accents of many lands in any little prayer meeting.

This mingled population is growing up together. Children, in general, go farther than their parents. All kinds and conditions of men are here, with all sorts of cultures, educations, backgrounds. Steadily we are becoming united in this unique and interesting meeting ground. We know what we wish to do, and as time goes on we shall learn how to do it together in peace and brotherhood.

L. L.

Editorial

Headquarters Reports

THE AUDITORIUM, November 18, 1947.—President J. F. Garver and Bishop Walter Johnson landed by plane at Sydney, Australia, after a trip from Auckland, New Zealand, the last stage of their journey from Hawaii. They report a fine reception given them by Australian members and officials.

President Israel A. Smith is still in the West, spending Sunday (November 9) at Vancouver, and the preceding Sunday at Portland, Oregon.

APOSTLE D. T. WILLIAMS and Bishop G. L. DeLapp were the speakers, Sunday, November 9, morning and afternoon respectively, at the dedication of the church at Nauvoo, Illinois. A fine historical pageant representing the history of the branch opened the afternoon activities. The church was presented by the pastor, R. H. Atkinson, and was received for the church by Bishop DeLapp, who gave the address, and Apostle Williams gave the dedicatory prayer.

APOSTLE M. A. McCONLEY writes from Hyacinth Straat, 41 B, Rotterdam Z, Holland:

Brethren Theys, Scherer, and I arrived in Holland last Saturday morning, after a smooth crossing on the night boat from Harwich.

We lined up the program for all of us to be in Rotterdam over the first Sunday and through to Saturday the eighth. Brother Scherer will go with Brother Jac de Wild to Friesland over the week end leaving here tomorrow. Brother Theys and I remain here to continue such business as remains yet undone and to assist in services in Rotterdam and vicinity.

A fine spirit prevailed over Sunday. Brethren Theys and Scherer have both fallen in love with the land of Holland and her people. Brother Scherer is beginning to converse in Dutch, and though using an interpreter still for preaching, he read his Scripture lesson in Dutch
(Continued on page 10.)

Comparative Statement of Income for the First Nine Months of 1946 and 1947

We are submitting herewith for the information of our church members the following statement of income by months for the period ending in September:

COMPARATIVE INCOME—GENERAL FUND FOR YEARS 1946 AND 1947 TO OCTOBER 1

	Increase		
	1947	1947	1946
January	\$ 22,129.07	\$160,665.75	\$138,536.68
February	7,795.67	111,667.24	103,871.57
March	1,041.22	85,209.88	84,168.66
April	3,201.55	67,779.72	64,578.17
May	17,648.67	83,224.64	65,575.97
June	7,082.70	82,991.92	75,909.22
July	—15,245.84	54,455.89	69,701.73
August	—11,639.74	62,019.13	73,658.87
September	— 7,784.43	63,499.85	71,284.28
TOTAL	\$ 24,228.87	\$771,514.02	\$747,285.15

Note: Above figures do not include Oblation and Bequests.

It is to be noted that a substantial increase took place for the first half of the year, which increase was partially offset by a decrease of income for the months of July, August, and September. Letters are being sent to the Bishops, Bishop's Agents, and Solicitors asking that all possible effort be put forth not only to hold, but to strengthen our position during the closing months of this year.

We wish to take this opportunity of thanking those who have made such a favorable showing possible. We realize that increased living costs have been a factor in the decrease which occurred during the three months referred to, and that there are certain inflationary trends which make problems for wage earners, businessmen, and housewives.

We wish to emphasize the need for every member of the church complying with the financial law. We have found from experience that such compliance not only brings financial strength to the church as a whole, but brings spiritual blessings to those complying.

Respectfully submitted,
THE PRESIDING BISHOPRIC,
By G. L. DeLapp.

THE SAINTS' HERALD

Volume 94

November 29, 1947

Number 49

EDITORS: *The First Presidency*: Israel A. Smith, John F. Garver, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Managing Editor; Kenneth L. Graham, Business Manager.

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$2.50 per year and \$1.25 for six months in advance in the U. S. A., its territories and possessions; Canada, \$2.75 per year and \$1.40 for six months; other countries, \$3.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

Gog's Usurpation of Power

By Apostle D. T. Williams

IN OUR PREVIOUS ARTICLE, we expressed the thought that Gog is the high priest of Satan. Let us see how far we are justified in making such an assumption. As a beginning, in the cataloguing of the necessary array of facts, we quote the following from the Inspired Version of the Holy Scriptures:

And I, the Lord God, spake unto Moses, saying, That Satan whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning;

And he came before me, saying, Behold, I, send me, I will be thy Son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore, give me thine honor.

But behold, my beloved Son, which was my beloved and chosen from the beginning, said unto me; Father, thy will be done, and the glory be thine for ever.

Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him; and also that I should give unto him mine own power, by the power of mine Only Begotten I caused that he should be cast down; and he became Satan.—Genesis 3: 1-5.

Notice these words in the fourth verse: "Satan . . . sought to destroy the agency of man, which I, the Lord God, had given him." The manner in which the destruction of this most precious gift, the agency of man, was to be accomplished is set forth in the second verse of this reading, in which Satan says, "I will redeem all mankind that not one soul shall be lost."

THE FATHER of the human race was cognizant of the fact that with the full recognition of man's right to self-determination, as granted in his free agency, no one, not even an angel from glory, could guarantee the unanimous salvation of the human family without the loss of one soul and still allow the exercise of man's free will as God had planned it.

So when Satan, who was then a celestial being, certified that he would "redeem all mankind that not one soul shall be lost," God knew that Lucifer would seek to fulfill his boast by stripping humanity of its freedom of choice, which God had given as a very special gift, essential to salvation. Here was the attempt of Satan to get the stamp of Divinity on his soul-scorching doctrine of totalitarianism, which God has always abhorred and which is the plague that humanity must always set its face against if it is to be in unity with its Creator.

But Satan was not to be rebuffed with a simple denial. His power in persistence has become proverbial—and for good reasons as we shall see. He did not desist, nor in any way cease his activity, once he had laid down the blueprints of his campaign. What happened gives vivid testimony of this fact. This powerful leader, of whom God said in the first verse of the above quotation, "He was with me from the beginning," began a

ruthless and, yet, undoubtedly a suave infiltration of the hosts of heaven with his deceptive philosophy. He thus sought to unseat God from his high place. This was the first usurpation of power attempted so far as the record shows.

IT SHOULD BE self-evident that not even God would allow such a fifth column to work unresisted in his courts and bring to pass the unlimited corruption of his otherwise faithful adherents. As a result, this false movement created to install a dictatorship in the stead of the liberty promised by God to the children of his creation, came to a climax in the ousting of Lucifer from his high place near the throne of God. Heaven was sickened with the stench of such philosophy and opened her doors to eject Satan and those whom he had won for his followers.

It was in light of these events that we hear Jesus saying, "As lightning falleth from heaven, I beheld Satan also falling" (Luke 10: 19). For a further and more colorful description:

And there was war in heaven; Michael and his angels fought against the dragon; and the dragon and his angels fought against Michael, . . . and prevailed not . . . neither was there place found in heaven for the great dragon who was cast out; that old serpent, called the devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him.—Revelation 12: 6, 7, 8.

Having had partial success in heaven, Satan was not satisfied, so he went about the business of deceiving "the whole world." The war against heaven has now changed only its theater of operation. It is still the same war, and the same cause is still the crux of this colossal struggle. Shall man forever be under the grip of the compulsion which Satan and his host would inflict upon him, or shall he have the liberating truth with which Christ would make him free?

WHEREVER YOU SEE the hosts of totalitarianism gathered for the battle, remember they are not on God's side. Whose side they are on, then, is self-evident. We fought the last World War to subdue Hitler and his vast power, which power was being used to unseat democracy with what degree of freedom it has attained in behalf of human betterment. This is not to contend that our present forms of democracy are perfect—from it. However, I do mean to say that those who fight for an ever-increasing liberty for humanity are on the right track and should be encouraged in their struggle.

After all this has been said, we come now to face this earth-shaking fact: We, at this moment, are looking into the glaring eyes of a third world war. And what is the crux of the meaning of this impending catastrophe? What will men and women die for who are sucked into this catastrophic maelstrom?

IT IS STILL the age-old problem of free agency, the right of choice, of liberty for human souls. This Gog, who is coming to battle "against the mountains of Israel . . . in the latter days," is set on taking from man the hard-won freedom for which he and his ancestors for many generations have shed their life blood and staked their sacred honor.

Again, why does the Almighty say, "I am against thee, O Gog, chief prince of Rosh"? It is because Gog has taken the side of Satan in this great struggle against God. God is for freedom, while Satan is for bondage. God is for free moral agency, while Satan is for the eternal regimentation of the souls and bodies of men. Those who believe in God's way can and must have no part nor lot with those who seek to regiment mankind either in body or soul.

GOG, IN HIS WAY, is Satan's chief emissary in seeking these unholy ends. With him there is no freedom of speech, no freedom of press, no freedom of religion, no freedom from fear, nor freedom from want. Right now, the present Gog, who sits with such imperious might upon his throne of power, brushes aside the efforts of our own nation to bring about a condition whereby the hungry of Europe might be fed. What difference is it to him if millions starve? Did he not create a man-made famine to reduce to death three million of his own growers of grain? And this, because they yearned for a crumb of the freedom which God has said belongs, by right, to all His sons and daughters.

Thus, the high priest of totalitarianism is none other than the high priest of Satan, and as Satan sought to usurp the powers of God and make them of no effect, so Gog seeks to elevate himself to the throne of righteousness by stealing the freedom of mankind.

That the present ruler of Russia is against God and His way of life and therefore, at variance with all that represents God, should be acknowledged by all. But still there are those who, like the one third of the heavenly host who were cast out, may need fuller evidence than that already presented of modern Gog's disposition.

IT IS RELATED that the *New York World* cabled Joseph Stalin in February, 1930, asking if there were some "good Communists" who were out of sympathy with the party's requirement—that all its members should be atheists.

Mr. Stalin answered by cable as follows:

I do not know of any such good Communists. It is hardly likely that such exist . . . cases occur when certain mem-

bers of the Party hamper the complete development of anti-religious propaganda. If such members are expelled, it is a good thing, because there is no room for such Communists in the ranks of our Party.

So, if you are a Communist, you cannot be a good one unless you are an anti-religionist. If you stand up in defense of God and His church, "there is no room for such Communist in the ranks of our Party."

As we have already said, Communism is not just an economic way of life. It is an evil philosophy, seeking to turn men against God. If the above is not enough to prove this to you, then allow us to show that this sort of soul-deceiving doctrine permeated the channels of Communism through the years. Listen to Bakunin, a Red orator, speaking seven decades ago:

Brethren, I come to announce unto you a new gospel, which must penetrate to the very ends of the world. . . . The old world must be destroyed and replaced by a new one. . . . The Lie must be stamped out and give way to Truth. . . . The first Lie is God; the second lie is Right . . . and when you have freed your minds from the fear of a God, and from that childish respect for the fiction of Right, then all the remaining chains that bind you, and which are called science, civilization, property, marriage, morality, and justice, will snap asunder like threads. . . . Let your own happiness be your only law. . . . Our first work must be destruction and annihilation of everything as it now exists; you must accustom yourself to destroy everything, the good with the bad; for if but an atom of the old world remains, the new will never be created.

Does not this sound as though Communism were a doctrine of devils? It testifies in words of thunder that its way of life is a counterfeit for the gospel of the Son of God. Do not be so naïve as to accept such silly frothings of evil distilled genius representing itself in God, truth, right, morality, marriage, justice—"let your own happiness be your only law." This is Gog's doctrine.

To be a Communist, you must be an iconoclast (one who assails all the traditions of the fathers, no matter how good or wholesome they may be). "Our first work must be destruction and annihilation of everything as it now exists. You must accustom yourself to destroy everything, the good with the bad."

AGAIN THUNDERS the prophetic words: "I am against thee, O Gog, prince of Rosh." Is it necessary that we add more to convince Christian people that they should have no dealings with this counterpart of Satan's plan to unseat God in the minds of men and put Lucifer on his throne?

But there are still those who will go their way, or Satan's way, and hide their heads in the blinding sounds of atheism, thus fulfilling Paul's prophesy concerning them:

But if our gospel be hid, it is hid to them that are lost; In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.—II Corinthians 4: 3, 4.

A Voice From the Dust

Years of study have brought the author into contact with many arguments against the Book of Mormon, and have brought him evidence that they are not true. In this article, he examines some of the principal points of interest. Permission to use the photographs has been given him by the American Museum of Natural History, New York.

BY H. V. FISHER

MANY AND VARIED have been the theories concerning the riddle of the land of the Americas, and often those theories have been altered to conform to the findings of the archæologist, for America has surely been a land of mystery. Scientists seeking to decipher the dark pages of the past have exploited the privilege of speculating wildly and later retracing their statements in the light of new discovery.¹

The position which the Book of Mormon assumed in professing to be the history of ancient America, compiled firsthand by the aborigines themselves,² was a unique one indeed; it may also be added, it was a most unenviable position as well, for the Book of Mormon has not been accorded the same privilege of speculation engaged in by the scientific world. There has been permitted no conjecture regarding events of the past, no retracing of statements, for the Book of Mormon is not a history based upon deductions, but the actual record of the ancients who were the participants.³

At its inception, there were honest people who doubted the genuineness of the Book of Mormon, and there were also many who saw an opportunity of amassing wealth by publishing an exposé of the book. The lucrative riches to be gained in the sale of books against the "Golden Bible"⁴ enticed able talent and noted scholars to attempt to refute its claims. The number of authors who have written against it is legion, but, to its great credit, the Book of Mormon has stood invincible against the onslaught of a thousand poison pens and has sustained its position as a "revealer of truth."

IT WAS PLAINLY OBVIOUS that no person, nor set of persons, could produce a history of ancient America with even a semblance of accuracy without having access to the actual facts. Exploration and research would prove such an attempt false in a thousand unmistakable instances. So, in view of the fact that the Book of Mormon was at variance with the popular thinking of that time—having portrayed civilizations that were not generally acceded to the earlier peoples of America and also having referred to the use of certain metals and domestic animals that were thought unknown to the New World, it seemed that here was the vulnerable point for attack, and it was over

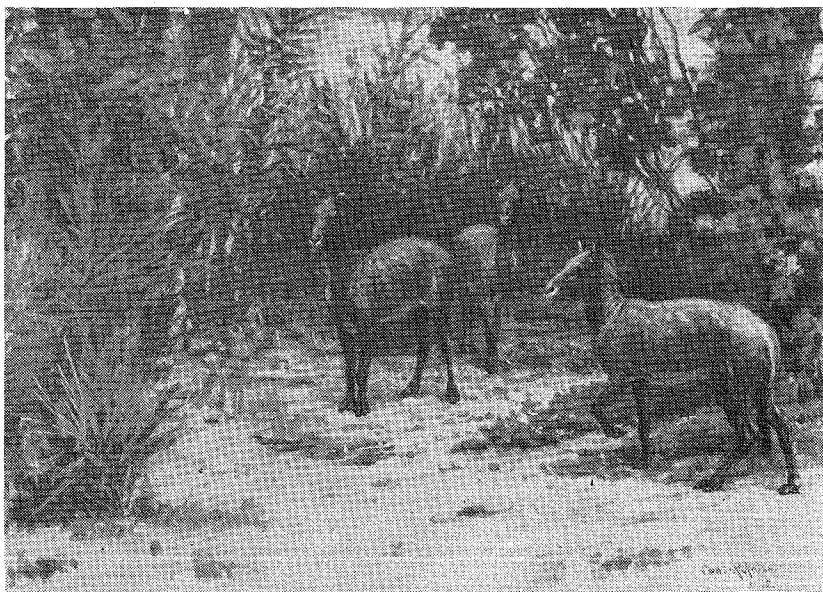
the differences between popular opinion and the claims of the Book of Mormon that the greater number of the book's critics launched their attack. It appeared that the authors of the Book of Mormon in their deviation from the beaten path had set and sprung their own trap and the enemies rushed blindly in for the kill. However, after the manner of the Arctic lemmings that swim out to sea in swarms and are drowned, the critics of the book soon found themselves in deep water, for the things which the scholars had not expected and the Book of Mormon had declared were eventually discovered to be true.

In the account of the Jaredite sojourn in the Western Hemisphere it is stated that there were horses and elephants here, and that they were used as beasts of burden by the early inhabitants.

And they also had horses, and asses, and there were elephants, and cureloms, and cumoms: all of which were useful unto man, and more especially the elephants, and cureloms, and cumoms.—Ether 4: 21.

As late as the year 1884, the Reverend Clark Braden, professor and champion debator of the Campbellite church, in a public discussion with Bishop E. L. Kelley at Kirtland, Ohio, declared:

We will now resume our analysis of the Book of Mormon. We are told on page 517 that the Asiatic horse, ox, and cow, the same blunder as in the case of the Ne-



Eohippus, four-toed Horse Eocene, Wyoming. Painted by Charles R. Knight, American Museum of Natural History, New York.

phites, the sheep, the ass, and swine were common in America thousands of years ago. Science declares that these species of animals were introduced by Columbus and his successors.—*Braden and Kelley Debate*, p. 140.

Again in 1912, the Reverend Bruce Kinney, D. D., superintendent of Baptist missions for the state of Utah, in his book, *Mormonism, the Islam of America*, still clings to the erroneous idea so universally shared at the time the Book of Mormon was published. On page 67, he states:

We have abundant evidence as to the fauna of this country, but there is not the slightest evidence for believing that previous to the coming of the Europeans there existed here any of our present domestic animals or even others at all similar.

Unless bigotry has sealed one's ears, he surely would be aware of the voice still speaking low out of the dust of ages past⁵ which bears witness of the truthfulness of the *Marvelous Work and a Wonder*⁶ which had its inception in the coming forth of the Book of Mormon. It is now known that North and South America was the home of many different species of horses. The fossils of nine different species which ranged over America have been discovered; from the fossilized remains, it would appear that they were at one time more plenteous than the bison that roamed in great herds over the western plains. Dr. J. Cossor Ewart, F.R.S., writing in the annual report of the Smithsonian Institute for 1904, page 437, says that it is generally admitted that the horse originated in the New World and emigrated to the Old over land bridges. The *Encyclopedia Americana* points out that the fossil remains of the horse have been found scattered over Nebraska, Oregon, South Carolina, Florida, Texas, Arizona, Kansas, Louisiana, and even Alaska. In fact, it states they are so often found in lake and river beds of the Pleistocene epoch that the formation in western United States has been named *Equus Beds*, which translated means "horse beds."—(See article, "Fossil Horses of the Age of Man," 1928 edition.)

THE THEORY that horses originated in America and found their way to Asia may very well be true and in no way conflicts with the Book of Mormon account, for there is no record of the Jaredites bringing them over on their trip from the Old World. The account merely says that after they were in this new land the space of sixty-two years, "they also had horses" (Ether 4: 19-21). The Nephite record states that upon their arrival they found these animals in the forest (1 Nephi 5: 216). We cannot be certain of where the horses originated but of one thing we can be sure; whether Braden and Kinney were aware of it or not, horses were here in America before Columbus and here in abundance.

America may well have been the home of the first elephants also, for scattered from the southwest throughout the entire United States and Alaska to the Arctic Ocean are found the fossilized remains of several species

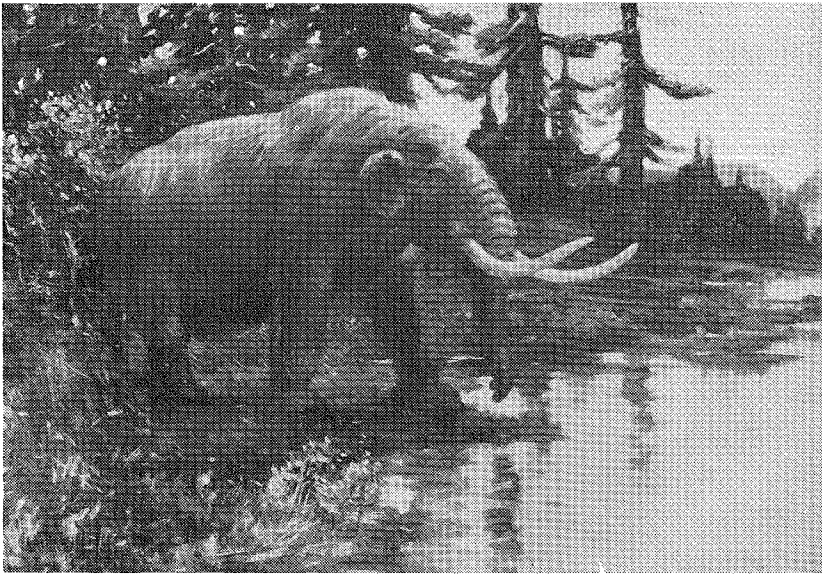
of extinct elephants. The *Elephas Columbi*, equal in size to the elephants now existing in India and Africa, ranged over the entire United States. Another species known as *E. Imperator* found in the southwestern United States was larger than elephants of today, being thirteen feet high at the shoulders. Then there was also the hairy species called "mammoth" by the Russians, who also found their remains in Siberia. *Mammonteous Pre-megenius* resembled the existing Indian elephant but had very long, upwardly curving tusks and a long, thick hairy coat. The imperial mammoth (*Archidiskodon Imperator*) of the American Pleistocene, is the largest known member of the elephant family, reaching a height of nearly fourteen feet. Another American elephant of the Pleistocene age was the *Mastodon Americanus*, which differed slightly from present elephants in the tooth structure. (See *Encyclopedia Americana*, article: "Elephants Fossil, also Mammoth," and Webster's Unabridged Dictionary words "elephant" and "mammoth.")

THE OBJECTION has been raised that the horse and the elephant, though perhaps once having inhabited America, were not coexistent with man and, therefore, the Book of Mormon account is false. However, if there is any solace in that position, it must be of short duration, for it has been conclusively proved by a great number of separate discoveries that man did live on the American continent during the same period as these animals, and that he hunted the animals for food. In a 1938 issue of *American Weekly*, there appeared a copyrighted article of considerable interest. The author submits the photos of reconstructed horses and elephants whose fossils have been found in America. His article, under the heading, "Who Was the First Woman in America?" contains the following statements:

Who were the first men in North America? When did they appear? Did they come from some place else, or did they evolve from local apes as was presumably the case in Asia? Such questions have been asked since the time of Columbus and have received a wide variety of answers. Today they are especially interesting because of recent scientific discoveries which bear upon them.

While excavating recently in Clovis, New Mexico, at a spot which thousands of years ago was a lake and is now a gravel pit, Dr. Edger B. Howard of the Philadelphia Academy of Natural Science came upon the bones of an extinct variety of American elephant. A spear point found with the bones lent them far more significance than usually attaches to such relics.

Its position in contact with the elephant's leg bone indicated that the point had been used in an assault on the beast. . . . Other finds in New Mexico and Arizona of spear points and meat scrapers, exhibiting work similar to that of Dr. Howard's recent discovery and frequently buried along with the remains of such other extinct glacial period animals as small horses, one-humped camels, mastodons, bison, musk oxen, dire wolves and so on, prove conclusively that the man who threw the



Mastodon Americanus—Pleistocene, New York. Painted by Charles R. Knight, American Museum of Natural History, New York.

spear at the mammoth was not a unique specimen of his race; he was merely one of many men and presumably women and children who lived in North America while the last glaciers were melting.

Too many similar discoveries have been made to question its authenticity. In various localities, notably in gravel deposits at Frederick, Oklahoma, and Raton, New Mexico, human artifacts have been found associated with the skeletons of known Pleistocene period animals. Among these were mastodons, camels, ground sloths, glyptodons, horses, and elephants. Perhaps if we had only one instance to go by, we might question this, but similar relics have been found among the fossil bones of Pleistocene animals in at least fifty localities in North America. And in more than one case, as at Colorado, Texas, the flint weapons had obviously killed the creatures, some being within the skeletons and others embedded in the bones.

IN 1937, archaeologists searching a limestone cave near Albuquerque, New Mexico, came upon the claw of a giant sloth. Later they found evidences of campfires and weapons of man intermingled with camels and other prehistoric animals. This discovery labeled *Sandia Man* by Frank C. Hibben of the Museum of Anthropology, University of New Mexico, as described in the *Scientific American* for July, 1940, regards it as the greatest discovery of all time relating to coexistence of man and the horse and camels and mammoths. While the discovery in the past of spear and arrow heads intermingled with the bones of these prehistoric creatures has been so prolific as to satisfy some scientists of the presence of man with these beasts, yet some have been cautious lest earth disturbances and animals burrowing might have brought the bones and weapons together. The Sandia Man discovery definitely proves the former conclusions—that man was contemporaneous with these animals, since

each successive age was sealed under its own crust or strata of limestone formed by the dripping of calcium carbonate from the cave ceiling.

Mr. Hibben says:

The Sandia cave, happily, is well stratified. On the top surface throughout the cave is a heavy deposit of dust, bat guano, and broken fragments fallen from the roof. Mingled with this dust at the front of the cave are fragments of pottery, baskets and yucca sandals of the pueblo era. Below the uppermost layer of dust is a crust of stalagmitic material some three to six inches thick. This records a period when the cave was wet and when water containing calcium carbonate in solution dripped from the ceiling and spread out over the cave floor in a sheet which was deposited as the water evaporated. Under ordinary conditions only a fraction of an

inch of this material is formed in a century. More important than its possibilities of indicating age in the cave, it was effective in sealing in the deposits below it, and thus prevented any mixture of recent material with the ancient that lies beneath. Thus the remains of extinct mammals and the cultures which accompany them have been completely enclosed and unaffected by disturbing influences until the sledge and the pick of the archaeologist broke through.

Again he writes:

Gradually there has come to light a human story which could be pieced together from evidence gathered during the last three years in this cavern home. Here there was a fine hearth with the blackened fragments of a camel jaw beside it, though many thousands of years have elapsed since the camel, which originally evolved in the new world, was native to the south west. Dart points were scattered among the broken bones of the animals which had been killed. . . . At first it was thought that the Sandia evidence was only another phase of the Folsom, a variation of another tribe. Results of the latest digging have, however, given conclusive evidence of a group of men who hunted the green hills of New Mexico long before even Folsom man. These were contemporaneous of the mammoth and the mastodon and of the American horse and the camel and the savage predators who preyed upon them. Evidences of these earlier animals are not founded on guesswork or even on clues, but based on the science of stratigraphy.

Mr. Hibben concludes by saying:

That Sandia man lived, loved, hunted, and died in the time of the mammoth and sloth we now know. Perhaps the as yet unexcavated portions of the cave will answer the question of his appearance.

(Continued on page 16.)

Headquarters Reports

(Continued from page 4.)

on Wednesday night and did it very well. They have won the hearts of the people, and a good work awaits them.

Sunday night, Brother Scherer went with Brother Mosterdijk to preach at the new mission recently opened at Schiedam, using Brother Compier as interpreter. And Brother Theys addressed the young people of the Rotterdam Branch. The outlook here is indeed promising.

DEATH HAS taken a toll from the ranks of church men.

High Priest Earl F. Hoisington passed away October 25. He formerly served the church as a missionary in Europe. Elder D. A. Coleman of Mead, Washington, died on October 18.

Though he had reached his seventies, Brother Coleman gave splendid service to the church until the last.

JOHAN T. CONWAY reports the baptism of seven persons at Des Moines, Iowa, as a result of missionary cottage meetings. He is now conducting meetings at Knoxville, Iowa.

THE DEPARTMENT OF RELIGIOUS EDUCATION officers have been very active in events away from headquarters. Dr. F. M. McDowell, John Darling, and Edna Easter were at Aurora, Illinois, October 24 to 26, where they conducted the second annual conference on religious education for three districts combined: Chicagoland, Northeast Illinois, and Wisconsin. Another large meeting was held at Flint, Michigan, for all districts in that state, October 31 to November 2. The theme was: "Building a more up-to-date youth program." Key workers from the districts attended. Emphasis was on the Zion's League Program, the Light of Life Award for girls, the God and Country Award for boys, camping, and improved teaching and leadership. . . . They report sales are going well on the first Zion's

League Annual. . . . During the Christmas holidays there will be meetings for the Zion's League Advisory Council with the department, also the Religious Education Advisory Council Board. A major concern will be the church school curriculum. . . . Looking to the future, Dr. McDowell says that his department is working now on the schedule of the 1948 youth camps and that a search is being made for young people interested in leadership and staff work; officers of the department will visit Graceland College to contact students interested in this work. Plans are now being made also for the 1948 summer vacation schools, religious education conference, youth conferences, and educational activities at reunions.

EVANSVILLE, INDIANA, Branch celebrated its tenth anniversary with special services on October 18 and 19. It was organized October 3, 1937, by Apostle M. A. McConley and Elder J. O. Dutton. Through these years there has been a steady increase in membership and financial contributions. Today there are fifty-two members meeting in a building rented for the purpose. With many faithful members, the branch has good prospects. Apostle Maurice L. Draper, in charge of this area, reports his satisfaction with the good work being done.

APOSTLE MAURICE L. DRAPER reports a resurgence of missionary interest and vitality throughout the Southern Mission. The Mobile Branch is doing well this year under Elder A. O. Crownover. There are also good reports from the Arkansas and Louisiana district.

EUROPEAN RELIEF activity has grown to considerable proportions since it was begun under church supervision last March. Bishop G. L. DeLapp gave the following information, which was compiled by

Bishop Harold Cackler, who was recently assigned to the supervision of this work.

From March to the end of October, 3,531 packages have been sent from the Auditorium to our members in Europe and England. Weights of the packages ranged from an average of 10.8 pounds in March to 14.6 pounds in October, and the cost of each package ranged during the same time from \$2.73 to \$3.69. The total money spent on the shipments was \$12,415.23. This money was spent for postage and foodstuffs, as the clothing, which formed the principal part of the shipments, was donated. Total value of the packages would be much greater. This money came from the general oblation fund, which is intended for such purposes.

Packing of these shipments has been done at the Auditorium under the direction of L. R. Holmes. Clothing for European relief first goes to the Campus Shop (operated under the direction of Mrs. Russell Rowland), where it is sorted and reconditioned when necessary.

This report does not include the many packages that have been sent by individuals and groups throughout the church.

BISHOP D. O. CHESWORTH, in charge of church financial affairs in the North Atlantic States Mission, reports fine progress among the people of that area in the filing of inventories and payment of tithing, as a result of systematic visiting, counseling and instruction. Brother Chesworth finds the willingness of the people to respond very encouraging. Basing his appeal upon the power of example among branches and local leaders, and upon a genuine spiritual ministry, he finds the members answering the call of the church in increasing numbers.

HARRY SIMONS, at Flint, Michigan, reports three persons baptized on October 12, and two more ready for a later date.

James Menzies, who was transferred from Saskatchewan to the St.

Louis district, has baptized fifteen people during three missionary series of services.

James Daugherty has been doing excellent work among the members in Wisconsin, and has lately been engaged in missionary activity at Lancaster.

Fifty have been baptized in the East Central States in the last two months. This area is under the direction of Apostle Arthur A. Oakman.

L. L.

WE WISH to pass on to the people of the church in America the heartfelt thanks of our people in Europe who have been the recipients of the contributions of food and clothing which have been made. We receive many letters from them, acknowledging receipt of the packages and stating that words cannot express their appreciation. The contributions have literally meant life to many of these people.

The co-operation of the membership throughout the church has been splendid on this program. However, we would like to call to your attention some very important ways in which you can be of further assistance.

1. Be sure that all clothing contributions are sent to the CAMPUS SHOP, 406 South Pleasant Street, Independence, Missouri.
2. Make sure that clothing sent in is CLEANED and MENDED, and that there is a SIZE TAG attached to each garment.

This will not involve a great amount of work for each group or individual, but when the total of these contributions converge into one place without the above-mentioned work having been done, it creates a tremendous task.

We feel it is imperative that the clothing we send to Europe is in good usable condition because in most instances the recipients do not have the necessary material to do the mending. The attaching of a size tag to each garment by the contributor will expedite handling and great-

ly reduce the sorting work at the Campus Shop.

Your co-operation in these matters will be an added contribution of great value.

H. W. CACKLER, Bishop,
For the Presiding Bishopric

Lapses*

Lapsus Linguae is Latin for "slip of the tongue." I do not know what a slip of the pencil would be in Latin. Howsoever it came about, I am wondering, out here in Oregon, if, and how, if so, I called the home of Brother and Sister Chester Gray at Jonesport, "Gray's Tavern," in a recent travelog. My memory fails me. Likely it was Gray's Inn. I cannot check out here. I make haste to get this note in the hands of Editor Lea, so if I am guilty of any sort of a *faux pas*, I now make the *amende honorable*.

To some, tavern means only a hotel. To others, it means something more. Tavern or inn, the Gray establishment is certainly "tops," using a well-known expression. And I trust I may some day again walk among the wonderful people at Jonesport and hold up my head, conscious that if any wrong was done it was entirely unintentional and has been charged to inadvertence.

ISRAEL A. SMITH

*(In "Travelog" on page 4 of the issue of October 25, President Smith used the word "tavern" which was misunderstood by some of our readers. His note refers to this passage.)

Knows the Difference

From the *Scottish Rite News Bulletin* for August 5, 1947, we cull the following:

Mormons Re-enact Exodus from Nauvoo, Illinois

On July 15, 1947, there set out from the town of Nauvoo, Illinois, a caravan of 72 autos with 148 persons in all. The autos were rigged up with plywood and canvas to represent prairie schooners and with plywood oxen in front, and were headed for Salt Lake City just as their ancestors were 100 years ago—only then it was in winter with snow and sleet to

face, and a hostile populace driving them out. After weary weeks of travel and endless discouragements in 1847, the Mormons reached what is now Garden Grove, Iowa—but now with modern hard-surfaced roads, up-to-the-minute autos, and a friendly countryside instead of a hostile one, the caravan made that city in one day. They reached Salt Lake City on July 22 or exactly 100 years after Brigham Young exclaimed, "This is the Place," as he looked from his sick cot in a covered wagon and saw a desert region in the Great Basin, to which hundreds of other pioneers en route to Oregon and California had refused to pay any heed, but which the Mormons in a century have turned into a vast empire.

E. Cecil McGavin, writing of *The Mormon Pioneers*, quotes Brigham Young as remarking to Col. Thomas L. Kane, at their first meeting on the Missouri: "We intend settling in the Rocky Mountains, within the basin of the Great Salt Lake or Bear River Valley, believing that to be a point where a good living will require hard labor and consequently will be coveted by no other people, while it is surrounded by so unpopulous but fertile country."

The Church of Jesus Christ of Latter-day Saints located in Salt Lake City now has about a million members scattered throughout the United States and other parts of the globe. Brigham Young was its head, and the descendants of Hyrum Smith, brother of the Prophet Joseph Smith, joined this group. The posterity of Joseph Smith are affiliated with the Reorganized Church with headquarters at Independence, Missouri, and its membership is about 110,000.¹ The Church of Christ (Temple Lot), also with its headquarters at Independence, has some 2,000 members, while at Monongahela City, Pennsylvania, the Church of Jesus Christ has around 2,000 members, mostly Italians or Americans of Italian descent.

The Reorganized Church at Independence does not believe in polygamy and never did, and this was the main reason for the split with the members of the Latter Day Saints who went to Utah.

The Utah Mormons are not permitted to become Freemasons, though the Independence, Missouri, group has a goodly number of members who are Freemasons. The head of the Church at Independence is a 32nd Degree Mason and active in the Fraternity.²—S. W.

ISRAEL A. SMITH

¹Now approximately 140,000.

²Now deceased.

The Christian way of life is not that of outer controls, but of inner direction.

What Latter Day Saints Believe

WHEN A MAN is brought into court, one of the first things the court considers is whether or not the accused was a free agent, accountable for his deeds at the time he committed the crime. If the accused can prove that he was insane or mentally incompetent at the time the crime was perpetrated, he cannot be punished for the crime, although he may be confined as a dangerous lunatic. In the case of many crimes and misdemeanors, ignorance of the exact provisions of the law excuses a violation of that law. For example, if no signs are posted giving speed limits and parking restrictions (which vary in different sections of the city) a driver can hardly be held responsible if he unwittingly breaks one of the laws governing speed or parking.

A third factor very often considered in a trial court is the degree of will exercised in the commission of the crime. Other things being equal, the punishment will be more severe if the crime has been willful, deliberate, and premeditated, than if it has been committed in the heat of passion or on the spur of the moment. Or in other words, the degree of free moral will or agency exercised has a great deal to do with the degree of guilt punishable in the case of any certain crime.

THE DOCTRINE of man's free moral will or agency is one of the most important, and in some respects *the* most important doctrine in all of our Christian theology. Even if we would place in first importance the fact of Christ's divinity, it would be within a man's power of agency to reject the atonement of Christ, and in his own case at least, render the fact of Christ's divinity of no avail. The idea of free moral will or agency is of primary importance, then, in any consideration of doc-

trine. And Latter Day Saints believe that in the Book of Mormon, and in the revelations given through Joseph Smith and contained in our Book of Doctrine and Covenants, we have additional basis for a firm belief in the doctrine of free moral will or agency. In some respects, the Bible is vague on this doctrine, but in the other two books mentioned, free moral will or agency is taught clearly and unequivocally.

For example, let us go back to that period of time preceding the creation of the earth. The Bible mentions, almost incidentally, a great war in heaven, in which Lucifer, Son of the Morning, and one third of the hosts of heaven were cast out. That indicates first that there was free moral will or agency among the spirits of men in their preworldly existence. But do you know what that war in heaven was about? Section 28 of the Book of Doctrine and Covenants gives what seems to us to be an adequate reason—that Satan rebelled, and sought the honor and power of God for himself. In the Inspired Version of the Bible, as corrected by Joseph Smith, the third chapter of Genesis adds to that an even more important reason. Lucifer wanted to come to earth as God's son. His plan was to destroy the agency of men, and *force* them to be saved whether they chose to be or not, and by that means to gain God's honor and glory for himself. Christ offered to redeem mankind in God's way, by giving each man his agency, with no thought of glory for himself. That was the difference of opinion that caused a war in heaven. So, you see that the clash of the two ideologies—dictatorship and democracy—is older than the world itself.

WHEN THE EARTH was created, and man and woman placed upon it, this principle of agency was again stated. God commanded man to be fruitful and multiply, and re-

plenish the earth, and subdue it; to have dominion over the fish of the sea and the fowl of the air, and over every living thing that moves upon the face of the earth. He was placed in a garden, and commanded to dress it and tend it. Man was designed to have dominion over everything in the earth—mineral, animal, or vegetable; and he was to have dominion over himself. As the Book of Mormon phrases it in several passages, he was created to *act*, and not to be *acted upon*—he was not to be pushed around as a blind, helpless puppet by blind purposeless forces, but he was to have the power to rule over and dominate his environment, and make of it what he would within the limits set by the Creator.

Agency was granted to our first parents. They were told what they might do; the two ways were shown to them, with the results accruing to each—life if they obeyed, and death if they disobeyed. They were not forcibly prevented from a wrong choice; they had their agency. They had knowledge of what God had commanded and what he had forbidden; and they had the power to choose for themselves. It was by using his agency that man fell in the beginning. It is by using his free moral will and agency that he still falls today.

Cain and Abel also exercised their agency. A choice was presented to them with the admonition, "If thou doest well, shalt thou not be accepted? but if thou doest not well, sin lieth at the door." Abel chose to do well, and Cain chose to commit the first murder—each by exercising his own free moral agency.

ON MANY OCCASIONS, a choice was given to the Israelites. God promised in the twenty-sixth chapter of Leviticus that if they would hearken and do his commandments, they would receive rain in due season, and their trees should bring

About Man's Free Agency

BY EVAN A. FRY

forth fruit. But if they did not obey, there would be terror, consumption, and burning. Deuteronomy contains many such contrasting promises—life and good, death and evil—blessing and curse—and warns the people that it is their privilege to choose. Joshua, in a time of increasing idolatry appealed to them to “Choose ye this day whom ye will serve.” There was no compulsion—only free agency to do as they pleased, with promises attending the right choice, and dire forebodings and warnings of what was to follow the wrong choice.

WHY DO WE Latter Day Saints believe that this doctrine of agency is so important? There are four principal reasons, which we perhaps have already hinted at in passing, but which we should now examine in some detail. First, when God created man, he created him in the image of Himself. He made him a little lower than the angels, and gave him glory, and honor, and dominion over the works of the divine hand. God was not creating a toy, or a puppet to jerk on a string, but a creature who could be like himself, who could partake of his intelligence and his glory, who could return his Creator's love. Love cannot be forced. True fellowship, where mind meets mind, cannot be forced or coerced. It has to be free. Therefore God made man free to choose for himself, intelligent enough to know right from wrong, and capable of fellowship with his Creator if he chose.

THE SECOND REASON for free agency in man is that character can be developed only by choice. The old method of trial and error is still the method we very frequently have to use to determine just what is the best method of procedure. That is not to say that we have to learn everything by trial and error. Instinct

or reason can sometimes tell us in advance what the result of a certain action is bound to be. We have the advice and the example of others who have tried and found out. We have the commands of God and the distilled wisdom of all the human race as recorded in history. With all these it should not be necessary for us to keep on making the same old errors over and over. But we may choose to do so, if we will.

There is a positive, as well as a negative side to this matter of developing character through free moral will, or agency. Other things being equal, who gets farther in the world—the man who waits to be told what to do in the most insignificant situation, or the man who can move out on his own, plan his course of action, venture into new fields, making his choices as he goes? The answer I believe is obvious. This principle is set forth in a passage from the fifty-eighth section of our Doctrine and Covenants, which reads: “It is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore, he receiveth no reward. Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness, for the power is in them, wherein they are agents unto themselves. . . . And inasmuch as men do good, they shall in no wise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.”

THE THIRD REASON for man's free moral will and agency is that such agency is essential to accountability. Only a fool would bestow his love, his fellowship, his esteem on a machine which could run only as it had been constructed to run.

Only a fool would lavish gifts or rewards on that machine because it had performed its duties well. Only a fool would lose his temper and kick or beat a machine in punishment if it failed to run. Only a foolish God would reward a man who couldn't help doing good; and only a fiendish God would punish a man for sin that he was compelled or forced to do. To vindicate God's judgment, to make man accountable for the things he does, and deserving of either reward or punishment, free moral agency is necessary. That places the responsibility squarely on man, and not on his Creator, for he has intelligence to know right from wrong, and he may act for himself. He is not a blind, helpless creature who can only be acted upon by outside, uncontrollable forces. He is the master of his own fate, and the captain of his own soul, by reason of his inalienable right of choice.

THE FOURTH REASON for free agency in man is closely bound up with our American beliefs in democracy and freedom and the functions of government. Agency and choice are essential to freedom. A man who is forced to make his decision, who has no choice, is a slave. He cannot be held legally or morally accountable for his actions if they are forced upon him from without, against his will. Speaking to this church through Joseph Smith in a revelation of 1833, God said that his hand had been in the making of the Constitution and the laws of this nation, that men's rights might be protected, and “that every man may act in doctrine, and principle pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment. Therefore, it is not right that any man should be in

bondage one to another. And for this purpose have I established the constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.”

The dictator decides what is good for himself, and all under his power, and *forces* compliance with his will. The slave holder may require his slave to do that which the slave believes to be morally wrong, but which he may not refuse to do. Therefore, the best reason in the world for religious and political freedom—and for economic and intellectual and all other kinds of freedom—is that man’s agency must never be destroyed. Latter Day Saints therefore believe that it is a religious, as well as a civic duty, to support and uphold the government which guaranteed and protects this freedom; to help in selecting by ballot the men who will implement and extend this freedom; to respect and, if necessary, defend the constitutional law which is the charter of our liberty.

MAN IS, THEN, a free moral agent. He is free to choose for himself. He is responsible for his own acts. He will be rewarded with the fruits of his own choices and acts—good for good, evil for evil; for that is the law of Nature, the law of life, the law of God. Not only this day, but every day, and every moment of every day, we must *choose* whom we would serve, exercising our God-given agency, using our God-given intelligence in determining what our choice shall be, standing or falling by the result of those choices, both in time and in eternity.

From Bishop Carmichael

Still in the Independence Sanitarium as a result of a broken hip, I find it difficult to answer the many letters and greetings I have received. I take this means of thanking all of you for your kind remembrance. May God’s blessings be with you.

Albert Carmichael

A Time for Faith

IN THE INFINITE wisdom and perfect understanding of God, it was seen that we mortals, young and old, should have certain experiences that would stabilize us and act as an anchor to our souls, so that our faith would remain steadfast regardless of what might happen to us.

To this end and for this purpose, the Master has promised that if any man shall do the will of the Father, he has a right to know of the doctrine, to know that God lives, and that the gospel is true. This is brought about through the work of the Holy Spirit. There are many so-called believers of Christianity who do not believe in the virgin birth of Jesus, nor in the literal resurrection of the body, nor in many of the beautiful principles of truth given by the Master. Because their human wisdom does not permit an explanation of these things, they deny them. Christ foresaw this, and he promised that when the spirit of truth should come, it would testify of him. That is to say, the spirit of truth will bestow upon all who receive, the positive knowledge that Jesus is the Christ and the gospel in all its parts is true.

Our church was founded upon the rock of God’s revealed truth. There is nothing in all the world that can take the place of that rock in our lives.

Let us then come and stand upon that rock, and, in so doing, we shall never be moved from our place. Our faith will not then be standing in the wisdom of men, but in the power of God. The ancient worthies stood upon that rock. That is why they were able to say, as did Job, “*I know that my redeemer liveth.*” The Spirit of God had manifested to Job that his body would be redeemed from the powers of the grave, and that he would stand with Christ upon the earth in the latter days. Paul had the same experience so that he could joyfully exclaim, “*O death, where is thy sting? O grave, where is thy victory?*”

By Lewis Herbst

The claim of our church has ever been that God remains the same throughout the ages. That being true, his spirit remains the same and will do for us exactly as it did for the holy men of old if we will give it place in our lives. It is evident that we are living in a time when everything that can be shaken is being shaken. Surely, then, we need to be ready and grounded in the truth, to be stabilized in the faith of Jesus Christ our Lord.

Good—But Not Perfect

A recent incident recalled to my memory a striking thought I once read in one of Grace Richmond’s wholesome novels.

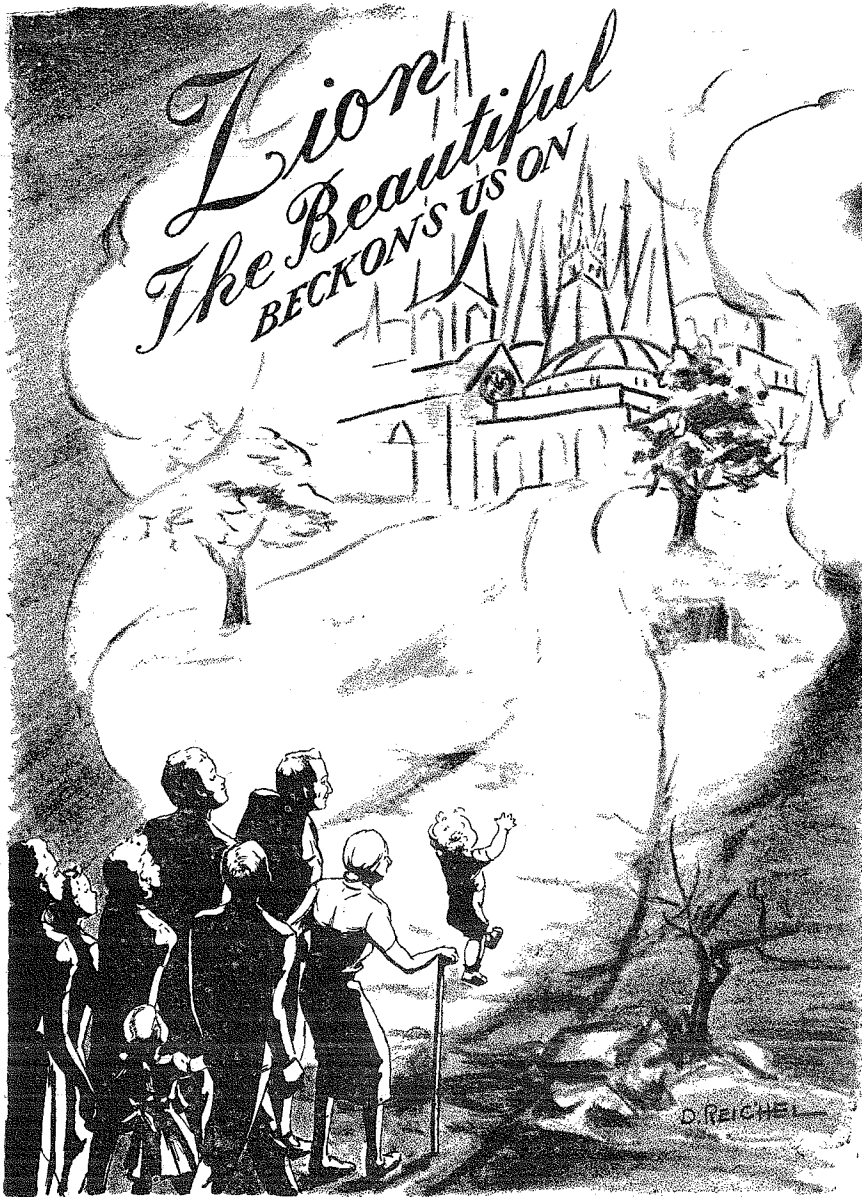
The circumstance was this: A stern doctor, adverse to the church—or rather to the hypocrisy of so many formal believers—had, through his intimate association with a new minister, whose genuine ministry had broken down the barrier, offered himself to the church. Fellow townsmen and trustees of the church were incredulous yet, knowing the sterling integrity of the man, they could not attribute his action to hypocrisy or other low motives. They could not turn him down. (I quote):

“So they accepted Red, the doctor, as well they might, though he was as far from being a saint as anyone of themselves, or ever would be one, while he remained under the stars. The church militant is no place for saints, only for human beings who would keep one another company on a difficult road—and the company of One who went before and knows all the hardships—and the glories of the way.”

WILLIAM WORTH.

Good makes no noise, and noise does no good.

www.LatterDayTruth.org



What Price Zion?

By ROBERT J. MILLER

“ZION THE BEAUTIFUL Beckons Us On” is a song all Saints love to sing, and rightly so, for it embraces in its verses the purpose, desire, and fondest ambitions of the disciples of Christ. Zion—the city of the pure in heart, where the will of God is obeyed with enthusiasm. Zion—the city of prosperity, where there are no poor and needy, no filth and rags, no sorrow or pain, no arrogant rich or vain and selfish people. These things the followers of the Master look forward to with keen anticipation.

And yet, over one hundred years ago, Christ spoke to this people and told them Zion could have been redeemed even then were it not for the transgressions of the Saints. To quote:

Behold, I say unto you, Were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.—Doctrine and Covenants 102: 2.

FROM THIS, we are assured there is no definite time for Zion to be established. God has not said, “I command

you to establish Zion at such and such a time.” Yet he has set a time for its establishment—not in point of years, but in point of human behavior. We, the children of God, can have Zion whenever we want it enough to follow the pattern Christ gave us; *whenever we ourselves appoint the time for its founding by righteous conduct.* Inspired by the love of God in our hearts, and sustained and guided by the fellowship of his holy spirit, we will, when that day comes, obey his word.

Of a surety, Zion will not come so long as we withhold our goods from those in need and place our trust in the power of money more than in the power of God. Neither will it come so long as we compromise with worldly things. We cannot have Zion until we willingly surrender the things we now love which are detrimental to a fullness of life.

We believe in Zion, but it is a sad fact that we are not yet ready for it. We have not worked hard enough at our belief to desire it with all our hearts. The realization will never come to us as a lukewarm or double-minded people. We cannot serve God and Mammon and have Zion. A zeal such as the Master had must be ours if we hope to see our affairs shaping themselves into a Holy City.

JOHN THE BELOVED, John the Baptist, Paul the Apostle, Joseph the Seer, and many others in their appointed day experienced a zeal and high resolve which caused them to “present themselves a living sacrifice, holy, acceptable, unto God, . . . not conformed to the things of this world, but transformed by the renewing of their minds,” and by such service, *such personal stewardship*, they were able “to prove what that good, acceptable, and perfect will of God” is.

We are invited to study an account of their lives graven in the records of immortal history and seek to understand the things that inspired their devotion and drove them relentlessly toward the goal they sought. And, in such study and meditation, we may hope to find inspiration to lift us out of the sordid surroundings we have helped to create, placing us on a higher plane where we shall have clearer vision to guide our footsteps to the heights.

The price of Zion is high, not because it is so precious, but because we find ourselves so poor in godly things—in the coin of the heavenly realm. It is high because we have elected to reach it by the “things which we suffer.”

GOD HAS ENDOWED each of us with agency and reason. He has given us the mental powers to reason this thing out. We have reasoned and are agreed that sin must be cast out, and that—supplanting it—the love of God must reign in our hearts, if we are to have Zion. We have perceived the need for it and are sure of the blessings it will bring, yet we choose to discard reason and cling to the things our animal senses crave and our vanity desires. We have elected to learn by the things which we suffer—the pain of war, hunger, disease, strikes, and hatreds. *We have not placed our trust in God.*

We hear a lot about vanishing frontiers, yet the greatest frontier of them all is ahead of us—the frontier of Zion. It beckons us, just as the country west of the Appalachians did the colonists in Daniel Boone's day, and as the plains and Rocky Mountains did in the days when Independence was the "jumping off" place.

Talk to an old frontiersman or his good wife and ask them the price of settling in a new country—of advancing the frontier. You know the answer without my telling you. It means good-by to loved ones, breaking old ties, facing a new life—but with a great hope to spur the pioneer on. It means trusting others in the group; it means sacrifice, courage, patience, faith and vision—with some bloodshed along the way. It means gambling with life for things that are believed to be worth more than existence.

THE FRONTIER OF ZION demands all this of those who would be disciples for Christ—and somewhat more. It demands, first of all, a firm belief in God and in the word Christ gave; it calls for trust in God and the willingness to obey; it requires highest allegiance to the Master, even though it necessitates leaving family and friends. It means trusting and helping fellow travelers along the way. It demands sacrifice, courage, loyalty, patience, and perseverance. All this and more—for it demands complete victory over one's self—the ability to love God with all one's heart, mind, and soul, and the ability to love friend and enemy as one's self.

No other frontier asks so much, for on all others the passions, desires, and whims of men defeat their best purposes. On this one, there is freedom directed by a great sense of responsibility—flexibility for the individual within a framework of principles and ideals. No other frontier offers eternal rewards or a fullness of spiritual power.

The price of Zion is not too high.

A Voice From the Dust

(Continued from page 9.)

THE REVEREND SHOOK in his book, *Cumorah Revisited*, seems to have informed himself better than most Book of Mormon critics since he acknowledges the fact that there were these animals in the new world contemporaneously with man, but he takes a position that it was not with the civilizations mentioned in the Book of Mormon.

A massive earthen mound, 140 feet long and seventy-two feet wide is situated near Wyalusing, Wisconsin. Its resemblance to a huge elephant has caused it to be identified from other mounds by the name "Elephant Mound." It indicates that at a time when the inhabitants were sufficiently civilized and organized to construct extensive and imposing structures, many of which have survived for centuries, they had a knowledge of the elephant.

THE EARTH gradually gives up her secrets that have been hidden for centuries, and although the Book of Mormon has been measured by a yardstick that is exacting, it has been found correct in every instance. Though often it has been assailed by men not too well informed, nor too particular of the facts, it has completely vindicated itself and demonstrated the fact that truth has nothing to fear, either from the errors or willful deception of men. It may be eclipsed for a time by the clouds of falsehood, but it will eventually penetrate the darkness and shine forth in all its splendor. As time goes on, truth will continue to spring forth from the earth⁷ adding greater proofs to the divinity of the Book of Mormon which declares that God is not a God of one race alone, but of all the peoples of the earth.⁸

⁷*Cumorah Revisited*, C. A. Shook, page 8

⁸Preface to the Book of Mormon

⁹*Braden-Kelley Debate*, page 107

¹⁰*Forty Years in the Mormon Church*, Evans, page 7

¹¹Isaiah 29: 4

¹²Isaiah 29: 26

¹³Psalms 85: 11

¹⁴Book of Mormon Preface

Give for Christmas

*The Inspired Version
of the
Holy Scriptures*

ECONOMICAL CLOTH BINDING

A serviceable binding in a black pebble-grained cloth over stiff boards. The edges are sprinkled with a blue stain. This is the ideal binding for the student. \$4.25

LIMP LEATHER BINDING

An attractive limp leather binding of split goatskin makes this binding semi-flexible and easy to handle. The edges are gold over red stain, and the corners are rounded. This binding has family and personal record and presentation pages. \$6.75

With thumb index, \$7.75

FLEXIBLE LEATHER BINDING

A beautiful flexible morocco leather binding, with overlapping covers, (divinity circuit) cloth lining, and gold over red edges. There is a red ribbon marker to help you find your place. Gold embossed type on the covers makes this Bible a very attractive book. Presentation, family, and personal record pages. \$9.25

With thumb index, \$10.25

DE LUXE LEATHER BINDING

This binding has all the fine features of the flexible leather binding described above. Its beauty is further enhanced by an expertly finished, hand-tooled leather lining.

Full morocco finish \$10.75

With thumb index \$11.75

Name in gold 50¢

HERALD PUBLISHING HOUSE

Independence, Missouri

A Musical Setting of the Christmas Story



By
**GOLDIE
GRAHAM
ZION**

First presentation: By the choir of Liberty Street Church, Independence, Missouri, Ora Beardsley, Director and Narrator; Charles F. Church, Jr., Choir Director, December 22, 1946.

Description of the Decorations

THE familiar, old, red brick Liberty Street Church in itself invites peaceful worship; but with the effort of the capable vice-president of the choir, Mrs. Julia West, the presentation of the Christmas story was made beautiful and sacred.

Garlands of fir boughs with bright-colored balls and lights around the church door upon which a holly wreath hung, cordially invited both young and old to come inside and worship.

Inside, beneath soft yellow lights, a beautifully decorated, lighted eight-foot Christmas tree took one back to the happy expectant feeling everyone has at the time of the year to commemorate the birth of our Master. In front of the altar, palms, ferns, and lively red poinsettia gave a fitting setting for the choir which was to furnish the music.

The baptismal font, later in the presentation to be the manger scene, was outlined with fir boughs, bright balls, and bells. The manger scene was perfected by appropriately costumed Wise Men, kings, and the beautiful Mary with her babe in a real manger bed of hay.

The special lighting system consisted of the large red candles, fitted in fir boughs and tied in the center with huge red bows, placed in the side windows. Only these candles, the soft lights of the Christmas tree, and the overhead yellow lights were used. When the manger scene came into view, special lights were thrown upon the characters, which made the on-lookers feel the full beauty of the birth of the Saviour of man.

GOD SO LOVED THE WORLD

Choir: (In back hall, "O Little Town of Bethlehem," No. 144, verses 1, 2, 4).

Choir: (In back hall, "Silent Night," No. 147, verses 1, 2, 3, then hum once).

Choir: Processional, "Adeste Fideles," No. 145, verses 1, 2, 3.

Narrator:

'Tis an old, old story, yet ever so new
This story of our Saviour's birth,
A story loved by all—the ages through,
On this beautiful, good old earth.

For through the years, both rich and poor,
Have worshiped this King of kings,
The Son of God in the manger is born,
While rejoicing angels sing.

'Tis Christmas time—ah, let's put aside
All the cares of the world we bear,
And sing the glad song of the Yuletide—
Let's one happy hour together share.

Choir: "Blest Be Thou, O God of Israel," No. 121, verse 1, then hum very softly behind.

Narrator:

All through the study of our Bible, our Book of Mormon, and our latter-day revelations, we see the great love of God for mankind manifested. Yea, *everything* from the beginning of creation was made by the Great Creator for the good of man. Man's every want was provided for in the material and spiritual way. The need of every living creature on the face of the earth was in the mind of the loving God from the beginning, even until now.

But man has not always been obedient and appreciative to the will of that loving Father. Man became sinful, indifferent, and willful. Thus he went into *transgression*, and became in a *lost* or *fallen* state.

A sad state, indeed, but again the wonderful, tender, and merciful love of the great Creator was made manifest.

Seeing the condition of man, and still desiring his salvation, God so loved him that he provided a way whereby his sins would be forgiven. He chose to send his beloved Son, Jesus the Christ, into the world, to live, to die, and to rise from the dead, that man might live eternally.

God chose a maiden, dear to his heart and pure in his sight, to be made the earthly mother of this precious gift to mankind, and thus the Scripture reads:

And in the sixth month the angel Gabriel was sent from God, unto the city of Galilee, named Nazareth, to a virgin, espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

And the angel came in unto her and said, Hail, thou virgin, who art highly favoured of the Lord. The Lord is with thee, for thou art chosen and blessed among women.

And when she saw the angel, she was troubled at his saying, and pondered in her mind what manner of salutation this should be.

But the angel said unto her, Fear not, Mary, for thou hast found favour with God.

And behold thou shalt conceive, and bring forth a son, and shall call his name Jesus.

He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David.

And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.

Then said Mary unto the angel, How can this be?

And the angel answered and said unto her, Of the Holy Ghost, and the power of the Highest. Therefore also, that holy child that shall be born of thee shall be called the Son of God.

Choir: "To Us a Child of Hope Is Born," No. 140, verses 1, 2, 3.

Narrator:

Behold, on this continent, the coming of Christ was prophesied, as recorded in our Book of Mormon, 600 years before his birth.

It was due to the continued wickedness of the people that God raised up prophets among them to tell them of his coming.

Choir: "Hark, Ye Mortals," No. 407, verse 1, changing to verse 4 at fifth measure.

Narrator:

And it came to pass there was one Samuel, a Lamanite, who came into the land of Zarahemla, and began preaching repentance unto the people.

And they cast him out and he was about to return to his own land. But behold, the voice of the Lord came unto him, that he should remain and prophesy unto the people whatsoever things should come into his heart.

And it came to pass that they would not suffer that he enter into the city; therefore he stood upon the wall thereof, and stretched forth his hand and cried with a loud voice,

and prophesied unto the people whatsoever things the Lord put into his heart.

And he said unto them, Behold, I, Samuel, a Lamanite, do speak words of the Lord which he doth put into my heart; and behold, he hath put it into my heart to say unto this people that the Lord Jesus Christ shall surely come unto the world and shall suffer many things, and shall be slain for his people. And behold, an angel of the Lord has declared it unto me, and did bring glad tidings to my soul.

And I was sent to declare it unto you also, that ye might have glad tidings.

Choir: Anthem, "God So Loved the World," *Stainer.*

Narrator:

Now it came to pass that the ninety and first year had passed away; and it was 600 years from the time that Lehi left Jerusalem.

And in the commencement of the ninety and second year, behold the prophecies of the prophets began to be fulfilled, for there were greater signs and greater miracles wrought among the people.

But there were some who said that the time was past for the words to be fulfilled, which were spoken by Samuel, the Lamanite.

And they began to rejoice over their brethren, saying, Behold, the time is past, and the words of Samuel are not fulfilled; therefore, your joy and your faith concerning this thing hath been in vain.

Now it came to pass that there was a day set apart by the unbelievers that all those who believed in those traditions should be put to death, except the sign should come to pass which had been given by Samuel, the prophet.

Choir: "Angels From the Realms of Glory," No. 135, verses 1, 2, 3.

Narrator:

Now when Nephi, the son of Nephi, saw this wickedness of his people, his heart was exceedingly sorrowful. And he went out and bowed himself down upon the earth, and cried mightily to God, in behalf of his people; those who were about to be destroyed because of their faith in the traditions of their fathers.

Yea, he cried mightily unto the Lord, all that day; and behold, the voice of the Lord came unto him, saying, Lift up your head and be of good cheer, for behold the time is at hand, and on this night shall the sign be given.

And on the morrow come I into the world, to show unto the world that I will fulfill all that which I have caused to be spoken by the mouth of my holy prophets.

And behold, the time is at hand, and *this night shall the sign be given.*

Choir: "Star of the East," *Kennedy.*

Narrator:

And it came to pass that the words which came unto Nephi were fulfilled, according as they had been spoken; for behold, at the going down of the sun, there was no darkness when the night came.

And many who had not believed the words of the prophets, fell to the earth, and became as if they were dead, for they knew that the great plan of destruction which they had laid for those who believed in the words of the prophets had been frustrated, for the sign which had been given was already at hand; and they began to know that the Son of God must shortly appear.

Yea, in fine, all the people upon the face of the whole earth, from the west to the east, both in the land north and in the land south, were so exceedingly astonished, that they fell to the earth;

And it came to pass that the sun did rise in the morning again, according to its proper order, and lo, there had been no darkness in

all that night, but it was as light as though it was midday; and they knew that it was the day that the *Lord should be born*, because of the sign which had been given.

Choir: "The First Noel," No. 146, verses 1, 2.

Narrator:

Now, behold, in Jerusalem at this time it came to pass that there went out a decree from Cæsar Augustus, that all his empire should be taxed.

And Joseph also went up from Galilee into Judea unto the city of David which is called Bethlehem, to be taxed, with Mary his espoused wife, she being great with child.

And so it was, that while they were there, the days were accomplished that she should be delivered.

And she brought forth her firstborn son, and wrapped him in swaddling clothes and laid him in a manger, because there was none to give room for them in the inn.

Choir: "Away in a Manger," No. 149, verse 1, then hum once (while curtains of manger scene open), then sing verse 2.

Narrator:

And there were in the same country, shepherds abiding in the fields, keeping watch over their flocks by night.

And lo, an angel of the Lord appeared unto them, and the glory of the Lord shone round about them, and they were sore afraid.

Choir: "While Shepherds Watched Their Flocks," No. 139, verses 1, 2, 3, 4, 5.

Narrator:

But the angel said unto them, Fear not, for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, who is Christ the Lord. And this is the way you shall find the babe, he is wrapped in swaddling clothes and is lying in a manger.

Choir: "Hark, the Herald Angels Sing," No. 136, verses 1, 2, 3.

Narrator:

And it came to pass, when the angels were gone away from them into heaven, the shepherds said one to another, "Let us now go, even unto Bethlehem, and see this thing which is come to pass, which the Lord has made known unto us."

And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

Choir: Anthem, "Lo, How a Rose E'er Blooming," *Praetorius.*

Narrator:

And when they had seen, they made known abroad the saying which was told them concerning this child.

And they who heard it wondered at those things which were told them by the shepherds.

But Mary kept all these things and pondered them in her heart.

And the shepherds returned, glorifying and praising God for all the things which they had heard and seen, as they were manifested unto them.

Choir: Anthem, "Today There Is Ringing," *Christiansen.*

Narrator:

And behold, there was a man at Jerusalem, whose name was Simeon; and the same man was just and devout waiting for the consolation of Israel; and the Holy Ghost was upon him.

And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ.

And he came by the Spirit into the temple; and when the parents brought the child, even Jesus, to do for him after the custom of the law,

Simeon took him up in his arms and blessed God, and said, "Lord, now lettest thy servant depart in peace, according to thy word.

For mine eyes have seen thy salvation,

"God and Country" Scout Program

IN THE *Herald* of October 18 (page 15) we published an article on the "God and Country" Scout program for church boys, giving information about one of our fine young men of the church at Brewton, Alabama. We are sorry we did not at that time have information concerning the other young church member, John Coley Gowey. Further information has now been received, and we are glad to add it to that already published.

John Gowey has a reputation as a devoted member of the church, a hard worker, sincere in his purposes. He has attended the last two General Conferences, where he worked to build the record and win his award. He is one of the few away from the center place to receive the "God and Country Award." He is sixteen years of age, a first class Scout, and has given fine service to the church in many ways. He is a member of the Mobile Branch.



Left to right: John Gowey, Mobile, Alabama; J. Henry Porter, Scout Executive, Mobile; Edward Barlow, Brewton, Alabama.

Which thou hast prepared before the face of all people.

A Light to lighten the Gentiles, and the glory of thy people, Israel."

Choir: Anthem, "O Holy Night" (Lights on at finish of this anthem).

Choir: "The Lord Bless You and Keep You," *Lutkin.*

Benediction

www.LatterDayTruth.org

Our Democratic Society *By Kleta Finley*

IT IS APPARENT as one looks around the world that a basic human problem today is that of government. We see our Russian brother attacking the problem with a fifteen-year experimentation set up according to Communistic ideology. We saw our Italian and German brothers try to order themselves and their societies by Fascistic principles, and we have seen them fail to accomplish what they desire for the individual and society.

Every member of the human family has the same basic needs and wants. Neither individually nor collectively can one person live without other persons; nor without food, clothing, shelter, work, play, love—nor without government. Various ideologies have selected one need as being of greater importance than another and attempted to organize proper government around it. To the Fascist, politico-economic security was the important thing, while to the Communist, proper economic organization and relations will solve the problem of government. All have tried and failed, or are failing, to achieve their goal of good government. To us it seems perfectly clear that life individually and collectively is made up of many facets, those basic ones mentioned above plus all the other interests a growing individual or society can understand and assimilate, and that when either lets one facet dominate all others, both society and the person fail to grow and ultimately die. Such is a principle of the universe. Were the flower to say, "It is most important that I get food; all my energy shall go to extracting food from the soil; I shall live for food only," that need would soon be filled, its life realized, and its end accomplished. Or the converse would occur. But the good life, or good government that men want is not so simple an achievement. It must recognize the many differences as important to the individual and to society. So we find democratic government continuing, growing up and out, reaching its roots deeper into the souls of men, liberating and integrating them into a scheme of life which they are making. Not simple, not easy, not achieved, but challenging, vital, and ever to be achieved.

DEMOCRACY has been called a "way of life" and rightly so. Life, of course, is more than food or clothing, so it follows that any government which seeks to build on but one of these many facets of life is doomed to a very brief existence.

The democratic way came with the be-

ginning of human existence. Adam and Eve chose and took the consequence of their choice together. Being born into the human family places the responsibility of "choice" upon each of us. By this token, too, we see that God requires us to do our own choosing; he will not choose for us. Always it remains for man to accept or reject—to choose for himself. Between Adam's time and that of Christ's, people went through the same process of choosing, consciously or otherwise, a type of government according to their needs or values placed on those needs. Through various types of totalitarian attempts, they sensed the need of a new kind of government. Hebrew literature for centuries anticipated the coming of one who could show the people how to satisfy their re-evaluated needs. They, too, had tried all but the democratic approach to the problem. They had set one group against another to achieve, by war, a unified, stable society maintained by coercion and handed status quo to the next generation—if it lasted that long. It was not apparent to them that such a government could have no *life* or continuity since it was contrary to a fundamental principle of the universe—that man is an individual and responsible for his choices. Of course, the proof was before them, but, steeped in the "status quo" philosophy, their perception and insight negated a philosophy that valued individual differences.

WHEN RECOGNITION of the individual and the many facets of the good life as the determining factor of good government were presented and exemplified by their Messiah, only a few were courageous enough to leave the traditions, think honestly, and act accordingly for self and society. Again, the democratic way of life was tried to a degree and to a certain extent. But, because it demands intelligence, choice, and constant re-evaluation, it waned with the passing of the next few centuries and man again tried various totalitarian ideas in an attempt to make a start toward what he most wanted. Each group followed the same pattern of thinking. Each though *his* the one and only, eliminating opposition by coercion and limiting the group for purposes of control; such societies existed only until a stronger group overcame them.

Individual differences was a problem too big to cope with. All persons had to be alike, sometimes one way, sometimes another, but of the same mold. Historically, we can see the rise and fall of various societies following this pattern

all around the world—our country included.

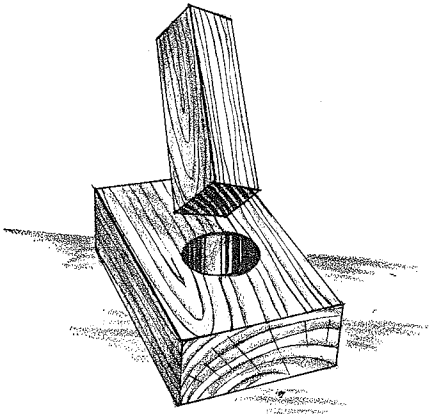
While our early settlers came with the germ of a democratic philosophy in their values, they began to practice totalitarian philosophy: all must be Baptists, all must be land owners, all must be white, etc. But the germ grew, and soon those desiring for themselves the democratic way of life had to recognize that what they wanted would have to be granted others also in order for them to have any at all. So freedom was born. Through the growing pains of many interpretations, it has come to us as the cornerstone of the democratic way of life. However, it requires constant re-evaluation to have meaning and value. The philosophy is *sound*, squaring with the basic principles of the universe—those of individual worth and individual responsibility for choice—and, if our re-interpretations can become sound, the satisfaction man seeks can be achieved.

THE DEMOCRATIC WAY of life requires vision and faith. The vision consists of seeing that alone man can do little or nothing, but that, co-operating with other free men, good can accrue to each individually and collectively. The vision requires faith sufficient to practice such a way of life; democracy must be lived to be appreciated. It can't be written as a code or a creed because it permeates all phases of living and all persons. It is a definite attitude, but it does not define the specific acts that will result from the attitude. It recognizes the intrinsic worth of every individual, allows for and demands individual differences by liberating and letting each man develop himself to the extent he desires, and in the channel of his choice. It recognizes the need of constant re-evaluation and the testing of former ways in the light of present experiences, not casting aside the former, not condemning the old, but allowing freedom to change if new consequences are desired. This requires a broader intelligence, patience enough to *seek*, through trial, all the facts, an understanding of the issues involved, and an arriving at an enduring agreement. It is vital, challenging, and always to be achieved. In other ideologies, the end is defined, and any means is legitimate to achieve that end. Democracy is a way—a means to constantly changing ends determined by each individual according to his interest and willing participation. Each may participate at varying levels, but together

(Continued on page 22.)

Square Thyself . . .

By Sarah Van Fleet



Square thyself, for a stone that is squared to fit a corner will in nowise be discarded by the builder.

"Wake up! What are you sitting here dreaming about? Don't you know the 'youngsters' need you on their team? They lost."

I sat up startled. Brother Andrews stood there laughing at me, and I couldn't help smiling at him in return. Brother Andrews is like that. Things had been quiet in the bookstore that afternoon as all the people from the reunion grounds had gone to see the "old men" and the "youngsters" play baseball. I had come into the main room of the lodge and sat down on one of the comfortable benches to look out over the Pacific. It was beautiful. The sun shone down warmly, and I could see white caps on the blue green water stretching out to the horizon. I knew that in three days I would be returning to Independence, leaving behind all the wonderful things that had happened to me in the past summer.

"I'm not really dreaming," I said, laughing at his teasing.

"You certainly did seem deep in thought."

"I guess I was," I replied. "Brother Andrews, I've been sitting here thinking about myself in relation to

the church. I feel as if God will use me if I'll let him, but I often wonder how. I know I teach Sunday school and go to church regularly and take part in League activities, but how can I fit into the plan? I feel sort of at loose ends. The things I do don't seem to count. Know what I mean?"

He stood and looked at me for a minute, laughed, and then said, "I think I do." A discussion followed that helped me to realize why I felt as I did.

"The feeling you have is that you aren't 'squared' to fit a corner as yet. The things you are doing are important to the church, but you feel as if you aren't prepared to do anything definite, and that all the little things you do are not directed to any specific end. I think *directed* might be the word. Here is something that might help you—it's a favorite of mine. 'Square thyself, for a stone that is squared to fit a corner will in nowise be discarded by the builder.' You want to feel a definite part of the church—to be needed."

I sat there turning that over in my mind. He was right. I was not "squared" to do anything specific for the church. I could do a lot of little things, but what I needed to do to feel a part of this thing was to become necessary because I could do something definite. I was eager to hear the rest of what he had to say.

Brother Andrews went on to tell me that study would be important. Study of our own church literature

in order that I might have the foundation or knowledge of our belief, as well as knowing the commandments of God. Although I was working days, I could attend night school at the university. And whenever I studied, I must learn to think—to co-ordinate my thoughts so that I could pass on intelligently the things I was learning. I could choose one particular field to serve in—women's work, children's work, or youth work. All of these things

Here Is the Writer . . .



Sarah Van Fleet is secretary to Kenneth Graham, manager of the Herald Publishing House, which position she has held since August, 1946. She is a native of Southern California, where she grew up on a citrus ranch. She is a graduate of Chaffey Junior College in Ontario, California, and attended Graceland College the spring semester of 1946. She is active in Zion's League work in Independence and attends the Slover Park Church.

smacked of college advice, but I could see the wisdom of choosing.

"You, Sarah, have an advantage, living in Independence where you can attend many different classes, and hear speakers in every field of activity. You have the opportunity of drawing from many sources. Attend these classes and services, as many as it is possible for you to. Take notes so you can retain the things that are being taught you, then classify them.

www.LatterDayTruth.org

New Horizons

Pick the things you want to learn about. Pick and take, for you own the things you hear. Retain them for future use. Pray often and always pray that God's will concerning you be done. Pray often and seek to establish your contact with the Almighty. Pray with intelligence. Listen to the prayers others offer. Do the tasks that are given you, because in doing you learn.

"Take advantage of the young people's prayer services by participating. Take advantage of all prayer services. Learn to speak, and speak well. Speak whenever you have an opportunity—that is the way in which you learn to think on your feet. You'll be giving something to the service, and you'll come away with more.

"It is the having of this goal that is going to make the difference in how God uses you in his plan. If you 'square' yourself, he will provide a work for you to do."

The ocean looked more beautiful as I sat watching the waves and thinking over what Brother Andrews was saying. There was one thing, however, he had neglected to mention.

"What about the social part of my life . . . parties, dates, and recreation? When will I ever find time? I want them, too, you know."

"It is right that you should. All of the things I have mentioned should be done with wisdom as to how much you can handle. God intended that you should marry, that you should have a happy, well-rounded life, and it is only by doing all things with wisdom that you can have it. You meet people at parties and socials, and it is important that these be kept up, but remember to use wisdom. You can swing the pendulum too far this way, also, and have only a social life. Does that answer your question?"

"Yes, it does. So many of these things I have heard before, but not quite in the way you put them. 'Squaring' ourselves is important if we want to be used. That is what makes the difference."

Brother Andrews looked at me

rather seriously for a minute, then grinned and said, "I'm keeping you from your customers. Several are waiting for you to take care of them. If there is any other way I can help you, just let me know."

I told him good-by and went back to work, but something had happened to me during that talk. I'd found what I had been seeking. Per-

This Matter of Lineage

QUESTION:

I'd like to understand the relationships and implications of the lineage of Latter Day Saints. We seem to place more emphasis upon this matter than do any other people. What is the importance of such designations as Ephraim, Manasseh, House of Israel, and Gentile, which are used in patriarchal blessings?

ANSWER:

By Patriarch J. A. Gunsolley

EPHRAIM AND MANASSEH were sons of Joseph who was sold by his brothers into Egyptian bondage. They were grandsons of Jacob (Israel). Their grandfather, in blessing them along with his sons, acknowledged them as his children and heads of two of the tribes of Israel, and he wittingly placed Ephraim above Manasseh over the protest of their father. Ephraim's posterity was to become more numerous and more powerful and important than was the posterity of Manasseh, who also was to become numerous and important. The patriarch's statement "set Ephraim above Manasseh," was at variance with the regular order by which the elder sons came first in inheriting the family's name and fortune.

In the division of Israel into two kingdoms following the reign of King Solomon, Ephraim joined with the revolting tribes and became, in time, the most powerful of the ten tribes, which were later known as the "ten lost tribes," inasmuch that the Kingdom of Israel, consisting of the revolting tribes, was often spoken of as the kingdom of Ephraim. The word "Ephraim" is held by some to be indicative of power, fruitfulness, devotion, and faithfulness.

The British Isles and northern and western Europe are believed by many to be peopled by descendants of the "lost tribes," and, if so, the posterity of Ephraim naturally would constitute a large percentage.

The Book of Mormon clearly states

haps it was just being told to "square" myself that did the trick—at least, I came back to Independence with definite plans as to what I wanted to do. I had wasted time in the past, but I needn't waste it in the future. I at last knew what I wanted to do. Every movement would be squared in every way so that I could live in accordance with God's will.

that Lehi was a descendant of Manasseh, so it would follow that the native Americans are of the lineage of Manasseh in large part. This fact is indicated generally in patriarchal blessings upon the heads of the Lamanite members of our church.

Gentiles are those who are not Jews. Judah became the leading and ruling tribe of the other kingdom, which was called the Kingdom of Judah after that tribe. Those constituting that kingdom are known as Jews, while those of the other are known as Israelites, or sometimes Ephraimites.

The restoration of the gospel in this last dispensation came by way of the Gentiles, a large percentage of whom are in strong probability descendants of Ephraim. Joseph and some of his associates, in bringing forth and establishing the church, have been designated in their patriarchal blessings as of the lineage of Ephraim. A number of Scriptural prophecies are understood to indicate that, in this dispensation, Ephraim and the House of Israel have been entrusted with the leading part in building the kingdom of God upon earth and preparing for the coming of our Lord to reign over his universal kingdom.

While to some the assurance of being of the lineage of Ephraim, or being of Latter Day Israel by lineage or adoption, or both, is of much interest and some importance; however, it can in no degree lessen the responsibility of faithfulness in keeping the commandments of God to insure a heritage in the celestial kingdom.



BULLETIN BOARD

Gulf States Priesthood Institute

The annual priesthood institute of the Gulf States District will convene at Pensacola, Florida, on Friday, December 12, at 7:30 p.m., and continue through Saturday, December 13, and Sunday, December 14, until 12 noon. President F. Henry Edwards and Apostle Maurice L. Draper will be in attendance. Please go to the Pensacola Branch at Jackson and "T" Streets in Brownsville for directions as to the place of meeting.

W. J. BRESHEARS,
District President.

Change of Address

Herman D. Smith
Canal Point, Florida

Requests for Prayers

Mrs. E. J. Lankford, Box 115, Ferris, Illinois, is recovering from a serious illness and requests the prayers of the Saints.

Ezra Miller, Delavan, Kansas, (a nonmember) requests prayers that he may be healed of a heart ailment and receive a greater understanding of the gospel.

Mrs. G. S. Phillips of Stotesbury, Missouri, requests prayers for her husband, who has been bedfast for six years, and for a neighbor, Mrs. Goldie Bousman, who is to undergo an operation for cancer on December 9. If there is an elder near Stotesbury, the Phillips would appreciate his calling on them.

DEATHS

PARRISH.—Mary Estella, daughter of the late Ernzy and Harriet Byrne, was born June 19, 1873, and died October 2, 1947, at the home of her brother-in-law, Frank Martin, with whom she had made her home since the death of her husband. She had been a member of the Reorganized Church since December 24, 1905. Funeral services were held at the Byrneville Church, Elder John R. Bryn officiating.

FELKER.—Addie Cordelia Smith, was born in Olmstead County, Minnesota, on July 2, 1861, and died August 6, 1947, near Audubon, Minnesota. She was married to Alfred D. Felker on December 10, 1880, and was baptized a member of the Reorganized Church on May 29, 1898. She was ever ready, even in her advanced years, to lend a helping hand to any who stood in need.

She is survived by her husband and eight sons: Claud and Darrel of Audubon; Charles, Roy, Lionel, and Ward, of Spokane, Washington; Clinton of Cordova, Alaska; and Martin of Sunnyside, Washington. She also leaves twenty-eight grandchildren and sixteen great-grandchildren. Three daughters and one son preceded her in death. Funeral services were conducted at the Reorganized Church in Audubon, Elders C. F. Young and C. Rotzien officiating. Interment was in the Oak Lake Cemetery.

CLOSSON.—William Oscar, was born in Kane County, Illinois, on January 13, 1854, and died September 18, 1947, in Independence, Missouri. He was baptized into the Reorganized Church on November 8, 1876, and was ordained a priest on January 14, 1880. On October 6 of the same year, he was married to Phoebe F. Wood; five children were born to this union, three of whom are now dead. Since 1884, the Clossons have made their home in Independence, where Mr. Closson was employed by the Sheffield Steel Company until 1939 when he retired.

Besides his wife, he leaves two daughters: Mrs. Madge Shepherd and Mrs. Estella Tappan of Kansas City, Missouri; and three grandchildren. Funeral services were conducted by Elders R. V. Hopkins, Glaude A. Smith, and Amos T. Higdon. Interment was in Mound Grove Cemetery.

TRUE.—Bartlett Nelson, was born August 4, 1927, at Hawthorne, California, and died of a heart attack in Bakersfield, California, on September 24, 1947. He was baptized a member of the Reorganized Church in 1942. During the war, he served in the Navy, being honorably discharged in 1946.

He is survived by his parents, Mr. and Mrs.

A. E. Hicks; seven sisters: Mrs. Lahoma Koehler, Mrs. Felix Little, Mrs. A. E. Williams, Mrs. Alfred Thompson, Mrs. B. C. Eason, Mrs. Dora Sullivan, and Mrs. Robert Richards; two brothers: W. E. and W. S. Hicks; his grandfather and grandmother. The funeral service was conducted by Elders Louis J. Ostertag and Harry E. Hampton. Interment was in Greenlawn Memorial Park.

MOORE.—Mancie Link, was born December 30, 1875, in Humphreys, Missouri, and died September 30, 1947, at Mt. Carmel Hospital in Pittsburg, Kansas, following three years of ill health. She was baptized into the Reorganized Church in 1896 and was an active member of the Weir, Kansas, congregation as long as her health permitted. Her husband, Grant W. Moore, died in 1942.

Surviving are four sons: Nathan V. of Pittsburg; Leo and Louis of San Diego, California; and Homa of Kansas City, Kansas; four daughters: Mrs. R. M. Brown, Leominster, Massachusetts; Mrs. John Sullivan, Worcester, Massachusetts; Mrs. Jack Collins, Cherokee, Kansas; and Mrs. John Russell, Oakland, California; a half-brother, Riley Link of Lyons, Kansas; ten grandchildren; and one great-grandchild. Funeral services were held at the home of her daughter, Mrs. Collins, Elder A. J. Jones officiating. Burial was in the Mt. Olive Cemetery in Pittsburg.

CORWIN.—Richard V., was born on August 24, 1870, and died October 5, 1947, at St. Joseph Hospital in Flint, Michigan. He joined the Reorganized Church on May 16, 1920, and remained a faithful member until his passing. Surviving are his wife, Frankie; a son, George, of Flint; three daughters: Mrs. Hazel Oligney of Beulah, Michigan; Miss Nettie Corwin of the home; and Mrs. L. Lina Easlick of Mt. Morris, Michigan; two brothers: Ray of Reed City, Michigan; and Thomas of Mayville, Michigan; fifteen grandchildren; and five great-grandchildren. Funeral services were conducted by Elders H. J. Simons and J. Groombridge at the Newall Street Church in Flint. Burial was at Flint Memorial Park Cemetery.

CLIFFORD.—Harry J., was born in Ontario, Canada, on January 5, 1869, and passed away at Hurley Hospital in Flint, Michigan, on October 8, 1947. He had lived with his son in Flint for the past nineteen years. He was baptized a member of the Reorganized Church on March 25, 1914, and in 1916 was ordained to the office of elder. He remained diligent in his ministry throughout life, although because of poor health in recent months, he was unable to attend church.

Surviving are two sons: C. M. Clifford of Flint, and George H. Clifford of Detroit; one brother, Cornelius Clifford of Lloydminster, Saskatchewan; and two sisters: Mrs. Guy Wright of Brides, Oregon; and Mrs. Harry Guthrie of Superior, Wisconsin. Funeral services were conducted by Elder Harry Simons at the Newall Street Church in Flint. Burial was in Sunset Hills Cemetery in Flint.

HOGUE.—Ethel Alma Drucilla, was born June 7, 1894, near Mena, Arkansas, and died unexpectedly in Tulsa, Oklahoma, on October 5, 1947, after returning home from church. She was baptized thirty-three years ago and was a faithful member until the end of her life. On January 16, 1912, she married Ambrose Elliott Hogue in Arkansas, moving the same year to Oklahoma, where she had resided ever since.

Besides her husband, she leaves three daughters: Mrs. C. I. Tinkler, Mrs. E. D. Mortson, and Mrs. S. J. Hunt, all of Turley, Oklahoma; her parents, Mr. and Mrs. John Neighbors of Mena; two sisters: Mrs. Virgie McDaniels of Mena and Mrs. Eula Johnson of Oneida, New York; a brother, Raymond Neighbors of Houston, Texas; and five grandchildren. Funeral services were held at the Reorganized Church in Tulsa, Elders V. D. Ruch and L. W. Kohlman officiating. Burial was in the Rose Hill Cemetery in Tulsa.

SCHAAF.—Loretta May Kirkendall, was born in Wilber Township, Michigan, on May 27, 1886, and died at the Henry Ford Hospital in Detroit, Michigan, on October 3, 1947. She was married to Andrew W. Schaaf on June 24, 1903; three children were born to this union: Floyd of Wilber; Russell of Royal Oak; and Mrs. Leona Alverson of Wilber. She also leaves seven grandchildren. Mrs. Schaaf had been a member of the Reorganized Church since March, 1944, and had held the office of treasurer for Wilber Township since 1937. Funeral services were conducted by Elder Harry Simons at the Moffatt Funeral Home in East Tawas, Michigan. Interment was in the Wilber cemetery.

McKENZIE.—Marjorie Lucille, daughter of Mrs. Alma Winkler and the late Casper Winkler, was born at Papineau, Illinois, on April 12, 1922, and died August 11, 1947, at

Saline, Michigan, following a brief illness. She was baptized on June 28, 1933, at Detroit and was married to Floyd Raymond McKenzie on October 26, 1940.

She leaves her husband; her mother; five brothers: Kenneth of Ypsilanti, Michigan; Casper of Graceland College; Leonard of the Philippines; Louis and Vernon of Belleville, Michigan. Services were conducted by Elder Willard Shotwell and Priest John F. Loeding from the Roberts Funeral Home. Interment was in Cadillac Memorial Park.

GROVENER.—Jennie Herring, was born November 8, 1857, in New London, New York. She was married to George Eckhardt on March 12, 1876; eleven children were born to this union. Soon after their marriage, they moved to a farm in Kalkaska County, Michigan, where Mr. Eckhardt passed away on July 11, 1922. In November, 1929, she was married to Warren Grovener, who died on December 29, 1940. After his death, she made her home with her son Claud on the farm where she had lived many years and reared her family. She had been a member of the Reorganized Church for over half a century; she was patient and kind and loved by all who knew her. She will be especially missed by the Saints of Kalkaska County with whom she worshipped; her humble prayers and comforting testimonies were always an inspiration to those who heard them. Death came unexpectedly while she was visiting her daughter in Detroit.

She is survived by five children: Mrs. Clara Taylor of Mishawaka, Indiana; Mrs. Cora Motz of Detroit, Michigan; Mrs. Ruth Hewitt of Benton Harbor, Michigan; Clayton and Claud of Kalkaska, Michigan; three brothers and one sister of New York; sixteen grandchildren; and seventeen great-grandchildren. Funeral services were held September 1 at the Berg Funeral Chapel in Kalkaska, Elders A. R. Ellis and B. S. Lambkin officiating. Interment was in the Evergreen Cemetery in Kalkaska.

PEASE.—Dow L., was born in Sycamore, Ohio, on November 18, 1856. In 1894, he and his wife moved to a farm in Inland Township, Michigan. In 1917, he was baptized a member of the Reorganized Church. His wife and all but one of his five children preceded him in death. Since 1917, he had made his home with his daughter, Mrs. Peter Paauwe of Thomsonville, Michigan, where he passed away on October 9, 1947. He also leaves four grandchildren and six great-grandchildren. Funeral services were held in the Inland Church where the family had held membership; Elder A. R. Ellis officiated. Burial was in the Inland cemetery.

Our Democratic Society

(Continued from page 19.)

all learn to co-operate, be considerate of others, and be responsible for choices made. Each develops in relation to others, not in relation to a set code or creed. Each is integrated into the society he helps to make. Life is not for special-ists—for the elite or the "golden" man—but for all. Birth confers that privilege. Democracy allows man to develop in, participate in, and re-create the society into which he is born.

The "democratic way" is basic to and permeates all of the life of persons and peoples in all of their avenues of expression. It is the way of all persons, hence it will have defects, since persons are at varying levels of perfection and in varying fields. But each will be richer by the sharing and can change or be changed when modification is required. So there results a flexible society, responsible to the needs of individuals as they see them collectively. Individual and collective needs can be reconciled in a democratic society. It is not "I" or "you," as in the Fascist and Communist society, but "we."

www.LatterDayTruth.org

new l. d. s. book

PREACHING MINISTRY

By Lorne S. White

A new book for preachers of all ages, from the young man just beginning his service to the mature and experienced minister who has been at it a long time. Thoroughly Latter Day Saint in viewpoint, it recognizes the place and function of inspiration and divine guidance, and at the same time suggests a wise program of study and practical preparation. A balanced work based upon experience and judgment, incorporating most of the best things that have been written by our leaders on this subject.

paper binding 50c

new l. d. s. book

PROCEDURES IN PRESENTING CALLS TO MINISTRY

By Lorne S. White

“Called of God as was Aaron” might be taken as the theme of this book, for this is the foundation of our whole concept of priesthood and ministerial leadership. How calls are to be recognized, safeguarded, and acted upon is carefully discussed and considered in this volume which summarizes the best that has been written upon this subject by our people. A book of special value for pastors and leaders.

paper binding 50c

HERALD PUBLISHING HOUSE
Independence, Missouri

a new edition

The Saints' Hymnal

The new edition is bound in an attractive blue cloth with gold stamping and the organ pipe decoration is embossed on the cover.

\$1.50 each

\$1.35 each for ten or more sent to one address

\$1.15 each for 50 or more sent to one address

MOROCCO LIMP LEATHER binding with gold stamping \$3.50
name in gold 50c
special rate to churches for a quantity order

start the new year right

FAMILY INCOME AND EXPENSE RECORD BOOK

This record book aids adults of the church in accounting for income and expenditures. It is for married couples and families who wish to account for their financial stewardship, and it provides the information for a regular and consistent payment of the tithe. Price 25c

YOUTH INCOME AND EXPENSE RECORD BOOK

This record book is provided as an aid to the youth of the church in accounting for income and expenditures. It is particularly planned for unmarried young people who wish to account for their financial stewardship in a businesslike way. It offers a means for regular and consistent payment of the tithe. Price 25c

MY STEWARDSHIP • The Junior Record Book

A full year's record for junior stewards. Profusely illustrated with interpretive drawings that make record keeping interesting for boys and girls. Price 25c

order through
your Book Steward
or from

Herald Publishing House
Independence, Missouri



Ice Storm

A COUNTRY LANE IN LAMONI

PHOTO BY JOSEPH D. WILLIAMS

THE
Saints Herald

VOLUME 94

DECEMBER 6, 1947

NUMBER 49
www.LatterDayTruth.org

For Those Who Ask

P. S.

*What is the blessing that we seek?
 Must we lay down the law to God
 Or shall we trust his judgment
 When we seek surcease from fear—
 Or peace
 Within a weary world of pain.*

*How can we deem that we know best
 Who are but frailest mortal flesh
 Not yet divine?*

*For we presume too much
 Who ask of God
 And then direct him
 In the way we may desire
 When it is by his gracious hand
 We are thus blessed.
 And surely he can know more wisely than can we
 How best to help us
 Who are his own.*

—Louise Wrigley

THE SAINTS' HERALD

Volume 94 December 6, 1947 Number 49

EDITORS: *The First Presidency*: Israel A. Smith, John F. Garver, F. Henry Edwards.
 ASSISTANTS: Leonard J. Lea, Managing Editor; Kenneth L. Graham, Business Manager.

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$2.50 per year and \$1.25 for six months in advance in the U. S. A., its territories and possessions; Canada, \$2.75 per year and \$1.40 for six months; other countries, \$3.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1907, authorized July 21, 1921. Printed in the United States of America.

CONTENTS

EDITORIAL:	
In the First Person, Singular.....	3
Headquarters Reports	4
ARTICLES:	
Social Atonement, by <i>Apostle Maurice L. Draper</i>	5
The Language of the Book of Mormon, by <i>Thelona D. Stevens</i>	7
Dedication of Church at Nauvoo, by <i>Mabel Atkinson</i>	9
Open the Windows of Heaven, by <i>Bishop D. O. Chesworth</i>	10
What L. D. S. Believe About Antiquity of the Gospel, by <i>Evan A. Fry</i>	12
They Also Serve Who Wait, by <i>Apostle G. G. Lewis</i>	14
Peace? by <i>George Kenneth Floro</i>	15
Worship Suggestions for January, by <i>Frances Hartman</i>	16
Helping the Primary Child Appreciate Church History, by <i>Emma M. Phillips</i>	18
Swords or Plowshares? by <i>Melvin L. Fowler</i>	20
Random Thoughts, by <i>Edward Chapin</i>	21
Bulletin Board	22

* Holiday Precaution

The family was gathered for Thanksgiving Dinner, and the Littlest One was asked to say grace.

She got through the phrases her mother had taught her, and it seemed that she had reached a good place for the "Amen," when she decided to add a little idea of her own. "And please don't let me eat too much," she petitioned earnestly, "so I won't get sick and keep Mama awake tonight!"

How many of us could say "Amen" to that prayer!

* Lift It Out

"Lift It Out, Give It Away." Some friend of yours will be interested in the message of the church, and the center section of this issue of the "Herald" is planned for him or her. You may not be able to tell the gospel story yourself, but you do have a talent for friendship, and that will enable you to put this section in the hands of somebody you wish to help.

Evan Fry's radio talks are always friendly in tone, logical, and appealing. He has won wide recognition and many friends. The good qualities of his messages carry over into his writing. We are glad to have his articles for publication, since they make excellent tract material.

* TROUBLE has thousands of causes, but only a few cures. . . . Including people, of course.

* THE SWAN, a graceful aristocrat floating on the park lagoon, admired and fed with dainties, is just the descendant of a duck who stuck his neck out.

* IT IS BETTER to be tactful than full of tacks.

* A WORD TO THE WISE is sufficient, if it is a pleasant word.

* THE MAN who pinched his penny scared away a dollar.

* THE FATHERS built a fortress in which to defend themselves and to protect their families against the perils and destruction of a cruel and rapacious world. The fathers loved their fortress and the security it gave them. But to the children it was only a prison that kept them from the bright cities that they could see lighted like jewels at night, and shining like fairyland under the sun by day. . . . Have you ever considered that your idea of heaven may be somebody else's idea of hell?

* There is not in normal human nature a capacity for people to live together in peace and harmony. Until we have been transformed by Christ, we quarrel, misunderstand, envy, and disagree until we make each other miserable. But when transformed by the gospel, we find that all human relationships are made happier and better.

* One of God's most wonderful gifts is the happiness of sharing something beautiful with someone you love.

The clock always moves slowest toward the end of the day. The last mile of the journey is always the hardest to cover. The last bit of work is always the hardest to do. Weak men may falter before the goal is reached. He who continues to the end wins the prize.

In the First Person, Singular

The Friendship Train

Last night over the radio I heard a gentleman from England being interviewed by the President of the Women's Chamber of Commerce. He was saying, "I would like to tell you how much we appreciate the Friendship Train, loaded with flour for the relief of the people of Europe. We are very grateful for the many packages of food which you send to add variety to our monotonous diet. It is possible to live on what we get at home, but not to be very happy on it. But as much as we appreciate the material help in these gifts, we appreciate even more the spirit in which you send them. They are tokens of your friendship, symbols of your care for us."

Yesterday's paper said that the Friendship Train now has 167 cars of flour in it. It will take two strong locomotives to pull that train. Many sections will be required when it reaches the eastern port. And besides this, thousands of packages are going out by trains and ships to individuals and organizations.

Bishop J. A. Koehler points out that all this giving is, in a way, related to the principles of our ideals of Zion. We have a surplus of things for which the peoples of the world are hungry and in desperate need. We recognize our responsibility, we hear the voice of need, the call of mercy. Although there is much that is sordid and selfish, foolish and wrong in America and among her people, there is still a quality of generosity and nobility that will respond when it is called.

A Visit at Home

Often I am asked to visit the small district meetings on Wednesday evening to make a short talk at the opening of the service. I enjoy these meetings because they are so friendly, and one always gains a good measure of spiritual strength from

them, if he comes prepared.

Recently I was invited to take dinner on such a Wednesday evening at the home of the temporary presiding elder, and to visit until time to go to the meeting. It was a fine and memorable experience. This is a family that thinks about its religious life and about the church in a creative way. They had a number of questions to ask, and some viewpoints to discuss. Without any formal announcement, they brought up matters that had engaged their attention, and at no point were there any complaints or arguments. In the kindest of ways and in the most intelligent manner, they made it possible for the visitor to give them the best that his experience in the church had taught him.

And, though they may not have realized it, they brought a family ministry and a valued blessing to the visitor. It was an honor and a pleasure to be in that home for an evening. They had something splendid to give. Surely, that is the kind of family and home of which Zion can be built—of which the very foundations of Zion are being laid at this present time.

I thought of it for days afterward. That was an ideal visit for a church officer. There was no hint of a family being corralled and brought in unwillingly. They were glad to have the visitor. I sincerely hope there was nothing pompous or pontifical about him. It was all so good and friendly. When there are more homes like this one, priesthood visiting will be what it was intended to be.

The Back Seats

At concerts and lectures where famous people appear, the audience generally crowds up toward the front, occupying all seats, even though they are the most costly ones. Latecomers can generally buy cheap seats far to the rear, where it is more difficult to see and hear.

Movie crowds have a different habit. Mature persons seek the middle seats. Only the children are enthusiastic enough to go to the front where the flicker will affect their eyes. The tardy and unfortunate get the undesirable seats at the rear.

But church crowds are different. All but a few persons like and take the back seats. The pastor can talk to them, and perhaps move them forward once or twice. But the moment he lets down on his vigilance, they drop back to the old habits and the old places. They are Peter's disciples, who followed Jesus "afar off."

I have tried various methods of bringing them forward in churches and prayer meetings. Sometimes I say to them, smiling of course, "You look like the Scattered Saints; or perhaps you are just the Lost Tribes of Israel. They say there is a gulf between the preacher and the congregation. I can't move the pulpit closer to you. Only you can move closer to me. You can bridge the gulf. While we sing the next song, will everybody please move forward at least six rows? We must leave room for the stragglers who come late." Something like that generally does it.

Perhaps churches are built wrong. It takes the longest walk to reach the front seats. If I ever build a church, and I am permitted to have my way, I shall build it with its back to the street, so that as the people enter they will be near the front seats, and it will require a long, long walk to reach the back ones. Christians may be ever so bold and vigorous when they are in the world, but at church they are a timid, tired crowd. They will never reach the back seats in my church, except when it is crowded.

Didn't Jesus compare his followers with sheep? Perhaps there was a tiny trace of prophetic irony in that metaphor. So many of them still act like sheep. A few determined souls could take the lead, and they would follow, right up to the very front seats. L. L.

Editorial

www.LatterDayTruth.org

Headquarters Reports

MISSIONARY EDWARD BUTTERWORTH recently conducted a series of services at Tulsa, Oklahoma; which Apostle D. T. Williams says brought "the greatest enthusiasm in the history of the branch." Brother Butterworth has been doing splendid work wherever he has gone, and church people have greatly appreciated his contribution.

APOSTLE D. T. WILLIAMS spent November 16 at Oklahoma City and the 23rd at Tulsa, also conducting other meetings at El Reno, Oilton, Skiatook, and Sperry.

BISHOP HAROLD CACKLER recently had a car accident on the highway just south of Bethany, Missouri. A car coming in the opposite direction went out of control, crossed the center line and crashed headon into Brother Cackler's car. A car behind him crashed the other end, and Brother Cackler's car was telescoped between the two of them and demolished. Very fortunately, he, his wife and son escaped with minor injuries, and after a night spent in the hospital were released to be brought home by Bishop DeLapp.

GLEN H. JOHNSON writes a very interesting letter from his new location at 611 Manchester Road, Denton, Manchester, England. The many friends of the family will be glad to hear from them:

After a very interesting trip across the Atlantic, and visiting several places in London, we visited the McConleys in Birmingham, then went on to Manchester. We have been working around the house to make it comfortable. Then, too, we have been busy visiting the branches of the church in the North of England. . . . We enjoy it very much here. It is one thing to read about England in a history book, and another to come here and absorb the atmosphere of the abbeys and other buildings, including one where Captain Miles Standish lived. . . .

We are pleased to have Brother and

Sister Eric Rowe with us. Recently married, she was busy as a nurse, and Eric has been busy as pastor and missionary for the past few years.

Glenda Fern has started to school. She is already speaking English in contrast to our American brand, and is making her adjustment nicely.

Some very fine people here in England. We have enjoyed meeting them and visiting in their homes. We feel blessed in our efforts thus far. We do want to be worthy of God's blessing. Those *Heralds* are like a letter from home.

HOLLAND NOW has its own church publication, *Zion's Roepstem*, of which the October issue comes to us. This is number 11 of the first year's issues. It is a neat work done in mimeograph, and carries articles containing church history, recent news, and doctrinal material. It is conducted for the church by Brother A. J. Mosterdijk, Hyacinthstraat 41b, Rotterdam, Holland, with the help of a number of assistants.

GENERATIONS OF church members appear in a letter from Brother Lester Hunt, of Glenwood, Iowa, a region that has an important place in church history. His son, Jon, was baptized, representing the sixth generation of the Hunt family. Margaret Utterback was confirmed by her uncle, Charles Fry; she is of the fourth generation in the church. A seven-year-old girl sang a solo at a program celebrating the eighty-first anniversary of the work in Glenwood; she is the seventh generation of the Forney family.

HAROLD I. VELT writes of his missionary work in Canada:

Wabash, Ontario, Branch had an attendance of twelve to fourteen until we held a series here last January. Since then fifteen fine people have been baptized (twelve men and boys, three girls) and interest and attendance have so increased that they have built a basement with other improvements, including a font. Before I leave, we expect a goodly number of baptisms. Attendance Saturday night was 101, including twenty-one nonmembers.

CASIMIR NIKEL writes from Cleveland, Ohio, that as a result of a series of services eight have been baptized, which could have been thirteen but for the intervention of illness. Others will be baptized later. Two of those baptized were from outlying places, Mentor and Willoughby.

BISHOP C. A. SKINNER has just returned from a month's stay in Ontario, Canada, where he has represented the Presiding Bishopric in visiting the branches in company with John F. Sheehy (president of the Toronto district) and with Almer Sheehy (president of the London district). He reports a kindly reception by the people, good response to the efforts made, and pleasant weather.

(Continued on page 23.)

White Masque Play Contest

White Masque Players Dramatic Club sponsors play-writing contest for 1947, one-act plays.

Rules: We suggest that the theme of the play be taken from one of the principles of the gospel, as faith, repentance, baptism, etc. (Not compulsory.)

Play may be modern religious drama, Biblical, poetic drama, fantasy, drama.

Length of play—thirty or forty minutes.

Complete service may be planned around play theme, including songs, solos, scripture readings, etc. The play only will be given consideration by the judges.

All entries become property of White Masque Players unless self-addressed stamped envelope is enclosed for their return. Prize winning plays become property of White Masque Players.

Three prizes will be awarded. First place, \$15.00; second place, \$10.00; third place, \$5.00.

The contest date has been extended to January 31, 1948.

Mail all entries to Mrs. Albert Brackenbury, 1313 West Van Horn Road, Independence, Missouri, president, White Masque Players.

www.LatterDayTruth.org

Social Atonement

By *Apostle Maurice L. Draper*

A sermon given at Stone Church on November 16

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do.—John 14:12.

AT THE HEART of the Christian philosophy is the concept of the kingdom of God on earth. Jesus began his earthly public ministry with the declaration, "Repent, for the kingdom of heaven is at hand."¹ Following this initial statement, Jesus continued in reference to the kingdom at almost every point in his ministry. The Lord's Prayer is significant in the petition, "Thy kingdom come, Thy will be done on earth as it is done in heaven." The parables almost always begin with, "The kingdom of heaven is like unto" with references in great variety to the daily life situations in which the eternal life principles are revealed.

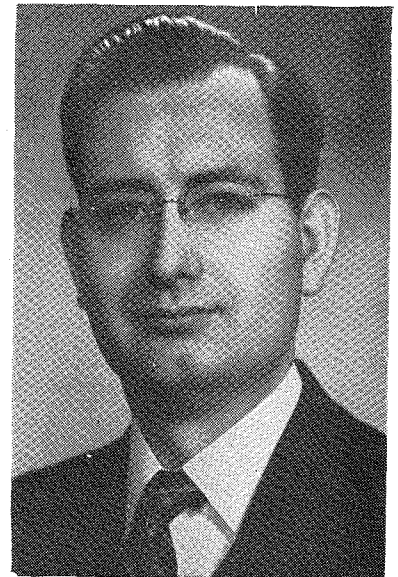
This social concept strikes at the roots of human behavior. In the words of modern sociologists, men are not what they are simply as isolated individuals, but as part of a social situation. The customs, traditions, and social habits of generations past, together with the multitudinous social pressures of the present, combine to mold the habits, ideals, and personality traits of every person who is part of the social system. Since we have become what we are in relation to our fellows, it is apparent that the existence of sin is also related to these social situations. It is a logical conclusion that any plan of redemption by which men overcome their sins must be fundamentally a social plan.

"The distinctive note of Christianity was 'redemption'—not simply

of the individual but of the world. For it looked to the establishment of a social order in which the divine will should be realized—a kingdom of God—an order which should make of humanity one large family with peace, justice, and good will among all its members."²

There can be no redemption, however, without atonement, by which the life that is out of adjustment because of sin is harmonized with eternal purpose and law. There must be not only personal atonement, but also a process by which society is re-ordered to be "at-one" with the Divine.

JESUS IN HIS ministry effected the example of personal righteousness, and, insofar as one person is able to do so, demonstrated the attitudes and skills necessary to social righteousness. But he could not demonstrate social righteousness itself, although he was the Son of God. It requires at least two persons, sharing in the life qualities revealed in Jesus, to actually demonstrate the social principles involved. It is also apparent that the extent of such demonstration depends upon the number of individuals who are thus united in social purpose. There can be a simultaneous demonstration of social righteousness in a modern community which includes the production and distribution of goods, government, professional and civil services, etc., only if there be a sufficient number of people of Christian quality to produce and distribute the goods, to serve as government officials, and to render the necessary services. It is obvious that Jesus alone could not do this, but it is



—Palmer-Lappine Studio

equally true that this is part of the process of the redemption of men from their sins—sins which bear a relation to the social situation in which the sinner finds himself.

The principles of personal atonement are revealed in the personal life of Jesus. But the principles of social atonement are as yet not fully expressed in life processes. Paul aptly declared that the church is the "body of Christ."³ The necessity of the church is indicated by the positive stand taken on the matter by Jesus, and the action which followed his statement to Peter, "I will build my church, and the gates of hell shall not prevail against it." In Jesus, men see God, and God sees man in an experience which is shared by both. This, however, is personal. In the church, it must become increasingly true that it (the church) is the social incarnation in the same sense, and in an extension of the Christian example, as Jesus is the personal incarnation of Divinity. Thus, in the church we find the common ground of experience in which men see God in the social sense, and God sees men in their social situations, and the fellowship of men and God in this respect may effect an "at-one-ment" which involves the social patterns of life as well as our personal attitudes.

Social redemption transcends ra-

cial lines, crosses national boundaries, and runs the scale of economic classes. To do less would leave unsolved our problems of race prejudice, international injustice, and economic maladjustment.

A WEAKNESS of historical Christianity lies in its denial of this social aspect of the teaching of Jesus and the fundamental need of men. Rather, there has been an unwarranted emphasis on personal redemption and individual salvation. The appeal in many evangelistic services is, "You come to the altar and accept Christ as *your* personal Saviour, and when *you* die, *you* will go to heaven." This attitude has tended to render "the religious life of Protestant peoples a socially sterile, subjectivism and to narrow the object of religious enthusiasm from the redemption of humanity to the redemption of a few individuals."⁴ Is there any wonder that political and economic life in modern society, as indeed it has been in most ages, is shot through with the selfish version of the Golden Rule, "Do the other fellow before he does you first"? Much of our religious philosophy, while extolling the virtue of unselfish sacrificial service, in the next paragraph encourages greed and self-interest by appealing to men for personal salvation—let the rest of mankind take care of itself. "Every man for himself" in religion is hardly a sound basis for brotherhood in economics.

This same weakness, though not inherent in the teaching, is noted in the attitude of many Latter Day Saints. Too many times Zion is considered as the "place of safety" and of economic security, rather than the self-sacrificing ministry of social messiahship. There can be no question, however, but that the "greater works" to which Jesus refers in our Scripture include the extension of the atoning powers of the gospel into social relationships. To do this requires a vehicle of expression, just as the earthly life of Jesus was the ve-

hicle for such expression in a personal way. This vehicle of expression is the social structure we call Zion. Some may think of Zion as a creation by God for obedient Latter Day Saints. How much more noble it is to think of Zion as a creation by obedient Latter Day Saints, with the help of God, for the purpose of demonstrating salvation in this larger sense as Jesus intended it should when he organized his church.

It becomes increasingly clear in our growing experience and understanding that the Restoration Movement promises no salvation in a complete sense merely by obeying the ordinances and in church membership. In a fuller measure, the salvation of the individual can be accomplished only as he grows beyond a concern for his own welfare by losing himself in responding to the desperate needs of others. In other words, when he becomes so concerned for the salvation of others that he forgets to be anxious for his own, he is already well on the way to a more comprehensive salvation than a selfish person can even imagine. This kind of service becomes possible in growing effectiveness through the social relations of the kingdom of God as it is more fully achieved. It is in this service that salvation is realized. The ordinances are the processes of the integration of obedient individuals into a society of right relationships. Church membership makes available to the persons thus integrated resources and social machinery for the development and extension of social righteousness. But let us not mistake the processes and machinery for their purposes and end—which are the actual conditions of justice and harmony envisioned in the kingdom.

THE WORLD NEEDS a *social messiah*, to expand the work of atonement into humanity-wide relationships. We believe that the Zion program, in actual practice, may be this Messianic social movement. But the church shall accomplish this mission only as it comes to regard these social ministries in the same Spirit as Jesus delivered his

sacrificial labors. As did he, the church must serve the needs of humanity first, considering its own welfare as incidental to this service. As did he, the church—and its members—must come to regard the object of its ministry (suffering humanity) as so important that it justifies *any effort* and is worth the suffering of *all things*. It will come to consider the obstacles to the social righteousness of the kingdom as social sins equally obnoxious with the most degrading of personal evils, and as demanding of repentance. It will be continually so disturbed by the needs of sinful men that it cannot rest and can find no peace except in sacrificial labor for the benefit of its beloved, though rebellious, charges.

As Jesus took upon himself in a personal ministry all the sins of the world, so his church must take upon itself all the sins of the world in a social ministry of adjustment and atonement by example and aid. Christianity had its beginnings, historically, in the life of Jesus. But "Christianity is not a static thing. To regard Jesus himself as standing other than at the beginning of a great new movement in human culture is to misunderstand him culturally and historically."⁵ The work of social atonement and redemption is the development of the theme which was set in the life of Jesus. It is the projection of the powers resulting in an individual life through individual obedience to law into the sphere of humanity-wide relationships. By such projection, we may gain powers unlimited by the conservation of individual achievements through their integration into a social unit of which the individuals are a part.

Men need to be set "at-one" with God as individuals. They also need to be set "at-one" with each other and God in social relations. The former without the latter is partial and incomplete. The latter without the former is impossible.

⁴Matthew 4: 16.

⁵Charles A. Ellwood, *The Reconstruction of Religion*, page 78, Macmillan Company.

⁶I Corinthians 12: 27.

⁷Charles A. Ellwood, *The Reconstruction of Religion*, pages 87, 88.

⁸*Ibid.*, page 82.

The Language of the Book of Mormon

THE LANGUAGE OF the Nephites, the great majority of the people who inhabited ancient America, was the Hebrew language, which was the language of Jerusalem at the time both the Nephites and the Mulekites left there. Yet, Hebrew was not the language of the engravings on the plates from which Joseph Smith translated the Book of Mormon.

Moroni, the last of the Nephites to handle the plates, in referring to the language used, says, “. . . we have written . . . in characters, which are called among us the reformed Egyptian, being handed down and altered by us, according to our manner of speech.” He explains that they did not write in Hebrew for the sake of brevity, and then adds, “but the Hebrew hath been altered by us also” and declares “none other people knoweth our language” which necessitated the use of the Urim and Thummim for its translation (Mormon 4: 98-100).

Nephi, in the very beginning of the Book of Mormon, made a statement about the language of his records. He said he was writing “in the language of my father, which consists of the learning of the Jews and the language of the Egyptians” (1 Nephi 1: 1). Notice, he does not say *reformed* Egyptian, but the *language of the Egyptians*. The “alterations” gradually developed through usage throughout the centuries.

Nephi was a descendant of the Joseph who was sold into Egypt, whose family went there in time of famine, where, according to the prophecy of Abraham, they were to be “afflicted, and serve them four hundred years” (Genesis 15: 17, Inspired Version). There they developed into the great nation of Israelites which was led to the land of Canaan by Moses. During their sojourn in Egypt, the Israelites had acquired knowledge of the language of

the Egyptians, but the Hebrew language continued to be their national language until it gave way to the Greek language shortly before the New Testament period.

THE DATE OF THE exodus from Egypt has been stated as 1491 B. C., and the date of the departure of the Nephites from Jerusalem was 600 B. C. Hence, that the Nephites used a form of the Egyptian language, gradually altered by their usage, indicates that for nearly 900 years before they left Jerusalem, and for approximately 1,000 years more after they came to this land, the Egyptian language was kept alive as a “cultural” language among a certain class of Israelites—a language *studied* by certain individuals for certain purposes.

Not all were allowed to write upon the records. This privilege and duty fell upon a distinct class, who kept the records and made recordings of national history. These evidently had special training for their work. That they who wrote the records were especially taught the Egyptian language is shown by Enos, who said, “my father . . . taught me in his language” (Enos 1:1). Jacob, his father, had written upon the plates and then handed them to his son, Enos, for his additions—in the Egyptian of his fathers.

The three princes, Mosiah, Helorum, and Helaman, the sons of King Benjamin, were given special tutorage in this “cultural” language, too, for the record states, “And he caused that they should be taught in all the language of his fathers . . . that they might know concerning the prophecies which had been spoken by the mouths of their fathers . . . And he also taught them concerning the records which were engraven on the plates of brass . . .” (Mosiah 1: 3, 4). The natural language of these

By THELONA D. STEVENS

Nephites, which they spoke without this special teaching, was Hebrew.

THE OLD TESTAMENT of the Jews today is in Hebrew, and only those Jews who are taught to read and write the Hebrew language are able to read the Scriptures. So it was with the brass plates. They were written in the Egyptian language, and only those who had this cultural training could read them. Lehi had this knowledge and was able to pass it on to his children (Mosiah 1: 5, 6).

Zeniff had been “taught in all the *language of the Nephites*,” but he does not say he had been taught “in the *language of his fathers*.” Hence, Zeniff’s record may have been written in the Hebrew of the Nephites, which accounts for the fact that it apparently was added to the larger plates of Nephi.

THE LANGUAGE OF THE JAREDITES

THE LANGUAGE of the Jaredites was not “reformed Egyptian,” but presumably the *language of Adam*. In Genesis 6: 5, 6, Inspired Version, there is a description of the language of Adam, and of those who chose to qualify to write in the beginning. There is nothing to indicate otherwise than that this language continued until the wicked peoples at the Tower of Babel were scattered and their languages confounded. Since the Jaredites escaped having their language confounded, theirs was, logically, the Adamic language, and it was from their writings in this language, then, that Moroni abridged the record to form the Book of Ether, translating their writings by the use of the Urim and Thummim (Ether 1:99). Hence, the record of the Jaredites that came

into the hands of Joseph Smith was in "reformed Egyptian" also.

THE LANGUAGE OF THE BRASS PLATES

WHEN THE JAREDITES came to America from the Tower of Babel, they brought with them the Scriptures which undoubtedly were the complete, *original* Scriptures from Adam's time to theirs, for Genesis 6:5, indicates that precious recordings were made in "a book of remembrance"; verse 9 tells that they kept "a genealogy of the children of God. And this was the book of the generations of Adam" written "according to the pattern given us by the finger of God; and it is in our own language" (verse 47); and Ether 3:80, tells that they brought ancient records with them and the nature of the reference shows that these records contained knowledge from the beginning, from the days of Cain. Enoch also wrote a book (Doctrine and Covenants 104:29), which in all probability the Jaredites brought with their sacred records, since they left comparatively soon after Enoch's city was translated.

Conceding that the Jaredites took the original Scriptures from the Eastern Hemisphere, one understands why God revealed to Moses (see Doctrine and Covenants 22 for the circumstances) everything necessary for the enlightenment and the salvation of man from the creation of the world to the time of Moses. God commanded Moses to write the things which He revealed (Genesis 1:1). Moses does not say, however, in what language he was to write these things.

MOSES HAD COMMAND of his native Hebrew language, and also the Egyptian language of the nation which had adopted him. Perhaps God commanded him to write in the Egyptian language. If so, perhaps it was, in part for the same reason that the Nephites gave for using it—that it took much less space

than did Hebrew (Mormon 4:99).

Moses wrote of the creation, and all things from the beginning, as well as the law by which the Israelites were governed, and also the national events to the end of his days. After the death of Moses, other scribes made entries upon the national records. These are the exact things which the Nephites say were upon the plates of brass up to the first year of the reign of King Zedekiah (1 Nephi 1:158-166), and these records were written not in the "reformed" *Egyptian* (Mosiah 1:4-6), but in the cultured Egyptian as Moses had learned it in the palace of Pharaoh—evidently the hieratic, or priestly Egyptian.

If one accepts the theory that Moses was the first author of the brass plates, he acknowledges that he wrote in Egyptian, for the Nephites state this to be the language of these plates. Perhaps that is one of the very reasons why this language was used for the Book of Mormon plates—Moses began them in this language and other eligible recorders (undoubtedly at God's command) followed his example, studying this language in order to qualify to make their entries upon the records.

RECORDERS WERE HIGHLY EDUCATED

RECORDS WERE kept by Israelites of high rank (II Samuel 8:16, 17; I Kings 4:3; II Kings 18:18, 37; II Chronicles 34:8). Not just anyone had the right to make official recordings on the sacred records. The privilege of serving as a recorder and scribe seems to have been performed by priests, as shown by numerous Bible references (I Chronicles 16:4; Isaiah 8:2; Deuteronomy 17:18; Numbers 5:23), and apparently was kept within certain families. Nephi's statement substantiates this: "Laban was a descendant of Joseph, wherefore he and his fathers kept the records" (1 Nephi 1:168). Lehi, also a descendant of Joseph (1 Nephi 1:165), had this right, too.

"The special training for a scribe's

office began, probably, about the age of thirteen. The boy who was destined by his parents to the calling of a scribe went to Jerusalem and applied for admission to the school of some famous rabbi. After a sufficient period of training, probably at the age of thirty, the probationer was solemnly admitted to his office."—Smith's *Bible Dictionary*, Teacher's Edition, page 596.

While the above quotation probably refers to the training required of scribes after the return of the Jews from captivity, it is evident that specific training was required of all who made engravings upon the sacred records.

Lehi, a relative of Laban, was educated in "the learning of the Jews and the language of the Egyptians" (1 Nephi 1:1; Mosiah 1:6) and thus could read the brass plates (1 Nephi 1:158; Mosiah 1:4). He then proceeded to make a record of his own (1 Nephi 1:15, 16; 2:1), which was abridged by Nephi (1 Nephi 1:17).

A DIFFICULT LANGUAGE

THAT THE REFORMED Egyptian was a more difficult language than that of the Jaredites is indicated by Moroni's statement, "Behold, thou has not made us mighty in writing like unto the brother of Jared" and he mentions, too, the "awkwardness of our hands" (Ether 5:24, 25).

Self-consciousness born of writing a language learned with difficulty is indicated in Moroni's words, "when we write, we behold our weakness, and stumble because of the placing of our words; and fear lest the Gentiles shall mock at our words" (Ether 1:26).

The "placing" of their words in the "altered" Egyptian evidently was different than it was in Hebrew, which made them self-conscious, because they knew it was not done correctly. Indeed, that they had lapsed into the word arrangement of the Hebrew language is suggested in Joseph Smith's statement concerning the last leaf of the plates which he translated. He makes a statement

concerning the title page of the Book of Mormon and refers to the "language of the whole running the same as all Hebrew writing in general." —*Church History*, Volume 1, page 74. Hebrew, of course, runs from right to left. Mormon himself claimed only the use of the Egyptian characters (Mormon 4: 98). Thus, it seems they may actually have been using the Egyptian *characters*, but Hebrew *placement* of words, as part of the changes which the Egyptian language underwent throughout the centuries, especially by those who made their final entries upon the plates.

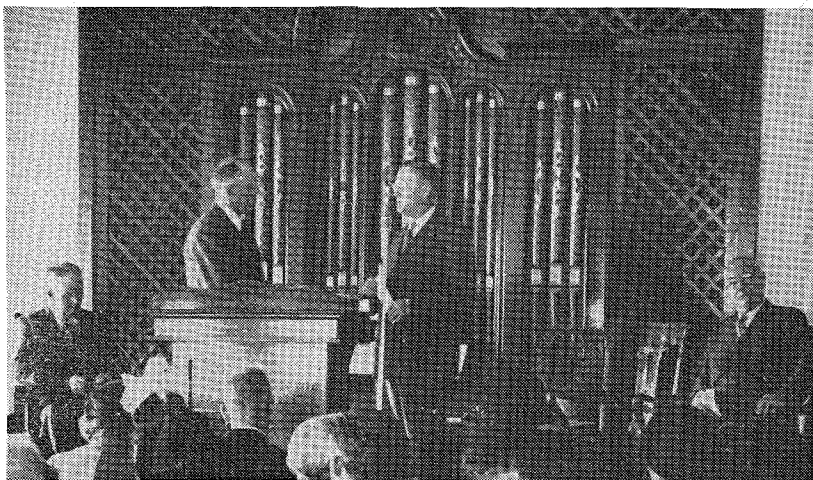
It would have been much easier for them to have written in their spoken language, the "altered" Hebrew, in which Moroni says, "ye would have had no imperfections in our record" (Mormon 4: 99), but their plates were not large enough, and they were evidently acting in obedience to God's instructions.

THE ENGLISH OF THE BOOK OF MORMON

THE SIMPLICITY of the Book of Mormon language as it is translated into English has brought forth comment by some because of the lack of beauty that is found in Biblical writings, but the great humility and simplicity of the language is a joy to the average student of the book, who fervently thanks God for his planning, directing, and protecting of these records so pregnant with truths for the salvation of mankind, even thanking him that the language has been kept simple for our simple understanding, and that so few errors have crept in to reduce our knowledge and appreciation of this great record.

May we prove our thankful hearts by consistent and earnest study of the records so painstakingly written, preserved, and given to us.

We don't love people because they are beautiful, but they seem beautiful to us because we love them.—Russian proverb.



Dedication of the Church at Nauvoo, Illinois

By MABEL ATKINSON

THE CHURCH AT NAUVOO, ILLINOIS, was formally dedicated on Sunday, November 9. The day began with a fellowship service at 9:30, followed by a sermon by Apostle D. T. Williams at 10:50. Soloist for this service was Harold Smith, who sang a song composed especially for the occasion. A basket dinner was served at noon in the lower auditorium.

At 2 p. m., Mayor Horton gave an address of welcome, after which a pageant, written by Roberta Garret with scenes by Mabel Atkinson, was presented. Madalyn Hartman represented the branch; Edith Fusselman, the past; Florence Ourth, the future; Darrell Tripp, the priesthood; Tot Stevenson, the adult; Cheryl Tripp, the youth; and Rogene Smith, the child. Pastor and Mrs. R. H. Atkinson portrayed the arrival of Mr. and Mrs. Layton, in Nauvoo in 1918 to care for the church property. They welcomed Mr. and Mrs. August Lee, who were the first Saints to open a business in Nauvoo. Mr. and Mrs. Bernard Galbraith and Joan Klingelmueller reenacted Thanksgiving Day, 1946, when the church was cleared of indebtedness. The congregation then sang a hymn of dedication, the words of which were written by Roderic Lewis.

The pastor, on behalf of the congregation, presented the deed and key to Bishop G. L. DeLapp, who responded with a charge to the pastor and members of the branch regarding the responsibilities that were theirs. He then returned the key to Pastor Atkinson, after which he spoke to the group relating some of his recent experiences in Europe. Margaret Lewis sang a solo which was composed by her husband, and Apostle D. T. Williams gave the dedication prayer. Organ preludes were played by Edith Fusselman and Bernard Galbraith preceding each service.

Open the Windows of Heaven

By Bishop D. O. Chesworth

IN THE THIRD chapter of Malachi, verses eight to ten, we read a challenging question, "Will a man rob God?" Continuing, "Yet ye have robbed me . . . in tithes and offerings. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

How often have you heard this Scripture as a preface for a sermon? How many times have you read it in a printed message? Nevertheless, it has been there in the concluding book of the Old Testament all during our lives. The Bible begins with the account of how light dawned upon the natural world (Genesis 1: 1-3) and the prophecy of Malachi, given somewhere around 460 B. C., concluding this epoch, closes with the announcement of the coming of the mess" (Malachi 4: 2).

The temple, on which Haggai and Zechariah had set such high hopes, was standing, but they had become pathetically disappointed. There had been sixty years of disillusion and misery, so that the situation to which Malachi addressed himself was melancholy beyond words. A curse was upon the land—the not unfamiliar experience of drought and locusts—it went deeper than that. The "blight" was on men's hearts and on their faith. Apathy and niggardliness prevailed, and priests and people alike were guilty. Vows were made and not kept. People acted as if anything was good enough for the Heavenly Father. They offered blemished and imperfect beasts for sacrifice, they robbed God by keeping back the tithes and offerings. True, they would have been ashamed spiritual light, "the Sun of righteousness to offer blind, lame, and sick animals to the Persian governor, yet they

said, "where is harm?" What bother it is to conduct the service! They treated God with hardly disguised contempt. A low form of social life was associated with this low religious life. Read about it in the second and third chapters. A spirit of scepticism prevailed. The prophet was constantly challenged at every turn. Many of the populace and so-called pious men cried in anguish, "Where is the God of justice?"

Jehovah had been robbed by their failure to bring in, as the law demanded (Deuteronomy 14: 22-27; Leviticus 27: 30-32), the tithes and offerings to the treasury of the temple. Dishonesty had brought a curse in the form of a drought and devouring locusts. The invitation was given to return and show repentance by paying their dues, and God would send rain in abundance from heaven. Their prosperity would be so conspicuous that they would be the envy of all nations.

Malachi, meaning "my messenger" or "messenger of the Lord," denounced their carelessness in offering unworthy sacrifices, contrasting their ingratitude with the favor which they had received from God. Unworthy sacrifices were not desired, but surely an invitation was extended for worthy giving of tithes and offerings. Furthermore, a promise was made that the windows of heaven would be opened.

TODAY, MANY PEOPLE, including ministry and laity, are trying to open the windows of heaven. They know that if we do things of such a worthy note as to open these windows, God will pour out a blessing. What appeals to people in general today? Almost anything of a spectacular nature. Every week, wherever I may be in the mission, I look at the pages of the *Saints' Herald* hoping for something startling, or

official, of change in appointments or of new missionaries appointed. Unnecessary worry about prestige and rank has wounded many a person and destroyed his effectiveness.

What type of a sermon do you like to hear? We immediately list them, but who lists the subject that is discussed by Malachi? Only a precious few, but it is that precious few who carry the banner proclaiming the only hope of our present and increasingly complex future society. It has always been the precious few, the consecrated minority, that has stood for principle with enlarged vision. One of the oldest living elders in the church (Elder Levi Gamet, born June, 1848), who used to be a member of my congregation in Kansas, once ventured to use this subject for a prayer meeting theme. He had served as a solicitor fifty-five years before and knew the value of such a theme. To be sure, I was fearful of the outcome, but the service that night was excellent, and the windows of heaven were opened. Very few "open the windows," yet, we read in Biblical history that the righteousness of such a few was sufficient reason for saving a city.

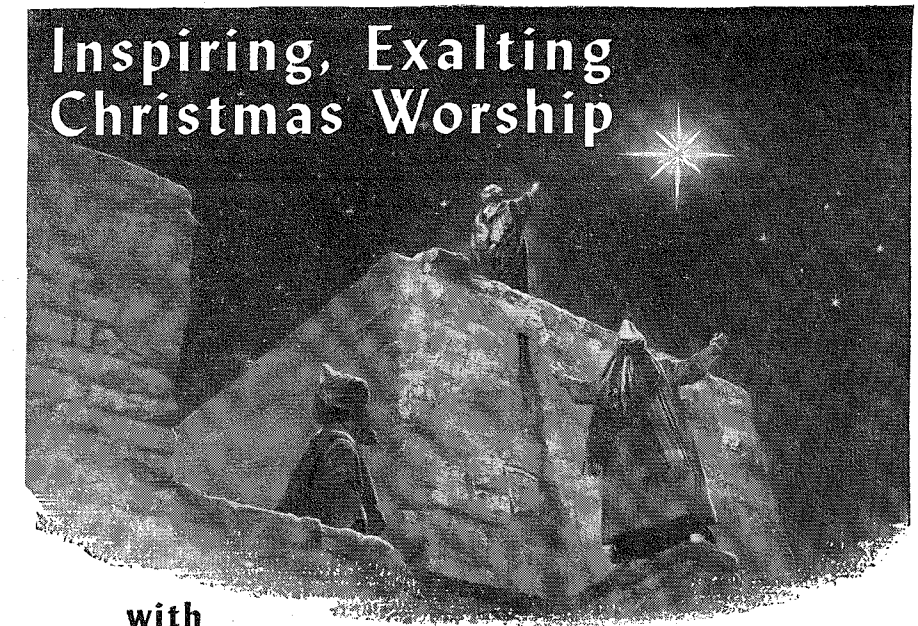
WHEN THERE SEEMS to be a spiritual drought, general indifference among the people, falling away from the Restoration Interest, we might well consider our treasury. Where your treasure is, there will your heart be also (Matthew 6: 21). If part of our treasury has been invested in "tithes," then our hearts are concerned with tithes and stewardship. Constantly, there is before us the divine challenge: prove me.

Let us focus the spotlight on ourselves. Boastfully, at times, we may have taken the prominent places and declared, "This is the way, follow us!" For a century we have promul-

gated stewardship—some reluctantly, others with Malachian zeal—but occasionally we need to impose a self-analysis to ascertain whether or not we believe. We have quoted Revelation 14: 6, for many years to prove the angel's message. Often we have quoted from Genesis, Ezekiel, and Isaiah to support the Book of Mormon. It is time for us to increase our portfolio to include Malachi 3: 10, and use it until we remember it as well as the world remembers John 3: 16.

There is a joy in bringing tithes to the Lord which 30,000 or more members enjoy each year. Some isolated Saints remember each month and make certain that their tithes and offerings are received. For such we are grateful. Consider this an invitation to make sure that you are listed in 1947 among those who have paid into the treasury.

ARE THE windows of heaven opening? Are blessings being received? Read this testimony which I received in the mail a few weeks ago: "Sickness came upon me. The assistance of the doctor and administration seemingly failed. My husband, a nonmember, suggested that we send fifty dollars tithing to the bishop. Within an hour I was feeling better and much stronger. In a few days, I had regained my good health." Another member writes: "At fifteen years of age (1903), I wanted to keep the financial law and tithed my first check to avoid robbing God. Later, I had \$7.00 tithing accumulated, ready to be sent, but since my health had been poor and I might need the money, I was tempted to keep it. My mother had taught me that if I ever saved money for the Lord, I must be sure to use it that way, so I bought the money order and sent it. Having failed to stamp it, the letter was returned and my temptation came again. In my room, with tears, I sought the Lord in prayer to help me have needed funds to return home; then I mailed my tithing again. Almost at once I began to feel like a different person.



with
CHURCH-CRAFT
Magnificent Full-Color **BIBLE SLIDES**

Give to your Christmas programs the glory and grandeur that only portrayal in thrilling natural color photography can impart. Bring to life again the impressive, stirring story of Jesus' birth

... superbly characterized in settings that will carry your entire assembly, both young and old, back 2000 years so it can view and relive the unfolding of the *greatest story ever told.*

Christmas Blessings

For the complete Christmas worship...
37 beautiful scenes and 3 hymn slides. Furnished with program guide outlining entire service with suggested readings and popular carols for audience participation.

Christ is Born

For the abridged service...
23 gorgeous color slides and 2 hymn slides together with program guide described above.

Christmas in Bethlehem

For something new and different...
The entire story enacted by exquisitely designed and brilliantly colored ceramic figurines. Offered for the first time in sparkling color slides. 22 scenes and 2 hymn slides complete with program guide.

Ask Your Dealer For Descriptive Folder,
or write direct.

CHURCH-CRAFT



Church-Craft Natural Color Bible Slides are 2" x 2" in protective glass binders for use in any standard slide projector.

3312 Lindell Blvd. • St. Louis 3, Mo.

HERALD PUBLISHING HOUSE

Independence, Missouri

My wages were good, and I was happy. Through the years I have tried to keep the financial law."

These two testimonies represent many who have not robbed God but have brought their tithes and offerings and, like the people of Malachi's day, have received personal bless-

ings. What an opportunity awaits us to "open the windows of heaven."

No one knows one seven-billionth of one per cent about anything.—
Thomas Edison.

What Latter Day Saints Believe

BY EVAN A. FRY

HOW OLD IS THE GOSPEL? Did it originate with the birth of Christ, or when he first began teaching? Was the law of Moses only a preparation for it? Were there two gospels—the law of Moses and the Gospel of Christ, or were both of them a part of the same thing? What was the gospel that saved Adam? To what did Noah ask those to whom he preached to be obedient? On the answers to those questions depend a number of other conclusions, such as the nature of God, the nature of the atonement of Christ, the ultimate destiny of the human family which lived before Christ and before Moses. By our answers to them here, we shall attempt to demonstrate that God is an unchangeable God, whose purpose was announced even before creation, whose gospel has been preached to men since the beginning and will be preached to the end, whose Son made atonement for original sin in all men, and whose salvation is offered on identical terms to every son and daughter of Adam.

First, let us turn to Galatians 1: 8, 9, and read: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." Here Paul is emphatic—so emphatic that he repeats the same words—that there is only one gospel, by which men may be saved, and that if any man preaches any other, he shall be accursed.

BUT WHEN WE BEGIN to go back to the beginning of creation and try to find some clear indication in our Scriptures as to just what that

gospel was in the beginning, we are met with what seems to be a conspiracy of silence. In the King James version of the Bible there is not a word to indicate that Adam believed in any kind of a gospel or accepted any kind of salvation. We are told that Cain and Abel offered sacrifices, but there is nothing to indicate who told them to make such an offering, or for what purpose, or to carry out what symbolism. Paul tells us in the eleventh chapter of Hebrews that "by faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him." In what did Enoch have faith? To what law or gospel was he obedient?

Paul further says that by faith Noah prepared an ark, and that by faith Abraham obeyed God's command to seek a new land of inheritance. In what did Noah and Abraham have faith—the specific command of God or some larger and more inclusive promise of God? Paul makes another peculiar statement in this same eleventh chapter of Hebrews when he says that Moses chose to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season, "esteeming the reproach of Christ greater riches than the treasures of Egypt . . ." Was Moses following Christ? Did he have the gospel of Christ? There is little or nothing in the King James version of the Old Testament to indicate that this was true, except that we have in Deuteronomy 18:18 the promise given to Moses that the Lord would raise up a prophet like unto him, which prophet was presumably Christ.

PAUL'S LETTER to the Galatians presents some more questions, which, to the alert mind, seem to indicate that our Old Testament Scrip-

tures are in many respects incomplete and fragmentary. In the third chapter, verses 7 and 8, Paul says: "Know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." It seems from this that Abraham knew the gospel—the gospel of Christ; and this conclusion is further borne out in the verses 16 and 17 of this same chapter. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." The import of this verse is that the covenant with Abraham was a gospel covenant; that Abraham was under the gospel, and that the law of Moses which was given four hundred thirty years later could not alter the original gospel, or disannul or cancel the covenant of God with Abraham.

Now turn to the fourth chapter of Hebrews, and read with us the second verse in which Paul is speaking of ancient Israel: "For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." The gospel was preached, then, to the ancient Israelites under Moses, but because they heard it without faith, it did not profit them, and they wandered forty years in the wilderness. In I Corinthians 10: 1-4, Paul tells how all Israelites were baptized unto Moses in the cloud and in the sea and ate the same spiritual meat, "And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock

About the Antiquity of the Gospel

was Christ." The ancient Israelites, then, drank of the Rock of Christ; they had his gospel before the law was given.

HOW THE LAW came to be given is best explained in Paul's allegory of Isaac and Ishmael, found in the fourth chapter of Galatians. Abraham had been promised a child by Sarah, his lawful wife. Lacking faith in that promise, Abraham tried to claim the promise through Ishmael, the son of Hagar, his bond-woman, but God would not recognize that claim. The promise was through the first and lawful wife, Sarah. If Abraham had trusted in that promise, Ishmael would never have been born. Isaac was the child of promise. So, completing his allegory, Paul says, "these are the two covenants." The covenant through Isaac represents the gospel, which was in existence long before the law was given; Ishmael represents the law of Moses which had to be added to the gospel covenant as a school-master to bring them to Christ, because of their transgressions and lack of faith.

We have not space here to list the many prophecies of Christ's birth, life, death, and resurrection. New Testament writers and preachers were constantly referring to the ancient prophets who had foretold Christ, the lamb slain from the foundation of the world. As far back as Adam, God gave the promise that the seed of the woman should bruise the serpent's head—which is usually conceded to be a foreshadowing of the coming of Christ and his conquest of Satan's weapon, death. A great prophet was promised through Moses, as we have already mentioned, and Peter quoted that promise in preaching to the Jews in the temple at Jerusalem (Acts 3: 22, 23). But we repeat, there is practically nothing in the Old Testament to show that the *gospel* of Christ was

taught before the law of Moses—nothing to indicate the religious beliefs or faiths or practices of Adam, Cain, Abel, Enoch, Noah, or Abraham.

LATTER DAY SAINTS believe in the antiquity of the gospel. They believe that the gospel of Christ was preached in the beginning—that Adam, Seth, Enoch, Noah, and other ancient men believed it and were obedient to it. They believe that although the law of Moses was added, the gospel covenant, and the requirement of faith in Christ for salvation, remained unchanged. They believed that the gospel which was preached in the beginning, and in the days of the apostles, is being preached now, and that its principles and requirements for salvation are the same.

We base our firm belief in these conclusions as far as we may on the generally accepted King James version of the Bible; but we have tried to show you that at best, the Bible leaves out more on this subject than it tells. Where the King James Bible stops, we go on to appeal to two added witnesses; first, the Book of Mormon, and second, the Inspired Version of the Bible. This is the version which we believe was corrected by Joseph Smith under prophetic inspiration. It adds a considerable amount of material to the opening chapters of Genesis—material which clears up many discrepancies in the King James version and gives more information on some of the subjects which we have treated in this article. For example, the opening verse of the gospel of John in the Inspired Version reads: "In the beginning was the gospel preached through the Son." That is a plain statement that the gospel was in the beginning—that God's plan of salvation and his provision of his Son was all thought out and provided for before the foundation of the world.

But let us note a few more passages from Genesis, according to this Inspired Version. Chapter five, verses one and two, read: "And the Lord God called upon men, by the Holy Ghost, everywhere, and commanded them that they should repent; And as many as believed in the Son, and repented of their sins, should be saved . . ." And later in the same chapter, these words: "And thus the gospel began to be preached from the beginning, being declared by holy angels, sent forth from the presence of God, and by his own voice, and by the gift of the Holy Ghost. And thus all things were confirmed unto Adam by an holy ordinance; and the gospel preached; and a decree sent forth that it should be in the world until the end thereof . . ." In the sixth chapter of Genesis, after a listing of some of the genealogy of Adam's posterity, we find this verse: "And they were preachers of righteousness, and spake and prophesied, and called upon all men everywhere to repent. And faith was taught to the children of men."

THERE IS ALSO an account given of God's instruction to Adam, his baptism in water, and his belief on the name of Jesus Christ, "the only name which shall be given under heaven, whereby salvation shall come unto the children of men." In answer to Adam's inquiry as to why he must be baptized, this answer is given: "And the Lord said unto Adam, Behold, I have forgiven thee thy transgression in the Garden of Eden. Hence came the saying abroad among the people that the Son of God hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world." In the seventh chapter of Genesis

much more of the story of Enoch is told, including a vision in which Enoch saw the coming of the Christ. In the eighth chapter of Genesis, the Inspired version tells how Noah was ordained, and sent forth to declare the gospel to the children of men, even as it was given to Enoch. In the fifteenth chapter of Genesis, we find this verse: "Abraham looked forth and saw the days of the Son of Man, and was glad, and his soul found rest, and he believed in the Lord; and the Lord counted it unto him for righteousness."

Still more conclusive and interesting proof of the antiquity of the gospel is found in the Book of Mormon. We do not have space to review half of the passages concerning the coming of Christ, written by the ancient Americans from 600 B. C. to the beginning of the Christian era or the prophecies by ancient Nephite and Lamanite prophets concerning his coming. Here is a characteristic passage from 2 Nephi 8: 7-9: "Behold, my soul delighteth in proving unto my people the truth of the coming of Christ: For, for this end hath the law of Moses been given: And all things which have been given of God from the beginning of the world unto men are the typifying of him." Here is another statement from the same author, who lived more than 500 years before Christ but looked forward to his coming: "We labor diligently to write to persuade our children and brethren to believe in Christ, and to be reconciled to God. For we know that it is by grace that we are saved, after all we can do. And notwithstanding we believe in Christ, we keep the law of Moses [these people were from Jerusalem and of Jewish descent] and look forward with steadfastness unto Christ, until the law shall be fulfilled; for for this end was the law given: And we talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, and we write according to our prophecies, that our children may know to what

They Also Serve Who Wait

A tribute to the late Howard M. Mousley

By Apostle G. G. Lewis

ON SEPTEMBER 24, word was brought to us that Howard Monroe Mousley of Elizabeth, New Jersey, had died. Naturally, to those who knew of him and his good works, there came a feeling of sadness and sorrow. He will be greatly missed in his local congregation of Newark, New Jersey.

All the traveling ministers in the Atlantic States Mission have known of the Mousleys—Martha and Howard. They have enjoyed their hospitality; they have looked upon a companionship that was sweet, considerate and—in a world of social upheaval—unusual. But this was not the only outstanding thing about Brother Howard.

First, he was a minister for Christ. He regarded his membership in the Church of Jesus Christ as paramount and, though for many years he was a layman, being called later to serve in the office of deacon, he felt it a privilege to be able to serve his Lord through serving his fellow men. Responsible and dependable in his ministry, he was there to greet people and welcome them; by personal invitation, card, or telephone, he sought after those who did not come. He believed he should "invite all to come to Christ." He never wanted to give a formal sermon, but he preached effectively by his life. His was truly of the "standing ministry."

For a number of years, his home was the scene of evening meetings. He and his wife lived in an apartment, but they were happy to invite people to their home and sing hymns and hold prayer meeting or preaching services. They "waited on the Lord," and so served.

Through the efforts of others and the continued diligence of the Mousleys, a branch of the church was finally established in Newark. It was a happy day for them. The work had taken root and was blossoming. Howard was then ordained to minister as a priest, but he will always be remembered as the man who, as a deacon, served devotedly and fostered the work—a fine example for the standing ministry throughout the church.

Ill-health dogged his steps, yet he never faltered in the faith. An indispensable workman in industry, it is said that his particular knowledge and ability cannot be duplicated in New York City, for there was a Christian sincerity that went with it. The church was honored where he served, and the influence of the Christ was felt by all whom he served.

We give this tribute to one who walked with us but now has joined the ranks of the heavenly host.

source they may look for a remission of their sins."

So, we of the Reorganized Church of Jesus Christ of Latter Day Saints believe in a Lamb slain from the foundation of the world. We believe in a gospel which was preached from the very beginning, which was believed and obeyed by Adam, Abel, Seth, Enoch, Noah, Abraham, Moses, and all the Old Testament prophets. We believe in a gospel which was not abrogated or done away in the law of Moses, which was added because of transgression, for the purpose of bringing the people of Israel back again to the gospel of Christ. We

believe there is only one name given under heaven whereby men may be saved, and that salvation was, is, and shall come through the name of Jesus Christ. We believe that men must have faith on this Saviour, repent of their sins, be baptized in water to signify his death and burial and resurrection, and have hands laid on their heads for the gift of the Holy Ghost. We are thankful for the added testimony we believe we have, signifying that these principles, this gospel, this Saviour, were taught from the beginning and for this further proof that God is the same yesterday, today, and forever.

PEACE?

By George Kenneth Floro

This is a subject on which there is much difference of opinion and some controversy. The author, a veteran of the late World War, represents a viewpoint held by many people. Other people, equally sincere, may have other ideas. We would be glad to hear from those who wish to discuss the subject further. Articles or letters for publication should have fair literary quality, a knowledge of the facts, and a spirit of tolerance.—EDITORS.

THERE IS TOO much complacency in the United States today. No one wants war, we are told. It is uneconomical, inhumane, irrational, etc., and yet we continually move in the direction of war in the face of apparent indifference and unconcern.

We are confronted with the problem of how this complacency can be changed into a desirable concern. We have developed little self-criticism, and we have little awareness of our Christian responsibility.

Repentance seemingly has been done away with and, in its place, have come convenient substitutes. The most common is blaming someone else. Some people tell us that war is inevitable. The State Department seems to be operating on this premise. We are told by a few that we must trust our politicians; if they say we must go to war to save the world, then we must do our duty. Another substitute for repentance is the attitude that the world is going on the rocks anyway. All of these have one thing in common. They direct our attention away from our responsibilities and obscure the need of quiet worship and genuine repentance.

During World War II, \$2,000,000,000 were spent to develop the atom bomb. No comparable amount was spent on the social sciences. Our technological advance is called progress. Bigness and speed are deceptive, and our society swaggers along technologically drunk. How much shame for such lack of insight? How much repentance?

Our country has been the first to use the atomic bomb to destroy whole cities. It does not require much imagination to identify oneself with those who suffered and died under those assaults, yet few apparently have done so. It is difficult, probably impossible, to understand what others think of us until we are able to take this step.

Some have wondered why France, Sweden, Norway, and other countries have not been more eager to come over to our side against Russia. It is not that they care for Russia as much as it is that they do not trust us. We, too, are a sovereign power, acting pretty much as sovereign countries always have acted—selfishly in their own interests.

Frequently we hear people say that it is so fortunate the atomic bomb was given to us. They seem to overlook the fact that it was almost given to the Germans first. Apparently other countries have not been convinced that we are supposed to be the exception. We are attempting to avoid war and win it at the same time. Real repentance should help us to see ourselves as we really are.

Much has been said about the lack of Christian ethics in the Treaty of Versailles. The shameful Potsdam Treaty is even more vengeful. Our nationalism has made for indifference; there can be no repentance without a social awareness.

Several people have suggested that war with Russia would be a war between the good and bad forces of the world. As long as it would be a war between sovereigns, there would be much good and bad on both sides. Not until world government exists will this idea be conceivable at all. The present United Nations is little more than a military alliance among the great powers.

We say that famine and chaos are on the side of Russia. Let us not forget that war will bring more of such chaos and suffering. This is no time for complacency. It is a time for effective Christianity—love, humility, repentance, and work to build a better world.

Real repentance will break our impossible psychological struggle to make peace and war at the same time. It can give clear vision for the necessary steps ahead: feeding of hungry peoples, (including Russians), universal disarmament, world government, and the abolition of war.



It is a strenuous age in which we live; everyone tries to get ahead faster than the other fellow. Ideals are forgotten in the mad rush for supremacy. Brotherly love is something that seems to make a good subject for essays, but that is about all. Charity has been commercialized until all the sweetness has been squeezed out of it. The surest method of receiving consideration is to give it. It is much more pleasant to slap a fellow on the back than to punch him on the jaw.—*Scottish Rite News Bulletin.*

Worship Suggestions for January

By FRANCES HARTMAN

Theme for the Month: RESOLUTIONS

JANUARY 11, 1948

JANUARY 4, 1948

Theme: RESOLUTIONS FOR THE NEW YEAR.

Theme: RESOLUTIONS FOR CHURCH SCHOOL.

Prelude: "Jesu, Joy of Man's Desiring," Bach.*

Prelude: "Prelude in A Major," Chopin.*

Call to Worship:

Call to Worship:

"... it is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity. For he who is faithful and wise in time is accounted worthy to inherit the mansions prepared for them of my Father."—Doctrine and Covenants 72: 1.

BEGIN TODAY

Dream not too much of what you'll do tomorrow;

How well you'll work perhaps another year; Tomorrow's chance you do not need to borrow—

Today's is here.

Author Unknown.

Hymn: "Come Let Us Anew Our Journey Pursue," Saints' Hymnal, No. 433.

Hymn: "Jesus Is Calling Today," Saints Hymnal, No. 332.

Prayer:

It would be well for the person who offers the prayer to keep in mind the specific goals and resolutions outlined for the coming year.

Prayer:

The prayer should be concerning the specific needs of the church school, asking a special blessing that this particular phase of the Lord's work may advance through the new year.

New Year Meditation:

Suggested Presentation:

A NEW START

I will start anew this morning
With a higher, fairer creed;
I will cease to stand complaining
Of my ruthless neighbor's greed;
I will cease to sit repining
While my duty's call is clear;
I will waste no moment whining,
And my heart shall know no fear.

I will look sometimes about me
For the things that merit praise;
I will search for hidden beauties
That elude the grumbler's gaze.
I will try to find contentment
In the paths that I must tread;
I will cease to have resentment
When another moves ahead.

I will not be swayed by envy
When my rival's strength is shown;
I will not deny his merit,
But I'll strive to prove my own;
I will try to see the beauty
Spread before me, rain or shine;
I will cease to preach thy duty,
And be more concerned with mine.
Author Unknown.

I BELIEVE IN THE SUNDAY SCHOOL

By J. Edgar Hoover, Director,
Federal Bureau of Investigation

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

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

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

"Each of these laws is an outgrowth of one of the world's ten basic laws—of the Ten Commandments which are taught, or should be taught, in every Sunday school. I have never seen a true adherent of these Commandments stand at the bar of a criminal court!

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

"A few years back, a vicious murderer still in his twenties threatened Special Agents of the FBI. As a gang leader he was responsible for several deaths, and now he planned to kidnap certain key FBI men. When the show-

down came in New Orleans, the criminal meekly surrendered. I wish his lesson could be taught in every Sunday school. I wish our youngsters could understand that this man-without-God was brave only on the surface, and brave only when he knew he was safe. Force was the only authority he respected. He lacked the sustaining power of religion, and when his personal assurance was gone there remained only the shattered hulk of a man.

"The Sunday school can help here as no other institution can, for the Sunday school offers a moral, ethical and spiritual way of life that is of unsurpassed value in our times. It is true and sound. In fitting our young folks for the future, in guaranteeing the permanency of democratic principles, there is no more potent or vital force in our nation. The Sunday school can become our guarantee for tomorrow!"—*Saints' Herald*, January 12, 1946.

Presentation Summary:

A very definite, practical way of helping in local church school should be considered for those unfortunates who are underprivileged in spiritual growth. Plans should be presented for constructive aids today (special emphasis on the present) as tomorrow the need for help will no longer be shared with the church school, for delinquents will have already committed their crimes. Stress importance of self-examination to see that parents are not delinquent.

Hymn: "Just for Today," Saints Hymnal, No. 276.

Suggested Scripture Readings:

Genesis 6: 57-61, Inspired Version; Doctrine and Covenants 85: 21; 90: 6.

JANUARY 18, 1948

Theme: RESOLUTIONS FOR THE HOME.

Prelude: "Andante Religioso," Thome.*

Call to Worship:

"... thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—Deuteronomy 6: 5, 6, 7.

Hymn: "I Would Be True," Saints' Hymnal, No. 294.

Suggested Presentation:

Because women necessarily form the backbone of the home, creating therein a sanctuary of love and happiness, it is well to devote some thought to the make-up of the home, and the types of personalities best suited to a happy atmosphere. The following is adapted from an article appearing in the January 5, 1946, issue of the *Saints' Herald*, titled "The New Year and the Women of the Church," by Pauline Aranson.

"The goals of the women of the church should be quite familiar to the membership,

Inspirational Talk:

This should be in the form of a lesson, presented with a definite view to stimulating the thoughts of the listeners toward making a new beginning toward a higher life. As stewards over the time allotted to us, we must make wise use of that time, establishing in each moment a greater awareness of those great qualities, "faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence."

Hymn: "I'm Pressing on the Upward Way," Saints' Hymnal, No. 241.

Suggested Scripture Readings:

Doctrine and Covenants 70: 3; Moroni 7: 5-11.

Theme: RESOLUTIONS FOR EACH OTHER.

Prelude: "Cavatina," Raff.*

Call to Worship:

YOUR MISSION

If you are too weak to journey
Up the mountain steep and high,
You can stand within the valley
While the multitudes go by;
You can chant in happy measure
As they slowly pass along;
Though they may forget the singer,
They will not forget the song.

If you have not gold and silver
Ever ready to command;
If you cannot toward the needy,
Reach an ever open hand;
You can visit the afflicted,
O'er the erring you can weep;
You can be a true disciple
Sitting at the Saviour's feet.

If you cannot be the watchman
Standing high on Zion's wall,
Pointing out the path to heaven,
Offering life and peace to all;
With your prayers and with your bounties
You can do what heaven demands,
You can be like faithful Aaron,
Holding up the prophet's hands.

Do not, then, stand idly waiting
For some greater work to do;
Fortune is a lazy goddess,
She will never come to you.
Go and toil in any vineyard,
Do not fear to do or dare;
If you want a field of labor,
You can find it anywhere.

—G. M. Grannis, from the *Saints' Herald*,
October 12, 1946.

Hymn: "Let Us Pray for One Another,"
Saints' Hymnal, No. 311.

New Year Meditations (Adapted):

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

We would have friends who know us for
what we are and who love us in spite of what
we are. In turn for such friendship, we give
our pledge to foster in ourselves what we ask
of others.

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

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

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

We would have a deeper appreciation of
nature in all her moods and aspects, and a
profounder respect for man as he seeks to labor

together with God for the highest good of
humanity.

We would cultivate a sense of humor, for
without it we discover life is likely to become
so serious a business that it will be unlivable.

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

We would have a little leisure in which to
do nothing. To keep the bow tightly strung
all the time is, we have learned, to finally rob
it of its spring and power. Too, we must
have time to cultivate the fine art of medita-
tion. God has his best chance at us when
we are full of HUSH. Finally, we would have
patience to wait for the best things and the
wisdom to know them when they come.—
Author Unknown.

Hymn: "Take Time to Be Holy," Saints

Hymnal, No. 322.

Prayer:

"Let the words of my mouth and the medi-
tations of my heart be acceptable in thy sight,
O Lord, my strength and my redeemer."—
Psalm 19: 14.

Suggested Scripture Reading:

I John 4: 12; 13: 34, 35; 15: 12, 13, 17;
I Corinthians 13.

*All preludes may be found in standard col-
lections of organ and piano music.

Words of Wisdom

In the years of my work as a chef, I
acquired a fondness for hot coffee, despite
the fact that caffeine caused sleeplessness,
indigestion, headache, etc. I clung to the
"cup" because it was ever handy, and I
needed its daily stimulation. Sometimes
I would quit, and after a period of time
turned to it again.

In May, 1947, I became very ill. No
doctor was needed to tell me that I was
in the shadow. While praying earnestly
that I might live, a voice spoke to me,
saying, "If thou wouldst live, follow the
Word of Wisdom, which thou knowest
well."

In four months I have not drunk either
tea or coffee. It has not been easy to drop
a habit of years; but too well the instruc-
tion given me has made the impression
that will last for life—"If thou wouldst
live"

ELMER A. KALER, SR.

1614 Hedges
Independence, Missouri

Note of Thanks

I wish to thank all who remembered
me with cards, letters, and prayers during
my operation and stay in the hospital.
I am convalescing at home now.

LEE QUICK.

for they are fundamental to the progress of the
church as a whole. Yet, constantly new mem-
bers are being added, young women are be-
coming adults, and need to be taught and in-
formed so that they can join the legion of
good and conscientious women who are at-
tempting to reach these objectives. Let us re-
call to mind the most important one which
catches up and includes all the lesser goals—
the establishment of Zion homes and families.

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

"This great task is worthy of the best that
is within the women of the church and should
challenge them to constant endeavor. It will
require prayerful and wise application of effort
to accomplish such, and in order to do so and
not become discouraged in the enormity of the
task, these objectives must be broken down
into small divisions and some one particular
phase of the task be undertaken each year, with
a firm resolution that at the end of the year
some real progress will have been made. It is
an easy thing to have good aims but more
difficult to direct toward the aim with intent
to hit or reach it.

"A serious study of the gospel should be
made to find the beautiful truths of our dis-
tinct philosophy that we may have a renewed
fervor and give thanks to our Heavenly Father
that he has allowed us to have a part in his
great work on earth. It follows that before
we can have good homes, there must be good
people, strongly convinced that the gospel was
restored by divine instrumentality, for it is this
conviction that will bring about ultimately the
distinct type of family we are trying to build.

"So this coming year, the members in the
family might decide to have as their goal the
purchase of the church books for each one in
the family. Ownership creates interest. If
the *Herald* does not visit the home regularly,
order it and find the many good things it
contains for all ages.

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

Presentation Summary:

"The Latter Day Saint home is founded,
unified, and motivated in love, a mutual and
abiding love for each other, grounded and
glorified in the love of Christ. This basic love
warms and stabilizes the home atmosphere and
is dynamic for continual spiritual growth."—
Alice M. Burgess.

Hymn: "Wonderful Words," Saints' Hymnal,
No. 335.

Suggested Scriptural Readings:

Jacob 2: 57; 3 Nephi 8: 52; Matthew 6: 19-
21; Proverbs 31: 10-13, 27, 31.



Helping the Primary Child Appreciate Church History

By Emma M. Phillips

READING A CHAPTER from our church history will create about as much enthusiasm in a child of primary age as a meal of yellow sawdust and green pears would enkindle our enthusiasm. To a child, such a reading would be above his understanding and imagination; such a reading would not be interesting enough to receive his attention.

In order for a primary child to understand church history, he must enjoy it; and in order to thoroughly enjoy it, he must be able to use his hands. Urim and Thummim are nothing more than two unique words, but a few pieces of colored paper, a jar of paste, and an opportunity to manipulate ten little fingers, can furnish a pair of "magic glasses" that creates a lasting impression on a child.

If church history, instead of being divided into sections or chapters, is divided into short stories with interesting beginnings, thrilling bodies, and satisfactory conclusions, it will hold the child's attention. Because the primary child has little sense of time or sequence of events concerning authentic characters, it is best to stress God's dealings with the figures of the story. Help the child to realize that God is pleased or "happy" when the people of the story live righteously, and that he gives them divine assistance in their endeavors. Most children of this age have had no outstanding religious experiences

to think about. They lay the foundations for their own lives on the experiences of characters found in the stories they enjoy.

AT ABOUT SIX years of age, the child discovers that he is an individual. He is interested in the antics of the baby, but he considers himself very superior to the infant. He can read letters, go to the store alone, and dress himself. Even what he can't do, he attempts to do. In his own estimation, he will soon be an adult. And like the adult he imitates, he wants to build and to construct. Nourish this desire by letting the primary child construct some simple object to illustrate the story, or part of the story, that he hears about the church.

Here is a suggestive outline.

1. The question that needed an answer. This story presents Joseph Smith and the method in which he secured an answer to his question. It concludes with the vision in the woods and the solution to the problem. Construction: Make the woods in which Joseph Smith prayed. Trees are drawn on pieces of white or manila paper measuring two by three inches. Cut out the upper half of the tree without cutting into the paper border that surrounds the tree figure. This border is folded back and serves as an easel or support for the tree. Make several trees for the woods. Flowers can be drawn around the trunks and wee birds and butterflies can be pasted on the trees. Let the child use his own imagination as much as possible in the coloring of the trees.

2. The story the angel told. This story introduces Moroni, the messenger. Primary children can be

easily fascinated by the "movie" that was shown to Joseph Smith in his room, by the method Moroni used in descending and ascending, and by the way the holy light filled the room. Construction: Make a cut-paper picture of the room. Use a sheet of manila paper about six by eight inches. The window, the first step to be taken, is made by cutting a rectangle shape at the proper height. Behind this, paste a dark piece of paper, thus giving the illusion of darkness outside and light inside. The window frame is made from strips of paper, and beneath the top piece can be fashioned a tissue paper curtain. Cut simple furniture from brown paper and paste in the room picture. Paste pictures on the wall and a cloth spread on the bed.

3. The secret box. This story presents the patience of Joseph Smith in visiting Hill Cumorah and concludes with his bringing the plates safely home in the buggy. And remember, a few extra remarks about the horse and buggy will please the child. This story should also introduce Emma Smith. Construction: Make a Book of Mormon by cutting heavy gold colored paper into sheets three inches by four inches and punching holes in them so they can be fastened together like a modern loose-leaf notebook. Chicken leg bands or even string can be used as rings. Paste a band of paper securely around the last few sheets of the book. Children are enthused to learn that one of their group of friends might be the person who receives permission to break that band and to translate the remainder of the Book of Mormon.

4. The strange writing. The bewitching object of this story is the

"magic glasses." This story introduces Oliver Cowdery and the system used in translating the Book of Mormon. Make sure the child has an understanding of the word *transparent*. Construction: Make the Urim and Thummim. From copper colored heavy paper cut a mask shape, or a shape like the bow and rim of ordinary spectacles. In the center of each rim paste a light colored triangle of paper to represent the transparent stone. At the far side of one rim paste a stripe of heavy paper or a piece of light wood such as the flat stick from a lollipop. This is the stem staff used to support the Urim and Thummim. It is an interesting and educational fact to note that the child cannot see through these glasses just as the ordinary person could not see through the Urim and Thummim.

5. This is the church. This story should tell about the first meeting, then compare it to a present meeting. Describe the room, the mannerisms, and dress of characters. The primary child is not curious to know the details of why this church is the same as the church that Jesus Christ had while on this earth. He is satisfied to learn that it is. Construction: Make a stand-up church bookmark. Fold a piece of paper about four by eight inches evenly through the center in book fashion. On the front part draw a church door, and cut it at the top, bottom, and right side. The other side serves as hinges for the door. On the inside part of the paper and so it is visible through the open door, draw the interior of the church, showing the congregation. This can be stood up as a book can be when opened. Folded, it serves as a bookmark.

6. The chain of friends. Make this, the last story, about some enterprize of the local branch, some activity about which the child has a knowledge. For example, the storyteller may tell about a church sup-

per, detailing the work in kitchen and in dining hall, the purchasing of material, the methods used to collect funds, the co-operation of various members of the branch. Construction: Make a friendship chain. Use strips of colored paper about four inches by one inch. Write on each slip of paper the name of a church worker, but be sure to leave the ends of each strip free for pasting. Form the first strip of paper into a circle by pasting the two ends of it together, one over the other. Do likewise with the other strips, only join each circle in chain fashion to the circle previously made. One person alone is just a link, not a chain. Several people working together in a branch make a chain—a friendship chain.

THESE STORIES may be supplemented by a series of pictures or a poster. The pictures consecutively numbered might be: 1-tree, 2-angel, 3-box, 4-exact copy of the hieroglyphic writing, 5-small ancient church, and 6-modern church.

Make the review period a time for fun and play. Call the review a game. Point to a picture, and let the child tell one piece of knowledge he has gleaned from the accompanying story. Reverse the procedure, or "play the game backwards," by making the statement and letting the child point to the proper illustration.

This is a very flexible outline. It can be used for one child or for a class of primary children. The construction work is to be done by the child, the teacher assisting only as the individual child demands guidance. In some children, the smaller muscles are not developed sufficiently to permit quick manipulation of the fingers. The primary child is venturing into a strange world—a world to which he must adjust his pattern of living. In order to live properly, he must be carefully guided. In order to know church history, he must be properly instructed.

Tribute to Kate Moffett

My attention has been called to the very recent death of Mrs. Kate Moffett, probably one of the oldest pioneers in this section. She was born in Manti when it was a thriving village of the early days, serviced by stage coach. She then moved with her family to Shenandoah when it was only a village composed of a few houses, no sidewalks, muddy roads, weeds, and slough grass. It was a period when good neighbors prevailed and were necessary. It was then that Kate Leedingham was employed by my father and mother as a nurse for me. Of course, the knowledge of this fact has endeared her to me.

She was a good woman, serving the neighborhood as best she could. I have known her ever since I can remember. The village grew, however, developing into a town and then a city, and Kate was known only in her immediate neighborhood. I think she must have been one of the noblest women who ever lived in Shenandoah. Her willingness to serve was her outstanding trait. She was a typical representative of the pioneers who had to depend upon the help of their neighbors, and she played her part well.

She reared a fine family and put all she had into life for the benefit of others. I wish I could say something that would perpetuate her wonderful name for posterity as an example for others to follow. —Earl R. Ferguson, from the *Evening Sentinel*, Shenandoah, Iowa.
Mapleton, Kansas

Prayers Bring Blessings

I am isolated and have been practically an invalid for years. I became so discouraged that I requested prayers several weeks ago, and thanks to those who prayed for me and to my Heavenly Father, I have been truly blessed. The gospel grows dearer to me as the years roll by. My greatest desire is to serve the Lord and help in every way I can to build the kingdom here on earth.

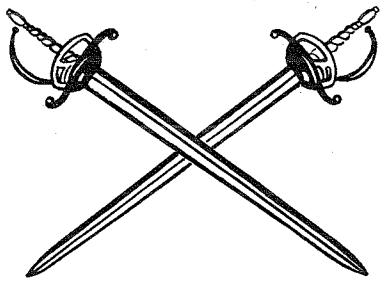
DAISY ERICKSON.
Delisle, Saskatchewan

Greetings From Holland

We, the young people of Friesland Branch in Holland, send greetings and good wishes for Christmas and the new year to all the Saints in the United States and Canada.

L. HERINGA,
S. J. DYKSTRA,
Supervisors.
Zwaagwesteinde
Fr
Holland

— — — a home column feature — — —



Swords or Plowshares?

By MELVIN L. FOWLER

MAN, down through the dark corridor of time, has constantly longed to live at peace with his fellow men but has consistently been frustrated in his efforts. Since the dawn of history, the world has been torn by one conflict after another until strife has become commonplace and is accepted by the peoples of the world as being almost inevitable. In our time, we are faced with the age-old problem of achieving peace on earth. The last struggle that plagued the world was a mighty show of power and nearly proved disastrous to the "high" civilization that brought it about. The next conflict may prove even more terrible and may actually be the death-dealing blow to a culture, that in some sense, is already reeling under the impact of its perplexities.

Realizing this, the nations of the world have already established an organization that is dedicated to the purpose of achieving peace. If they are not sincere in their efforts, they are at least playing the game like seasoned actors and, to continue the metaphor, some are showing great skill at stealing a scene now and then. The question comes to us then with great clarity: Can there be peace in our time? It seems highly possible, if the true principles of Christianity are applied in all phases of life. There are, however, certain factors in our thinking that

lessen the chances of peace. These attitudes can best be illustrated by referring to periods in American history when they were dominant in the thinking of the people.

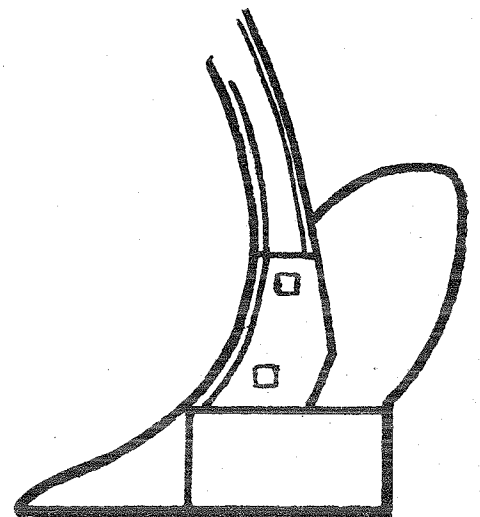
The first of these is the idea of political hermitage or isolationism which was the dominant policy of this country before 1940. It was thought that by withdrawal from the problems which involved the world, America would be safe from any conflict that might arise. George Washington's famous admonition to "avoid entangling alliances" was quoted as proof positive that we had no business being concerned in the problems of the world. It was during this period when America vacillated between doing nothing and less than nothing that the atrocities of Ethiopia, China, and Spain were committed by the disciples of militarism. Austria, Czechoslovakia, and Poland were auctioned to the highest bidder, and still the policies of seclusion were adhered to. The prophecy of the times went unheeded and soon the expositors of "peace at any price" were engulfed and almost completely swallowed in a war that they had been so glibly talking of preventing.

This philosophy is very similar to the erroneous concept that Zion is a place of refuge, a place to flee to and be "safe" from the world. Those who hold this belief think of Zion as something apart from the world and separated completely from the society in which we live. Separation, seclusion, and isolation

can lead to only one thing—destruction. To build society, one must live in society. To establish world peace, one (nation and individual) must live in the world and be a functioning part of it.

The other factor that endangers the possibilities of peace can be illustrated by the postwar era in which we are living. It can best be described as a period in which we are crying, "Wolf! Wolf!" and there is no wolf. Perhaps this attitude is much more dangerous than the other, for it seems that it can lead us more directly into the hysteria that is necessary for war. Then, to, it is a more real danger, for it has begun to embed itself very firmly into the minds of the American people. In the words of Justice Holmes, it is indeed a "clear and present danger."

This mob psychology has brought about the greatest paradox of modern times—the present attitudes of the American people. The United States presents itself to the world as the Apostle of Peace crying out in the wilderness for unity and faith among the nations of the world, yet it continues to manufacture quantities of atomic bombs and is continuing to talk of arming for the conflict to come. Our people speak



New Horizons

daily of peace and the establishment of world order while their words are completely lost in the screaming headlines of the day. War-mongering has become the main story. It takes many different forms, subtle articles, emotional editorials, blaring headlines, front page stories, confidential inside reports, and innocent news items, yet the content is the same: we must fight, fight, fight, for we are being subversively encircled, and plans are being made for our destruction.

The people of the nation are no doubt mystified, and many have fallen into the blind alley that is being prepared for them. The question now is one of the possibilities of peace when the attitude of the people shows that they are not working toward peace. Can a nation establish (or help establish) peace when it does not manifest an attitude that would lead others to believe that it has faith in or truly desires peace?

It seems, then, that for the possibilities of peace to be enhanced, there must be a conscious development of at least two attitudes: (1) we must show to the nations of the world that we are sincerely interested in their problems for the betterment of humanity as a whole rather than for our own personal gain, and (2) we must cease the cry of "Wolf! Wolf!" and cry tolerance and understanding instead. I believe that if we extend the hand of brotherhood to the world in all sincerity, we shall be overwhelmed by the response of a world that is embittered and heartsick. Only if this is done can there be peace.

The Old-Time Religion

Someone has said, "If we could get religion like a Baptist, experience it like a Methodist, be positive about it like a Disciple, be proud of it like an Episcopalian, pay for it like a Presbyterian, propagate it like an Adventist, and enjoy it like a Negro—that would be some religion!"—Dr. Harry Emerson Fosdick.

Random Thoughts

By EDWARD CHAPIN



DURING my "earlier years," I served as editor of a Civilian Conservation Camp publication which demanded a great quantity of material covering a variety of subjects. Besides being editor-in-chief, I also cut the stencils, turned the mimeograph, put the pages together, and delivered the finished product to an eager two hundred enrollees who anxiously scanned each page until they found their names staring back at them. The percentage of satisfied name-searchers was amazingly large, and it would be quite dishonest for me not to record that my name and full-blown title usually required an entire page.

Like myself, these men were the depression-bred youth of America, forever distrustful of their opportunities, yet eager for reward from some fancied abnormality. Many had already fought so hard that war, when it came, was just another battle. Can these same people, who have seen so much strife, accept peace and prosperity with its accompanying dullness and routine? I often wonder if the present international crisis is not a collective manifestation of the people of the world in emotional upheaval. If true, what better example could be found to illustrate man's ego . . . a world full of name-searchers.

Occasional daydreaming is a rather harmless pastime, so long as the millions who are doing it stay in different paths and limit themselves to the recommended dreams offered by our society. But the dream of power, the dream of the warrior, these are the ones so easily stirred and so easily controlled. To parachute, wounded, from a flaming B-24, to be captured and interned in a German prison camp—ah! this is the secret life of Walter Mitty come true, and within the

reach of all. This is the stuff of radio, novels, movies, and just wait till the folks back home hear about this. Many found the dream ended with reality, but hesitate to reveal they were duped by this fraud. How many times have you heard or felt, "I wouldn't have missed living in the time of Franklin D. Roosevelt"?

Yet, apparently, our only hope is a society like our own with its millions of substitutes for the desire of death. I can see no hope for a communistic state with its false premise. In fact, the most outstanding trait I noticed in the Russian people was their dissatisfaction with their way of life. Of course, I was there only sixty days, and thirty of those under close guard. Nor do I think we could live peacefully together as a family of nations. Too many of us would envy and fear, creating a core of strife within each state. Distrust and secretiveness are the banners of today.

Several men have had an answer—One we claim to worship. Yet that philosophy has failed because the millions who claim to live by it only use it to seek relief from their sins and go right on sinning. Perhaps a good ending would start like this: "Our Father who art in heaven—"

The Judgment of Solomon

Paul Kruger, President of the Transvaal, once decided a dispute between two brothers about an inheritance of land in South Africa thus: "Let one brother divide the land, and let the other have first choice."—Sarah Gertrude Millin, *Cecil Rhodes* (Harper).

BULLETIN BOARD

Bound Volumes of "Herald" For Sale

James D. Bales, 707 East Race Street, Searcy, Arkansas, has fifty bound volumes of the *Herald* for sale at \$10 each. This group includes Volumes 24 through 66.

Attention, Saints in Southern Missouri

We are attempting to visit and minister to our nonresident members in the Southern Missouri District. We shall appreciate hearing from any who desire such visits, or from any who know of other members who do not take the *Herald* and so will not see this notice. Where there are several families close enough to assemble for services, we shall make regular appointments and, if sufficient interest is shown, arrange for a missionary series to be held later.

JAMES A. PHILLIPS,
District President.

Route 3, Box 188
Kennett, Missouri

Needs Church Books

R. F. Goodale, 752 Broad Street, Bridgeport, Connecticut, needs a Doctrine and Covenants and *The Story of the Church*, by Inez Smith Davis. Write, stating condition and price, before sending either book.

Books Available

Marie Evans, 17705 Parkmount, Cleveland 11, Ohio, has the following religious books for sale: *Joseph Smith Defended*, J. S. Peterson; *The Old Jerusalem Gospel*, Joseph Luff; *Memoirs of W. W. Blair*, Fred B. Blair; *The Ebeling and Riggle Discussion*; *Commentary on the Doctrine and Covenants*, F. H. Edwards; *Studies in the Life of Jesus Christ*, E. I. Bosworth; *Spiritual Development of St. Paul*, George Matheson; *Smith's Bible Dictionary* (1879 edition); *The Life of Lives*, F. W. Farror; *The Life and Times of Jesus*, *The Messiah* (two volumes), Alfred Edersheim.

REQUESTS FOR PRAYERS

Emily Sumner of Breckenridge, Missouri, requests prayers for Lillie Martin Holmes, who is blind and has a cancer on her face, and for herself, that the sight of her left eye may be restored. She is also suffering from a nerve ailment.

WEDDINGS

Taylor-Carter

Doris Irene Carter, daughter of Mr. and Mrs. R. H. Carter of Rosedale, British Columbia, and Lloyd Stanely Taylor, son of Elder and Mrs. S. E. Taylor of Agassiz, British Columbia, were married at the Reorganized Church in Rosedale on May 28, Elder Taylor officiating. The couple are making their home in Agassiz.

Gearing-Bowen

Dorothy Irene Bowen, daughter of Mr. and Mrs. Enos Bowen, and Edson Gearing of Black River Falls, Wisconsin, were married at the Reorganized Church on October 28, Elder Irving H. Bowen, grandfather of the bride, performed the ceremony.

Kellogg-Noftsger

Beebe Gayle Noftsger, daughter of Mr. and Mrs. C. H. Noftsger of Creston, Iowa, and Charles Curtis Kellogg, son of Mr. and Mrs. C. E. Kellogg of Lincoln, Nebraska, were married on November 7 at the bride's home, Elder A. D. Blair officiating. The couple will reside in Lincoln, where Mr. Kellogg is attending the university.

BIRTHS

Dr. and Mrs. H. H. Grice of St. Clair, Michigan, announce the birth of a daughter, Ruth Ellynn, born October 7. Mrs. Grice, the former Ruth Lively, is a graduate of Grace-land, class of 1941.

Mr. and Mrs. Wesley Elvin of Minneapolis, Minnesota, announce the birth of a son, Frank Edward, born October 24.

A son, Cecil Ray III, was born to Mr. and Mrs. Cecil R. Ettinger of Washburn, Maine, on October 28.

A son, John Thomas, was born on November 8 to Mr. and Mrs. Thomas W. Thatcher, Jr., of Jackson Heights, Queens, New York City. Mrs. Thatcher is the former Lois Maxine Constance of Cameron, Missouri.

Mr. and Mrs. Bill Williams of Rock Island, Illinois, announce the birth of a son, David Lynn, born November 5. Mrs. Williams is the former Dottie Mercer.

DEATHS

MARTIN.—Earnest N., Sr., was born in 1891 and died November 4, 1947, at Escondido, California. He was a member of the San Diego Branch. Surviving are his wife, Martha; two sons, and three daughters. Interment was in the Escondido cemetery.

COSHOW.—David Orson, was born in 1881 and died November 10, 1947, at Lemon Grove, California. He was a member of the San Diego Branch. He is survived by his wife, Susan; three sons; a foster daughter; and a brother, Henry. Burial was in Rose Chapel Cemetery.

BEVARD.—Bert Richard, was born in Kellog, Michigan, and died November 11, 1947, at the age of sixty-five, at his home in Grass Valley, California, where he had lived for the past ten years. He was baptized into the Reorganized Church when a young man.

He leaves his wife, Nettie; five sons: Bert, Homer, Thaddeus, Douglas, and John; three daughters: Mrs. Genevieve Neilson of Vallejo, California; Mrs. June Cline of Sacramento, California; and Mrs. Della Dobson of Washington; a sister, Mrs. Blanche Sherman of Los Angeles, California; and eighteen grandchildren. Evangelist W. H. Dawson officiated at the funeral. Burial was at Grass Valley.

PEAKE.—Sylvia Peake, was born September 30, 1895, at Netawaka, Kansas, and died November 14, 1947, at the Independence Sanitarium. She was baptized into the Reorganized Church when eight years old and remained a faithful member throughout her life. She was a graduate of the Kansas State Teachers' College, Pittsburg, Kansas, and was a high school teacher and music supervisor for a number of years. She was formerly married to James Kerr and is survived by a daughter, Mary Margaret; her mother, Mary Peake of the home; her father, Warren Peake of Cameron, Missouri; and two sisters: Mrs. Clinton Cooper and Mrs. Earl Brown of Los Angeles, California. Services were conducted at the Carson Funeral Home in Independence. President F. Henry Edwards and Elder Claude Smith officiating. Interment was in Mound Grove Cemetery.

FISHEL.—Agnes Mary Fletcher, was born in Fenton, Michigan, on July 27, 1861, and passed away in Flint, Michigan, on November 14, 1947. She was first married to Robert Gardiner, who died in 1896; ten children were born to this union. In 1904, she was married to Wesley O. Fishel, who died in 1907. She was baptized into the Reorganized Church on March 17, 1899, at AuGres, Michigan. Since then, she has lived in Akron and Cleveland, Ohio, and for the past twenty years, made her home with her daughter, Mrs. Frank Atwood. She leaves one son; three daughters; sixteen grandchildren; and seventeen great-grandchildren. Elder Harry Simons was in charge of the funeral service. Interment was in Sunset Hills Cemetery.

MORGAN.—Marie Hollonze, was born February 22, 1873, at Keokuk, Iowa, and died at her home in Kansas City, Missouri, on November 15, 1947. She was baptized into the Reorganized Church on June 3, 1894, and was married to Abraham Morgan on May 6, 1903. She was a student of the Book of Mormon and archaeology. For many years, she acted as official stenographer at the General Conferences. In her passing, the church loses a staunch member and a true mother in Israel.

She is survived by her husband; three daughters: Mrs. Nina Welch, Mrs. Anna Curry, and Mrs. Vera Thomason, all of Inde-

pendence, Missouri; five sons: Donald C. and Gordon N. of Kansas City, Missouri; Hollister D. of Raytown, Missouri; Dave D. of Burlington, Iowa; and Roy T.; two sisters: Mrs. J. C. Goodwin of Lee's Summit, Missouri, and Mrs. A. A. Pitt of Park Ridge, Illinois; a brother, Clarence Clark of Milton, Florida; and twelve grandchildren. Bishops James F. Keir and Mark Siegfried officiated at the funeral. Burial was in Mound Grove Cemetery.

WOLFE.—John Franklin, son of Jacob and Letitia Wolfe, was born June 26, 1868, in Jessup, Iowa, and died November 11, 1947, in Kansas City, Missouri. Early in life, he moved with his family to a farm near Harveyville, Kansas. Later, as an employee of the Atchison, Topeka, and Santa Fe line, he made his home in Scranton, where he married Elizabeth Cairns on December 30, 1895. He became a member of the Reorganized Church on March 6, 1921, in Topeka. His hobby was music, and he belonged to a number of choruses including the Modoc Men's Chorus and the Messiah Choir. He also directed music at Fourth Church in Kansas City during his residence there. After twenty-three years with the railroad, he entered the mercantile business, owning and operating five stores. For two years prior to his illness, he was employed by the Kansas City Park Department. He was a member of the Masonic Lodge in Scranton.

He is survived by his wife, Mrs. Elizabeth Wolfe, and a daughter, Mrs. Florence Short, both of the home; two sons: Clayton Wolfe of Independence, Missouri, and Raleigh Wolfe of the home; a brother, Cyrus Wolfe of Emmett, Idaho; and five grandchildren. Services were held at the Roland Speaks Funeral Chapel in Independence. Burial was in Mound Grove Cemetery.

HOLMES.—Marie E., was born on February 4, 1883, at Stewartville, Missouri, and died at her home in Independence, Missouri, on October 2, 1947. She was baptized into the Reorganized Church on March 7, 1897, at St. Joseph, Missouri, and remained a faithful and devoted member throughout her life. She was married to Lon R. Holmes in July, 1903; three children were born to this union. Her husband and all of her children, her sisters and brothers have become members of the church also.

She is survived by her husband; one son, Glen E. of Compton, California; two daughters: Una M. Young of Independence, and Grace E. Hampton of Yakima, Washington; a sister, Georgia Ingram of Detroit, Michigan; her step-mother, Mrs. Mary Jackson; a half-brother, William Leach; two half-sisters: Mrs. Della Cline of St. Joseph and Mrs. Minnie Mulhback of Omaha, Nebraska; and seven grandchildren. Funeral services were conducted at Stone Church, Elders Claude A. Smith and Hubert Case officiating. Interment was in Mound Grove Cemetery.

HOISINGTON.—Earl F., son of George A. and Ruth E. Hoisington, was born December 30, 1889, at Little Sioux, Iowa, and died October 24, 1947, at his home in Portland, Oregon. He was baptized into the Reorganized Church on August 22, 1900, at Harlan, Iowa. He married Ada B. Bunnell on July 16, 1917. He was ordained a priest on September 25, 1912; an elder on February 1, 1920; and a high priest on July 15, 1934, faithfully performing in that office until his death. A never-tiring worker, he served eight years as pastor at Boise, Idaho; also as district president and bishop's agent in the Idaho district. While residing in Independence, Missouri, he served as group supervisor, assisted the church auditor, and acted as pastor at Lee's Summit for a time. On moving to Portland, Oregon, he served one year as pastor, and as local and district church school supervisor. He was a veteran of World War I, receiving the purple heart and silver star for distinguished service. He was loved and admired by all who knew him for his gentleness, humility, and devotion to his family, friends, and church.

He is survived by his wife, Ada, and two children: Mrs. Emerald Hickman of Dallas, Texas; Earl E. of the home; his mother, Mrs. Ruth Hoisington Smith of Harlan, Iowa; three brothers: Leonard G. of Portland, Oregon; Glen R. of Chicago, Illinois; Cecil I. of Denver, Colorado; and two grandchildren. Apostle Roscoe E. Davey officiated at the funeral, assisted by Elder Elmer A. Larson. Interment was in the Lincoln Memorial Park Cemetery.

YEAGER.—George, son of Frederick and Angeline Yeager, was born January 19, 1874, at Riga, Michigan, and died October 21, 1947, at Toledo Hospital, where he was taken nine days before when he suffered a coronary heart attack. On July 7, 1898, he was married to Alma Haak; three children were born to them.

He was baptized into the Reorganized Church on December 27, 1908. In 1909, he was ordained a teacher; in 1915, a priest; and in 1916, an elder. Moving from Mecosta, Michigan, to Sylvania, Ohio, in 1914, he was instrumental in organizing the branch there. He remained a faithful worker throughout his life. He leaves his wife; two sons: Roy G. and Clyde C.; a daughter, Mrs. Susie Clark, all of Sylvania; three sisters: Mrs. Anna Reed, Mrs. Eliza Griffin, and Mrs. Mary Engleheart; two brothers: Henry and John, of Sylvania; six grandchildren; and two great-grandchildren. Funeral services were held at the church, with Elder H. W. Crandall in charge, assisted by Elder Lloyd Linn. Interment was in Toledo Memorial Park Cemetery in Sylvania.

ELIASON.—John, was born in Soda Springs, Idaho, on September 1, 1867, and died at his home in Deer Lodge, Montana, on September 24, 1947, following a long illness. He was an active member of the Reorganized Church, serving as an elder from his youth. He was married to Annie Beck on June 14, 1893; nine children were born to this union.

He is survived by his wife; six sons: Ernest of Independence, Missouri; Warren of Leon, Iowa; Harvey and Leonard of Deer Lodge; Kenneth of Dillon, Montana; and Howard of Fresno, California; and three daughters: Mrs. Harry Lorange of Lamoni, Iowa; Mrs. Lee Landon of Council Bluffs, Iowa; and Mrs. Harley Lorange of Missoula, Montana. Funeral services were held at the Reorganized Church in Deer Lodge, Elders F. M. Dowell and Joseph Beck officiating.

FENN.—Charles E., was born in a covered wagon at Fort Bridger, Wyoming, en route to Utah on August 28, 1861. He operated several farms near Carson, Iowa, until 1906, at which time he moved to Boulder, Colorado, because of ill health. In 1919, he moved to Denver where, after a lingering illness, he passed away October 18, 1947. On October 28, 1884, he was married to Myrtle Heft; had he lived until October 28, this year, they could have celebrated their sixty-third wedding anniversary. To this union seven children were born, two having preceded their father in death. Survivors include the widow; two daughters: Mrs. T. S. Pointer of Denver, and Mrs. Anna Poland of Sacramento, California; three sons: Ervin, Earl, and Weaver Fenn, all of Carson, Iowa; nineteen grandchildren, and twenty-five great-grandchildren.

Mr. Fenn was a member of the Reorganized Church, having been baptized forty-eight years ago in Carson by Elder David Chambers. A service was held in Denver, after which the body was shipped back to Carson where the final service was held in the church with Elder V. D. Ruch in charge, assisted by Elders O. A. Currie and Peter Heuermann. Burial was in the Carson cemetery.

EPPERLY.—Arthur Herbert, was born December 14, 1881, at Joy, Illinois, and was fatally injured in a motor car accident on September 20 while returning home from a visit with his brother. He died in the Independence Sanitarium on September 25. He was baptized into the Reorganized Church on May 23, 1897, in Duncan, Illinois, and was a member of the Buffalo Prairie Branch, one of the oldest churches in the Reorganization. Throughout most of his life, Brother Epperly was a farmer in Illinois. For the past two years, however, he had made his home in Independence, Missouri, with his nieces, Mrs. Nora Etter and Mrs. Mabel Rathmann. Here he assisted in caring for church property.

He is survived by a brother, Hyrum Epperly of Kewanee, Illinois; and a sister, Myrtle Jones of Forestburg, Alberta. Services were held at the Speaks Chapel, Elders Glaude A. Smith and Everett West officiating. Interment was in Mound Grove Cemetery.

ARNOLD.—F. M., was born at Toulon, Illinois, on May 29, 1859, and died at his home in Houston, Texas, on August 1, 1947. He united with the Reorganized Church in 1890 and was called to the priesthood in 1929. Before moving to Texas in 1924, his home was in Mapleton, Kansas. He is survived by his wife, Carrie; a daughter, Mrs. Pearl Holstein; and three sons: Frank L., Allen V., and Glenn G., all of Houston.

JENSEN.—Soren K., son of Mrs. Ora Jensen and the late J. P. Jensen, was born in Nebraska on September 8, 1905, and died at a hospital in Grand Island, Nebraska, of a heart attack (date of death not given). After graduation from the Blair, Nebraska, high school, he studied engineering at the University of Nebraska. He was employed for a number of years by the state highway department, later becoming a project engineer for the PWA. At the time of his death, he was an official of the Diamond Engineering Company. He was a member of the Reorganized

Church, the Masonic Lodge, the Engineers Club, the Grand Island Chamber of Commerce, Liederkrantz, and the Elks Lodge. On October 12, 1934, he was married to Frances Lucille Bradt.

Besides his wife and mother, he leaves two small children: Soren, Jr., and Linda Ann; three brothers: Howard Jensen of Arlington; John J. Jensen of Kearney; and Dr. Alfred C. Jensen of Los Angeles; two sisters: Mrs. Eldred Larson of Des Moines, and Mrs. Warren R. Baller of Lincoln. Funeral services were held at Grand Island and Blair, Elder John Blackmore officiating at each. Interment was in the Blair cemetery.

HARRISON.—Emma Caroline, was born at Neola, Iowa, in 1872, and died September 21, 1947, in Saskatoon, Saskatchewan. She was baptized a member of the Reorganized Church in 1895. She was the granddaughter of Elder John Galop, who was among those escaping from Utah in the early days of Mormonism.

Surviving are her husband, Herbert Harrison; two sons: Lloyd Cheeseman, who served during the war with the R. C. A. F.; and Dyke Cheeseman, formerly pastor of the Topeka, Kansas, congregation; two daughters: Bessey Abbey of Hamilton, Ontario, and Millie Waddell of Saskatoon; eighteen grandchildren; and fourteen great-grandchildren. Elder W. J. Cornish and Seventy E. A. Ledsworth officiated at the funeral service.

SHIPPY.—Lewis B., was born in March, 1886, at Chatham, Ontario, the son of Mr. and Mrs. George Shippy, and died suddenly on October 28, 1947, at Los Angeles, California. He was baptized at Blenheim, Ontario, at the age of eight. During his life, he was ordained to the offices of teacher, priest, and elder; he served as pastor in San Jose, Danvers Street Church in San Francisco, and Pasadena. He was also an active worker in the Portland, Oregon, and Los Angeles, California, branches. He never spared himself in his devotion to what he considered his duty in ministering to the needs of others. All things were subordinated to the interests of the church, in which he found his truest joy. Especially did he give himself to pastoral visitation, and the many who have received of this ministry will bless his memory. Supporting him always in his work was his wife, Mary. He had held several responsible positions on the west coast and for the last six years of his life, he was employed as treasurer of the Win-throat Pump Company in Alhambra, California.

He is survived by his wife; four daughters: Mrs. Luella Hurst, San Carlos, California; Mrs. Mary Knowlton, Avana, California; Mrs. Wanda J. Quilici, South Arcadia, California; and Mrs. Margaret C. Heistand, Independence, Missouri; three brothers: Frank of Lexington, Missouri; Harry of Independence; and William of Mexico City, Mexico. He also leaves six grandchildren. The funeral was conducted by Patriarch Walter Barker and Elder John Rushton at the Little Stone Church in Alhambra. Interment was at Independence, Missouri.

COLEMAN.—David Albert, was born February 2, 1875, and died at his home in Spokane, Washington, on October 18, 1947. He was baptized into the Reorganized Church on November 6, 1906, and ordained an elder on October 28, 1934. His life of service to the Saints in Spokane will stand as a challenge to them for many years. By trade, he was a carpenter.

Surviving are his wife, Sarah Ellen of the home; six daughters: Mrs. Orpha Curtis and Mrs. Edna Woods of Spokane; Mrs. Faye Walter, Mrs. Catherine Lawson, and Mrs. Sadie Belle Smiley, all of Seattle, Washington; and Mrs. LaRayne Wheeler of Puyallup, Washington; six sons: N. P., Albert F., Harvey H., and Delbert E. of Spokane; Dave V. and Clark E. of Seattle; three sisters: Mrs. S. A. Tyler and Mrs. James G. Patrick of Spokane, and Mrs. William Wright of California; twentyseven grandchildren; and four great-grandchildren. Seventy Phillip Moore and Elder L. A. Whiting officiated at the funeral.

BEEM.—Lovina H., daughter of John and Sarah Joslin, was born February 7, 1860, near Anamosa, Iowa, and died October 28, 1947, at the home of her daughter, Mrs. Maude Larson, in Independence, Missouri. At the age of twenty, she was married to Alonzo J. Beem; five children were born to this marriage. Until 1885, they lived on a farm near Anamosa; from there they moved to Smith Center, Kansas, returning to Anamosa in 1893. Mrs. Beem became a member of the Reorganized Church in 1911. Following the death of her husband in 1937, she made her home with her daughter in Independence.

She is survived by two sons: Ray E. of Independence, and Cash C. of Los Angeles,

California; three daughters: Mrs. Maude Larson and Josephine Welch of Independence, and Merta Drago of Martelle, Iowa; one brother, John G. Joslin, Lyndonville, New York; twenty-five grandchildren; forty-one great-grandchildren; and five great-great-grandchildren. Funeral services were conducted by Elders Clair Green and Amos Higdon. Interment was in the Anamosa cemetery.

MINKLER.—Clifford G., was born June 28, 1897, in Lorain, Ohio, and died September 1, 1947, at the Cleveland Clinic following an illness which lasted nine months. He was baptized into the Reorganized Church on October 11, 1908, and was ordained to the office of elder in 1928. For eighteen years, he served as pastor of the Lorain-Elyria Branch. On March 8, 1922, he was married to Eleanor Buck of Avon, Ohio; one son was born to this union. For thirty-one years, he was an employee of the National Bank of Commerce in Lorain.

He leaves his wife; his son, Dale; and other relatives. Elder Guy E. Hammond of Akron officiated at the funeral service. Burial was in Riverside Cemetery, Berlin Heights, Ohio.

Headquarters Reports

(Continued from page 4.)

REPRESENTATIVES of the Department of Religious Education, F. M. McDowell, John Darling, and Edna Easter recently visited Grace-land College and interviewed about forty young people, members of the Camp and Kit Club, in an effort to recruit young leaders to assist in conducting church camps next year. In a group session, there was a fine presentation of the history and aspects of camping and a panel discussion.

GUIDE-LINES TO LEADERSHIP will be issued from the press soon with its January-February-March issue. It is filled with good material for local leaders and the programs they need. A subscription to this fine publication is worth many times the one dollar a year it costs.

Appointments by Joint Council

The following appointments have been made by the Joint Council of First Presidency, Quorum of Twelve, and Presiding Bishopric:

Cecil R. Ettinger, Nauvoo District.
Fred O. Davies, Transferred from the British Mission to Independence and The Stakes.

Carl Mesle, Independence, Missouri, Director of Young People's Activities.

Lyle W. Woodstock, Independence, Missouri, until April, 1948.

Thomas E. Worth, Transferred from Chicago to Chicago and Northeastern Illinois District.

ISRAEL A. SMITH,
For the Council.



Zion's Leaguers

Here's How to Earn Money

for your

"Missions Abroad" Project

Sell Zion's League T-SHIRTS. Every Leaguer will want at least one. You can make money and still have a good looking shirt. They are white with a large, navy blue Zion's League emblem on the front. The emblem was designed especially for these shirts by Rena Ricker for the Chicago District Zion's League. You can earn 50¢ on each shirt for your League "Missions Abroad" project.

JUNIOR SIZES (24 to 32) REGULAR SIZES (34 to 40)

Small

Medium

Large

Small

Medium

Large

Sold in lots of 6 (assorted sizes). Be sure to state Junior or Regular and the size of each class.

YOU PAY US \$12 a doz. SELL FOR \$1.50 ea. or \$18 a doz.

YOU MAKE 50¢ each or \$6 a dozen

Herald Publishing House

Independence, Missouri



Photo by Robert L. West

Winter Wonderland

THE
Saints Herald

VOLUME 94

DECEMBER 13, 1947

NUMBER 50

www.LatterDayTruth.org

Such Strength Has He

The wind blows harsh and bitter breath
 Across the country side.
 Atop a hillock, standing in its simple strength,
 An oak tree spreads protecting arms about his friends.
 The sumac, bare of flame, now sighing in the cold;
 An infant ash, bent low in suppliant prayer;
 Young maple, swaying with each thrust of rapier ice.
 They look to him, the oak, and seem to move
 Their winter-withered branches near,
 As if to borrow from that strength
 To quiet fear.

—Evelyn Maples



AUDITORIUM NEWS

Lamoni, Iowa.—Apostle C. G. Mesley was in this city November 20 to plan the stake missionary program for the first half of 1948. Evangelist John R. Grice is scheduled to be assigned to labor there during the first three months. James Daugherty, seventy, will be there in January. Elder Fred O. Davies, recently from England, will conduct services at several places in April and May. A Yuletide priesthood conference is planned for the stake, to meet December 27 and 28 at the Coliseum.

San Diego, California.—The visit of President Israel A. Smith to this city was given good attention in the "San Diego Union" for November 28, displaying also a photograph of President Smith and Elder Peter S. Whalley, general church appointee there. Apostle W. Wallace Smith also participated in the services at this time.

Baptisms.—For the ten months ending October 31, we have had a total of 2,987 baptisms. This is the best record for any similar period in several years. It is in excess of the total baptisms for any one of twelve out of the last twenty years. Our baptisms in September totaled 436; in October, 269. Lansing, Michigan, and Des Moines, Iowa, each report eight baptisms in October.

Southern Mission.—President F. Henry Edwards and Apostle Maurice L. Draper were scheduled to participate in the dedication of the church at Marlin, Texas, December 7. Also on their itinerary were San Antonio, Houston, Texas; and Escatawpa, Mississippi. The Gulf States Priesthood Institute will be held at Pensacola, Florida, December 12 to 14.

Miami, Florida.—Plans are in progress for a new church here, modern in architecture, to be erected of concrete block surfaced in white stucco, with white tile roof, aluminum window frames, and blue stained glass windows.

Houston, Texas.—A fine ordination service here November 23 gave the church the strength of the following officers: elders, Lon Mitchell, Ed Thompson, and Roy Vandel; deacon, Don Bailey; priest, Bun Bobbitt.

College and University Members.—At a fall meeting, Dr. F. M. McDowell and others discussed with representatives of our members on the faculties and student bodies of several colleges and universities the question, "How can the church better minister to the young people in college and university groups?" Many fine suggestions were received and progress made toward better service. On December 5 to 7, Brother McDowell will meet with church members at Oklahoma A. & M. College at Stillwater, in social fellowship, forum discussion, and individual conferences. We have about twenty-five members there, and in addition a number of young people of high school age in the city, who will also be present. Grant Dobson, formerly of Independence, who served in the European Theatre in the late war, is giving fine service as leader of this group.

Guide-Lines to Leadership.—This excellent quarterly publication carries many fine articles of benefit in local work and leadership. It needs much wider use and circulation, and every pastor should be sure that it is available for the use of departmental workers.

IN THIS ISSUE

EDITORIAL:

Meditations Between Thanksgiving and Christmas.....	3
Across the Desk.....	4
Convention of Quorums of Twelve and Seventy.....	4

ARTICLES:

A Spiritual Giant, by Reed M. Holmes.....	5
Having Been Commissioned, by Ray Whiting.....	7
Zion's Communion, by Glen N. Johnson.....	8
Music Appreciation in Home and Branch, by Franklyn S. Weddle.....	10
What L. D. S. Believe About Priesthood, by Evan A. Fry.....	12
Where Are We Going, by John Blackmore.....	14
Conquering Fear, by Hazel Napier.....	15
Letters.....	19
The Power of Suggestion Versus Zion, by Ione Sartwell.....	20
As a Man Prays, by Charles V. Graham.....	21
Bulletin Board.....	23

Meditations Between Thanksgiving and Christmas

By *Elbert A. Smith*

OUR ANNUAL Thanksgiving Day is fading into the past, and Christmas is drawing rapidly nearer. Those two great days of celebration coming so close together stimulate our thinking, our emotions, our imagination, and our impulses to demonstrate in action something of their meaning. Hence, this is by way of expressing between Thanksgiving Day and Christmas reflections.

An annual day of Thanksgiving, a religious festival, is a typical American institution. It goes back something like three hundred and twenty-six years to the first Thanksgiving Day observed by our Pilgrim Fathers. They had just completed their harvest and met for feasting and prayer with some of their Indian friends. In material things, compared to us, they had little for which to be thankful. Their harvest consisted of six acres of barley and peas and twenty acres of corn—only twenty acres of corn. It goes beyond saying that the sandy soil of Cape Cod did not produce the best corn. The short and stocky and irascible Captain Miles Standish would be lost in a field of Iowa corn.

I AM REMINDED that at one time when I was a very small boy, I was lost in a field of Iowa corn. I was in a lumber wagon while the hired man was picking the corn when the team became frightened and ran away helter-skelter. I was thrown out in the middle of forty acres of tall Iowa corn. When I picked myself up out of the dirt, I was confused and lost. I scarcely knew one direction from another, excepting straight up. I knew straight up because the tall corn pointed that direction, far above my head. By the simple expedient of trudging along between two corn rows, at last I came to the edge of the field and fortu-

nately to a familiar road which led home. Strangely enough I was still lost and confused, the directions were "turned around," and the familiar road looked strange and seemed to lead in the wrong direction. For a time I feared to trust that old road home. Today the whole world seems to be confused and lost. People long for peace and security and a degree of prosperity, and there is a road marked out long ago by the One whose birthday we soon celebrate, that would lead all the nations of the earth to peace and happiness and plenty but few there be who seem to trust that road.

GOING BACK to the Pilgrim Fathers—compared to us, they had little of material things for which to return thanks. They had established a frail bridgehead on the beach of a new continent. The ocean was behind them, and the wilderness was ahead of them. About half of their number had died during the preceding winter. I have stood on burial hill at Plymouth and marveled at their courage and their faith. They had spiritual things to be thankful for in abundance. They had found that which they sought, religious and political liberty. They rejoiced in this though they had paid a grievous price. On the tomb of their Governor Bradford is an inscription in Latin which has been interpreted to read: "Do not basely relinquish that which the fathers with great difficulty won."

The Pilgrims had another thing to be thankful for. They had negotiated peace between themselves and some formerly hostile Indians; and had adjusted quarrels between warring tribes of Indians. So Governor

Bradford wrote: "There is now great peace among the Indians themselves, which was not formerly; neither would have been but for us; and we, for our parts, walk as safely in the wood, as in the highways of England." This happy situation they had promoted by a combination of patient diplomacy and a courageous show of strength. They built stockades, looked to their weapons and kept their powder dry. When the Indians sent a threatening message accompanied by a bundle of arrows wrapped in the skin of a rattlesnake, Captain Standish returned the skin filled with bullets; and with the message that they wished peace but were quite ready to defend themselves.

Alas even yet today, while we wish for peace, it is necessary and for a long time past has been necessary to remain adequately armed with up-to-date weapons of defense. (Even Christ on a certain occasion of emergency said to his disciples, "He who hath a purse, let him take it, and likewise his scrip: and he who hath no sword, let him sell his garment and buy one."—Luke 22: 36.) But let us not forget that the Book of Mormon promise of protection to America was also contingent upon righteousness.

IN THE FAVORED land of America, we have had many material things for which to give thanks; for example, the greatest harvest of wheat ever gathered by any nation in the history of the world. We have had the necessities of life and an abundance of comforts and even luxuries such as the Pilgrim Fathers

(Continued on page 9.)

Across the Desk

Last week Elders Leonard Lea and Kenneth Graham and I talked with Sister Christiana Steadman Salyards for a couple of hours in her home in Independence. It was a very pleasant and stimulating experience. Despite her eighty-six years, Sister Salyards is an intelligent and amusing conversationalist. Her mind is certainly not old, nor has she lost her lifetime interest in the young people of the church. This was apparent when she turned aside from the main business of our visit long enough to give us a very vigorous suggestion concerning the publication of a young people's monthly magazine.

We met to discuss Sister Salyard's autobiography, which has been in course of preparation for several months, and which is now being revised in preparation for publication within a year. I have known Sister Salyards rather well for about a quarter of a century, but it was not until this visit that I learned that she was a granddaughter of Father John Landers, an elder in the early church who made a significant contribution in the early days of the Reorganization. He died fifty-five years ago at the age of ninety-five. Sister Salyards took up her life work for the church during that same year.

She will always be known for her work in connection with the quarterlies. She told us some fascinating stories of the beginning of this work. Among other things, I learned for the first time that Sister Marietta Walked pledged her property to make good any loss sustained in publishing the first quarterlies, but it was after we came away that I learned some of the details of the sacrifices which Sister Salyards herself made in connection with them.

In her conversation, as in her writing, there is a strong note of testimony. I thoroughly enjoyed the time we spent with her, and I am already looking forward to the publication

of some sections from her book in the *Herald* and, later, to the publication of the book itself.

F. HENRY EDWARDS

Convention of the Quorums of Twelve and Seventy

A convention of the Quorums of Twelve and Seventy will be held at Central Church, Thirtieth and Tracy, Kansas City, Missouri, beginning January 3 and ending January 9, 1948. Apostle G. G. Lewis writes that this is the first such convention to be held during his experience, and that it is expected much benefit will be had. Because the church at large will be interested in this convention, and because the topics discussed may give suggestions to many others, the program follows:

SATURDAY, JANUARY 3

Fellowship Dinner, 7:30 p.m., C. G. Mesley in charge, Central Church, Kansas City.

SUNDAY, JANUARY 4

Fellowship of Prayer and Testimony, 2:30 p.m., P. M. Hanson and E. Y. Hunker.
Preaching 7:30 p.m., P. M. Hanson.

MONDAY, JANUARY 5; FRIDAY, JANUARY 9

Devotions, 9:30 a.m. Theme: "Go Ye Into All the World"—D. Blair Jensen in charge.

Lecture, 10:00 a.m.

Monday, "The Apostle Paul and World Evangelism," D. Blair Jensen.

Tuesday and Wednesday, "Gateways of Personal Approach," E. Y. Hunker.

Thursday and Friday, "Elements of Spiritual Power," George Njeim.

Missionary Themes, 11:00 a.m.

Monday, "The Deity of Christ," D. T. Williams.

Tuesday, "The Apostasy of the New Testament Church," E. J. Gleazer.

Wednesday, "The Fullness of the Gospel Restored," W. Wallace Smith.

Thursday, "The Use of the Book of Mormon in Missionary Work," H. I. Velt.

Friday, "After Death—What?" C. G. Mesley. Dinner, 12:00 noon.

Forum, 2:00 p.m., "Missionary Perspectives," W. Wallace Smith in charge.

Monday, "The Missionary Task of the Church," A. A. Oakman.

Tuesday, "Our Missionary Policy and Goal," G. G. Lewis.

Wednesday, "Missionary Administration," C. R. Hield.

Thursday, "Distinctive Functions of the Seventy," Percy Farrow and D. T. Williams.

Friday, "Great Missionary Preaching," E. J. Gleazer.

Recreation, 3:30 p.m., F. E. Butterworth and Phillip Moore.

Supper, 6:00 p.m.

Fellowship, 6:30 p.m., Music and Archaeological Slides, A. A. Oakman, P. M. Hanson, C. R. Hield.

Monday, "Visual Aids," R. E. Davey.

Tuesday, "Procedure in Closing—With Prospects," Z. Z. Renfroe.

Wednesday, "Cottage Meetings," James C. Daugherty.

Thursday, "Tracting and Visiting," M. L. Draper.

Evening Devotions, 9:30 p.m., Donald E. Harvey in charge.

Monday, January 5, these items will be re-arranged to permit all to attend the Kansas City Stake Men's Club Dinner and Program, 7:00 to 9:00 p.m.

Corrections

Several errors are found in the article, "Gog Versus His Maker," by Apostle D. T. Williams, in the *Herald* of November 15. Readers are requested to note the following corrections.

On page 5, first line, the word should be "Gog" instead of "God." In the first paragraph, line 10, the word "their" should be "other." On page 6, first column, fourth line from bottom, the tense is incorrect, and the phrase should read "they helped," instead of "they will help."

An error has been found in the new edition of *A Commentary on the Doctrine and Covenants*, page 65, line 13. The phrase "made of glass" should read, "made of brass."

Kelley Hall

Graceland College alumni who visited the campus during the recent Homecoming were pleased to find a new building on the campus, a wooden structure neatly made and attractively painted, located a little south and east of Zimmerman Hall. A search for a name was made and, according to the *Lamoni Chronicle* of November 27, it is to be named "Kelley Hall," in honor of Bishop E. L. Kelley who directed church finances at the time Graceland College was established and who did so much for it. This is an appropriate move, and it should bring satisfaction to church people. The building can be made permanent at any time with a covering of brick.

Volume 94

December 13, 1947

Number 50

EDITORS: *The First Presidency*: Israel A. Smith, John F. Garver, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Managing Editor; Kenneth L. Graham, Business Manager.

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$2.50 per year and \$1.25 for six months in advance in the U. S. A., its territories and possessions; Canada, \$2.75 per year and \$1.40 for six months; other countries, \$3.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.



A Spiritual Giant

By Reed M. Holmes

WE WALK AS giants on the earth. Our eyes, equipped with lenses, reach out and bring the stars near to us, or they may probe the cells and tiny things of earth. Our arms, lengthened by transport, reach out to grasp food and metals from all the earth. Our legs, transformed by airplane, are better than Seven League boots—we can step to Europe by tomorrow. Our fingers, lengthened by drills, may probe the earth and bring forth riches, or, strengthened by bulldozers, may move mountains. Our speech, given wing by radio, may call to the farthest reaches of the earth. Our fists, made mighty by atomic power, can fell 100,000 in one foul swing. We walk as giants on the earth, but like the giant dinosaur, we lack a knowledge of ourselves . . . we have a tiny soul.

Occasionally, a spiritual giant walks the earth. He may be a Michael Farraday or George Washington Carver of science. He may be a Bates or Bok of business. He may be a Kreisler or DaVinci in music and art. He may be a Moses, a Jeremiah, a Luther, a Wesley, a Roger Williams in religion. Spiritual giants bring meaning to life. They consider themselves as instruments in the hands of God to accomplish his purposes.

We want to tell you of such a spiritual giant, one whom we believe to have been a Prophet of God.

WE BRING YOU the story of a lad who was born in Sharon, Vermont, to humble folk of fine heritage. In childhood, he was a boy's boy. He was active and vigorous. He was helpful to his parents. He knew how to play games with others. He was adventurous. And he had faith and serious thoughts.

He was to grow into manhood as a tall, well-built, and strong individual. He was to be a man of light complexion, light hair, blue eyes, a man of mild countenance, friendly appearance, and with a steady penetrating glance which could pierce the innermost heart.

We are speaking of Joseph Smith, an American prophet.

In 1820, when the Smiths were living near Palmyra, New York, three of the local churches combined to present a revival. It was well-attended, enthusiasm was high, and many "decided for Christ." Then the revival ended, and each denomination grabbed for the converts. A most unchristian squabble ensued.

The lad, Joseph, felt that something was wrong when the disciples of the Prince of Peace fell to battle with each other. He wanted to join a church, but which one of these quarreling factions should it be? For a lad of fourteen, he did a very wise thing—he turned to the Bible. No, he didn't find a catalogue of denominations with a star after the good ones. He did find the following statement in James: "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not; and it shall be given him."

Acting in faith, Joseph went into a grove near his home and knelt to pray. As he prayed, a light stronger than the sun at midday surrounded him, and he heard a voice say, "This is my beloved Son, hear him." Soon

after, he was instructed to join none of the churches; then he was told that he would become an instrument in the hands of God in restoring the Church of Jesus Christ.

LET US NOT BE surprised at this, neither at the faith of the lad who sincerely expected God to reveal His will, nor at the foretelling of a Restoration. Our Bible, our observation of continuing creation, and our hearts all unite to tell us that God is unchangeable. If he spoke yesterday to further the work of redemption, he will speak today as well. If we are to be true to our spiritual heritage, we must believe in a God who reveals himself. As for the Restoration, it is not without Scriptural backing, and the leaders of the Reformation—Martin Luther, John Wesley, and Roger Williams—had also spoken of it.

Joseph was told that the creeds and practices were wrong, and we have but to view the revision of creeds and practices since 1820 to realize this was true. We have but to remember such beliefs as hell fire and brimstone and infant damnation to see that the message to Joseph was right.

He was told to prepare for a great work. In the next ten years, he had other experiences of inspiration. Perhaps the most remarkable during this time was his being directed to the spot where he found a stone box in the earth of Hill Cumorah. Among the things discovered was a set of records which proved to be the story of the Ancient Americans. Joseph was given power to translate the hieroglyphics of these ancient people. The book is now known as the Book of Mormon. Its remark-

able story is being authenticated by each discovery in the ruins of South and Central America. Its most significant message—that the great and revered culture hero, Quetzalcoatl, was indeed Jesus Christ who had come to minister to the lost sheep of the house of Israel.

THE BOOK OF MORMON was published in 1830 and, in that same year, Joseph and five other young men (their average age was less than twenty-five) met to organize the church. They did organize a church which they felt to be a Restoration of the Church of Jesus Christ. They incorporated a fullness of the gospel with the ancient gifts, patterned after the New Testament church, and with a ministry called by revelation from God.

The new church was neither Catholic nor Protestant. Believing that Catholicism, through the process of apostasy, had lost authority to represent Christ, and had, indeed, become quite different from the original through moral decadence, preoccupation with temporal authority, and the accretion of paganism, the new church could not and would not claim connection. Believing that any continuity of authority was broken and lost, the new church felt that only God had the right to plant that authority again, and that Reformation could not restore it to its original potency. In the mind of Joseph and his followers, the new church was a Restoration of the "ancient order of things" with God the Father and Christ the Son taking the initiative.

In the fourteen years between 1830 and 1844, Joseph Smith lived an active and fruitful life. He rallied more than 200,000 people to the cause, sent missionary forces abroad, built schools, temples, cities and molded a great organization.

IN THE EARLY 1830's, a portion of the church was instructed to move to Independence, Missouri, to establish communities based on

stewardship and equality. "From each according to his ability, to each according to his need"—this was to be the mode of life. By diligence and industry, each was to secure for himself and family sufficient to care for their "just needs and just wants" and the surplus was to be consecrated to the good of the community. A system of brotherhood economics under God was to be developed.

They ran into difficulty in Independence. They were Yankees, many of them, and abolitionists at that. Missouri was a slave state and the center of slave disputes. Frontier tempers were very near the surface. There were arguments about religion, politics, and property. Eventually, there was conflict and the Saints were driven to Illinois. The State of Missouri has since acknowledged its regret at the dark stain on its history.

In Illinois, the story was different. The political parties in this free state catered to their vote and all was rosy. A liberal charter was granted to the city of Nauvoo, Joseph's city beautiful. The church grew, and the city grew. As the city became the largest in the state, it became more and more important politically. There came a time when the Saints could hardly agree with either of the dominant parties. Joseph, wisely or unwisely, signified his opposition by filing for the presidency of the United States. His platform was a monument to his integrity and foresight, especially in his proposed treatment of the slavery question.

By withdrawing the possibility of support for either of the prominent parties, Joseph and the Saints cleared the way for persecution. It was quick in coming. Political feeling ran high. A group of men, ousted from the church for loose living, took advantage of the turmoil and published an attack in a new paper. The Nauvoo city council ruled the paper a nuisance and ordered the mayor to have the establishment and paper removed without delay. The order to destroy the press was not uncommon for that frontier day but

it was unwise and precipitated rash action.

THERE WAS MUCH agitation against the Saints, and the destruction of the press touched off the flame. Joseph Smith made a report of the affair to the governor and stated that if there was any doubt as to the legality of proceedings, all officials involved would submit to investigation. Mob violence was threatened as Joseph and his brother Hyrum went to Carthage to await the decision of the tribunal. The governor ordered the militia to protect them. On the date fixed for the examination, the militia was diminished. An armed mob invaded the jail and shot Joseph and Hyrum Smith to death.

Within a few years, his work was taken up and carried on by his son, Joseph Smith III. The term, "Reorganized," was added to the name of the church to signify difference from those who had done dishonor to the name of the church in Utah and elsewhere. Brigham Young had taken about 10,000 members with him to Utah and there introduced beliefs and practices contrary to the original teachings of the church.

Once more the Saints dwell in Nauvoo and Independence. By their industry and integrity, their position has become one of honor and respect. The son and grandsons of the Prophet have given wise leadership to the church. Once more there is an implementation of the dream of communities based on loyalty to Christ, as a type and prophecy of the kingdom of God.

BELIEFS IN THE CHURCH today are the same as they were in the early days of the Restoration, which, incidentally, establishes the legal right of succession. There is belief in God as our Heavenly Father—a Father ever interested in his children and seeking to restore them to their sonship, and ever willing to reveal his will to them, which is basic to all else. Belief in Jesus as the Christ, the Son of the living God,

runs parallel in importance. Belief in continuous revelation carries provision for and the expectancy of an open canon of scripture. The church believes in an authoritative priesthood, called by revelation, an honor not taken unto oneself nor automatically qualified for in education, but a calling by divine designation on the basis of integrity, devotion, and capacity for service. Offices of the priesthood found in the New Testament are to be found in the organization of the church. The principles of faith, repentance, baptisms of water and the Holy Spirit, the laying on of hands, resurrection of the dead, and eternal judgment are to be found in the church. The spiritual gifts are given expression in the life of the people. The ideal of stewardship is taught. The City of Zion, a community of brotherhood in which men and women of faith, objectified and implemented in stewardship, become an ensign to the nations, is the object of our prayers and our efforts.

WAS JOSEPH SMITH A PROPHET? He carried the earmarks. First of all, and basic to every prophet, he was honest and upright. He was true to the vision of Christ which motivated him. He was a critic of his times, bringing the light of God to bear upon the inconsistencies of his day. He established the Word of God as all prophets have sought to do through the ages. He prophesied. Many of his prophecies have been fulfilled already, while others are even now in the process of fulfillment. In 1832, he gave warning of the war between the States, even to designating the place of its beginning, the nations which should become involved, and other elements which were fulfilled to the smallest detail. In a world which needs prophetic guidance, he offers light and interpretation. And, like so many other prophets, he sealed his testimony by giving his life.

We believe he was a prophet, an instrument in the hands of God, a spiritual giant.

Having Been Commissioned

BY RAY WHITING

AUTHORITY IS AN important factor in Latter Day Saint religion. We believe that no one has the right to represent God, or to officiate for him in any way unless he is "called of God, as was Aaron." But having been "called," this authority has meaning and binding power.

When one so authorized raises his voice in baptism and says, "having been commissioned," it means that the minister is really baptizing by the authority of Jesus Christ, and that both God and the candidate are under great responsibility. When one who has been "commissioned" places his hands on another in confirmation, ordination, or in blessing, a binding act is performed, and the sanction and blessing of heaven follows.

It is because of this "authority" of God—this act by one "having been commissioned" which unites God and man and which bestows His blessing and powers—that this church is so vitally concerned about the solemnization of marriages. Something divine should and will occur if this is done by the "authority" of God. This is the reason for the instruction given in Doctrine and Covenants 111: 1, which says: "Therefore, we believe . . . that the solemnization should be performed by a presiding high priest, high priest, bishop, elder, or priest" all of whom have been called of God and authorized to speak and to act in His stead in contracting marriages. God wants a hand in the establishing of every Latter Day Saint home. He wants his blessing and authority upon it. By being married by a minister who has the right to speak for God, a couple can truly say, "God hath joined together."

THE CHURCH, however, as further reading indicates, does not prohibit "those persons who are desirous to get married of being married by other authority." If a couple

does not want the "authority of God" nor the blessing of the church upon their marriage, they can go to a justice of the peace, who has only the authority of some county, or to someone else who may have the authority granted by the laws and customs of a state. The church will recognize this couple as being legally married according to the civil law, for, quoting again, "We believe that it is not right to prohibit members of this church from marrying out of the church, if it be their determination to do so." Meaning, "out of the church authority" or laws, if it "be their determination to do so." The instruction is dealing with the authority to be used in marriage and has no reference to marrying non-members.

Furthermore, it is inferred that those who do not sense the significance of God's authority, (and this would apply in baptism, ordination, or in marriage) and who fail to comprehend the value of having the blessing of heaven upon such an important act, are "considered weak in the faith of our Lord and Saviour Jesus Christ." Again, nothing is said about marrying persons not of the church.

LATTER DAY SAINTS who are so firmly grounded in the deep and significant beliefs of the Restoration as to insist that, whether they be baptized, ordained, or married, it be by the authority and under the blessing of heaven are "strong in the faith," and have gone a long way toward converting their nonmember companions to this church.

Such can truthfully say, "God hath joined together," while those who are so indifferent to the will of God as to enter into the most sacred and vital of human relation-

(Continued on page 18.)



Zion's Communion

By Glen N. Johnson

MINISTERS OF THE Reorganized Church are often asked the question, "Why are you people close communionists?" It is a proper question and must be answered. It does seem rather strange for a group to take such a position regarding the Lord's Supper. Other organizations inform us that partaking of the Lord's Supper is one of the finest expressions of Christian fellowship—that this fellowship binds them into a great spiritual family. A brief explanation is due those seeking information regarding this subject.

The first consideration must be that any principle, ordinance, or sacrament has only relative value and significance—relative in the sense that it is not an end in itself but a means to a higher end. That higher end is the expression of a higher will in the experiences of the human family.

Let us look at this problem from the background of New Testament literature. All Christendom, as such, has its historical roots in this early period and, having its source there, must find its same basic material for discussion of problems common to all. A close reading of this material will reveal that Jesus was concerned with the problem of ministerial leadership. He chose his disciples for a definite purpose and that was to lead men into the kingdom of God. Those to whom he gave authority to lead men into the kingdom were prophets in their own rights; they were men who were commissioned to perform the ordinances and sacraments of his church. These men had a moral obligation to do the things which they saw him do. Any departure from this meant rebellion against the God of heaven who revealed the way.

THE TIME AND ENERGY expended by Jesus to bring forth the kingdom has never been measured by any man before or since His advent. All we can do is learn to appreciate in the measure of our devotion to the task assigned us those things which were common to His ministry and related to it. He began a ministry which was to culminate in the realization of the will of God in the lives of men. One of the first movements to bring this to pass was the instrument of priesthood as a part of the ecclesiastical system called the church. Growing out of the very nature of the ministry of these men, many were baptized into the church, which was his spiritual representation on earth. The priesthood of his church was to perform the ordinances of the church, and those ordinances were to lead men into the kingdom of God. The ordinances were highly important principles of salvation when related to the coming kingdom. The ordinances and sacraments became nothing more than rituals when not so related.

The sacrament of the Lord's Supper was the greatest symbol of the atonement offered by the Master for the church. This offering was to be efficacious to those who would repent and obey the requirements of the laws of the kingdom. Those who remained outside the church were not partakers of the spirit and power which belonged to those who were disciples of the kingdom.

The Apostle Paul understood that the church was the spiritual body of Christ. The then existing organizations of religion were never accepted by the Master as being representative of the means of bringing forth the kingdom of God on earth. The church (New Testament) which Paul represented was that body. He

informed the Corinthian Saints, who were a branch of the parent body, "Ye are the body of Christ, and members in particular." Paul could say this because of his initial experience with Christ. "Saul, Saul, why persecutest thou me?" was enough to make him know that the church was the body of Christ, at least the body and spirit potential.

WE BELIEVE there was an apostasy of the New Testament Church because its first love was forgotten. That love was centered in its commission to bring forth the kingdom of God. The redirection of the kingdom emphasis was one of the primary causes of the apostasy. The kingdom became an "other-world" affair. Therefore, the spirit of Christ, which was a kingdom spirit, could not remain either in priesthood or laity. Darkness was the result, and the ordinances were changed to suit the fancy of pressure groups within the church. Compromise was the moving principle of the times. This spirit was not consistent with the Spirit of Christ or the spirit of truth. As a result, the ordinances and sacraments were inconsistent with the true purpose of the kingdom. They became rituals rather than regenerating experiences.

We also believe that modern Christianity has not approximated the original pattern of Christ's church in spirit and purpose. That is not a judgment but a statement of fact. From the very nature of things, the prophecies of Restoration were to be fulfilled regarding the coming kingdom on earth in these latter days. Prophetic and priestly functions were assigned again to men, and the church arose once more out of that type of ministry. Again men were invited to obey the ordinances of the church to the end that the kingdom might come on earth. Such has been the purpose of the Restoration Movement in restoring men to rightful association with God in terms of ordinances and sacraments and lawful obedience to commandments revealed from heaven for the

(Continued on page 17.)

www.LatterDayTruth.org

Meditations Between Thanksgiving and Christmas

(Continued from page 3.)

never even dreamed of. Economists estimate that the average American family has one hundred and sixty-five slaves working for it—not alone the electrical and other appliances in the home but all those mechanical servants throughout the nation which serve us—our systems of transportation and communication, the telephone and telegraph, railroads, automobiles, airplanes, steamships, great factories crammed with machinery, and the mechanized farm equipment which makes such a harvest of wheat possible.

We have much more than the Pilgrim Fathers had in material things plus all that they had in spiritual things, and more. We can evaluate those things in the light of the restoration of the gospel, the light concerning America found in the Book of Mormon and in our modern revelations, and the fullness of the gospel doctrinally and personally as applied to our own lives. It is the power of God unto salvation. It has saved us *from* evil things and saved us *to* things of eternal importance, including the call to service. Perhaps the Pilgrim Fathers caught a little vision of the Restoration Movement. At least their pastor, John Robinson, in his farewell message to them as they were embarking on the "Mayflower," gave them this charge:

If God hath anything to reveal to you, by any other instrument of his, be as ready to receive it as ever you were to receive any truth by my ministry. For I am very persuaded, I am confident, that the Lord hath more truth to break forth from his holy word.

AT THANKSGIVING TIME I endeavored to enumerate a few of the outstanding things for which I had to be thankful. I jotted down four, and I noticed that when Bishop DeLapp preached a Thanksgiving sermon, he enumerated the same four items, though in different order. I began at home. Beyond words to

express I have been thankful for my home and family, and not for them alone but for so many other Latter Day Saint homes. In many of them I have been a guest at different times over a long period of years, from coast to coast in America, far up into Canada and down into the deep South; and there are many homes that I have never visited, splendid Latter Day Saint homes, Zion in their ideals and ways of life.

Secondly, I am very thankful for my friends, and that goes back many years to the men of an earlier generation, President Joseph Smith and his associates, and on down to the present time to include old friends and young ones of more recent acquaintance.

Certainly I am thankful for our country. It is the land of promise mentioned in the Book of Mormon, favored so richly in material things and, as we are told, with "the good will of him that dwelt in the bush," blessings of freedom and opportunity, and material things that make us thankful and also humble, not proud, but filled with a sense of responsibility.

Finally, I am thankful for the church and its message, for the gospel of Jesus Christ, for that message gives meaning to all the other things that I have enumerated. It gives meaning to our home life, to make it rich and enduring; it sanctifies our friendships, even as Jesus said, "I will call you friends." It brings to us a sense of responsibility and high ideals concerning our country. In speaking of America, I am not thinking alone of the United States. The Book of Mormon was written when there were few arbitrary boundary lines such as are now drawn in North and South America.

AT THIS TIME, then, as we approach Christmas Day, we do so regarding it as something more than just a time of feasting and a gathering together of families, happy and beautiful though the occasion may be. It celebrates the birth of him who came to save us individually and to save the whole world:

he gave the commission, "Go preach the gospel in all the world." He said also, "I, if I be lifted up from the earth, will draw *all* men unto me." We are not universalists; we do not believe that all men will be saved. We do believe that sometime, somewhere, here or hereafter, all men will hear the gospel and feel the drawing impulses toward Christ. Some will accept it and be steadfast; others will accept it and fall away; and some will utterly refuse to accept it at all. Jesus wept over Jerusalem and said: "How often would I have gathered your children together . . . but ye would not." The rich young man was drawn to him in love and came running to ask, "What good thing shall I do," but he turned away sorrowing. Under the preaching of Paul, King Agrippa felt drawn to Christ, and said, "Almost thou persuadest me to be a Christian." Many who had been drawn to Christ and had followed him became offended and "walked no more with him." Many years ago, my father, reflecting upon these things in the light of what he had already seen, even in young manhood, wrote these lines:

God's work goes on; its course the same;

Now loved by many, now by few;
Many who now despise the same,

At last may serve it well and true;
Many who now stand proudly fast,
Shall, tried and tempted, fall—at last.

John said of Jesus that he was the "light which lighteth every man that cometh into the world." We believe that sometime, somewhere, every man will see that light. Again we are not Universalists, we do not believe that all men will be saved. Some will reject the light because they "love darkness rather than light." Some will accept it for a time and the turn from it. Some will accept it and abide in it so that their path shall shine brighter and brighter to the perfect day. "'Tis a glorious thing to be in the light!" Let us gladly receive and steadfastly abide in the light of Christ.

Music Appreciation in Home and Branch

By FRANKLYN S. WEDDLE, *Director of Music*

A LITTLE BOOKLET called *Music and Childhood*, published several years ago by the National Child Welfare Association, makes the following statement: "Very few understand that musical instinct is as deeply rooted as the speech instinct, and that to deprive a child of music is to rob him of his birthright."

Most of the institutions of primary and secondary education have recognized this truth by including the study of music in their curriculum so that in this day it is almost impossible to conceive an education acquired entirely without music. Many men and women of today can look back and see how music has influenced their lives, even though the effect was not appreciated in those earlier years.

The influence of music in the lives of men has long been recognized. Plato is the author of the following: "Music is a moral law. It gives soul to the universe, wings to the mind, flight to the imagination, a charm to sadness, gaiety and life to everything else. It is the essence of order and leads to all that is good, just, and beautiful—of which it is the invisible, but nevertheless dazzling, passionate and eternal form."

The development of this appreciation must not wait for school age and should continue in the home and church with school development.

Music is no longer considered a luxury in our homes. It has become a necessity, recognized by both rich and poor as one of the most important impulses for better living. It is the duty of the home and church to foster every impulse for better living, for a greater appreciation of the beautiful, of which God is the essence. Nearly every modern home contains some sort of a musical instrument, even if only a radio. The use to which that instrument is put is truly important.

MANY PARENTS ASK about the correct time for starting to give children lessons on a musical instrument. Of course, there is no complete answer as to the correct age because of the individual differences of children. If, however, the child has had the opportunity of hearing good music in the home and has learned to love music, he will naturally want to learn to have the experience of making music himself. When the child shows this urge, it is time to begin formal instruction. The age will vary also according to the encouragement and help and guidance the child receives from his parents. If his home is lacking in the opportunity to experience good music, his growth in appreciation will be retarded or altogether arrested.

The radio and phonograph are not intended solely for amusement. It is quite possible to bring all of the greatest musical literature, interpreted by the world's greatest artists, right into the home, through these so-called mechanical instruments—an impossibility a few short decades ago. By a judicious use of these instruments in the home and church, a broader intellectual horizon will be opened to our children, not only in music but also a truer appreciation of all that is beautiful in all art.

The names of Bach, Beethoven, Sibelius, Brahms, and other of the great composers will be household words with which our children will be acquainted.

THE CREED OF THE CHURCH is "all truth"—this embraces music and all that is beautiful. We must do more than sing about "Zion the Beautiful," first of all, we must *make it beautiful*. We are not capable of making any place beautiful until we can appreciate the beauty of good music, painting, sculpture, literature, and architecture.

A technical training is not always necessary to insure an appreciation of the great works of art, although we will concede that it will aid greatly in a better understanding. Few of the multitude of lovers of the arts possess the technical skill to reproduce those works. We must, by the same token not feel that we can be incapable of an appreciation of music unless we have the technical skill to perform or compose it. We must realize the importance of training our ears and minds to listen intelligently and appreciatively. It is in our homes and church that this training has its logical beginning and importance.

The music we love is the music with which we are most familiar. If

CHILDREN'S LIST

	Pan the Piper	Victor Y-331
	Pee-Wee the Piccolo	Victor Y-322
	The Pied Piper of Hamelin	Victor Y-360
	Little Black Sambo's Jungle Band	Victor Y-316
	Rudolph the Red-Nosed Reindeer	Victor Y-353
	Cinderella	Victor Y-327
	Peter and the Wolf	Victor DM 566
	Nutcracker Suite	Columbia CM395
	Hansel and Gretel Suite	Columbia CM424
	Hansel and Gretel Overture	Victor 11929
	Hansel and Gretel Pantomime	Victor 11832
	The Children's Corner Suite	Victor DM 639
	Mother Goose Suite	Victor DM 693
	La Petite Suite	Victor DM 674
	Midsummer Night's Dream	Columbia CM-504
	Carnival of the Animals	Victor DM 785
	Danse Macabre	Victor 14162
	Till Eulenspiegel	Columbia CM-X210 or
		Victor New Vinylite records
Prokofiev		
Tschaikowsky		
Humperdink		
Humperdink		
Humperdink		
Debussy		
Ravel		
Debussy		
Mendelssohn		
Saint-Saens		
Saint-Saens		
Richard Strauss		

our familiarity with music stops with the popular and inconsequential melodies of the day, that is the kind of music we will love and appreciate. If our familiarity with literature is of the *True Confession* or *Detective Stories* kind, then that is as far as our appreciation of literature will go.

Obviously, if we are to improve our taste, discrimination, and appreciation of the fine arts, we must apply our minds to familiarizing ourselves with that literature, sculpture, painting and, in this case, music that is recognized as the world's greatest. When we have attained a familiarity with great music and other arts, we shall have raised our entire cultural level, and we shall have attained an appreciation of the fine things in life of which no one or no circumstance can ever deprive us. The home and the church are the basic and logical places to begin. There is much material available for this study in the home, by oneself, with a small family group, or even in a church-sponsored class. Recorded music is the basis of material with which to carry on the listening lessons. Zion's League, Orioles, Blue Birds, Boy and Girl Scouts, and other organized groups offer excellent opportunities.

EVERY CHILD who shows an interest in or a desire for music lessons should be given the opportunity to take them. It is the duty of the parents and church leaders to see that he is not robbed of this birth-right.

There is now a wealth of material available for music in the home and for class study. For those who would like to begin to acquire a good recorded library, we suggest the following books:

Syd Skolsky, *Evenings With Music*, E. P. Dutton and Company, Inc., New York, 1944, \$3.00. This book contains twenty-seven evening listening lessons. If you choose to use this book as a basis for home or class study, you should be guided by it in the selections of recorded music. The lessons are excellent.

ADULT LIST

OPERA—(Vocal)

Verdi	Celeste Aida from "Aida"	} Victor 18221
	O Patria mia from "Aida"	
Rossini	Largo al Factotum from "Barber of Seville"	} Victor 7353
Verdi	Eri tu? from "The Masked Ball"	
Bizet	Flower Song from "Carmen"	} Victor 12635
Massenet	The Dream from "Manon"	
Charpentier	Depuis le Jour from "Louise"	} Victor 17189
Puccini	My Name Is Mimi from "La Boheme"	
Saint-Saens	My Heart at Thy Sweet Voice from "Samson et Delilah"	} Victor 7320
	Delilah's Song of Spring from "Samson et Delilah"	

OPERA—(Instrumental)

Mozart	Overture to the "Marriage of Figaro"	Victor 14325
Richard Strauss	Rosencavalier Waltzes	Victor 1758 & 1759
Wagner	Siegfried's Journey to the Rhine	Victor 18318 & 18319
Bizet	Carmen Suite	Columbia CM X 144
Wagner	Vorspiel to Die Meistersinger	Columbia 11580 D
Moussorgsky	Coronation Scene from "Boris Godounoff"	Victor 11485

SYMPHONIES

Schubert	The Unfinished Symphony—No. 8 in B Minor	Victor DM 319
Mozart	Symphony No. 40 in G Minor	Victor DM 631
Haydn	Symphony No. 88 (13) in G Major	Victor DM 454
Beethoven	Symphony No. VII in A Major	Victor DM 317
Brahms	Symphony No. III in F Major	Victor DM 341
Franck	Symphony in D Minor	Victor DM 840
Tschaikowsky	Symphony No. IV in F Minor	Victor DM 327
Sibelius	Symphony No. V in E flat Major	Victor DM 474
Prokofiev	Classical Symphony in D Major	Victor 7196 & 7197
Mendelssohn	Symphony No. 4 in A Major	Victor DM 294

CONCERTOS (Piano)

Mozart	Concerto in D Minor No. 20—K 466	Victor DM 420
Mendelssohn	Concerto in G Major—No. 1	Victor DM 780
Beethoven	Concerto No. 5 in Eb Major (Emperor)	Victor DM 939
Brahms	Concerto No. II in B flat Major	Victor DM 740
Rachmanioff	Concerto No. II in C Minor	Victor DM 58
Schumann	Concerto in A Minor, Op. 54	Victor DM 473

CONCERTOS (Violin)

Mendelssohn	Concerto in E Minor Op. 64	Victor DM 531
Lalo	Symphonie Espagnole, Op. 21	Victor DM 136
Mozart	Concerto No. 5 in A Major, K 219	Victor DM 245
Beethoven	Concerto in D Major, Op. 61	Victor DM 705
Brahms	Concerto No. II in C Major, Op. 77	Victor DM 581
Tschaikowsky	Concerto in D Major, Op. 35	Victor DM 356

TONE POEMS—SUITES—OVERTURES—OTHER ORCHESTRAL

Moussorgsky	Pictures at an Exhibition	Victor DM 102
Rimsky-Korsakoff	Scheherazade Suite	Victor DM 920
Handel	Water Music Suite	Columbia CM — X 13
Brahms	Variations on a Theme by Haydn	Victor DM 355
Walton	Facade Suites	Victor 12034-12035-12532
Richard Strauss	Don Juan	Victor DM 914
Liszt	Les Preludes	Victor DM 453
Debussy	L'Après Midi d'un Faune	Victor 17700
Ravel	Rhapsodie Espagnole	Victor 8282 & 8283
Tschaikowsky	Roheo et Juliet Overture—Fantasie	Victor DM 347
Beethoven	Leonore Overture No. 3	Victor DM 359
Bach-Stokowsky	Fugue in G Minor (The Little)	Victor 7437
Bach-Stokowsky	Toccat and Fugue in D Minor	Victor 8697
Enesco	Roumanian Rhapsodies Nos. 1 & 2, Op. 113	Victor DM 830

ORGAN

Bach	Toccat and Fugue in D Minor	Victor 18058
Handel	Concerto for Organ and Orchestra, No. 13 in F Major	} Victor DM 733
Bach	Fervent Is My Longing	
Franck	Organ Music	Victor 14927
		Victor DM 695

VOICE

Bach	Komm Susser Tod (Come Sweet Death) (Soprano)	} Victor 7085
Brahms	Alto Rhapsody—Op. 53	Victor DM 555
Beethoven	In Questa Tomba Oscura (Bass)	Victor 6822
Lehmann	Ah, Moon of My Delight (Tenor)	Victor 9014

(Continued on page 18.)

What Latter Day Saints Believe

IN LAST WEEK'S ARTICLE, we stated that Latter Day Saints believe in the antiquity of the gospel—that the gospel was preached to and by such men as Adam, Seth, Enoch, Noah, Abraham and Moses—that the gospel was not abrogated by the law of Moses, but that the law was added because of transgression for the purpose of bringing the people of Israel to the Christ. We stated our belief in the principle that there is only one name in earth or under heaven by which men may be saved—the name of Christ, which was preached from the beginning of the world, and through which all of our forefathers, even Adam, found it possible to be saved.

We wish now to examine some of our Latter Day Saint beliefs about the subject of priesthood. We shall find that this discussion is closely related to the discussion of last week, because we believe that in all ages God has sought the salvation of men through the use of priesthood or by delegating his authority to certain men who acted in his stead.

Priesthood is as old as the gospel, because wherever the gospel has been preached, or wherever its saving ordinances have been administered, priesthood has been necessary. Therefore, if our conclusions of last week regarding the antiquity of the gospel were correct, priesthood, too, goes back to the days of Adam, Seth, Abel, Enoch, Methuselah, Abraham, and Moses. Speaking of the Melchisedec priesthood, Paul says in Hebrews 7: 3, "without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto the Son of God." The King James version is very confusing at this point, making this phrase refer to Melchisedec himself. But obviously no man could be "without father, without mother, without descent, having neither be-

ginning of days nor end of life." The Inspired Version, corrected by Joseph Smith renders this verse, "For this Melchisedec was ordained a priest after the order of the Son of God, which order was without father, without mother, etc."

SMITH'S BIBLE DICTIONARY states: "The priesthood was first established in the family of Aaron, and all the sons of Aaron were priests." And in a previous passage, "No trace of an hereditary or caste-priesthood meets us in the worship of the patriarchal age." And yet that statement leaves all unexplained the question of who taught Abel to offer sacrifices, and by what authority or priesthood he officiated in the rites that were symbolic of the sacrifice of the Lamb of God slain from the foundation of the world. It leaves unexplained the question of Noah's priesthood, where he received his commission to preach repentance before the flood, and by what authority he offered sacrifice on an altar of his own building after emerging from the ark. It leaves unanswered the question of why Abraham gave tithes to Melchisedec, and Melchisedec blessed him, (as Paul says in the seventh chapter of Hebrews) the greater blessing the lesser. Where did Abraham get his priesthood? Where did Melchisedec get his priesthood, which was greater than Abraham's, if there was no priesthood before Aaron?

Latter Day Saints believe that the Scriptures bear out the conclusion that there were two orders or degrees of priesthood; that both these orders were eternal and unchangeable; that the two orders were the Melchisedec and the Aaronic, being named for two great occupants in those orders; that the Melchisedec priesthood was removed from Israel with the death of Moses, leaving only the Aaronic to function under the Mosaic law; that the Melchisedec

was restored by Christ, in whose dispensation the Aaronic priesthood was continued, but placed in a condition to function in the full gospel, instead of under the limited and restricted confines of the law.

Our book of Doctrine and Covenants, containing the modern revelations of God through the Prophet Joseph Smith, teaches that "Abraham received the priesthood from Melchisedec, who received it through the lineage of his fathers, even till Noah, and from Noah till Enoch, through the lineage of their fathers; and from Enoch to Abel . . . who received the priesthood by the commandments of God, by the hand of his father, Adam, who was the first man, which priesthood continueth in the church of God in all generations, and is without beginning of days or end of years. And the Lord confirmed a priesthood also upon Aaron and his seed through all generations, which priesthood also continueth and abideth for ever, with the priesthood [Melchisedec] which is after the holiest order of God."—Doctrine and Covenants 83: 2, 3.

The law of Moses—the "schoolmaster to bring us to Christ" (Galatians 3: 24) was administered by the Aaronic priesthood. But that is not to say that the Aaronic priesthood originated at that time. Evidently, it had been in existence much earlier, for the instruction to Moses was that he select and ordain Aaron "to stand in the priest's office." Evidently the office already existed, and Aaron merely filled it.

The royal law, (James 2: 28) the perfect law of liberty, (James 1: 25) which was the power of God unto salvation, (Romans 1: 16) was administered by the Melchisedec priesthood, which priesthood "is to hold the keys of all the spiritual blessings of the church; to have the privilege of receiving the mysteries of the kingdom of heaven; to have the heavens opened unto them; to com-

About Priesthood

BY EVAN A. FRY

mune with the general assembly and church of the First-born; and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant.”—Doctrine and Covenants 104: 9. The lesser or Aaronic priesthood “is to hold the keys of the ministering of angels, and to administer in outward ordinances—the letter of the gospel—the baptism of repentance for the remission of sins, agreeably to the covenants and commandments.”—Doctrine and Covenants 104: 10.

THE FUNCTIONS AND differences of these two priesthoods are illustrated in the lives of John the Baptist and Christ. John, by the inheritance of both his father and mother, was an hereditary priest of the Aaronic order. He came as the forerunner to prepare the way for a higher, or Melchisedec priesthood. He functioned in the outward ordinances, preaching repentance, and baptizing in Jordan. But he did not lay on hands for the gift of the Holy Ghost. He promised that another who should come after him would baptize with fire and the Holy Ghost. The Aaronic priesthood of John the Baptist continued in the Christian church, though changed from the duty of administering in the rites of the Mosaic law. The apostles, deeming it unwise that they should leave the more important things of God and “wait tables” selected seven men and ordained them to this priesthood. Philip, functioning under this priesthood, could baptize, but could not give the gift of the Holy Ghost to those he baptized. That was the prerogative of the higher priesthood and had to wait on the arrival of Peter and John (Acts 8: 14-16). In the New Testament church, then, the services of the two priesthoods were blended, as they had been in the days of Moses, Abraham, and Melchisedec.

The Melchisedec priesthood, of

course, was represented in the person of Christ. He was the great high priest, “a priest for ever after the order of Melchisedec” (Hebrews 5: 6, and 6: 20). He had no hereditary right to Aaronic priesthood, being of the tribe of Judah. He did not minister in the rights or ceremonies of the law, but came preaching the gospel of the kingdom (Mark 1:14). He was made not after the law of the carnal commandments, but after the power of an endless life (Hebrews 7: 16). His new covenant, the gospel, went first to the Jews; but they were looking for quite another sort of kingdom, and they rejected Christ. Then the gospel was taken to the Gentiles under the power of the Melchisedec priesthood.

Some have held that Christ was made a high priest only that he might offer a last and final sacrifice for sin. If that were true, there was no need of the Melchisedec priesthood. An Aaronic priesthood was already extant, and officiating regularly. The Aaronic priesthood had power and authority to offer sacrifices. But because the law made nothing perfect (Hebrews 7: 19) there was need that another priest should arise after the order of Melchisedec, restoring the order of priesthood which had been taken away at the inception of the Mosaic law, restoring to the Aaronic priesthood their original duties and prerogatives which existed under the gospel before the law was added. Though the order of the Aaronic priesthood was itself eternal and unchangeable, its functions were modified under the law. With the coming of Christ and his kingdom, the Aaronic priesthood assumed its original place in the gospel plan, supplementing the work of the Melchisedec.

LATTER DAY SAINTS believe that priesthood and priesthood authority are necessary. We plan a fuller discussion of this question

under the subject of Authority, at some later date, but for now let us state this belief, as set forth in the Doctrine and Covenants, section 83, paragraph 3: “Therefore, in the ordinances thereof [that is, of the priesthood] the power of godliness is manifest; and without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh.” Priesthood is primarily the authority of God to act in his stead; but secondarily it is the authority of the people to represent them before God. Therefore this promise is also given to us, and proved in our experience. “If my people will respect the officers whom I have called and set in the church, I will respect these officers; and if they do not, they can not expect the riches of gifts, and the blessings of direction.”—Doctrine and Covenants 125: 14.

Latter Day Saints believe that no one is justified in assuming priesthood without the command and authority of God. We frequently point to examples in both the Old and New Testaments which illustrate this point. Saul lost his kingdom when he got impatient and made a burnt offering himself because Samuel was delayed (I Samuel 13). King Uzziah’s heart was lifted up to destruction when he became strong; and he presumed to enter the temple of the Lord and burn incense, which was the sole prerogative of the priests of Aaron; and he was stricken with leprosy while the censer was yet in his hand (II Chronicles 26: 18). Simon the sorcerer, after his conversion to Christianity, offered Peter money to give him the power to confer the Holy Ghost, which was a prerogative of priesthood, but Peter rebuked him sternly (Acts 8: 19-24). Even Christ did not choose himself, or assume his office, but was called of God. “And no

man taketh this honor unto himself, but he that was called of God, as was Aaron. So also Christ glorified not himself to be made an high priest, but he that said unto him, Thou art my Son, today have I begotten thee." —Hebrews 5: 4, 5.

Latter Day Saints believe that the offices in these two priesthoods are perpetual, just as the office of president under the Constitution of the United States is perpetual, though it may be filled by different men in succession. We shall give a more detailed discussion of what these offices are which are to be perpetually found in the church when we treat the subject of church organization a little later in this series. For now, suffice it to say that we believe the offices of apostle, prophet, elder, seventy, high priest, bishop, evangelist, priest, and deacon, are all perpetual offices in God's church.

WE BELIEVE, THEN, that priesthood, like the whole gospel economy, is of very great antiquity, having neither beginning of days nor end of years. Priesthood was granted to Adam and his posterity, as well as to Noah, Abraham, and Moses. Priesthood was of two orders: the Melchisedec, which held the right of ruling or presiding and officiating in the spiritual laws and ordinances; and the Aaronic, which was concerned with outward ordinances and temporalities. We believe that the Melchisedec priesthood was removed from the church with the death of Moses, and restored with Christ. We believe that all priesthood authority was lost during the dark ages of apostasy, and restored through Joseph Smith in 1830. We believe that God always has and always will work through priesthood, and that it is essential to the salvation of men. We believe that God, not men or congregations, must call men to priesthood responsibility, and that those so called then must be ordained before they are authorized to serve in their offices. We believe that through priesthood is the power of godliness made manifest.

Where Are We Going?

Where are we going, as a nation and as a world? That is a question which many wise men of today are pondering. A prophetic answer to the question is being spoken in the United Nations Organization which now is in session. Editorials in the newspapers and magazines are everyday spreading the prophecy. Radio speakers and news commentators are crying it from the housetops. The Saints will do well to take notice. Read the current news reports of the sessions. Read the speeches made by the representatives of the various nations. They are prophecies of the future. You cannot afford to neglect this important reading.

It is evident that we are living in a badly divided world. Two great military confederations, which are antagonistic to each other, are arising. One is the Anglo-Saxon confederation of peoples with the United States the central power and the British Commonwealth of Nations closely allied in military policy. The other confederation is Russia and her satellite nations—Rumania, Bulgaria, Poland, Czechoslovakia, etc. These two great confederations are poles apart in their philosophy of government and their mode of economic life. Apparently there is no middle ground upon which they can stand together.

The Marshall Plan is designed to gain friends for the United States among the European nations. On the other hand, Russia has her plans to frustrate the United States and to expand her own powers and influence. The real facts are, we are at war with Russia. To be sure, it is not a shooting war; it is a diplomatic war—but a real war. It is a contest to gain international political advantages. It is a struggle for strategic positions and military strength. It is the preliminary maneuvers for the eventual "shooting and bombing" war.

Follow closely the speeches and the action of the United Nations Organization which is now in session. Watch for the speeches and the events which will indicate to you the trends leading into the future. As you read, remember your church and its mission. Neglect not your own calling. We must work together to establish the church and to build Zion. Security is to be found only in God's work and kingdom.

—John Blackmore, in "Ray-O-Lite," Omaha.

The Pastor's Handbook 1948

Once again the First Presidency has planned and issued a handbook for pastors. This booklet is published as an aid to pastors in planning their work for the year, their sermons, their oblation talks, prayer meeting themes, and special day observances. Also a monthly theme is suggested for church-wide use.* The First Presidency sends one copy to all Pastors, Bishop's Agents, and General Church Appointees. Additional copies are

50c each

*This theme will be carried out in the wall calendar which the Herald Publishing House plans to issue the first of the year. A notice concerning the calendar will appear later.

INDEPENDENCE, MISSOURI

Independence, Missouri

Conquering Fear *By Hazel Napier*

FEAR AND WORRY attack so insidiously that the victim is often unaware of the destructive forces raging within him. It is therefore imperative that we recognize the damaging effects of these emotions and acquaint ourselves with a proved method of control. Although powerful, they can be conquered by the reserves every Saint has at his command.

"Men's hearts are failing them for fear of the things coming on the earth." Natural fear, a protective instinct against danger, is a good thing. Exaggerated or abnormal, it has disastrous mental and physical results. It is estimated that half the people are afflicted with mental or nervous disorders, many of which originate in inner fear. Medical men and psychiatrists agree that this emotion is a prominent cause of shingles, neuritis, chronic appendicitis, ulcers, and certain glandular disturbances.

Fear is also responsible for the indecision which prevents the full realization of potential power. Ruled by this emotion, people doubt their moral strength and ability to solve problems and are therefore unable to make decisions. In this way, a man becomes a "leaner." Actuated by the advice of associates, he is in danger of exploitation by persons of compelling charm and personality who, nevertheless, have neurasthenic personalities. Even though he is consecrated and of the best intentions, such a man, if elected president of a branch, unwittingly places the welfare of his people and, consequently, the church in jeopardy.

OUT OF THE FEAR of insecurity arise jealousy and hate, which have a similar effect upon the system. These twin evils, authorities tell us, poison as surely as any dangerous chemical. When the hate-thought wriggles into the mind and coils like a striking serpent, some glands overwork and discharge their

secretions into the brain and blood stream. The stomach is upset, and the liver, becoming agitated, overflows surplus bile in the digestive organs. The entire body is poisoned and subject to pain.

Equally vicious is the effect upon the functioning power of the brain. Unable to think straight, the jealous person is the focal point of upheaval in home, office, or church. One such person can keep a branch in constant turmoil. When his unjust criticisms and unreasonable oppositions cause offense or contention, he finds self-justification and may even consider himself the injured one. There is a cessation or retrogression of spiritual growth, for a distorted perspective prevents the seeing of God. So it is with the one who hates. He loses his sense of values and becomes incapable of logical thinking and sound judgment.

TO MY MIND comes the memory of a talented girl who was actively engaged in the work of a small Protestant church in which I formerly had membership. Gloria possessed a lyric soprano voice of distinctive quality. She was considered the best singer in the choir until Dorothy moved to town and attended church. The first time the newcomer sang a solo, the sweet, stirring timbre of her voice brought tears to many eyes. But Gloria turned pale and moved her lips as if tasting something bitter. After the service, she met Dorothy's friendly advances with thinly-veiled animosity.

That was the beginning of a hectic struggle for supremacy. Gloria was determined to surpass the other girl, whose injured feelings prompted her to retaliate. Whenever they came together, harsh words usually passed between them. Members who upheld Gloria were resentful and suspicious of Dorothy's

sympathizers. The spirituality of the group as well as attendance suffered a sharp decline.

At a social a few weeks later, Gloria's disparaging remarks about her rival precipitated a quarrel which involved the entire group. After quelling the disturbance, our pastor turned reprovingly to the guilty young woman, who hastened to defend herself. "I couldn't help it, Brother Butler—honest I couldn't. Dorothy"—giving the weeping girl a reproachful glance—"has had it in for me ever since she came here. I can't open my mouth but what she becomes offended and—"

"Gloria," he interrupted, his gentle voice sterner than I had ever heard it, "don't excuse yourself. Your jealousy of Dorothy is the cause of this."

"Me—jealous?" Her eyes widened with obvious surprise. "What makes you think I am jealous of her?"

"Because you are afraid. You're afraid she sings better than you do. You're afraid she will take your place in the choir. If you keep this up, you will ruin your life and be a source of trouble wherever you go. Look what your influence has done to these boys and girls. The Spirit cannot prevail where there is enmity among the people. Peace cannot be restored to this group until you get rid of your jealousy. Get rid of it by overcoming your fears."

"I'm sorry," she whispered, tears gathering in her eyes. "I didn't think I was jealous. I didn't realize—I didn't know I was afraid."

Since many of us, like Gloria, fail to recognize our fears, we would do well to follow a plan which develops the antithesis of fear, and that is courage.

FIRST, LET US cultivate right habits of thinking. For example, I will not say, "I'm afraid it is going to

storm." I will say, "It looks as if it is going to storm, but I am not afraid." Constructive thinking is especially efficacious right before going to sleep, psychiatrists tell us, for this is the best time to influence the powerful subconscious mind. During those last wakeful moments, repeat a strengthening scripture. One woman uses the Twenty-third Psalm, reiterating as she falls asleep, "I will fear no evil, for thou art with me."

Prayers also should be positive. Frantic pleas for help, often uttered in times of stress, defeat our purpose. Relaxation, poise, and faith accompany the effectual prayer. We should approach our Father's throne with calmness and gratitude for previous care, thinking of him as the gentle shepherd who loves, protects, and would lay down his life for the sheep. Terrors cannot assail the one who patterns his daily prayer after the Twenty-third Psalm or any other affirmative expression of trust and confidence.

Prayer is to be followed by constructive activity. We must do what we fear to do, providing, of course, it is consistent with a saintly character. The one who is afraid to teach a class, sing a solo, greet visitors, or enter into discussions should do so at every opportunity. We must not run from the object of our fear. For instance, if a person is afraid of lightning, he should not jump into bed and pull the cover over his head, but should busy himself with an absorbing occupation. Fear is not compatible with work that is loved, for "perfect love casteth out fear." We can fall in love with our work by throwing ourselves wholeheartedly into it, ready to brave all for its promulgation and ultimate triumph. That is exemplified in the lives of saints of all ages.

THE PROCEDURE outlined above was used very successfully by a woman who, at the age of twenty-five, was so dominated by abnormal fear she dreaded the dawning of each succeeding day. Once she would



cross the street to keep from meeting people; now she eagerly seeks the company of others. Once she would not set her foot outside the door if the wind blew or a cloud darkened the sky; now she puts on her galoshes and splashes through rain and snow to the home of friends or to church, where she takes an active part. Once she was, by her own admission, "the unhappiest, most miserable creature in all the world." Now she is one of the happiest, and walks through life with a springing step of gladness. It is a joy to be near her, to see her smiling face. By overcoming fear, she has made her part of the world a brighter place in which to live.

Next to fear, worry is considered by some psychologists to be the most prevalent ill in this "age of frustration." A small amount of worry, or intelligent concern, is incentive to frugality, conservation, wise money management, clean living, and right conduct. In the extreme, it is injurious to health and morals. The worrier unknowingly raises his basal metabolism and blood pressure. He goes to bed tired, unconsciously struggles with his problem during sleep, and arises even more fatigued. Depleted vitality not only invites disease but also susceptibility to wrong suggestion. The worried man, his defenses weakened by negativism and defeatism, yields to temptation.

"I know it is harmful to worry," I was told by a harrassed mother of several young children. "I worry myself sick, but how can I help it? There are so many distressing things

to think about: the high cost of living, another depression, the next war, our children growing up in a world of perplexity and disorder. It seems to me that worry is an unavoidable part of the life we live."

Once she was, by her own admission, "the unhappiest, most miserable creature in all the world." Now she is one of the happiest.

"Worry is unnecessary," I declared with the conviction of the experienced. "It can be overcome and also prevented."

"Don't you ever worry?" she demanded incredulously. "Didn't you worry when your eyesight began to fail and the doctors thought you would go totally blind?"

"No, I didn't. Will you follow my instructions?"

When she agreed, I added, "Then you, too, can say good-by to worry."

That was weeks ago. Recently I met her again. The improvement in her health and mental attitude was obvious even to my defective gaze. She looked younger, prettier, happier and, somehow, so free.

"You were right," she smiled, pressing my hand gratefully. "It is working, and I am much better in every way."

IN OVERCOMING this foe to health and happiness, the first step is to recognize the futility of undue anxiety. Sit right down and analyze your problem. If you can do something about it, act immediately. It is surprising how many people worry about their health or teeth, yet neglect to see a doctor or dentist. If you cannot do anything about it, you might as well accept the inevitable. Can we, "by taking thought, add one cubit unto our stature"? Can we change the course of the sun and the direction of the wind, or prevent the vicissitudes of human existence? Fretting over prevailing high prices will not lower them, but it *will* lower

your resistance. It is needless and foolish to worry about future uncertainties and unknown dangers, for calamities, like storms, appear darkest on the horizon and often disintegrate without ill effect. We should then, intelligently adapt ourselves to unalterable conditions, no matter how unpleasant, and face the future with a philosophical attitude.

To do this, you may have to reconstruct your pattern of thinking. Replace negative expressions such as, "I just know I will make a mistake," or, "What in the world will become of me?" with the faith-building declaration: "I know I will succeed; I know I will be protected, for God is with me." This is one of the great lessons of the Sermon on the Mount. After saying the evening prayer, which should be one of thankfulness as well as supplication, read the sixth chapter of Matthew, paying particular attention to these words of Jesus: "Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, how much more will he not provide for you, if ye are not of little faith. Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? Why is it that ye murmur among yourselves, saying, We cannot obey thy word because ye have not all these things, and seek to excuse yourselves, saying that, After all these things do the Gentiles seek. Behold I say unto you, that your heavenly Father knoweth that ye have need of all these things. Wherefore, seek not the things of this world but seek ye first to build up the kingdom of God, and to establish his righteousness, and all these things shall be added unto you."

As you go to sleep, repeat the following or a similar assertion of faith: "I do not need to worry, for the God who clothes the flowers and feeds the birds will clothe and feed me and mine. I am in the church, helping to build the kingdom, seeking to establish his righteousness, so all needful things will be provided."

CHRIST, THE GREAT psychiatrist, offered a solution to the problem when he said, "Take, therefore, no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day shall be the evil thereof." "Live one day at a time," the psychologist tells the worrier, who is largely concerned with the past or future. The man who has repented and made restitution should not recall dead sins, unless by so doing he can help others. Many hospital beds would stay empty if people would quit worrying about past mistakes or future expectancies. Yesterday is out of our hands, tomorrow belongs to God, but today is ours to make as beautiful and fruitful as we choose. If we live each day to the fullest, properly dividing work, recreation, study, constructive thinking and praying, our future is assured, for the success of tomorrow, next week, or next year is contingent on what we do now.

One other thing is needed to conquer worry and fear—a private retreat, an inner refuge known to you and God alone. Such a shelter, not made with hands, can be built by the recollection of the protection and assistance that he has given you. Do you remember during the depression when food appeared almost miraculously on the table? Then take these jewels of remembrance and lay them in the foundation of your building. Do you recall physical blessings received through administration? Here are sapphires and diamonds to adorn the alabaster walls. And then there was the time you were unable to properly prepare a sermon and worried for fear of failure. After praying for help, what happened? Under the divine influence, you preached the best sermon of your experience. Each inspired word is a shingle of gold to cover the roof of your sanctuary. There it stands, polished stones fitted together with the mortar of insight and understanding, gleaming and iridescent in the light of God's love. When the winds of trouble blow, open the crystal door,

which bears the inscription "faith, enter therein and find safety and peace."

Zion's Communion

(Continued from page 8.)

sake of kingdom purposes. The sacrament of the Lord's Supper is one of those ordinances designed to remind men again of the fact and significance of the atonement of Christ.

THUS WE HOLD TO the idea that for man to enjoy the benefits of the cleansing blood of Jesus, he must respond to the prophetic and priestly ministry of the Restoration and find his rightful place in the building of Zion, the kingdom of God on earth. This movement calls for repentance to the highest degree, both in its personal and social aspects, so the Spirit can reveal, lead, and purify. This calls for unreserved obedience to all the requirements of God's will.

His atoning grace is still being revealed through the church. Not only is it necessary for the person outside this fellowship to be baptized and confirmed through the ordinances relating to entrance into the kingdom, but there must also be a strict, understanding and worthy partaking on the part of each member of the church. We must discern the Lord's body, the purpose of the atonement in bringing us individually and collectively into the presence of the Father through Christ. When we have dedicated our lives to missionary work and Zion building, then our sacrament of the Lord's Supper will have value. The Master has said that he would not partake of it until he did so in his Father's kingdom when he came. The Zionite community will be the realization of the purpose of the atonement which the communion signifies. When we are one as They are one, then *at-onement* is complete. How can we do this outside of the Zionite community? Thus obedience to the ordinances and commandments is imperative.

Music Appreciation In Home and Branch

(Continued from page 11.)

CHORAL

Faure	Requiem	Victor DM 844
Mozart	Requiem Mass	Victor DM 649
Handel	The Messiah	Columbia

VARIOUS INSTRUMENTS (Violin, Cello, Piano, etc.)

Bach	Adagio from Toccata in C Major	} Victor 6635
Granados	Intermezzo from "Goyescas" (Cello)	
Bloch	Schelamo (Cello and Orchestra)	Victor DM 698
Handel	Concerto for Oboe and Orchestra No. 1 in B flat Major	} Victor 12605
Mozart	Concerto for Horn and Orchestra No. 3 in E flat Major	
Mozart	Concerto for Flute and Orchestra No. 1 in G Major	Victor DM 396
Mozart	Concerto for Clarinet and Orchestra in A Major	Victor DM 708
Mozart	Concerto for Bassoon and Orchestra in B flat Major	Victor DM 704
Franck	Sonata for Violin and Piano in A Major	Victor DM 449
Beethoven	Sonata for Violin and Piano No. 9 in A Major (Kreutzer)	Victor DM 260
Mendelssohn	Rondo Capriccioso in E Major, Op. 14	Victor 1651
Chopin	Album of Piano Music	Victor DM 338
Beethoven	Sonata for Piano No. 23 in F Minor, Op. 57	Victor DM 583
Weber	Konzertstück, F Minor, Op. 79 (Piano and Orchestra)	Columbia CM-X59

STRING QUARTET

Haydn	Three String Quartets	Victor DM 526
Beethoven	String Quartet No. 1 in F Major, Op. 18, No. 1	} Victor DM 550
Debussy	String Quartet in G Minor	
Smetana	String Quartet in E Minor	Victor DM 186
		Victor DM 675

McKinney and Anderson, *Discovering Music*, American Book Company, New York, 1934. This is another excellent book and should be in every music lover's library. If you choose it as a basis for your study, you may be guided by it in the acquisition of your recorded music library. The book is an excellent reference book and very readable. Highly recommended whether or not you use it for a study guide.

B. H. Haggin, *Music On Records*, Alfred A. Knopf, New York, 1941, \$2.00. This is a guide to music, performances, and recordings. A good, thought-provoking book, and a handy guide in the selection of which recording of a given work is best (according to the author's standards).

Elie Siegmeister, *The Music Lover's Handbook*, William Morrow and Company, New York, 1943. This book contains 156 short articles by fifty authors, the list of which reads like a musical "Who's

Who." These articles are about music and things musical and are very stimulating. A good reference work.

The Gramophone Shop Encyclopedia of Recorded Music, Simon and Schuster, New York, 1942, \$3.95. This is a standard work that lists the best performances of the best music. It contains tens of thousands of listings, and over 700 composers are represented.

If you can afford them, your library should include all of these books. Each will high light the other, and all will aid you in selecting the music you will want to have, and also in developing your appreciation and discrimination.

A WELL-ROUNDED MUSIC appreciation is to be desired. Even if you distinctly prefer one certain type of music, it is best to also include many other types in your library. You will probably find that your tastes will change and develop as you progress. For example, you may develop an interest in symphonic music,

but for your own development, it would be well for you to acquire operatic, vocal, piano, violin, and choral records in the interest of a well-rounded musical appreciation.

Children enjoy music which contains a story, in other words, program music. The children's list contains music which is appealing to them particularly, but which also appeals to adults. The albums will contain a little booklet explaining the program of the music.

The adult list represents what might be considered the representative works of each category. Personal taste and preference enters into this choice but these few works in each division do represent the outstanding styles and an over-all summary of the great works of each category. Using these as a basis, one can then fill in with other works to round out a good library. I would consider these the basic standard works with which to start a library. I have, as far as possible, placed them in the order in each category that I think they should be acquired. It would be better, I believe, to get a few in each category before filling any one category.

Having Been Commissioned

(Continued from page 7).
ships without the authority of God and the blessings of his church, accepting the authority of some county or state law, are missing a great blessing and reveal the fact that they "are weak in the faith."

Not anywhere, as far as I know, does God even infer that Latter Day Saints should not marry nonmembers.

Remember to
Order Your

**INCOME AND EXPENSE
RECORD BOOKS**
(Family, Youth, and Junior)
25¢ each

HERALD PUBLISHING HOUSE

Independence, Missouri

www.LatterDayTruth.org

LETTERS

Greetings From Australia

(Extracts from a letter to the First Presidency)

I have taken the liberty of writing you and conveying to you and your colleagues our deepest appreciation of the thought and action of sending Brother Garver and Brother Johnson to Australia. These two good men arrived safely and immediately began to win their way into the hearts of the people with whom they come in contact. My wife inspired the thought of writing to you while we were talking together, after a most uplifting Communion service at which approximately 300 Saints and friends gathered at the Balmain church. . . . We were privileged to have Brother Garver at lunch in the home of High Priest J. A. Corbett, and we enjoyed the visit of our brother as he talked of his experiences during his many years of active ministry.

My memory is ever bright with the help and encouragement given by Brother C. G. Mesley, and I am full of hope and confidence that our great evangelical program will be accelerated as more men become imbued with the conviction that we have the ingredients and tools and message necessary to cure the world of the sore position it finds itself in at the present time.

On behalf of my wife and myself, I have pleasure in again thanking the ones responsible for giving to us personally, and I feel sure collectively, the privilege of hearing from those who hold such responsible positions in this great church. Our prayers are forever for you, that our Lord may grant you health and strength to carry forward the ever-increasing demands for service from you.

RONALD K. WATTERS.

9 Alexandra Street
Drummoyne, N.S.W.
Australia

Letter From Evangelist Fligg

I have just returned from an extended visit in sections of the Eastern Michigan District where I first served as a missionary from 1917 to 1924. Upon invitation from District President James Phillips, I spoke at a banquet sponsored by the adult class of the Sandusky Branch. I then attended an all-day meeting at Caseville, Michigan, and stayed until the following Thursday, visiting in the daytime and speaking at night. I next went to Valley Center, Michigan, where I met many Saints I had known in the days of my earlier ministry. Following

the all-day service at Sandusky, I conducted evening meetings until Wednesday night. From there, I went to Crosswell, Michigan, where all seemed to rejoice in the message presented. My final visit was at the District Conference in McGregor, Michigan. Apostle E. J. Gleazer and District President James Phillips were in charge. I was the Saturday evening speaker and also assisted in the prayer service on Sunday morning which brought a feast of good things from God. Apostle Gleazer spoke at 11 and 7:30 o'clock.

So ended my visit, which was a happy and profitable experience.

William I. Fligg

Letter of Appreciation

Mr. and Mrs. John Gant and Mrs. Roy Gant, for whom prayers were requested in the November 1 issue, express their appreciation to all who remembered them. Mrs. Roy Gant has been released from the hospital and is recovering from the injuries she received in the accident.

Appreciates Hospital Care

I want to thank the doctors and nurses of the Independence Sanitarium for the excellent care I received during my stay there. I also deeply appreciate the beautiful flowers and cards sent me while I was ill.

MRS. GRACE A. HEADLEY.
Independence, Missouri

Helped by Prayers

I wish to thank the Saints everywhere who remembered me in prayer during my illness. I also received

Messiah Broadcast

The radio broadcast of Handel's THE MESSIAH, by the Independence Messiah Choir, will originate with Radio Station KMBC and be carried by the CBS Network on Christmas Night, December 25, from 10:30 to 11:30 Central Standard Time. Because of differences in time belts, broadcasts of major programs, etc., the network cannot carry this broadcast to Rocky Mountain and Pacific time belts.

administration on November 10, and now I am able to work again. I am truly grateful to my Heavenly Father for his goodness.

Ida Smallwood

Rural Route 1
Laswell, Indiana

The Importance of Obedience

The Saviour said, "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him." Through obedience and love, we have the assurance that the Father and Son will be with us. This is truly a wonderful promise. I pray for all who have his commandments that they will keep them, for such as do will be numbered with the blessed and holy. They will deny themselves of all ungodliness and every worldly lust. May the Saints rejoice in the truth and be a light unto others. Pray for me.

MRS. W. A. SIMMONS.
Spearman, Texas

Of Such Is the Kingdom

This lovely, eight-page booklet is more than a certificate of blessing. It is a message to the father and mother of the child. Through this booklet the church speaks in tones of love, reminding us of each child's relationship to God and his church. A formal certificate is included, as well as a dedication poem, selections from the Doctrine and Covenants, Book of Mormon, and Bible concerning the blessing of children, suggestions to parents about the child's spiritual and mental growth, and a short section on baptism.

10c each 10 for 90c 25 for \$2.25 50 for \$4 100 for \$7.50

HERALD PUBLISHING HOUSE
103 South Osage Street • Independence, Missouri

The Power of Suggestion Versus Zion

IONE SARTWELL



I SHALL NEVER forget the time we mistook Venus for a *saboteur*

It was during the time of “war nerves” that someone first spied the “mystery balloon.” Soon another, then others, then many others, then the whole community bore witness to the fact that each night a bright light appeared in the sky about 9 o’clock, hovering over the river. Then it came to our town—a sparkling, glittering, shimmering light that would have reminded us of the Star of Bethlehem if our minds hadn’t been warped by the fear planted there by that first casual observer, for, although we couldn’t actually *see* the balloon—well, we thought, it must be there because *someone* saw it.

Its appearance each night aroused many indignant comments. Where was the FBI? Why didn’t it do something? There was little doubt in anyone’s mind but that enemy agents were right then charting the course of the Mississippi and laying plans to blow up one or more of the near-by ordnance plants.

Finally, the local newspaper carried the welcome news that the “mystery balloon” was really not a balloon at all. It was none other than the planet Venus. What genius made this phenomenal discovery—for Venus wasn’t due to be “out” for several years yet—or from what scientific facts he drew his conclusion, we never knew, but this bit of

information, source unknown, nevertheless calmed all fears and Venus was promptly forgotten.

Venus was “out” for several nights after that, and often as I gazed at her iridescent beauty, I chided myself for believing such a silly story and wondered why no one now ever took the time to stop to admire where once he had feared and complained.

POWER OF SUGGESTION, you say. True—but I wonder if we do not often let the power of suggestion affect our efforts to establish right relationships, an absolute essential to the building of Zion. For instance

You have just met a new person, a young wife who has moved into your neighborhood and seems exceptionally friendly and eager to become acquainted. You decide you like her and want to be friends with her, and your mind starts working over plans for calling on her and her husband. Then some individual with pretended insight remarks, “I’ll bet she’s hard to get along with at home!” Your smile fades, your mind wavers. That’s right, you remember, she did have that hard-to-get-along-with look—behind a sparkling smile. Oh, you’ll be friendly all right, but maybe you hadn’t better be too hasty to call on her. You don’t like to visit in a home where there isn’t harmony. Yes, you’ll call on her some time,

but, in the press of your own home business—since you don’t make a specific point of it—you put it off until the desire is completely squelched, and you don’t even remember it until the next time you meet her.

By then, your neighbor may be pretty disappointed in you because she had thought that you were going to be friendly. Evidently, she thinks, *her* first impression was wrong. Maybe, in the meantime, some neighbor has hinted that *you* are hard to get along with, or that you don’t bring back what you borrow, or that you fight with your husband, so if she refuses that teaspoon of salt you ran short of, you think she’s stingy, and if your husband runs into a door and blacks his eye— And so, a beautiful friendship is nipped in the bud.

THAT’S A CRUDE example, but isn’t it true that we go on and on day after day seeing the un-beautiful *be-
hind* the beautiful, seeing what isn’t even *behind*, for that matter, because some short-sighted person said it was there. It’s a sad fact, but true, that one sees what one looks for. We looked for a balloon, and we saw a balloon; we looked for Venus and we saw Venus. But then we weren’t interested any more.

It goes deeper than a matter of mere vision, too. A person is what he is to you, and a person will, to a certain extent, try to be what you think he is. Consider yourself, for example. If someone sees you as beautiful, you never want to be seen by that someone with your hair in curlers, do you? Or, once you get a reputation for being charming, you’re going to try to keep it, aren’t you, by never ceasing to be charm-

www.LatterDayTruth.org

New Horizons

The Trouble-Shooter

As a Man Prays

QUESTION:

YOU HAVE just dutifully intoned grace and are reaching for an appetizing platter of roast beef and vegetables. Your prayer ran something like this: "Almighty God, we ask thee to bless this food to our good that it may give us health and strength to better serve thee. Amen."

Does it make sense to have an attack of food poisoning immediately following the meal?

ANSWER: By Charles V. Graham

WE SHALL TRY FIRST to analyze the wording of the subject, and then we shall deal with the question asked.

"You have just dutifully intoned grace." Dutiful means performing, or ready to perform, duties; obedient; controlled by, or proceeding from, a sense of duty. Duty is defined as conduct due to superiors, as shown in obedience or submission—that which is required by one's station or occupation—that which a

ing? Likewise, if you are considered honest and faithful and otherwise full of Zionistic characteristics, even if you've been on the borderline sometimes, you're going to try to maintain your character at least to those who see you that way, aren't you? Maybe we could supplement the Golden Rule with "Look for, in others, whatsoever you would that they should see in you," and if we give it the broadest of applications, we see that soon everyone would be striving to be what everyone else thought he was—which would be of the best—and then we would know why God put so much stress on loving each other.

Perhaps we think of Zion as a city full of Venuses, but we can find mystery balloons there, too—if we look for them. Let us train our minds to record and interpret properly the impressions picked up by our eyes and ears, and thus we shall achieve another goal in our trek to Zion.

person is bound by moral obligation to do. It is a mockery to offer grace at the table if for the sake of obedience or mere duty. Christ has said, "Whosoever shall compel thee to go a mile, go with him twain."—Matthew 5: 41. He more than likely made this statement as a result of his observing Roman soldiers force those whom they passed to carry their heavy packs and burdens. It was the duty of the person to carry the burden a mile, but can you imagine the effect that would result in the mind and feeling of the soldier if at the end of the distance the burden bearer would say of his own accord, "I'll carry your pack another mile"? It is with this attitude that we should petition Deity at the table, not in the attitude of a duty to perform but a genuine privilege and opportunity to return thanks to God for his blessings.

On another occasion, the Master stated, "When ye shall have done all those things which are commanded you, say, We are unprofitable servants. *We have done that which was no more than our duty to do.*"—Luke 17: 10. If grace is intoned as a sense of duty, *we are unprofitable servants* and therefore cannot rightfully expect any particular blessing from God.

We shall now consider the petition.

"Almighty God, we ask thee to bless this food to our good that it may give us health and strength to better serve thee. Amen." Such a

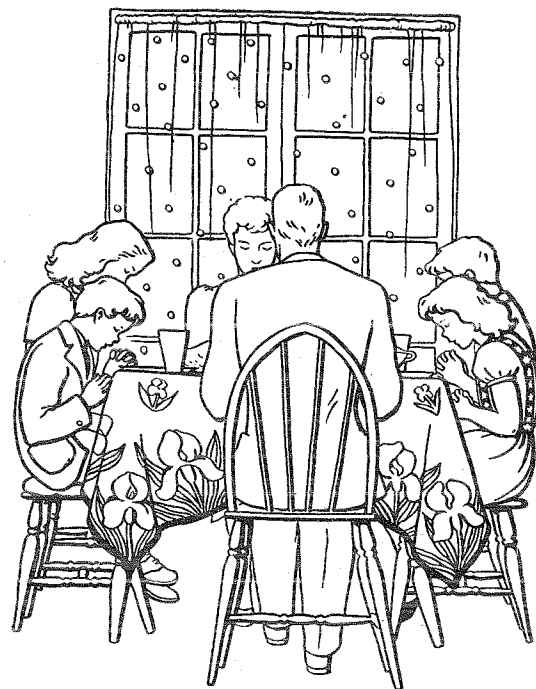
statement is common, but it might be put in a more effective manner as, "Almighty God, we thank thee for this food. We desire to use the strength derived therefrom in serving thee." The principle part of the prayer should be one of sincere thanksgiving.

NOW WE SHALL TRY to answer the question as stated. "Does it make sense to have an attack of food poisoning immediately following the meal?" Yes, it does make sense to have an attack of food poisoning for the following reasons:

1. God is a God of law, a God of order, and a God of justice. From the very beginning of God's creation he endowed man with free agency. This power to choose between right and wrong is both a great privilege and a serious responsibility.

The universe is one of law and order. Man can do certain things and expect certain results. We each possess a certain amount of intelligence. It is said, "The glory of God is intelligence."—Doctrine and Covenants 90: 6. God expects us to use this intelligence in the selecting, storing, preparing, and eating of food.

Eat food (especially meat), that has become poisoned through lack of caution, inspection, and care, and



you can expect the reasonable result—illness. When this happens, God has not forsaken us, nor has he broken a law or promise. Someone else has broken a law. “Therefore wilt thou know, O vain man, that faith without works is dead and can not save you.”—James 2: 18. From this statement, we conclude that one might pray over his food in faith, but faith without *works* is dead. *Works* is that part of the responsibility that we must accept and carry out—it is the proper purchasing, storing, and preparing of the food. If this is done, God is then freed by his law, through us, to give the blessing.

If you purchased a steak that was tough and dry, would you expect it to become juicy and tender as a result of your prayer? If a cake falls during the baking process, you would not expect it to become light and fluffy by asking a blessing upon it. God’s laws are unchangeable.

2. Asking the blessing may outwardly reflect a devotion to the Creator, but in reality it may be asked for selfish purposes. If this is done, one might reasonably expect nothing to happen that would indicate God’s part in the experience. James said, “Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.”

In the stated problem after grace was offered, the party *reached for an appetizing platter of roast beef and vegetables*. If this was done in a gluttonous manner, you could expect God’s laws to operate in your system and the result might rightly be illness.

Paul says, “Every man that striveth for mastery is temperate in all things.”—I Corinthians 10: 25. Being temperate in all things certainly includes the food that we prepare and eat. If we fail to be temperate in our eating, we break a physical law of God and can expect trouble to follow.

The Lord has said, “No one can assist in this work, except he shall

be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care.”—Doctrine and Covenants 11: 4. If a person failed in any or all of these qualities—that is if he failed to be humble or full of love or lacked faith, hope, and charity, or was not temperate in all things intrusted to his care—his prayer could easily be just a vain repetition. God has intrusted certain things to our care such as choice, storage, preparation, and quantity of foods.

“Add to your faith virtue; and to virtue knowledge; and to knowledge temperance.”—II Peter 1: 5, 6.

In other words, in our lives, our hearts, and our minds, there must be faith, virtue, knowledge, and temperance in operation. When they are, we can expect the perfect laws of God to function so as to bring blessings of health and strength into our bodies.

The Good Shepherd has given us these words, “Ye cannot serve God and mammon.”—Matthew 6: 24. One might indulge freely at his own table after having dutifully intoned grace but lack the true love of God in his heart. He might actually be consumed in the passion for rich foods in quantity without regard for his neighbor’s welfare or with a passive allegiance to Christ. If this were the case, the individual would be serving mammon and not God, thereby disqualifying himself from the rich abundant blessings of our Creator. We have been told that we are to have an eye single to the glory of God. This being true, if we had any other purpose in mind than to bring glory to God, his blessing would be absent.

3. Mental and nervous disorders are common causes of upset stomachs. Two persons in a family of any number might find themselves in a heated argument or a person in a given family might have been recently engaged in a controversy with a neighbor or someone outside the family. The mental reaction upsets the person’s digestive system. The

family sits down to eat, grace is offered, and the dinner is eaten. The parties who were upset mentally and emotionally suffered almost immediate illness from the food, the rest of the family enjoyed the dinner and showed no signs of illness. Our personal attitudes and dispositions have much to do in determining the results from food we eat.

4. Failing to use wisdom as to when to eat certain foods may cause serious discomfort and illness. In the word of wisdom we are told, “flesh also of the beasts and of the fowls of the air, I, the Lord, hath ordained for the use of man, with thanksgiving. Nevertheless, they are to be used sparingly; and it is pleasing unto me that they should not be used only in times of winter, or of cold, or famine.”—Doctrine and Covenants 86: 2. From the light of this quotation, a person could eat too much meat (especially in hot weather) in the place of other foods more suitable and thereby suffer ill effects.

5. We might innocently or knowingly fail to be obedient to the laws of God.

The Lord has said, “And again, verily I say unto you, that which is governed by law, is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by the law, but seeketh to become a law unto itself, and willeth to abide in sin, can not be sanctified by law, neither by mercy, justice, or judgment; therefore, they must remain filthy still.”—Doctrine and Covenants 85: 8.

We thus realize that we are governed, preserved, perfected, and sanctified by law. Both the lives of the persons concerned and the prayer at the table must be governed by and within the law. If so, the blessing of Almighty God will grace the individuals and the prayer.

“My people must needs be chastened until they learn obedience, if it must needs be by the things which they suffer.”—Doctrine and Covenants 102: 2. God has given us laws for our good and, through his Son,

www.LatterDayTruth.org

there has been revealed for man's benefit the way to live. God has given each of us intelligence. He is constantly reaching down to us through his spirit and by and through his eternal laws. He expects us to study, learn, and follow him. When we are disobedient to his law, even through ignorance, the breaking of that law causes unpleasant results to follow. Thus we are chastened by the law, with God hoping that we will carefully examine and determine what may have caused the food poisoning and thereby learn obedience to the laws of life that make for health.

Finally, "Where there is no vision, the people perish: but he that keepeth the law, happy is he."—Proverbs 29: 18. With no vision or understanding on the part of those who prepare the food and eat it, they sooner or later perish. Happy is he that keeps the laws of health, for he is better mentally, spiritually, and physically. Keep the laws of God, intone grace at the table thankfully and not dutifully, and his laws are released by you and through you to function and bring peace to your soul and strength to your body.

Christ challenges us, "If ye love me, keep my commandments."—John 14: 15. With this thought in mind, we quote, "Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."—I John 3: 22. The keeping of God's commandments is basic to life and health. Those who strive to keep all the commandments can ask and expect to receive. Why? Because they keep the commandments of life and, in so doing, they ask for God to give according to his eternal laws, which are unchangeable.

Jesus said, "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matthew 4: 4.

Therefore, when we approach our Creator with a life filled with righteousness, loving our neighbors as ourselves, and actually trying to let all the commandments and laws of

BULLETIN BOARD

West Virginia District Departmental Conference

The West Virginia District Conference will be held December 13 and 14 at the Wellsburg Church located on Twenty-sixth Street. At 7:30 p.m. on Saturday, a musical program will be presented under the direction of Sister Schoenian. Sunday's activities will include church school at 9:45 a.m.; a sermon by Merle Guthrie at 11; dinner at the church; a program by the women at 2 p.m.; a sermon by Brother McCune at 3; a young people's program at 6:15; and a sermon by Brother Guthrie at 7:30. Theme of the conference: "Onward With Christ." All are invited to attend.

MARY R. GRIFFIN,
Secretary.

Northwestern Iowa District Institutes and Conference

A district priesthood institute will be held in Logan, Iowa, on December 13 and 14, beginning at 9:30 a.m. Saturday. At the same hour, a district women's institute will convene under the supervision of District Women's Leader Bessie Shumate; this will continue until 3:15 p.m. At 6:30 in the evening, a banquet will be served by the women's department to the district priesthood members and their wives.

The conference on Sunday will begin at 9:30 a.m. with a prayer service. Apostle D. T. Williams will give the 11 o'clock address. Both Apostle Williams and Elder John Blackstock will be present for the business meeting at 1:30 p.m.; all members of the district who can possibly attend are urged to do so. A basket dinner will be served on both Saturday and Sunday. MRS. WILLIAM ADAMS,
District Secretary.

Attention, Florida Members

Mrs. Mary Kunkleman, Route 2, La Fayette, Ohio, will appreciate having any Saints who live in or near Bradenton, Florida, contact her daughter, Mrs. Paul Obenour, and son, Richard Swanger, Cortex Star Route, Friendly City Trailer Park.

"Priesthood Manual" Wanted

V. B. Inions, Mirror, Alberta, wishes to purchase a copy of the *Priesthood Manual*. Please write stating cost and condition of book before mailing it.

REQUESTS FOR PRAYERS

Mrs. Joseph T. McGuire, 2219 North Twenty-seventh Street, Tacoma 3, Washington, requests prayers that she may be restored to normal health. She is suffering with a heart ailment.

Mrs. Ethel Sheppard, 203 West Church Street, Lexington, Tennessee, asks to be remembered in the prayers of the Saints. She believes that, if it is God's will, she may be completely healed.

Mrs. Anna L. Jones, 839 Woodville Drive, El Monte, California, expresses her appreciation for the prayers offered in her behalf, and also for the cards and letters she received. She now asks that the Saints pray for her fifteen-year-old grandson, Barrey Jones, who is afflicted with a spinal ailment.

John Schrunk of Atkinson, Nebraska, requests prayers for his wife that, if it is God's will, she may be able to walk again.

God operate in our lives, we can rightfully expect rich, happy, and good results from a sincere prayer of thanksgiving offered in our homes at the table of the Lord.

DEATHS

JENSEN.—William C., was born in Denmark on August 20, 1884. He came to this country with his parents when he was four years old and lived in Pottawattomie County, Iowa, until his death. After a brief illness, he passed away unexpectedly on November 20, 1947. He was united in marriage to Bessie Scott on August 15, 1906, at Hazel Dell, Iowa, with Elder Frank Hough performing the ceremony. To this union four sons were born. Those left to mourn his passing are his widow, Bessie, of Council Bluffs; four sons: Vernon, Donald, and Raymond of Underwood, Iowa; and Irvin of Oakland, Iowa; one brother, James C. Jensen of Council Bluffs; three sisters: Mrs. Fred Paulson of Kimball, South Dakota; Mrs. Mary Parrish of Neola, Iowa; and Mrs. Hannah Nielsen of Underwood, Iowa; and eight grandchildren. He was a member of the Reorganized Church, having been baptized on July 26, 1896, when he was about twelve years of age. His funeral service was held from the Woodring Funeral Home in Council Bluffs with Elder V. D. Ruch in charge. Burial was in Walnut Hill Cemetery, Council Bluffs.

GRAY.—Charles E., son of Josephine and Sidney N. Gray, was born November 25, 1873, at Avoca, Iowa, where he lived until 1890 when he moved with his family to Missouri. He was baptized into the Reorganized Church on January 14, 1896, at Turner, Missouri, and on January 19, 1902, was ordained a deacon. To this calling, he was faithful throughout his life. On August 22, 1927, he married Elinor Hufford of Independence, Missouri, who shared his joys and sorrows until his death. Their home was in Joplin, Missouri, where Mr. Gray has resided for the past thirty-two years.

Besides his wife, he leaves a sister, Mrs. Mary Abby Parker of Joplin; and three brothers: A. T. and Seward E. Gray of Lincoln, California; and William A. Gray of Pasadena, California.

SHELDON.—William Thompson, was born February 4, 1862, in Clinton County, Iowa, and died at the Twin Falls County General Hospital, Twin Falls, Idaho, on October 29, 1947. He moved from Iowa to Ellensburg, Washington, at the age of twenty and later made his home on a farm near Filer. He also farmed extensively in Emmett, Jerome, and Wendell. On September 9, 1882, he married Elizabeth Hayes. He was a life-long member of the Reorganized Church.

Surviving are his wife, Elizabeth, of Twin Falls; three daughters: Mrs. Villa McMahan of Grandview, Washington; Mrs. Clara Hoehn and Mrs. Dorcas Peck of Twin Falls; three sons: Milo P. of Kirkland, Washington; Iram S. of Buhl, Idaho; and Howard M. of Pattonsburg, Missouri; three brothers; a sister; fourteen grandchildren; and six great-grandchildren. A son, Dr. Willard B. Sheldon, preceded him in death. Services were conducted by Elder Silas Condit of Hagerman, Idaho.

MOUSLEY.—Howard Monroe, was born June 28, 1890, at Holyoak, Delaware, and died at his home in Elizabeth, New Jersey, on September 24, 1947. He married Martha Love Carr on November 16, 1912, in the Reorganized Church in Elk Mills, Maryland; on March 15, 1914, he became a member of the church. He was ordained a deacon on March 31, 1929, and a priest on March 24, 1946.

He is survived by his wife; his father, Levi Monroe; two sisters, Jessie and Phebe; and four brothers: Lewis, Robert, William, and Archie. Two daughters, Ruth Ann and Dorothy, died in infancy. The funeral service was conducted by Elder Thomas M. Carr, assisted by Elder Adolphus H. D. Edwards.

FLANDERS.—Roland O., son of Oliver and Emma Flanders, was born June 11, 1892, at Stewartville, Missouri, and died unexpectedly on October 24, 1947, at Zanesville, Ohio, as he was returning from work to his home at 81 Oakland Avenue, Columbus, Ohio. He was baptized at an early age into the Reorganized Church and was ordained to the office of priest when a young man. On June 7, 1928, he married Lillian Williams; two children were born to this union. He was a graduate of Kansas State Agricultural College and the University of Kansas.

Surviving are his wife; a son, Robert Bruce of Graceland; a daughter, Nancy Ellen of the home; a sister, Mrs. Pearle Turner of Independence, Missouri; and three brothers: A. Douglas and L. Eugene of Independence, and Oliver E. of Elsinore, California. Funeral services were conducted at the Stone Church, Apostle D. T. Williams and Elder L. F. P. Curry officiating. Burial was in Mound Grove Cemetery.

Last Minute Gifts Ask for a FREE GIFT CARD

The SAINTS' HERALD for one year is just the gift for mother or dad, aunt or uncle. A gift repeated 52 times during the year. Only \$2.50 to the United States, \$2.75 to Canada, and \$3.50 to other countries. (We'll send a special gift card free)

For the young child (and the old one, too) we suggest PICTORIAL VERSION OF THE BOOK OF MORMON. This cartoon style story of the Book of Mormon is done in black and white and can be used as a color book as well as a storybook. 50¢

ZION'S LEAGUE ANNUAL—It's not too late for the Zion's Leaguer or League leader to find the wealth of material in this book very useful. There are suggestions for worship services, study classes, recreation, and service. Just \$2 for a complete year's program.

BOOK OF MORMON in flexible leather binding with gold edges and gold type to match your Inspired Version. \$5. Name in gold 50¢ a line.

Give GUIDE-LINES TO LEADERSHIP to the Church School Workers on your gift list. They'll appreciate this helpful magazine issued four times a year. Just \$1. (We'll send a special gift card free)

WATCH FOR

Our Own Church Calendar

to be issued soon, using church-wide themes for each month and stressing Latter Day Saint special days.

Herald Publishing House

Independence, Missouri



*FOR unto you is born
this day in the city
of David, a Saviour,
who is Christ the Lord.*

THE
Saints Herald

VOLUME 94

DECEMBER 20, 1947

NUMBER 51

www.LatterDayTruth.org

No Room

We know You not,
And yet you come to us
In the tradition of a feast prepared
To lay before the stranger who may knock,
Both cold and weary, on our sheltering door.

We know You not,
And yet you speak in gently falling snow,
In every thought of truest Christmas giving
And in the reverent hush
Of Christmas vespers.

We wait a little anxiously for You to come—
And wonder at the waiting,
Thinking ourselves to be prepared at last;
And while we wait in welcome at the hearth,
Our hearts are tuned to hear the tumult of the world
And not your anguished cry for warmth
Against the wintry blast.

So Christmas comes and goes,
And once again
The Christ child finds but lowly manger
Wherein to lay his head,
And is alone
And cold!

—Louise Wrigley



IN THIS ISSUE

EDITORIAL:

Christmas Greetings 3

ARTICLES:

The Hope of Christmas, *by Casimir Nikel*..... 5
Behold the Man! *by Maurice L. Draper*..... 7
Christmas at Home, *by Verda Bryant*..... 9
The Power of a Woman, *by Leonard J. Lea*..... 10
Candle Fires, *by Norma Anne Kirkendall*..... 11
What L. D. S. Believe About Authority, *by Evan A. Fry*..... 12
The Meaning of Christmas, *by Richard Salyards*..... 15
And the Glory of the Lord Shone Round About, *by Mrs. Kelton Shipley*..... 16
The White Gift, *by Louise Wrigley*..... 18
A Personal Gift, *by Alice Crossan*..... 20
Bulletin Board 23



AUDITORIUM NEWS

Northfield Mission, Detroit.—It is believed that this mission has the distinction of organizing the first Oriole Circle with all colored members. Mrs. Jennie Ephraim is the leader.

President Israel A. Smith has returned to headquarters from his recent trips and will be here for several weeks. Apparently taking all duties as they come, he is in good health and ready for the work of his office.

President F. Henry Edwards, now on tour of the Southern Mission with Apostle M. L. Draper, is scheduled to address the Lamoni congregation on December 28.

Bishop G. L. DeLapp was in Minneapolis over the week end of December 5-7, and spoke to the congregation there on Sunday. He read the wedding service on the preceding Friday for one of our leaders there, Leslie Lynch, who was united in marriage with Maxine Hammel.

Eugene Theys, our missionary to Holland and Germany, located in Rotterdam, is to receive a new Ford car for use of missionaries in the church work there. It was driven from Independence to New York by Elder Lyle Woodstock, who recently went under church appointment. The car was to be shipped December 10. Brother Woodstock was accompanied by his wife, Doris. Both have been loyal church workers for years. . . . The new car will increase the effectiveness of the work of our missionary personnel in that area.

Elder John R. Grice, of the Order of Evangelists, is laboring in the stakes. Recently he has held revival meetings in Stewartsville, Maple Grove, and Osborn, Far West Stake; also conducted prayer services and a priesthood meeting. He reports excellent attendance. In November he preached 32 sermons, visited 42 homes, and gave 11 Patriarchal blessings, doing his own stenographic work in typing—he uses the "Soundscriber" to record blessings.

Mrs. Roy T. Haler, Examiner for the Spring River District, in a recent report includes this statement: "I am trying to keep up with my grading of papers and their prompt return. They do keep me very busy, and I'm glad!"

The Miami, Oklahoma, Branch is quite active in study work, and a new class in Church History has just started with Mrs. E. G. Gilbert as teacher, and one in Book of Mormon study with Mrs. M. Shipley as teacher.

Brother F. Eldon Oliver, of Hamilton, Ontario, is the new District Director of Religious Education, and it pleases the Department of Religious Education that he has written for helps for starting his new work.

Southern California continues to be one of the most active areas in the church in leadership training. Brother Glen E. Holmes, District Religious Education Director, has recently reported two students are ready for their First Certificates of Progress. Dorothy Jean McCombs and Vern Webb will be presented their certificates by their pastor.

Meetings.—The Zion's League Advisory Council will meet in Independence during the holidays, December 29. The Religious Education Advisory Council Board will meet December 30.

Michigan.—Bishop H. L. Livingston will visit the churches of this area in company with Apostle D. Blair Jensen.

CHRISTMAS GREETINGS

The First Presidency

WITHIN RECENT WEEKS I have been privileged to meet personally a large number of the Saints in New England States, Ohio, and on the Pacific slope. I should like to have an opportunity thus to get acquainted with all members of the church—obviously a desire that cannot be gratified. However, at this season, when our minds turn to blessings received, I count myself rich in friendships created through the years, and to all members of the church and all “friends for the Master’s sake,” I send Holiday Greetings. I can make no better wish for the New Year than that they should grasp opportunities always at hand to demonstrate to the world that we as children of the covenant are indeed the sons of God.

ISRAEL A. SMITH, *President.*

The Quorum of Twelve

Rich in blessings to the whole world was the advent of Jesus in Bethlehem. So impressive and full of significance was his birth that an angelic choir sang near the town: “Glory to God in the highest, and on earth peace, good will toward men.” Most appropriately could such sentiment be thus harmoniously expressed for there was born, a “Saviour, which is Christ the Lord.” So great was he that it was divinely enjoined, “Let all the angels of God worship him!” It is well that we have the festival of Christmas commemorating the gift of God’s only Begotten Son to the world. The birth of Jesus constitutes the greatest missionary enterprise of all time, its purpose being to win men to the true way of life, joy, and peace. The Christmas spirit partakes therefore of the missionary spirit, a desire to share with others what has been experienced of the love, blessings, and knowledge of God. The world in its darkness and confusion needs

what the missionary spirit of Christ has to contribute, and his church is challenged at this period to move actively forward in accomplishing what is entrusted to its care. The Quorum of Twelve sends greeting to the church at this happy Christmas season, and its members express gratitude for the generous support received from members of the church during the year. May God’s blessing be upon the church as it looks forward to the new year of 1948 full of rich missionary possibilities.

PAUL M. HANSON,
President, Quorum of Twelve

The Presiding Bishopric

As we approach the anniversary of the birth of our Lord and Saviour, Jesus Christ, we wish to express our gratitude to God for his great gift to us. Undoubtedly, we feel this more keenly this year than ever before in our experience. The chaotic condition of the world; the suffering and poverty that exists in countries abroad make us aware of the responsibility which is ours as a church.

The church is beginning the extension of its ministry to some of these people who have so much need for it. For the assistance given by our church membership that has made this possible, we also wish to express our thanks; and we take advantage of this opportunity to extend to our church membership everywhere our best wishes for a joyous Christmas, which we trust will be touched with the divine Spirit.

BY G. L. DELAPP,
The Presiding Bishopric.

Order of Evangelists

On behalf of the Order of Evangelists and Patriarchs, I extend greetings to the Saints everywhere. The present condition of world affairs is such that the traditional greeting, “Merry Christmas,” seems scarcely appropriate. And yet the experiences

of the Saints of old and in modern times remind us that in the service of the Man of Galilee whose birth we celebrate and in the fellowship of the church there may be rejoicing even in the midst of difficulties. The Book of Mormon assures us that it is the will of God that men should have joy—and that is something deeper than merriment. Our prayer is that those who are heavy burdened with secular or religious duties or perplexed by problems may find strength and wisdom from on high. May those in sorrow be comforted, the tempted be helped to overcome, the disinterested, the embittered, the estranged be revived and restored to the fellowship of Christ and the brethren. May our general church officers, the “standing ministry” in stakes, districts, and branches, and all the missionaries receive an increased endowment of power. May an especial blessing be with those who are overseas and the groups to whom they minister. May our Lord and Saviour bless you all.

Yours in gospel bonds,
ELBERT A. SMITH,
Presiding Patriarch.

First Quorum of Seventy

Christmas season reminds us of the most significant gift ever presented to man. The recalling of this wonderful event mellows our hearts and touches us with realization of our Heavenly Father’s unfathomable love because of which he “gave his only Begotten Son.” When we contemplate this infinite yearning and movement of Deity, we join the Apostle Paul who so fittingly wrote, “Thanks be unto God for his unspeakable gift.” And this should likewise serve to remind us that every member of the church has the privilege to be, and is intended to be, a personal witness for Jesus and his great message of truth and life

which constitute the gospel, "the power of God unto salvation unto every one that believeth." As you are greeted in the fraternal bonds of our great fellowship, you are also urged to be a witness for Christ. There is no finer way to commemorate his birth and to make the spirit of Christmas effective throughout the year. May God bless you to this end.

E. Y. HUNKER, *President.*

Quorum of High Priests

The shepherds who slept in the chill of that memorable night awoke to see those familiar hills of Judea lighted by a strangely unfamiliar light. Then they saw a star—a new star—at least they had never noticed it before. They arose and followed the star to the feet of the Christ. The Quorum of High Priests greet you and, with you, pledge themselves to awaken and to follow the star again to the feet of the Master. May God bless us all to that end.

WARD A. HOUGAS, *President*

The Aaronic Priesthood

In recent years the ministry of the Aaronic priesthood has become increasingly more significant and important to the movement of Zion. Increased understanding of the relationship of this priesthood to progress in the branch and in the attainment of our Zion goals is being realized.

In behalf of the Aaronic priesthood we wish to extend to the Saints everywhere our best wishes for a good Christmas and a successful year in 1948.

G. L. DELAPP, *Presiding Bishop.*

Department of Religious Education

It is the Christmas season again in your home and mine and that of our neighbors'. In your home we trust there are all the elements that will make for a truly peaceful, happy observance of the day the world recog-

nizes as the birthday of our Lord Jesus Christ.

We believe that no thought of Christ is true and no tribute to him genuine which does not stir one's mind and soul to renewed appreciation of those with whom he has continued to share, both joy and sorrow, progress and disappointment, play and toil, in mutual endeavor.

To administrative officers, department heads, and the many volunteer leaders and workers, our staff extends season's greetings and best wishes. We find it impossible to express adequately our gratitude for your friendly good will and loyal helpfulness during the year as we have endeavored with you to serve Christ and his church.

May God bless and sustain you at this Yuletide and throughout the year.

THE DEPARTMENT OF
RELIGIOUS EDUCATION

Graceland College

At this Christmas season, the staff and students of Graceland College commit themselves anew to seeking through study and by faith the way of life prophesied in the birth of the Christ child and verified in his unfolding life. To the thousands of fellow workers in the church who make possible our privilege of exploration, we send our sincere expressions of regard and a prayer that the richness of this season might have full revelation in you and through you.

E. J. GLEAZER, JR., *President.*

Independence Sanitarium and Hospital

The board of directors, medical staff, graduate nursing staff, school of nursing, and all other personnel

of the Independence Sanitarium and Hospital send Season's Greetings to our friends everywhere. As we celebrate the anniversary of the birth of our Lord, we hope his peace will come to men of good will throughout the world, and that happiness shall abound in every home.

GERTRUDE E. COPELAND, R. N.,
Superintendent.

The Health Department

Your Health Department wishes you a very happy Christmas time, and, for the year ahead, vigorous health and much more of the abundance of life. These well wishes come to you from the nurses and supervisors, the administration, and entire personnel of your Sanitarium here in the Center Place. Associates in my own office, who know so many of you so well, join me in expressing our desire that you enjoy an abundance of the best things of life in the year ahead.

CHARLES F. GRABSKÉ, M. D.,
Church Physician.

Church Historian

To the officers and members of the church, who daily are making its history, and to the local historians who are gathering and reporting the history of its mission, stake, district, and branch activities, the Historical Department extends heartfelt greetings at this Christmas season in memory of our Lord Jesus Christ, who instituted the church as the greatest and most precious spiritual Brotherhood that ever blessed mankind.

May his peace be with you all, and may his grace implement your every service in his most glorious cause and thus hasten preparation

(Continued on page 22.)

Volume 94

December 20, 1947

Number 51

EDITORS: *The First Presidency*: Israel A. Smith, John F. Garver, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Managing Editor; Kenneth L. Graham, Business Manager.

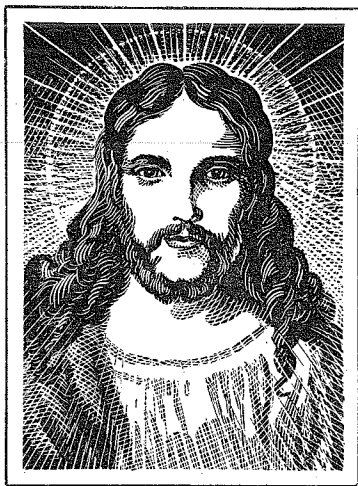
The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1875. Issued weekly at Independence, Missouri. Price, \$2.50 per year and \$1.25 for six months in advance in the U. S. A., its territories and possessions; Canada, \$2.75 per year and \$1.40 for six months; other countries, \$3.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

The Hope of Christmas

Adapted from a sermon given
at Cleveland, Ohio, 1946

By CASIMIR NIKEL



CHRISTMAS, despite the extraordinary conditions and problems of the modern world, is still a thing apart, something that belongs to the ages existing side by side with events so ephemeral that they rise and fall within a single day or week. Christmas to us is still the mystery it was when humble shepherds on a hill wondered about the angelic choir and its relationship to the birth of a carpenter's son in a lowly manger. Divines through the ages have attempted to explain the meaning of Christ. Stacks of books have been written about the lowly Nazarene. After nineteen centuries, we still find the mystery a subject of debate. The Jews are still looking for "shiloh" to come, and the Christians are still trying to prove the divinity of their Messiah. Thoughtful men, however, find Christmas increasingly significant inasmuch as it is a prophecy of, "Peace on earth among men of good will."

In such times as ours, it may seem ironical that people should venture to observe Christmas with rejoicing. It is probable that mankind has never experienced less of a feeling of security and peace of mind than now. History reveals few instances of human suffering greater than we see today. Hunger, disease, exposure, and uncertainty afflict approximately a fourth of the world's population as a result of the late war. There is a struggle of classes and parties within nations. The Jewish population of the world has been reduced by seven millions, most of them perishing vio-

lently and painfully in Europe. The specter of another conflict employing nuclear energy, with unimaginable destruction, would suggest a season of mourning rather than celebration. These are times for remorse. This Yuletide season is no time for flip-pant revelry.

Serious men and women are looking for some glimmer of light which will cast a ray of hope upon the uncertain way before us. We had hoped for much from the United Nations; it is an understatement to say that our hopes have been diminished there. . . . But among men and women of faith there will be those everywhere who will prayerfully listen for a word of hope as we worship another time in memory of a birth in humble Bethlehem.

There is in the message of Christmas a practical value and a hope for us, which we find upon closer examination of that which followed the event in the manger at Bethlehem's Inn. Today, after nineteen centuries, we find Christ at the head of the list among the great personalities of history. H. G. Wells, in reference to Jesus Christ, said: "Now it is interesting and significant that a historian, without any theological bias whatever, should find that he cannot portray the progress of humanity honestly without giving a foremost place to a penniless teacher from Nazareth." Such is the reward of a good life devoted to human service.

EXAMINING the life of Jesus Christ, we find the solution to his power and influence a simple one. He had no weapon except the naked power of a life spent in doing good. However, he was not only good. Christ was good for *something*. His was a good life devoted to the service of mankind. The power of that

good life split history in two. It has annihilated empires and elevated humanity. The world today is definitely a better place in which to live because Jesus of Nazareth lived.

It staggers the imagination as to what would happen if the millions of Christians on earth today, would match the life of their Master with its concomitant power to move human events toward the consummation of life rich with the sense of security arising out of a near relation to the forces of eternity. Five hundred million lives, acting in concert as one, would sweep war and economic dislocations into oblivion so quickly that comparatively speaking, it would be a moment in eternity, but an epic in human experience. Few persons would deny that living a completely Christlike life for one hour is not impossible. Then why don't we do it? After we once begin, it is possible to continue just one hour at a time until the hours become a day. This process extended into weeks, months, and years would revolutionize the world. His kingdom of peace and good will then would be a reality. It is as simple as that. And that is the hope of good folk at Christmas time.

The thought of Christmas in the foregoing is well epitomized in the following words by an unknown author:

Here is a man [Christ] who was born in an obscure village, the child of a peasant woman. He grew up in another village, and that a despised one. He worked in a carpenter shop for thirty years, and then for three years he was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never put his foot inside a really big

city. He never traveled, except in his infancy, more than two hundred miles from the place where he was born. He had no credentials but himself.

While still a young man, the tide of popular opinion turned against him. His friends ran away. One of them betrayed him. He was turned over to his enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. His executors gambled for the only piece of property he had on earth, and that was his coat. When he was dead, he was taken down from the cross and laid in a borrowed grave through the pity of a friend.

Nineteen wide centuries have come and gone, and today Jesus is the centerpiece of the human race, and the leader in the column of all human progress. I am well within the mark when I say that all the armies that ever marched, all the navies that were ever built, all the parliaments that have ever sat, and all the kings who have ever ruled put together have not affected the life of man upon this earth like this one solitary personality.

All time dates from his birth, and it is impossible to understand or interpret the progress of human civilization in any nation on earth apart from his influence. Slowly through the ages man is coming to realize that the greatest necessity in the world is not water, iron, gold, food and clothing, or even nitrate in the soil; but rather Christ enshrined in human hearts, thoughts and motives.

It is apparent that even though the mystery of Christmas remains unresolved, a significant meaning is concomitant. We find the *hope* of humanity is bolstered at this yuletide season in the realization that the same process which gave dynamic to the life of Christ, if repeated in the life of every individual today, would change morbid fear and imminent chaos into a Kingdom of Peace on earth among men of good will.

Winter Wisdom

*The world is very beautiful tonight—
The mansion and the hovel garbed in
white*

*As if God's saying in his gentle way
That all are molded from a common clay.*

—Evelyn Maples.

Yuletide Across the World

Where are their glowing holly wreaths, the gaily
lighted trees?

The gleam of Christmas mystery that shines from
laughing eyes?

What of the age-old carols drifting on a snow-borne
breeze?

Their only music is the wail of hungry children's
cries.

Amidst the celebrations and exchange of lavish
goods,

The listening ear will hear the call, his tryst with
God to keep:

“Choose ye this day the high-flung path of human
brotherhood!”

For those who strive to keep the faith, there is no
rest, no sleep

—Martha Ford Floro.

Radio Broadcast, Handel's "The Messiah"

The thirty-first annual Christmas performance of Handel's "*The Messiah*," by the Independence Messiah Choir will be offered to the nation by KMBC of Kansas City and the Columbia Broadcasting System on Christmas night, December 25, from 11:30 to 12:30 Eastern Standard Time, or 10:30 to 11:30 p. m. Central Standard Time. Because of the time differential and the necessity of repeating commercial programs for the west coast, it is probable that CBS stations in the Mountain and Pacific time zones will not carry this broadcast. It will be offered sustaining to stations in the Eastern and Central time zones. Each station may then elect to carry it, or substitute a local program. Inquiry at your local CBS station will be necessary to determine whether that station will carry this broadcast.

The performance will be under the direction of Franklyn S. Weddle, Director of Music for the church, and will be accompanied by the full Kansas City Philharmonic Orchestra. Orchestral portions of the performance will be directed by Mr. Efreim Kurtz, director of the orchestra. Soloists will be Josephine Crinklaw Mader, soprano; Sally Moore, contralto; Garland E. Tickemyer, tenor; and Hardin Van Deursen, bass. This will be the tenth CBS performance for the Messiah Choir. The arrangements with the Columbia Broadcasting System for this broadcast have been negotiated by Mr. Arthur Church and his staff at KMBC, whose help is hereby gratefully acknowledged.

Because of lack of adequate space for a chorus of 293 and an orchestra of seventy-five in the Stone Church, the broadcast will originate in the ball room of the Hotel Muehlebach in Kansas City.

EVAN A. FRY, *Radio Director.*
www.LatterDayTruth.org

Behold the Man!

By Maurice L. Draper

JESUS WAS A MAN. He had a body like ours. He was born, grew, and died, by the same processes which are the universal experiences of humanity. He became hungry, tired, thirsty; he satisfied these bodily needs as we do. He suffered pain, and when the strain on his body became too great, he died, as any man. He experienced sorrow and sympathized with one in trouble. He knew joy and shared in the pleasures of his fellows. Jesus was a man.

He was also God. This was not so obvious to those who saw him on the occasion described in the above Scripture. While it is indeed, the greatest of mysteries that God should be clothed in flesh and dwell among us, there is some reason to believe that we may grow in our appreciation of the breadth and depth of the love of God and of the eternal powers of the gospel as we seek to understand.

Jesus is called the "Son of God." This concept is helpful. Our experience being limited to this mortal sphere (at least in our present conscious memory), it is necessary that eternal values be expressed in terms which have meaning to us within the range of this experience. As our insight grows and deepens, these terms take on increasing significance, and in some cases our understanding outgrows the term. Then we are able to comprehend certain inexpressible relationships for which we cannot find the vocabulary to define. In a sense, this happens as we contemplate the term, *Son of God*. It is the most apt phrase we can use to direct our thinking toward the relationship between the Father and the Son. It expresses much truth but, like all parables, cannot be made to explain everything in the situation to which it applies. Because we do not understand the relationship which

existed prior to the Incarnation, we are sometimes confused in attempting to explain the whole story in terms of the Father-Son concept and, failing to do so, may then reject the concept altogether. This is not only mentally confusing, but damaging to our faith and spiritual life. Let us, then, examine the term critically but constructively.

"And I, John, saw that he received not of the fullness at the first, but received grace for grace; and he received not of the fullness at first, but continued from grace to grace, until he received a fullness; and thus he was called the Son of God, because he received not of the fullness at the first."¹ This, together with the statements relative to Jesus' growth, as recorded in Luke 2, indicates that he is called the Son of God, because, as all sons grow in fundamental life processes into the likeness of their fathers, he grew until he had become the full expression of the personality of God in the flesh. Thus, as John says, "And he received all power, both in heaven and on earth; and the glory of the Father was with him, for he dwelt in him."²

AGAIN, THE TERM, *Son of God*, is helpful when we remember that Jesus was begotten, in the flesh, by the Father through the Holy Spirit. As a father begets his son, so God, begetting the body of Jesus, is said to have begotten his Son. There are also involved here the emotional, mental, and spiritual considerations in the efforts of good fathers to stimulate and challenge their sons toward the fullness of life. This, too, is significant in the relationship between the Creator and Jesus.

Jesus was pre-existent. That is, he apparently exercised agency in response to situations of which he was conscious before the Incarnation. In

Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, BEHOLD THE MAN!—John 19: 4, 5.

this condition, the reference to Jesus as the Son of God must have been in a prophetic sense, and it is here that we cannot be sure of the nature of the relationship. There were other pre-existent beings, among whom was Satan. He said, "I will be thy Son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore, give me thine honor."³ It appears that the selection of the Messiah was not yet settled, and Satan's attempt to destroy the agency of man, if successful, would have prevented forever the kind of growth God designed for men. This attitude, and his subsequent rebellion indicate that God could not allow Satan to become his Son (be born among men and work out salvation according to Satan's own plan), without doing violence to the divine purpose. The Scripture continues in reference to the Only Begotten, who was the Only Begotten from the beginning. (See note). This is a prophetic reference to the development of the plan of salvation as it pertains to the Incarnation of The One chosen to be born among men to live as men ought to live, to show men what they can do by obedience to the eternal law. Just when the choice of the Messiah was made is not so important as the fact that when the choice was made, the spirit selected became the "Only Begotten from the beginning, selected to inhabit a body begotten by the power of the Spirit of God, and to become a man (union of spirit and human body) who should grow up into the perfect likeness of God.

ON OCCASION, Jesus referred to himself as being one with the Father,⁴ and, in the Book of Mor-

mon,⁵ the personage appearing to the brother of Jared is called the Father and the Son; the Father because, firstly, the quality of the spirit was revelatory of the nature of the Father, and secondly, the fellowship was so complete that the spirit chosen to become the Son through the Incarnation was identified with the Father; and the Son, because the body of Incarnation was begotten by the Father.⁶ Jesus had not yet lived in the flesh, but according to the plan already adopted, he had become the intermediary between God and man for all time. This appearance (to the brother of Jared) was prophetic of the coming Incarnation⁷ and revelatory of the spiritual power of the Father, which was the nature of the *Son* before the Incarnation and into which he was to grow while in the flesh.⁸

Jesus is God-Man, or the Son of God. His fellowship with the Creator was so complete that his ministry in the flesh amounted to an extension of the personality of the Father into the experience of human-bodily life. Perhaps the above discussion may be summarized in the following points—

1. Jesus was a man (union of body and immortal spirit).
2. His spirit was pre-existent—i. e., he was a conscious entity before his birth in the flesh.
3. His body was in nature like any other man's, but conceived by the Spirit of God.
4. Being so begotten in the flesh and growing (in the experiences of the body) into the same glory previously his, into the perfect likeness of the Father, he is called the *Son of God*.
5. Being in the likeness of the Father in his spiritual nature, and growing into this likeness in his earthly life, Jesus is so perfect a revelation of the Father that he is likewise called the Father.
6. The "Father-Son" concept is helpful, but cannot explain all

the factors in this relationship. Therefore we should not become disturbed when the concept fails at some point to answer all our questions.

7. Jesus was the Only Begotten Son, since his was the only body begotten by the Father. We should not extend this concept too far, for spiritually we are all the children of God, at least from the standpoint of our state before conception and birth.
8. Because these things were designed from the "beginning," Jesus has always been the medium of Divine Revelation, even from the beginning. (See note). This was in prophetic revelation of his bodily form before the Incarnation and in the resurrected body afterwards.

FROM THESE thoughts, we may proceed to draw some conclusions. The question of the necessity of the Incarnation has been a matter of discussion. It might be argued that it was necessary from God's point of view—that he could know the needs and experiences of men first hand only by being a man and living among men. This may be true, but even more significant is the fact that man could be satisfied that God does know our needs, and that the standards of the gospel are attainable in the mortal life (which is the life Jesus lived—subject to the same conditions as the rest of mankind) only by seeing it done. It is now forever impossible for men to shrug their shoulders at the gospel with the criticism that God has set standards for us in a life about which he knows nothing.

Another reason for the Incarnation is that God can only make himself fully known to us in terms we can understand. This means in terms of the physical, mental, moral, and social situations that are a part of our experience. This is a revelation that grows in meaning as our experience accumulates and particularly as we strive to live that same kind of life which Jesus lived. A

carpenter's apprentice of a year's experience is capable of understanding a great deal more about a demonstration in construction methods than the inexperienced onlooker, even though the visual and audio stimuli in the demonstration are the same for each. Similarly, one who practices the art of Christian living deepens his insight and enlarges his understanding of this revelation of God to a degree the rebellious or careless man can never achieve.

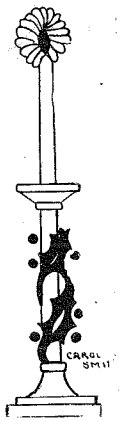
IN THE INCARNATION, man sees himself as he ought to be. We frequently think of Jesus as the revelation of God, but how important it is that we shall think of him as a revelation of our own possible achievements. "In Jesus Christ we see God in terms of our own experience . . . [and] God sees us in terms of our experience."⁹ This common ground where God and man meet is a challenge to man to repentance and obedience as he realizes that the divine nature revealed in Jesus is a prophecy of himself.

If Jesus was the human expression of Divinity, then why did he have to die? The answer to this question is rooted in the fact just stated. He is not only a revelation of God but of man as he ought to be. This revelation is not complete without the demonstration of the power of righteousness over death. The fact of death in our sinful condition needs to be confronted by the more powerful truth that death is subject to control by the powers of righteousness. Indeed it may be said that this experience with death is not only essential to the revelation of the powers of righteous men but is, in fact, a part of the process of the subduing of the flesh by Jesus which is essential to the revelation of divine power. In other words, to stop short of death would have left both revelations incomplete—that of the nature of God with his power over death, and that of the nature of man who, through obedience, may also lay hold upon the same power.

One of the significant features of
(Continued on page 23.)

Christmas at Home

By VERDA BRYANT



TO SPEND CHRISTMAS AT HOME was the unexpressed desire of our hearts six years ago as we experienced our first Christmas away from our native home town and loved ones. Oh, that we might have a magic carpet to span the 900 miles which lay between us and that home!

As the Christmas season progressed and each of us attempted to hide the piercing homesickness which swept over us, we could not help recalling our previous Christmases. Christmas Eve was always a gay, hilarious affair. The whole family—grandma, grandpa, uncles, aunts, and cousins—gathered for the occasion. The jingle of Santa's sleigh bells was the signal for the doors of the living room to be thrown open to reveal a huge, brilliantly decorated Christmas tree, bulging with a bounteous array of gifts. We remembered the delighted squeals of the children, the jolly laughs of the adults, and the appreciative "thank-yous" which followed. The quieter Christmas Day was always happy, spent in the fellowship of those whom we loved. The memory of these past Christmases, and the thoughts of the lonely one to come, brought fresh waves of nostalgia.

Inasmuch as we had no magic carpet, and since—whether we liked it or not—this Christmas was to be unlike any previous ones, we decided to make it really different. To the bewilderment of our seven-year-old Barbara (and with knowing winks from nine-year-old Blair), as soon as the tree was decorated, the wrapped gifts began to appear—but they mustn't be touched until Christmas. Peculiarly shaped gifts were cleverly disguised by their wrappings, but no attempt was made to hide the presents. Packages from home were opened and the gaily wrapped objects were added to the growing mound.



IN KEEPING WITH OUR desire to make this Christmas different, we decided not to open our gifts until Christmas morning—but Daddy couldn't wait. Over the Christmas Eve supper, his casual, "How would you

like to open them tonight?" was all that was needed to change the decision. Never before were dishes whisked through so quickly.

The day before Christmas, the children labored for hours to make a nativity scene. Crude though it was, it became the center for our *different Christmas*. It stood on the floor in front of the Christmas tree and had a definite part in the more or less elaborate ceremony with which we opened our gifts. The leaf was put in the dining room table for Christmas dinner, and the nativity scene occupied one end of it. After the Christmas fowl and all the trimmings were carried to the poinsettia decorated holiday table, we took our places. Each of us had a predetermined part in the planned dinner service. One read the story of the birth of Jesus from the Bible, another read a poem, another told a short Christmas story, and the fourth offered the prayer of blessing. This short worship service, with attention centered on the little manger scene, took but a few moments; but it prepared us to enjoy more fully the slightly cooled food. Many hands made light work, and the dinner was cleared away and dishes were done in a twinkling.

We spent the remainder of the day playing games and just thoroughly enjoying ourselves. At bedtime, all agreed that it had been a truly pleasant Christmas.



THE FOLLOWING CHRISTMASSES have all been patterned very closely after our first *different Christmas*. The simple little manger scene became a brilliantly lithographed cardboard one, and this year will appear on our Christmas dinner table a new plaster cast scene, recently purchased at the dime store, only the basic characters will be there, but as future years roll by others will be added.

As a family, we find our *different Christmas* very satisfying. Now, when it is possible for us to go to our former home town for Christmas, we all feel as Barbara did when she said, "Let's go to Grandma's for Thanksgiving or New Years, but *let's have Christmas at home.*"

The Power of a Woman

A talk given at the Kansas City Stake Women's Meeting, October 16, 1947

A LADIES' HOME JOURNAL advertisement generally plays up the theme, "Never underestimate the power of a woman." Then it shows her accomplishing something by the use of brains that a man has just failed to do by the use of force. Emerson once wrote that he tried for an hour to get a calf into a barn. The calf resisted with fury every effort he made. Then an Irish servant girl came along, put her finger into the calf's mouth and it willingly followed her into the barn. It is more important to know how to do something than it is to be strong.

Women today need to realize what their power is and their need to use that power for good purposes. Women can accomplish many good things by what they know, even when they are not strong.

A lot is said about a woman's power to change her mind, but not very much has been said about her power to change a man's mind. This is one of her great functions in life. By changing men's minds, she can get them to do a great many good things that she is not able to do by herself. Her influence is important. She has great power when she is aroused against wrong.

It has always been a woman's job to make a better, cleaner, finer world. In this good work, she has had opposition, some of it from men who have a financial interest in preserving the world and its abuses as they already exist.

IN THEIR STRUGGLE to improve their own condition and to improve the world, women have had powerful friends and organizations through which to work. The principal ones are the school, the church, the government, and the press. Along with these, they have had the help

of many good men who have been sympathetic with their ideals. Women will be wise if they keep the friendship of these institutions and exert their power upon them as well as through them. A woman is not very different in great fundamental human qualities from a man. Many people have made an effort to set men and women in opposition to each other. This is a betrayal of the best interests of both of them. Men and women have a great work to do together. They will achieve it much more quickly if they work together in friendly co-operation.

A woman's rights for which she has had to contend through the ages are human rights. Her dignity is a human dignity. Her intelligence, her integrity, her goodness are all human qualities. Her mercy and gentleness also are human in character. Nature has given her a special task, as it has given to man a special task. But men and women share many great human qualities together.

One thing woman can contribute to the world is cleanness and purity. A clean womanhood is the strongest force in the world. A soiled woman soon perishes. A woman's defense, her irresistible power, is her purity. The great business of the world often gets dirty in the hands of blundering nearsighted men who become so obsessed with immediate goals that they lose sight of the great and more distant purposes. Women can supply a corrective in this way.

THROUGHOUT THE world's history, women have passed through tragic suffering, injustice, mistreatment, and pain. Her very virtues as a woman have been used as a means to oppress her. Now her situation is vastly improved, due in large measure to her own efforts. She was sometimes a chattel slave, and her

By Leonard J. Lea

children were merely property.

Now she is free, she can own property, she can manage a business, and go to law. She can protect her children. She can get an education, she can establish her own home, she can defend her own freedom. She can do anything that a man can do and without a man's help if she chooses. This is her new freedom. It imposes a greater responsibility upon her. Elbert Hubbard once paid splendid tribute to women. He said that there are times in a man's life when it seems that the whole world is engaged in a conspiracy of incompetence and opposition, determined to defeat him; and that he will fail unless the Lord sends him an angel of light in the form of a good wife who brings order out of chaos. A good wife can make a good man better, stronger, nobler, and more successful in any work he undertakes to do. A weak, silly, vain, or selfish wife can ruin the best man on earth.

There is a tremendous need in the world for good women. We do not need more politicians, but we do need righteous women to take an interest in cleaning up politics. We do not necessarily need women to run businesses unless they choose to do so, but we do need good women to see that businesses do not exploit the weak and helpless, the little children, the poor, and the mothers of the country. Women have their place in journalism. It is not necessary that women in the press should go into evil places to report crime, but we do need women to turn the light and power of publicity upon wrong wherever they find it. They can use as effectively as men can the power of publicity in molding public opinion.

Here are some important things

women can do to help our world:

1. They can arouse public opinion to give radio a badly needed cleaning up.

2. They can clean up juvenile entertainment.

3. They can fight the liquor evil until it is corrected.

4. They can fight gambling and vice in our communities and cities.

5. They can help underprivileged mothers and children.

6. They can take the men and children to church.

Order of Evangelists

(From the office of Elbert A. Smith)

Evangelist Roland W. Scott of Omaha, is one of our local patriarchs who has carried a heavy load of secular work and yet has found time to render a fine spiritual ministry to the local people who love him and give him their confidence. In a letter sometime ago addressed to the Presiding Patriarch he closed with these pithy comments on the ministry of counseling:

Quite continuously, opportunity has been given to counsel, as there are so many problems arising, due to the economic changes of the times, the extension of the moral limits, or lowering perhaps, which occasions wrong and varied problems puzzling to the extreme, until I have about come to the conclusion that a patriarch should be in one of two classes: A thorough student of psychology, psychotherapy, physiology, with more than a smattering of medicine, a certain diagnostic ability, understanding the teachings of the Bible as interpreted by Jesus Christ, coupled with the wisdom of Solomon; or, a thorough student of the teachings of Jesus with wisdom and patience plus, and last but not least great *common sense*. Sense enough perhaps to place the counselee, if the case be extreme, in his proper classification and recommend one or the other of experts. I assure you I speak advisedly and find myself in hearty accord with the statements in your report advising care in posing as an amateur psychiatrist.

Candle Fires

By NORMA ANNE KIRKENDALL

CHRISTMAS ISN'T CHRISTMAS without a Christmas tree. My tree must be straight and tall, for the star there on the top must twinkle as if in the sky. About the base will be cotton and, in its folds, the manger scene with its tiny figures will often be rearranged as I kneel close by. Upon the long-needed branches will shine the sparkling icicles, and the multi-colored glass balls and bells will symmetrically dangle there. And now I will light the candles.

Here, among the lower outspread limbs is a tiny red taper—exactly like the one I glimpsed there on the first Christmas in my memory. Santa came and brought my tree that year, and with it a big doll with chestnut hair, exactly the same shade as mine.

This green candle, within my reach on the higher branch, flickers in the mild movement of the room's breeze, and I remember other candles—the midnight procession of scarlet robed choirboys, the incense, and the wonderment of a waxen Mary whose carved features could not change expression.

Now an outstretched needled arm holds a yellow candle, whose flame burns steadily and bright. Two drops of melted wax slide slowly down to harden once again. Another weeping drop, and still another.

Yet, at arm's length is a candle, red as was the first. That hue seems symbolic of the meaning of Christmas. I see it now in holly berries, in a silken ribbon bow, in the color of the child's sled as he gallops joyfully across the newly fallen snow. Yes, Christmas is a bright season; the very colors reflect the joy and glorious spirit of this happy season.

NOW I MUST CLIMB a step up my household ladder or mount the rungs of a near-by chair to carry my flame to the next candle—white and



pure as that blanket of snow beyond my door.

A few inches to the right, an orange candle; to the left, one of blue. The heat of the small fires and excitement of my lighting them mounts as I spread each candle's glow. The brightness grows, and the light surely reflects in my eyes.

Somehow, I'm sorry when the tapers are aglow. I wish that I could go on and on, lighting all the candles in the world, for each new burning wick brings thoughts of past joys or future hopes.

As I stand back now and view my brilliant tree, I'm sure that in other homes there are other trees, and that in each, the Star of Bethlehem, the light of God's gift to his world, still shines and guides. For—as long as there are Christmases, as long as there are memories of the joys of unselfishness and love, as long as candles gleam, there will be light, a light that reflects truth; and there is no greater truth than the story of that first Christmas morn. So once again, I gaze upon the manger scene now nestled 'neath the lights of my beloved Christmas tree.

*The pagan heroes, so the legends say,
Sprang into being, full grown and armed
for strife,*

*From rocks and trees, or out of dragon's
dens.*

*They made the world afraid,
But never one was loved.*

*Their power could break, but never win
The hearts of men.*

*God knew the world would love a Child
And sent his Son.*

*For all our hearts bow down
Before the sweet innocence*

Of One who came as a Gift of Love.

L. L.

What Latter Day Saints Believe

IT IS A REASONABLE and a basic rule of law that men are responsible only for their own acts or for those of their duly authorized agents. No man may act for another without authority. If I should sign your name to a promissory note, the man who took that note as security for a loan would do so at his own risk. You would not be obligated in the least, and the holder of the note would have no recourse upon the man whose name had thus been signed by one not having authority. Not only that, but the law itself would step in to prosecute the man who had executed the forgery and to punish him for his presumptiveness in assuming to act for another without proper authorization.

This same principle runs through almost every aspect of life. The mere fact that I knew the postal laws and regulations by heart or carried them in a book under my arm, would not authorize me to go into a post-office of the United States government and take over the duties of postmaster. The fact that I knew all there was to be known about law would not entitle me to enter a court room and sit upon the bench without first having received proper authorization from the government which I presumed to represent. And please note this, the mere fact that people accepted me in that position would not make my act any the more binding. The fact that they came to me at the postoffice to buy their stamps and otherwise to transact the business of the postmaster, or the fact that they came to me sitting as a judge in the courtroom to decide their issues at law, would not make my decision or my act in either case representative of the government which I purported to serve. Even if I had a million dollars to back up a promissory note for a mere one hundred, that would not entitle me

to sign your name to that promissory note without your authorization.

IT IS ALSO A principle in law, however, that authority may be delegated. I may give a power of attorney to another man, who then becomes authorized to transact business for me. During the period of the war, we have had numerous instances, at least in the state of Kansas, of marriages performed by proxy. A soldier who was on duty overseas gave a written authorization to someone at home who would take the vows of marriage with the selected girl, in the name and by the authority of the absent soldier. Such marriages have been held legal and binding when properly executed according to law.

Jesus thus delegated his authority when he was here upon earth. He chose twelve disciples and ordained them, delegating his authority to act in the ordinances of God to these men. He promised them that whatever they should bind on earth should be bound in heaven, and whatever they should loose on earth should be loosed in heaven. He promised that the work he did, they also should do after him. He gave the twelve disciples power and authority over all devils and to cure diseases. He also commissioned the seventies to go and preach the gospel and granted to them certain authority. We find that when they returned from their first mission, they came with joy saying, "Lord, even the devils are subject unto us through thy name."

To the observer who recognizes this principle that authority must always be delegated to the man who acts for another, the world today presents an amusing and an amazing spectacle. We have literally hundreds of different denominations, the ministry of each one claiming to represent God in the ordinances and teachings of that church. Most of

these churches claim that God does not speak to men today, that he ceased all such communication in the days of the apostles. Yet if God has ceased to speak to men, how is it possible for any man to be commissioned of God and to be called and authorized to function in his stead?

LATTER DAY SAINTS believe that he who would represent God must have authority directly from God. He cannot give himself such authority; the people of the congregation or the church which he serves cannot give him any authority from God; no amount of education or experience or learning can give him such authority, even though it may qualify him to receive authority if it should come through the proper channel. Even Christ did not call himself to the ministry, according to Paul in the fifth chapter of his Hebrew letter. He says, "And no man taketh this honor unto himself [that is the honor of the priesthood] but he that is called of God as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, *thou art my son, today have I begotten thee.*"

How was Aaron called? If we examine his call carefully, we should have the law or the pattern by which all the ministry of God in the future may be called. The account of his first call may be found in the fourth chapter of Exodus. Moses desired a spokesman to assist him in the work of liberating the children of Israel. It had not occurred to him to ask his brother Aaron to undertake such an office until God spoke to him and commanded that he call his brother Aaron to be his spokesman and mouthpiece. It had not occurred to Aaron that he would be called to such an office; neither had it occurred to the children of Israel. The call came through Moses, the prophet of God, and was then relayed to Aaron, and submitted to the people for their

About Authority

BY EVAN A. FRY

approval. That should be the pattern for all calls to priesthood authority—a call direct from God through the prophetic ministry of one already in authority in the church, followed by a ratification by the congregation. No man has the right to assume this authority himself; no congregation has the right to delegate God's authority to any man.

WE DO NOT HAVE to hunt very far in the Bible to discover that God has several times punished men who arrogated authority to themselves without the divine command. It is stated, for example, in the eighteenth chapter of Numbers, the seventh verse, that Aaron and his sons are given the priest's office as a service of gifts; "and the stranger that cometh nigh shall be put to death." In the sixteenth chapter of Numbers will be found the story of Korah and the several men of his company who already held the Levitical priesthood, but who decided that Moses was presuming to take too much upon himself in acting as the high priest of God; and who argued that all the people of Israel were holy and needed no priests to represent God before them. Moses rebuked them in great wrath and promised that on the morrow it should be shown who was the authorized representative of God in the high priesthood. He commanded every man to take his censer and put incense in it and bring it before the Lord. Korah and his followers and those of the congregation who sided with them stood in one place; Moses and those on his side of the argument stood in another, and the earth opened and swallowed up all of the rebels and those who had sided with them. In II Chronicles, chapter twenty-six, is found the story of King Uzziah. Uzziah was a good man and a good king; he reigned for fifty-two years in righteousness, and then suddenly his success and his

high position went to his head. Now read the sixteenth verse: "But when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense." When Azariah, the chief priest, and fourscore other priests of the Lord interfered and rebuked Uzziah the King, it made him very angry, and instead of confessing his fault he only proceeded more stubbornly on his way. His punishment was a scourge of leprosy which stayed with him to the end of his days.

In the sixth chapter of I Samuel, we find the death penalty meted out again for such a slight misdemeanor as touching the ark, which was sacred and which might be touched only by consecrated members of the priesthood. In the thirteenth chapter of I Samuel is the story of how Saul got into trouble and eventually lost his kingdom, because, in his impatience, he offered sacrifice rather than to wait for the arrival of Samuel who was authorized to make such sacrifice in the name of Jehovah. With the doing away of the Mosaic law in the Christian dispensation, the death penalty was abolished; nevertheless, you can read in the eighth chapter of Acts the strong rebuke given by Peter to Simon, the sorcerer, who presumed to offer money for the privilege of bestowing the gift of the Holy Ghost as he had seen Peter do. This was likewise the sole prerogative and function of priesthood. Jesus himself foretold that many would come in his name, although not having authority to use it. In the seventh chapter of Matthew, the twenty-second verse, he says: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you:

depart from me, ye that work iniquity."

LATTER DAY SAINTS believe, then, that no man takes this honor except he be called of God as was Aaron. They believe that men must have authority to officiate in the priesthood of the church. They believe that this authority is twofold. First, and most important, it must be given by God in whose name the man will act as a priest. This call comes through the prophetic ministry of one who is already in authority in the church, but, since the priestly minister represents the people before God as well as representing God before the people, he must also be authorized to function by the congregation or the church which he serves. Therefore, each call to the priesthood must be ratified by the people concerned before ordination can take place.

We also believe there are two aspects of authority, once it has been granted to a man. First is the legal authority which comes through his call by God and the official ordination which makes him legally accepted as a minister of the church. Second is that authority which comes from preparation, from inherent native ability or capacity, from experience, and growth and development. Calling a man to the priesthood, or even ordaining him, does not necessarily fit him at once to perform all the duties of his office any more than preparing a man by education or prayer or other dutiful means can authorize him to function in God's name as a member of the ministry.

PRIESTHOOD IS AN opportunity and not a goal; it is a responsibility and not a license to dictate or to exploit or to use others for selfish ends. Peter exhorts the elders of the church of God to "feed the flock of God

which is among you, taking the oversight thereof, not by constraint but willing; not for filthy lucre; but of a ready mind; Neither as being lords over God's heritage; but being ensamples to the flock" (I Peter 5: 2, 3). The thirty-fourth chapter of Ezekiel also gives us a test by which we may determine whether a man is truly functioning as a priest or a minister of God. Paraphrasing in modern language, Ezekiel says that a false priest will grow fat as the flock grows lean, but that the test of the true shepherd will be the safety and the well-being of the flock which he is commissioned to feed.

Paul, in his second letter to Timothy, chapter three, verse five, warned that in the last days there shall arise people having a form of godliness but denying the power thereof. Jesus promised the disciples, whom he had commissioned, that certain signs would follow the believer as the result of their ministry. Paul, in the twelfth chapter of I Corinthians, lists some other signs which should follow the ministry of an authorized representative of Christ. One legitimate way in which we may test the authority of those who purport to minister in the name of Christ in our day is the test of whether or not these signs follow the believer, whether or not these fruits of the spirit are made manifest in the ministry of those who profess to be Christ's ambassadors.

PERHAPS YOU ARE wondering where Latter Day Saints claim to have received their authority. That is a very pertinent and proper question, but one which is easy for us to answer. The Christian world today must choose between two horns of a dilemma. On one horn we find the theory that priesthood authority which was placed in the church in the beginning by Christ, has been handed down from one generation to another until the present day. One great body of Christians claims to be able to trace the authority of its priesthood clear back

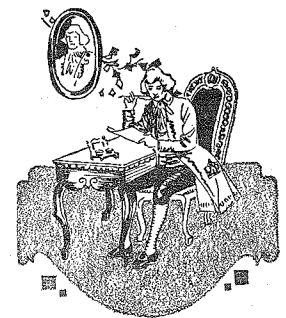
to Peter, who is said to have been the first head of the church following Christ's ascension. But another great body of Christians subscribes to the belief that the early Christian church went into a great apostasy in which its priesthood and its lay members alike lost sight of the commands of God, changed the pure doctrine which had been originally taught in that Christian church, and so far departed from the original pattern that they lost all semblance of authority to represent God. Now authority either continued in the church from the beginning until now, or it did not. If it did not, no Protestant church today has any claim to authority from God—if you accept at its face value, the scriptural injunction that no man take this honor unto himself save he be called of God as was Aaron.

LATTER DAY SAINTS believe that following the apostasy and the Dark Ages, God set his hand to restore to earth the priesthood and the church organization which had been lost during those years in which the church had strayed from the original pattern. The prophetic minister through whom this restoration was accomplished, was Joseph Smith. To him and to his companion, Oliver Cowdery, the priesthood was restored by an angel, and that priesthood has been handed down from generation to generation ever since. Almost any minister in our church can trace the ancestry, so to speak, of his priesthood from man to man clear back to the original delegation of that priesthood to Joseph Smith through angelic ministry.

But this alone would not prove our authority to officiate in the name of Christ. If there is power in that ministry, if the signs follow the believer, if the fruits of the spirit are made manifest in the lives of those to whom we minister, if the spiritual gifts which Paul named in the twelfth chapter of I Corinthians are brought to men by this ministry, then we may justly say and claim that our authority is of God. We have no desire to boast of their mighty works, but we do testify that in our

experience the signs do follow those who believe when priesthood functions with diligence and with humility. If you are not enjoying the signs that follow and the power of an authoritative ministry in your church, we suggest you investigate our claims further, and if you find them to be true, we invite you to join us in our enjoyment of these blessings.

In our next sermon in this series, we plan to consider the organization of the church, showing how the various members and officers of the priesthood are so organized as to carry on the work of the body of Christ.



Once again

To our unseen friends

*A Merry,
Merry Christmas*

from

Herald Publishing House

your dealer for

- Church School Supplies
- Visual Aids
- All Good Books

The Meaning of Christmas

By RICHARD SALYARDS

CHRISTMAS is the season when Christian people celebrate the birth of the Lord Jesus Christ. While it is true that many think only of presents, abundance of rich food, wine and liquor, shows and parties at Christmas time, and whenever they hear the word "Christmas," it is also true that many people think of the Son of God. To them, it is an anniversary of the glorious coming into the world of the Christ child, who became the Saviour of mankind, the Redeemer of the race. In fact, the love of Christ is so strong in many hearts and minds that they live each day in praise and gratitude to God for the priceless gift of his divine Son. Truly blessed is he "who every morn feels in his heart the Lord Christ born," as John G. Whittier expressed it in one of his poems.

At Christmas, we hear much of charity in the sense of giving to the poor—which is commendable; but charity means more than this. Mormon said, "Charity is the pure love of Christ, and it endureth forever." The love of Christ is pure, unselfish, all-embracing; it extends to every nation, tongue, and people, and it endures forever. Saint Paul understood the love of Christ and exclaimed: "For we know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that we through his poverty might be made rich."

What does this statement mean? One definition of grace is divine favor. It helps us to understand what divine favor Christ has bestowed upon us if we realize that he possessed all the riches of eternity with his Father before the worlds were made. Wealth untold, power unlimited, and glory indescribable were his in the courts of glory in his Father's house, where he was stationed at the right hand of the throne of the Majesty in the heavens. Yet, for our sakes, he left it all to come to earth. He renounced the wealth of heaven, lived in poverty and endured hunger, thirst, fatigue, misrepresentation, abuse, persecution, and, finally, a cruel death, that he might show people how to live. He became poor that we, through his poverty, might become rich: rich in faith, hope, and love—rich in this present phase of life, and rich in the assurance of immortality and eternal life. His is a love we cannot fully understand, a love that will not give us up, a love that continually seeks us, beautifully expressed by George Matheson:

O Love that wilt not let me go,
I rest my weary soul in thee;

I give thee back the life I owe,
That in thine ocean depths its flow
May richer, fuller be.

God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved.

Seven hundred years before the birth of Christ, Isaiah foretold his coming: "For unto us a child is born, unto us a Son is given." No more true and comforting words are found in all the Scriptures. For not only was he given to the people of his own day, but unto *us* in this, our day, and unto all who shall yet be born into the world; for he is given to every man and woman from Adam's day to the end of time. Christmas, to every real Christian, is a celebration of the birth of the Son of God, the Saviour and Redeemer of the people of every nation and tongue.

DIVINE LOVE is threefold: the love of God for us, our love for him, our love for each other.

The love of God for us, or for mankind: We have already touched on this, but we might add that people will love their friends and do good for them; and some would even lay down their lives for their friends, but God expressed his love for us in that, while we were yet sinners, Christ died for us.

Our love for Christ: No one can understand the real significance of Christmas unless he loves Christ. To one who knows not Jesus, or knows a little about him but does not love him, Christmas means the pleasure of having an abundance of the goods of this world and a host of fair-weather friends. To one who has a knowledge of Christ and loves him, Christmas has a spiritual meaning. It is a time of joy and gladness in the very thought of the coming into the world of the Christ child, and the angel saying to the shepherds: "Fear not, for behold I bring you good tidings of great joy, which shall be to all people, for unto you is born this day, in the city of David, a Saviour, who is Christ the Lord," and the "heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will to men." It means a time of thanksgiving and gratitude to God, a season when one's heart goes out to him in love, praise and prayer. And our love for God means the keeping of his commandments. A man once said to

Jesus: "Blessed is the woman who gave thee birth and cared for thee." Jesus replied: "Blessed are they who know my commandments and do them." That is the test of our love for him.

Our love for one another: This is the third aspect of this divine love that we have been discussing. Someone will say that we know the Creator loves mankind, and it is easy for mankind to love him; but as for people loving each other, that is another matter. It is difficult, and in many instances impossible. But we believe it is not impossible. The Lord has admonished us to love our neighbor, to seek each other's good; and he has never asked any man to do the impossible. Someone may say, "Tell us one thing we may do, and are able to do, in the way of helping one another." One thing we can do is to rededicate ourselves to the cause for which Christ gave himself, his life, everything he had, the cause for which he renounced the riches of immortal glory and came down here to an ignorant, sin-sick, suffering world, in a mortal body susceptible to hunger, weariness, and persecution—the cause for which he came into the world two thousand years ago.

THE CHURCH that Jesus established went into apostasy because of sin and carelessness within and persecution without. It was restored in 1830 when God, pointing to his Son, said to young Joseph: "This is my beloved Son; hear him." There was a disruption after the death of the Martyrs. This necessitated a reorganization in 1860, effected by those who held true to the original faith, "pure as preached from the Saviour's lips," as young Joseph said, "for in him was no guile, and in his teachings there was no deceit."

I certify to you, my brothers and sisters, that this is still God's own church. It has a distinctive work to do among men. The power of God is in it, and his promises are sure. If we have dropped out, let us re-enlist; if we have become careless and negligent, let us renew our diligence and take up our duties with determination. Let us not allow anyone or any allurement to separate us from each other and from the work whereunto we are called. The one and only sure way that we can love one another is by joining ourselves together in the great work that is entrusted to all.

The reason we say this is that the only way people can be entirely unselfish and always love one another is by the Spirit of God. And the place where one experiences the workings of the Spirit in the greatest degree is in this work—in his church.

(Continued on page 23.)

"And the Glory of the Lord"

IT WAS THE NIGHT before Christmas. A soft snow was falling outside; huge flakes tumbled down in undisturbed beauty upon the brown, barren earth, transforming it from ugly deadness to a picture of purity and cleanliness.

In the dusk of the winter's evening, the little white cottage against the hill shed its golden lights in friendly welcome to the passers-by. In one window, a carefully decorated tree stood amid piles of presents. A steady flow of gray smoke from the chimney spoke of warmth and comfort within.

In her kitchen, Mary Fulton hurried to prepare the evening meal. She whisked a syrup-orange cake out of the oven and put a pan of light rolls in to bake.

"A quarter of six," she said, half aloud. "Those should be done in twenty minutes. At least, supper will be on time!" She smiled wryly at her last statement. "On time, my eye! The phrase has utterly lost its meaning in the past few months."

Snatching a clean dish towel and a milk pan, she started to the basement to strain the milk.

"I wanna' go, too, Mama." Four-year-old Nancy rushed headlong toward the door, stubbed her toe en route, and landed on her nose at her mother's feet. A volume of loud wails convinced Mary that life was still there, so with a shower of kisses and consoling embraces, she helped the little girl to her feet and down the steps to the basement. "Now, keep close to Mama, Nancy, and don't fall into the milk. I want you to keep your dress clean until Daddy sees it." Nancy stuck out her stomach and smoothed her dress. Twisting in feminine fashion, she strutted about, admiring herself in the old mirror that hung above the washstand. Then, with her usual resourcefulness, she went about her business, entertaining herself with all the curious assortment of basement riffraff.

In a few minutes Mary had finished her work and headed for the kitchen.

"Come, Nancy, up we go," she called. "Sounds as though your sister's moving every pan in the cabinet. Oh, Nancy, you bad girl!"

A coal-smear'd mite emerged from a pile of boards and papers.

"See my baby house, Mama," she chuckled, cupping her little hands to show how very small the structure really was. "I made it for Kathlene." (Kathlene was the brand new cousin she had never seen.)

Mary wiped the surplus coal from her offspring and proceeded to usher her back to the kitchen where baby Susan sat blissfully on the floor amidst a host of cooking utensils, banging a pan with the cream ladle.

Using a bit of strategy, Mary said cheefully, "Time to eat, Susan!" Immediately the chubby cherub made for her high chair and rattled the footrest until she was lifted to the seat.

Then Art came in from his chores. "Whatta a mess! Looks like my girls have been cooking supper. Mom, you have good help these days." They exchanged significant glances and smiled a trifle.

When supper was on the table, the family seated, and grace said, Mary sighed and rested for a moment, the first of the day.

"Tired, Mommy? Had a hard day?" Art knew the answer even before he asked the question.

"Just the usual routine, I guess, but it is wearing on my patience. So much to be done, and so much interference."

"I work, Daddy," Nancy chimed in. "I help Mama. Susan was bad today and I spanked her bottom!"

"You see what I mean?" Mary asked.

"I think I do," Art said, with a twinkle in his eye. And then he added, "You know, darling, I've been thinking, you deserve a vacation—maybe a few days in the city. Seems to me you're looking a trifle worn of late. The girls and I would manage somehow."

THE WHOLE PROPOSAL struck Mary smack in the heart. Once she had remarked, after an unusually messy day, that she wondered if her house would ever be orderly again. Another time she said, rather angrily, that she needed a little help with the general cleaning, that her time and strength both wore out before it was half done. Another time, oh, there seemed to be so many "other times" that popped into her mind all at once. A feeling of guilt surged through her breast. After all, Art was working hard to make her happy and comfortable.

"What do you say, Mommy?"

"I'll think it over," she answered. "And it's sweet of you to be so concerned."

Supper was over. The girls began to tear down the house in their usual way. A swarm of dolls was on the davenport, an assortment of cards adorned the piano, the

Shone Round About"

By
Mrs. Kelton Shipley

pull toys were lined up in the middle of the floor, ready for a take-off, cans and lids of various sizes were arranged systematically in the bookcase. Every now and then Nancy played a few notes on the piano and sang lustily off key. Then, as a choice thought, she dumped her crayolas on the floor and proceeded to color. Susan toddled to the precious articles, and a series of warnings and threats finally resulted in tiny hands slapping, and a battle was on for the survival of the fittest.

"Hey, Mom, what do you do in a case like this?" Art had used all the psychology he knew and was calling upon outside assistance.

"Try the storybook," Mary called from the kitchen sink. "Read them the Christmas story."

IN A FEW MOMENTS, the atmosphere was cleared of all noise and confusion. Daddy evidently had the situation well in hand. Mary could hear him reading slowly and softly to the two little girls. She hurriedly finished her work, and walked quietly to the living room door in time to catch the closing statement of the old, old story of the Christ child, "And the Glory of the Lord shone round about." Tears came to her eyes. In the armchair sat the three people she loved most on earth, and in the particular sentiment of the Christmas season, she thought she beheld a certain sacredness, almost holiness, about them. All worry, resentment, and self-pity were gone as she looked at them.

Art smiled, "Come on in, Mommy. Let's sing a Christmas hymn before the girls go to bed." Parking Susan on the big chair with a book, he and Nancy joined Mary at the piano.

Together they sang, "Away in a Manger," and then the little ones were changed into their fuzzy pajamas and scooted off to bed. Nancy stretched full length, gave a kick or two, pulled the cover up to her chin, and looked like a mischievous puppy ready for a spring. Susan plopped onto her stomach, socked a thumb in her mouth, blinked her eyes a few times, and looked like a fat little cub tucked in for a snooze.

"That's my answer, Daddy." Mary snuggled close to Art, and he put his arm around her.

"Answer to what, my dear?"

"To the vacation you offered to give me," she said. "There are times that life is crammed with the chores of housework, the nervousness of baby tending, the continual hurry of getting things done on time, and I get a little out of patience, but that doesn't mean I'm ready

to quit. There's something about our home with its endless round of tasks, its love, and charity, and understanding that I can't leave, even for a vacation. It's you and the girls that spell happiness for me. It's you and the girls that make it easy for me to say, in the words of the Christmas story, "And the Glory of the Lord shone round about."

"Bless you, Mary." Art choked slightly as he added, "God has given me a most wonderful wife! The Glory of the Lord surely shines when you say that."

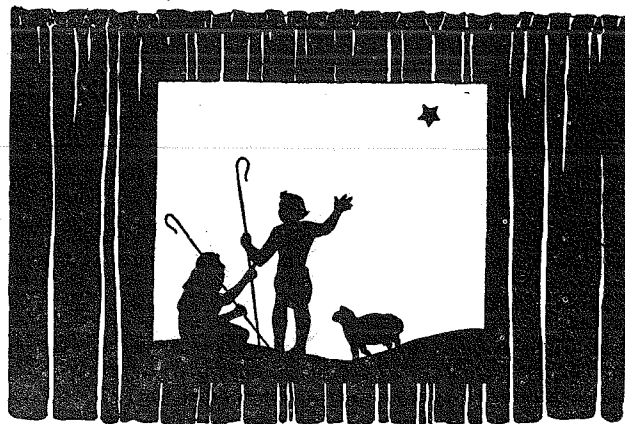


Together they sang
"Away In a Manger."

The White Gift

By LOUISE WRIGLEY

Helga looked eagerly at the darkened stage as it became lighter and lighter and the shepherds appeared.



HELGA JENSEN brushed the cold snow from her feet and pulled open the heavy church door. She accepted a program from Brother Amos and slipped her knitted purple scarf back from her whitening hair as she walked silently up the darkened church aisle. She was almost late, but there had been so much to do.

Wearily she eased down into her seat. How tired she was! Even though this was Christmas Eve, she had swept and scrubbed and dusted the office buildings early because they were closed for the holidays. Her back ached. She wasn't getting any younger she reflected as she looked at her work-worn hands. Once she had been young and strong but now . . . it had been quite a strain to hurry home on the crowded bus to see that the children were washed and fed and hustled down to the parsonage on time.

As Marian Lafferty played softly on the little bellows organ, Helga closed her eyes to say a prayer of thanks to God. At home, tucked away in the closet of her clean, modest home was a nice gift for each of her four children. They had been so understanding about not wanting anything this Christmas—the first since Papa Jensen died. They realized that feeding and clothing them was not easy, and that there was little left for extras.

She smiled as she remembered their shouts of joy when she had brought in the little Christmas tree tonight. It was small, but fresh and beautiful. Kind Mr. Bannister had saved it for her at the store. He

knew how much a tree meant to children.

She had carefully unpacked the small box of ornaments which she cherished from year to year. How the delicate pieces glistened! Some of them had been sent from Norway by her mother's sisters and brothers and had been carefully preserved through the years. They were reminders of better, happier times when she and Papa Jensen had decorated Christmas trees to delight four pairs of wondering eyes while the older children were yet small.

IT WOULD BE hard this year without Papa Jensen. They would all miss his gentle teasing and the rich appreciation he brought to the Christmas season. Always he sat in the big chair and the children gathered around him to hear the beloved lines of "The Night Before Christmas." How lovingly he held the worn copy which had been saved since the oldest girl, Kristina, was small. It had become a part of their Christmas tradition. And then, when he was through, the littlest boy, Paul, would bring the Bible and Papa Jensen's big fingers would find the immortal story of the birth of the Christmas child. This was the climax of their Christmas Eve, listening to the deep voice and watching the kindly eyes and feeling the loveliness of that night in Bethlehem come alive in their own hearts once again.

Jens must be the man of the family now, thought Helga. He must

read the beautiful words and trace the story for the family this year. After the service, they would all walk home through the snow, merry and excited, feeling the warm fellowship of five people loving each other. Jens would sit in the big chair, and the spirit of Christmas would rest upon the house.

Helga thought gratefully of the hot *kaker* which she had just taken out of the oven before she left, and the fresh little Christmas cookies she had baked from carefully hoarded stores of sugar and shortening. Christmas meant so much to her children that she tried in every way to anticipate the needs of the season so that they would not feel that their Christmas had been meager. What she was not able to provide in material things, she had always made up in warmth and love of giving. So it was to be this year also.

Behind her someone stirred. There was a whisper and someone cleared his throat. Then down the aisles, two by two, came the children of the junior choir in white surplices. Like young angels, she thought as they passed, their earnest faces glowing in the uncertain light of the candles they held. Her own Kristina there—look at her pink cheeks and her soft hair. And stern little Paul—the flickering candle, held tightly in his small fist, was quivering!

The children walked in almost-perfect rhythm with proud dignity. For some of them, this was their first Christmas candlelighting service and a great event in the small branch.

They had practiced diligently, and now their sweet voices caroled joyously.

*O come all ye faithful
Joyful and triumphant
Come ye, oh, come ye
To Bethlehem.*

A little shiver of excitement ran over Helga. Then she wondered about Jens and Hans. This year they were to be shepherds in the Christmas pageant. Would Jens remember how to tie that wide waistband? He was twelve but impatient with things that did not go right. And would Hans forget that one cue he had so much trouble with? She sighed.

SHE CAUGHT THE SCENT of fir and pine. The children of the branch had gathered early this morning to go to the country for the fragrant boughs with which to bank the altar rail and the platform. They had cut down the big Christmas tree from Parsons' farm and brought it in to decorate it and put it at the side of the stage. Its tinsel-branches shimmered mysteriously now in the half light.

Helga could remember how, as a child in Norway, she had joined a merry group of children who dragged the long-needed boughs through the snow to the back door of their little home. What a lot of stamping and shouting and laughter there had been as they scampered into the warm kitchen, pulling off snowy mittens and sniffing hungrily at the *lefse* baking on the hearth.

A carol broke her reverie.

*It came upon a midnight clear
That glorious song of old
From angels bending near the
earth
To touch their harps of gold
Peace on the earth, good will to
men*

*From heav'n's all glorious king
The earth in solemn stillness lay
To hear the angels sing.*

The music seemed to penetrate into Helga's very soul. What a beautiful night that must have been . . . clear and calm with that lovely shining star hanging low over the sleeping city of Bethlehem. And now the choir was telling the story in song as the tableaux began to unfold upon the stage.

*O little town of Bethlehem
How still we see thee lie
Above thy deep and dreamless
sleep
While silent stars go by.*

HELGA LOOKED eagerly at the darkened stage as it became lighter and lighter and the shepherds appeared. She noticed that Jen's sash was twisted. She had to smile as Hans began to speak in a jerky voice—he must be a little frightened.

As the pageant progressed from one familiar scene to another, Helga sat entranced. She did not see the faces of her neighbors and hear the voices of her neighbors' children. She saw the faces of Mary and Joseph and the Holy Child and heard the heavenly music which the angels sang on that holy night.

When it was over, Helga sat very quietly, still under the spell of the ever-new Christmas story and all that it could mean to a confused and heartsick world. As she waited for the lights to be turned on, she noticed people ahead standing in their places. Each seemed to be holding something in his hand. Silently they began to file forward and up the aisle to the glistening Christmas tree. Helga looked more closely and realized that each held something wrapped in white.

Her heart lurched! How could she have forgotten? This pageant was to have been followed by a white gift service. She looked, horrified, at her empty hands. Never before had she forgotten—it was just because she had had so much on her

mind these past few weeks. Desperately she turned, her eyes seeking the entrance. Around her, people were getting ready to rise. The row in front of her was standing up to move into the aisle.

"I can't slip out now," she thought frantically. "What shall I do?" To be without a gift for the Christ child on Christmas Eve! Tears trembled in her faded eyes as she searched in her purse for a handkerchief.

Then her fingers touched the clean white envelope in which her neighbor, little old Mrs. Trimble had tucked a Christmas hankie. She had hurried out into the snow with it as she saw Helga pass on the way to church. Why, there was even a little piece of white paper in which she had wrapped it. Helga fumbled for the poorly sharpened pencil which she kept in her purse.

NOW SHE KNEW what she could do. Hurriedly she wrote something on the card and slipped it into the envelope.

People around her were standing. On weakened legs, she also stood and took her place behind crippled Mr. Bean in the side aisle. Slowly, the procession moved up the aisle. There was Mrs. Peterson putting down an odd shaped package tied in white tissue and ribbon. Surely that would be a jar of her delicious homemade black raspberry jelly. She was giving a gift to Christ by providing something nourishing for some needy family. Helga's gift was not like that. She wondered if God would be displeased. Even yet, she wondered if she should leave the line rather than go empty-handed to the foot of the Christmas tree. Her gift was so little to give.

Now it was too late. Mr. Bean laid his big square box under the tree and passed on by. Helga stood for a moment, frozen with fear that she might be doing the wrong thing. Then she slipped the envelope under

(Continued on page 22.)

— — — a home column feature — — —

A Personal Gift -- By Alice Crossan

MISS NORMAN sat rigidly behind her desk, her brow furrowed and her eyes watching the slow progress of the minute hand on her watch. Almost four o'clock. Almost time for school to be out. Within ten more minutes she would be alone in the room. Only ten more minutes to wait! She glanced up at the rows of desks in front of her. Ilene was still chewing her pencil. She had not even looked inside her social studies book. And Robert was drawing faces on his thumbnails.

I ought to keep Harriet in again and talk to her about taking Joan's paints, she thought wearily. Harriet was the problem child. It would not be the first time she had been kept in and talked to—but regardless of what approach was used, it seemed to do very little good.

Edith Norman looked across the rows of seats at Harriet. She shook her head. Harriet was certainly nothing much to look at. She was tall for her age, too thin, her straight, blonde hair was too long and hung about her shoulders in disorder. There was too much space between her front teeth. Her blue eyes were too light. It was impossible to feel much affection for such a nondescript child. Children should be loved, perhaps, but who could love a child such as this?

The minute hand reached twelve.

"You may put away your work," she announced.

There was instant and vigorous response. Books disappeared inside desks immediately. She sensed that the children, too, were eager to be gone. But her relationship with the children no longer worried or even interested her. She was paid to teach them, wasn't she? There was no extra bonus handed out for loving them. They were nothing to her but a list of names in a grade book.

She went through the little exercise of excusing them. They fled from the room, and she could hear them in the hall, pushing and shoving in their hurry to be gone. She went to the door.

"Harriet," she said, "may I see you a moment?"

HARRIET, in the act of getting her thin arms into her plaid coat, turned and without a word followed the teacher back into the fifth-grade room.

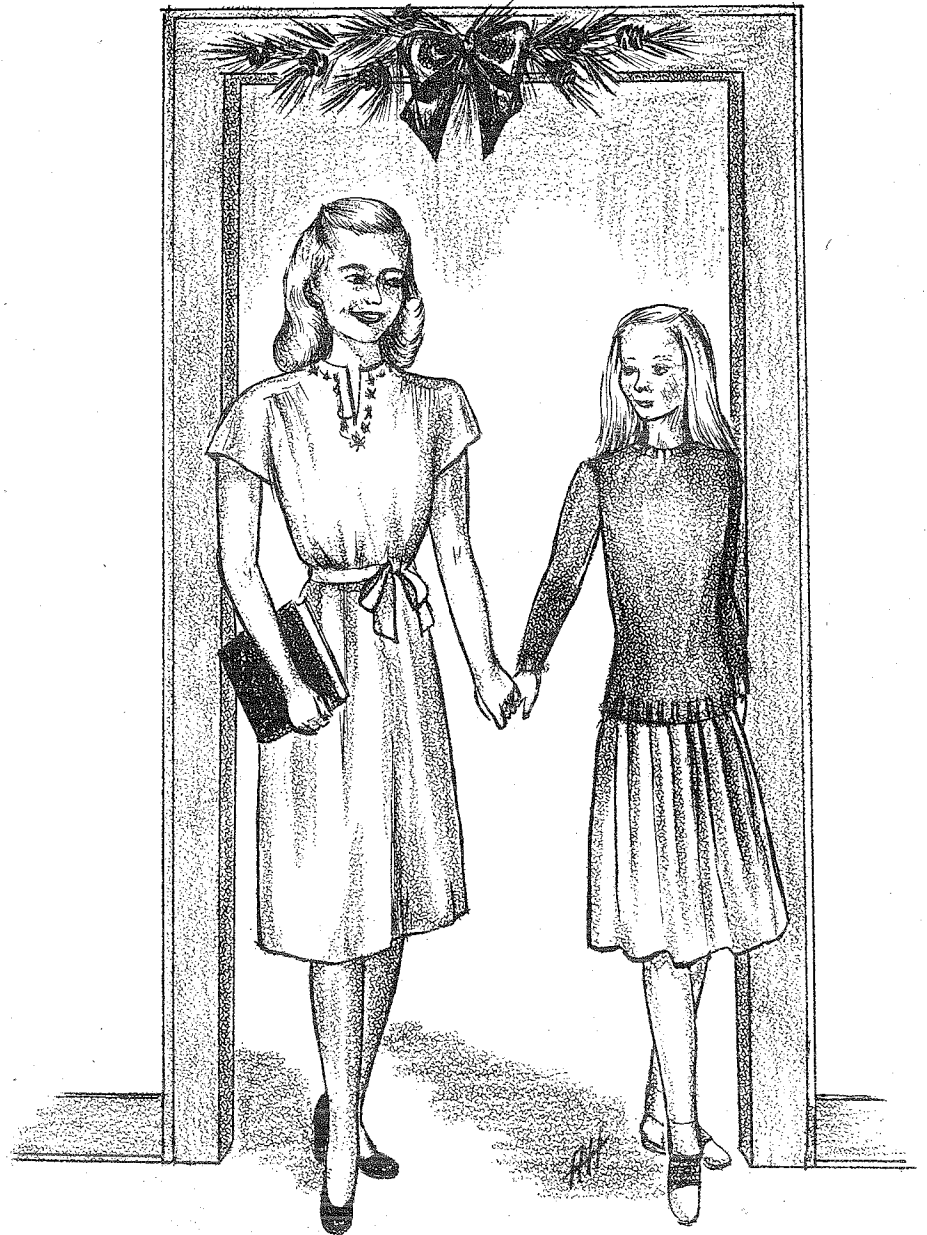
It was the week before Christmas. Things ought to be gay, Edith Norman thought ruefully. The windows of the

room were decorated with snow men and falling flakes of snow; holly hung above the blackboard, and gay red and green paper chains were draped from the ceiling.

The room was trying to be cheerful. But it isn't, she thought. None of us in this room is cheerful. *This room is just like me. I suppose I look successful, poised, capable, but inside I have nothing! No hope, no happiness, no anything. And the children know how empty I am as well as I do.*

She had been teaching school for nine years. And the truth of the matter was, although she seemed outwardly so satisfied and capable, she hated the very thought of being a teacher.

What I really want, she told herself, is a home of my own. I want my own children—three of my own, not twenty of someone else's. And is that so much to want? Am I supposed to be an automaton just because I teach school? Isn't it perfectly natural for me to want what others have?



*With a happy little cry, she grabbed Miss Norman's hand.
"Let's hurry," she said.*

Ah, my dear, she admonished, you're getting to be a good example of what they call neurotic old maid schoolteachers.

OF COURSE, there were men in her life. She had wrapped up two pairs of sleek kidskin gloves for two of the town's more prominent young men—Stanley Deering, the new dentist, and Ernest Hawthorne, one of the young merchants. They were both nice. She supposed they would bring her boxes of chocolates for Christmas. She liked them equally well, but she had no desire to marry either of them, and they entertained no romantic notions about her.

"Will I ever fall in love?—really in love?" she asked herself. And because she believed she never would, her heart sank within her, and she turned crossly to the miserable child who had followed her.

"Please sit down," she said.

On the way to her own chair she passed the mirror that hung back of the coat rack. *She caught a glimpse of her face, the brows puckered, the mouth thin and grim.* Certainly not a very attractive reflection. And not at all a look suited to the holiday season.

MOMENTARILY she was ashamed of herself. "Oh, come, Edith," she thought, "cheer up a bit. Give us a smile. Even if you have to think of your new fur coat." And she did smile, suddenly and disarmingly, directly at the little girl, who was nervously twisting a button on her coat.

"Harriet," she began, and suddenly the words she had been about to say melted out of her consciousness. The smile spread across her face. "Harriet—you did some lovely work on the fifth grade mural. I was thinking, I have some old poster paints at home, and several sheets of drawing paper I will never use. How would you like to have them? I know you like to draw."

The girl opened her eyes wide. "Oh, Miss Norman," she breathed, "Thanks!" Then, because she was not accustomed to looking anyone directly in the eye for very long, she turned back to the button she had been playing with. But her face glowed.

Miss Norman was surprised at what she had said. The words she had uttered were not at all the words she had planned to speak. But it was just as well. Seeing the effect of what she had said, she was pleased. It made her even more generous.

"Why don't you walk home with me this afternoon, Harriet?" she invited. "Then you can have them all during Christmas vacation."

THE CHILD no longer tried to conceal her joy. With a happy little cry, she grabbed Miss Norman's hand.

"Let's hurry," she said.

As she got into her coat, Edith Norman did some thinking. "*I know what was wrong with Harriet now. I was what was wrong with her. No wonder she did naughty things. Of course she feels different from the others. She's such a homely little thing. She needs to feel that she can do something really well. Why didn't I mention her drawing before? I knew she had talent for it.*"

The sudden success of her new method actually made Miss Norman smile with happiness. Looking down at the child, they exchanged glances so intimately that she knew she would never have trouble with Harriet again. Not if she were as wise as she had been today.

And it wasn't only Harriet who changed. Edith herself felt better, younger, stronger. She forgot she was tired. The brief moment of kindness and sympathy for the child gave her a lift, warmed her heart. She had a feeling that it might prove the beginning of better things for herself, as well as for Harriet. "Give a bit of love," she thought, "and you get more in return." There was a flush in her cheek, a smile on her lips, as she went toward the door with Harriet.

AS THEY CAME out of the room, two men swung into sight around the corner. Mr. Gibbs, the principal, was coming towards them, and with him was the most interesting looking man Edith had ever seen. He was tall and dark, and his voice was deep and warm. Her heart, usually so calm and sensible, for no reason at all leaped up on her sleeve.

Mr. Gibbs had seen her. He came forward heartily, shoving the young man along ahead of him.

"Oh, Miss Norman," he boomed, "I thought you had gone. I want you to meet our new junior high instructor, Mr. Jennings."

Then Edith remembered. Mrs. Rowland was leaving after Christmas vacation. Why had she never thought of this happening? Why had she supposed all teachers were sour old women? Teach-

ing certainly didn't seem to have done anything damaging to the personality of Mr. Jennings.

"How do you do," she said pleasantly.

"Well, hello," he beamed, "and a very merry Christmas to you!"

Edith no longer found it difficult to smile. "But it's five days until Christmas," she said.

"I know—but you look so happy—so in a holiday mood—I couldn't resist it," he told her.

"Well," admitted Edith, "I was feeling particularly happy just now. Perhaps that explains it." She might have gone on just looking at him the way he was looking at her if Harriet hadn't tugged at her hand.

"Let's go, Miss Norman. I have to get home."

As they walked away, Edith heard Mr. Jennings telling the principal that he was sure he was going to like it here.

"And we'll be happy to have you!" she thought.

There was certainly more to Christmas giving than spending money for gifts. There was giving of your own personal self. She had given understanding to Harriet . . . and she felt that it was just the beginning of her giving. The world was a beautiful place, after all. For no special reason, she began to hum "Jingle Bells."

She wondered what might happen if she put a piece of mistletoe over her door.

One day a rich but miserly Chassid came to a Rabbi. The Rabbi led him to the window. "Look out there," he said, "and tell me what you see."

"People," answered the rich man.

Then the Rabbi led him to a mirror. "What do you see now?" he asked.

"I see myself," answered the Chassid.

Then the Rabbi said, "Behold—in the window there is glass and in the mirror there is glass. But the glass of the mirror is covered with a little silver, and no sooner is a little silver added than you cease to see others and see only yourself." S. Ansky, *The Dybbuk* (Liveright Pub. Corp.).



New Horizons

Christmas Greetings

(Continued from page 4.)

for his coming to reign in the midst of his Saints.

A. B. PHILLIPS, *Church Historian.*

French Oceania

The Saints of French Oceania send Yuletide greetings from the tropical Pacific islands. May the spirit of this season sustain the good efforts of the church in all sections of the world. Sincerely yours,

VIVIAN SORENSEN, *Seventy.*

Tahiti,
French Oceania

The European Mission

To the Saints of all the World:

EUROPE

Greetings. For many centuries, Europe has been the home of leading nations of the world. Here America has her ancestral roots. But this Christmas finds Europe in sore need, her currency devalued, her food supply dependent on other lands, her progress toward rehabilitation halted by international disagreement among some of the world's greatest powers, and some of her leading nations beset with internal disorders closely bordering on revolution.

Under these conditions, to those with an intelligent faith in God, the Star of Bethlehem burns brighter and with added meaning. And such are to be found today in the membership of the church in all the nations of Europe where the Restored Gospel has been planted.

GERMANY

Here is a nation with her great cities in ruins, her best farmlands in the hands of Russia and her great industrial areas dominated by the United States, Britain, and France. About all our people there have left is their belief in the eternal verities—their faith and confidence in God and his promises. To them, the

teachings of the gospel shine out in greater beauty because of their contrast to the conditions under which they live. To them the gospel is indeed the Law of Life, and they see the need for its application among men and nations, if civilization is to survive. Through the eye of faith, Zion to them is a coming reality.

HOLLAND

Holland is a clean little country, doggedly working to rebuild her bombed-out areas, and seeking to recoup her losses in the East Indies. To the Saints of Holland, no less than to those of Germany, the Zion-ic plan is one of practical beauty, and its promise of attainment gives comfort and strength for the tasks yet ahead.

SCANDINAVIA

Norway, Sweden, and Denmark I know must be disappointed that the church has not yet sent missionaries there to help begin the definite rehabilitation of the work. However, we are getting both literature and man power ready for this work, and we hope that following the conference of 1948, more definite help will be forthcoming. The courage and devotion of the Saints of Scandinavia during the many years when just a "very few" had to stand almost alone, proves their right to be classed as "Saints of Latter Days." And as Christmas comes again, I know their hearts will be warmed amidst their northern winter, by the joy of anticipating what the gospel restored will yet do in their fair lands.

BRITAIN

Britain is in the midst of a social revolution, plagued by the backwash of war expenditures and war commitments, her people worn by the hard war years of stress and bombing and sleepless nights, and handicapped by the necessity of competing on a world market in an industrial age, with her own machinery and rolling stock largely outdated, which she feels she cannot take time out to rebuild. She has tightened

her belt and is on a program of austerity such as few nations could endure and keep going.

So here, too, the thought of Zion and her social program with the spirit of genuine co-operation and brotherhood makes Christmas more desirable and meaningful.

With this background and with deep sympathy and confidence in the ultimate triumph of the church in Europe, on behalf of the Saints of the many lands comprising the European Mission we wish the Saints of all the world a happy Christmas. And we trust that no matter what their hardships, they shall find joy in the abiding faith that "Right makes might," and that right and truth shall eventually prevail. To that end the Saints of Europe solicit an interest in your faith and prayers for the leaders of both church and state, that all may be humble instruments toward the coming of that day.

M. A. MCCONLEY.



The White Gift

(Continued from page 19.)

the tree in an inconspicuous place and followed the others back to her seat.

The kindly pastor, Brother Barton, lifted his voice in the hush which followed. "Before the closing prayer in which we will ask God's blessing upon our homes and hearts as we depart from this remembrance of the Christ child's birth, I am impressed to say that there is one among us who is uncertain of the quality of her gift. She need have no fear. Service for Christ is the greatest gift of all, and the Master is pleased."

A warm spirit of rejoicing flowed over Helga. That message had been for her. She thought joyously of the hastily written but sincere words tucked into the white envelope. She would sweep and scrub and polish the little church every Saturday through the coming year with a willing hand and a glad heart for Christ.

Behold the Man!

(Continued from page 8.)

the Incarnation is the importance which it attaches to the body. That God should reveal himself in this way points up the importance of our bodily stewardship. Men with understanding will not choose to abuse their bodies. They will not poison them with drugs, overburden them with strains they were not intended to endure, or limit their usefulness as the vehicles for the expression of intelligence by over-indulgence and careless habits. To do any of these things is to contradict the purpose of the Incarnation in our own lives. We always need to remember that it is through our experience in the body, stimulated by the spirit of eternal intelligence, that we also may grow into the divine likeness.

THE INCARNATION is a process which reveals God to man and man to God in terms of an experience shared by both. It results from the union of an eternal spirit with a body like ours in a combination which is called the Son of God. It continues in the growing spiritual power of men who consider themselves also the sons of God in the spiritual sense, and who follow the example of Christ, the elder brother, in making their bodies the vehicle of divine expression. As they grow, they to, in increasing measure, become the incarnation of Divinity—the purpose toward which the Great Incarnation is directed.

NOTE.—Wherever the word *beginning* is used, either in Scriptural quotations or in the text of the article, it is intended to refer to the beginning of the works of God with man on this earth. This may include the preparations for the actual physical creations and the spiritual concepts involved. This interpretation is taken from the statement in Doctrine and Covenants 22: 21, as follows: "But only an account of this earth and the inhabitants thereof, give I unto you." Eternity has no beginning. Therefore, any beginning spoken of must refer to some section of eternity, which, for the sake of convenience, we divide into the measurements of "time." The beginning can refer, then, only to the point at which the "time" begins—in this case, to the cosmic and spiritual events having to do with man as we know him on this earth.

¹Doctrine and Covenants 90: 2.

²*Ibid.*

BULLETIN BOARD

St. Louis District Conference

The St. Louis District Conference will be held at the church in St. Louis, corner of Grand Boulevard and Carter Avenue, on January 17 and 18. All members of the Zion's League are invited to attend the League banquet at the church on Saturday evening. Sunday's activities include the 8:30 a.m. prayer services (for adults and young people); classes at 9:30; preaching at 11; basket lunch in the lower auditorium at noon; and a service at 2 p.m. conducted by the music department. All district members and those living near St. Louis are invited to attend. Please bring a basket lunch; warm drinks will be furnished.

EDWARD M. JOY,
Publicity Department.

Attention, All Members in or Near Port Arthur and Orange, Texas

Please contact the Central Texas District president, Earl Moore, Box 566, Ft. Worth, Texas, or the nonresident pastor, Hal E. Davenport, 2401 South Buckner Boulevard, Dallas 17, Texas, with reference to the possibility of starting a mission in your community.

Names and Addresses Wanted

If you have relatives, friends, or former neighbors who have moved from the east, south, middle west, or southwest to the Pacific northwest (Idaho, Washington, Oregon, or British Columbia), Seventy Arthur F. Gibbs, 8747 Phinney Avenue, Seattle, Washington, will appreciate your sending him their names and addresses. He suggests the following people be included: members of the church who have not been officially transferred from records elsewhere; nonmember relatives who would appreciate receiving missionary calls; friends who have had contact with the church in other areas, or those who would like the missionary to call on them. Give family name; address (if street and number are unknown, give locality); contact with the church, if any; interests; relationship; any other information that may be helpful in ministering to them. It is suggested that branch secretaries check their records for those who should be transferred to the Northwest.

REQUESTS FOR PRAYERS

Nellie Brumbaugh, Franklin, Nebraska, requests prayers for her sister, Mrs. Grace Robbins of Greenfield, Indiana, who is seriously

³Inspired Version, Genesis 3: 2.

⁴John 14: 6-11.

⁵Book of Mormon, Ether 1: 77-81.

⁶*Ibid.*, Mosiah 8: 28-32.

⁷*Ibid.*, Ether 1: 81.

⁸John 17: 5.

⁹*Fundamentals*, F. Henry Edwards, page 32.

The Meaning of Christmas

(Continued from page 15.)

To me the spirit of Christmas is the Spirit of Christ. Without him there could be no Christmas; with him it is Christmas—*real* Christmas, made joyous not only by the presence of kinfolk and friends, but also glorious by the presence of the loving Christ in the mind and heart. To every true child of God Christmas means Christ.

ill, and for a nonmember friend, who is afflicted with arthritis and at present has a broken leg.

Brother O. E. Coiner, 710 North Grove, Yates Center, Kansas, requests prayers that he may receive help in trouble that has come upon him.

ENGAGEMENTS Heath-Ballinger

Mr. and Mrs. Forrest Ballinger of Grain Valley, Missouri, announce the engagement of their daughter, Virginia Mae, to Mac Heath, son of Mr. and Mrs. Clive Heath of Oak Grove, Missouri. The wedding will take place on December 24 at the Reorganized Church in Blue Springs, Missouri.

Morse-Maxwell

Mrs. L. P. Maxwell of Dallas, Texas, announces the engagement of her daughter, Lillian Pauline, to Bonard E. Morse, son of Mrs. Etta Morse of Council Bluffs, Iowa. The wedding will take place on December 28. Miss Maxwell is a graduate of Graceland College and the University of Texas. Mr. Morse is now attending Texas University.

MARRIAGES Kipp-Fritschle

Jeannette Edna Fritschle, daughter of Mr. and Mrs. Reginald Fritschle of Nampa, Idaho, and Ivor Perry Kipp, son of Mr. and Mrs. Charles E. Kipp of Caldwell, Idaho, were married on November 23 at the Reorganized Church in Boise, Idaho. The bride's father officiated at the double-ring ceremony. The couple will reside in San Diego, California, where Mr. Kipp is stationed at the United States Naval Hospital.

DEATHS

PARKER.—Thomas, was born in Grant Township, Huron County, Michigan, on July 12, 1873, and died August 28, 1947, at the home of his sister in Owendale, Michigan. He was baptized a member of the Reorganized Church on October 27, 1901.

Surviving are three sisters: Emily Commins and Ephie Hall of Flint, Michigan, and Elizabeth Andrews of Owendale; and one brother, Silas B. of Owendale. Funeral services were held at the Reorganized Church in Owendale. Interment was in the Grant Cemetery.

DELLER.—Samuel, son of Henry and Caroline Deller, was born March 11, 1868, at Ironton, Ohio, and died at the home of his daughter in Rich Hill, Missouri, on August 10, 1947. He was baptized into the Reorganized Church on March 9, 1890, and remained a devoted member until his death. On April 22, 1890, he married Minnie Duffield; five children were born to this union.

He is survived by his wife; three daughters: Mrs. Ola Alien and Mrs. Ada Baetge of Rich Hill, and Mrs. Etta Reeves of Portsmouth, Virginia; two sons: John D. and W. H. Deller of Rich Hill; seven grandchildren; and three great-grandchildren. Funeral services were held at the church, Elder Arlie Allen officiating. Burial was in the Green Lawn Cemetery in Rich Hill.

SWENSON.—Mary Alice (Rowe), was born November 8, 1875, at Stratford, Ontario, and died at Rest Haven Home near Independence, Missouri, on November 21, 1947. She was baptized on July 7, 1901, at McBain, Michigan, and was among the first members of the branch there. She moved to Ribstone, Alberta, in October, 1909, then to Edgerton, Alberta, from there to Michigan, Saskatchewan, and finally to Independence, Missouri, in 1913. In April, 1917, her husband, Fred Rowe, was sent to the southern states under general church appointment; she later joined him and was there during the flu epidemic of 1918. During this time, she gave herself unsparingly to the service of others. In 1919, she and Brother Rowe were sent to Arkansas and Louisiana; in 1920, to Texas; and in 1922, back to Independence. Brother Rowe passed away in February, 1928, and on December 17, 1930, she was married to Swen Swenson, who died January 4, 1944. Funeral services were conducted at the Roland Speaks Funeral Chapel in Independence. Elders Glaude Smith and Amos Higdon officiating. Interment was in Mound Grove Cemetery.

our very own

Reorganized
Church
of Jesus Christ of Latter Day Saints
Calendar

This attractive calendar printed in two colors (brown and green) follows the church-wide theme for every month. On each page is a photograph of church significance illustrating this theme. Special dates in Latter Day Saint history are listed by the month and are emphasized on the calendar in green. Our calendar was especially prepared to be used with the Pastor's Handbook for 1948 issued by the First Presidency.

40¢ each

10 to 24 (to one address) 35¢ each

25 or more (to one address) 30¢ each

HERALD PUBLISHING HOUSE
Independence, Missouri

The Pastor's Handbook 1948

Once again the First Presidency has planned and issued a handbook for pastors. This booklet is published as an aid to pastors in planning their work for the year, their sermons, their oblation talks, prayer meeting themes, and special day observances. Also a monthly theme is suggested for churchwide use. The First Presidency sends one copy to all Pastors, Bishop's Agents, and General Church Appointees. Additional copies are

50¢ each

HERALD PUBLISHING HOUSE
Independence, Missouri



Photo by Robert L. West

*Shadows
on the Snow*

WASHINGTON PARK
DENVER, COLORADO

THE
Saints Herald

VOLUME 94

DECEMBER 27, 1947

NUMBER 52

www.LatterDayTruth.org

TIME keeps adding to his birthdays, but—

HE WON'T GROW OLD!

Just the way you've always wanted to see him—with his Colonel's Hat on, and "looking pleasant."

Couldn't catch him to retire him—he was much too busy. Couldn't catch him to take a decent photo of him—he was getting shots with his own camera. For years his personality has been the joy of the church, and pictures of him, the despair of editors. Until Iris Palmer, one of his camera disciples, got out her lariat. When this picture came in, everybody exclaimed, "At last, a good picture of Uncle Ed!" We celebrate the event in offering the picture to you.

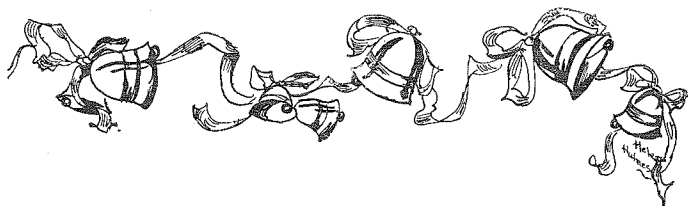


Palmer-Lappine Photo

C. ED MILLER

Missioner to lands abroad, lecturer, author, visual education expert, enthusiast and idea man, Brother Miller has served the church in many ways, and always with a great love of people. He never took his age seriously, but keeps working as if he were still twenty-five.

Our prediction: When he reaches heaven, he will ask Gabriel for permission to take pictures of the blowing of the Trumpet, or the Last Judgment.



IN THIS ISSUE

EDITORIAL:

Interlude	3
Across the Desk	4

ARTICLES:

The Way of God, by Robert J. Miller	5
So You'd Like to Write? by Leonard Lea	7
Composition of the Plates of the Book of Mormon, by Thelona D. Stevens	9
Letters	11
Christmas in a Dutch Hospital, by Nurse Tansji Velsbus	11
What L. D. S. Believe About the Organization of the Church, by Evan A. Fry	12
Index to Saints' Herald, Volume 94, 1947	14
Bulletin Board	23



AUDITORIUM NEWS

Kansas City.—Student members of the church from Kansas City University, Junior College and other city institutions met in the Liberal Arts Building at Kansas City University on Wednesday afternoon, December 10, with Apostle C. G. Mesley, Bishop G. L. DeLapp, Fred O. Davies (of England), Edward Butterworth (recently returned from French Oceania) for a period of fellowship and discussion. Bishop DeLapp addressed the group on "The Progress of the Church," and after a dinner meeting, Brother Davies spoke on "Expanding Horizons." Other meetings of the kind are planned for the future.

Ottawa, Canada.—While visiting in this city, Bishop H. L. Livingston and Apostle D. B. Jensen met Leroy Bowerman, a member of the church who is also a member of the Canadian Parliament representing Saskatchewan, now attending a special session.

Brethren Livingston and Jensen also included Toronto, Hamilton, London, and Chatham among Canadian cities visited, and the Upper Peninsula of Michigan, stopping at Sault Ste. Marie, Gladstone, and Gulliver. They found the people in good spirits, with large congregations in most places. The trip occupied from November 28 to December 13.

Des Moines District.—Apostle D. T. Williams is working out with local leaders a system of missionary organization that will give every member some task to do, and make this church activity more effective.

Religious Education.—Dr. F. M. McDowell has been engaged to deliver a series of addresses to the priesthood of Central Missouri Stake by the president, Ward A. Hougas. A new feature of Brother Hougas' plan, which gives good success, is to have each man bring his wife, who attends her own meetings as well as the general gathering. This insures good support at home for the work of the priesthood. Brother McDowell's schedule is as follows: Warrensburg, January 6; Cross Timbers and Sedalia, January 8; Buckner, January 16; Pleasant Hill, January 20; Bates City, January 30. These will include current conditions and problems of Restoration leadership.

Zion's League.—Plans are completed for the meeting of the Zion's League Advisory Council on December 29. Discussions will include, an evaluation of "Zion's League Annual Number One"; a review and criticism of Number Two for 1948-49; special projects, Missions Abroad, Leadership School for Youth Leaders; reunions and camp work.

Religious Education Advisory Council.—Will meet December 30, with the aim, "To explore needs and consider possibilities in the uniquely L. D. S. curricular materials in special areas." Members of this council include: President F. H. Edwards, E. J. Gleazer, Jr., President of Graceland College; Apostle C. G. Mesley, Dr. R. A. Cheville, Graceland; Superintendent of Schools Harry Lorange, Lamoni; Bishop Wayne Updike, Kansas City; Miss Ruby Williamson, school principal, Independence; Dr. F. M. McDowell and John Darling of the Department of Religious Education.

Interlude

IN THIS SHORT INTERVAL of days between the red-green-and-gold glory of Christmas and the icicles and silver of New Year's, we linger in a state of consciousness like pale starlight, waiting for dawn. For those who think only of Santa Claus, he and his noisy, stomping reindeer have departed across the roofs of the little homes, and fields encrusted in drifts of crystalline snow. And for those who knelt with the shepherds and the Wise Men beside the manger where the Christ child lay, the stairways of celestial light have been withdrawn, taking the heavenly host and the angel chorus with them. We linger in meditation and memory, our eyes still shining with the vision of something from another world; we linger bemused, pondering these things in our hearts as Mary did, while our hands turn slowly and reluctantly to the tasks of every day.

For this time, our preoccupations with practical living, our prevalent materialism, our concern with the husks and wrappings of an existence whose real core is spiritual, have been retired to their proper places, secondary to the ideals by which the soul is prepared for its destiny in eternal life. For these few days we have put aside the masks and costumes in which we have lived, hidden so long that our friends identify us by them; and we have been ourselves. We have experienced, if we have any capacity for wonder and fantasy at all, a return to childhood; either as the children of this world playing at the foot of a beautiful tree, or as the children of a Heavenly Father, worshipping at the foot of his throne, set down for a moment upon the earth while he revealed his hand in performing, on a larger and more significant scale, the old miracle of new life which gave us his Son. A return to childhood—with its un-studied faith and innocence—for did he not say himself, "Except ye become as little children . . ."

THE YEAR'S CLIMAX is definitely Christmas. It lives in its highest ecstasy in that festival, and when Christmas night ends and the lights are put out, it dies. All the rest, in the few days that remain, is a cleaning and tidying up, putting the old year away for its rest, and preparing the house for another guest. Christmas is rich, old age, laden with treasures and honor, feasting its friends and paying a last tribute before taking its departure for eternity. New Year's is a bare, brawling stranger demanding room and fare, telling us that our festival of dreams is over, and calling us back to the realities of daily living.

Here we rest a few days, making our final summary of the old, preparing our estimates of the new. No one sees the old year depart without making plans for a new one, just as no one sees the physical form of a loved one consigned to earth without trying to prepare his mind and heart for a long journey he must make alone, a pilgrimage whose end he cannot know.

A very few days now, and we face the long succession of weeks and months, of travel through winter's cold, of labor through slowly lengthening hours of light, of worries, work, planning, and responsibility. Our destiny is only partly in our hands, for we share the fate of our world too.

AS WE PAUSE HERE in this short interlude of time, should we not cast our sight backward over the old year, seeing its little successes and its big failures, and learn the lessons that we should find in our mistakes? And then as we turn our faces to the future and put our shoulders under our burdens, can we not determine that we will try to do better another time?

Let us think of all our relationships in the coming year—our relationships with people—our relationships in the home, at the office or shop, in school or university, at church, and on the street. In many ways we have fumbled and made a poor job of it during the last year.

Wouldn't it be a pity if we learned nothing from all our hurts and bruises, our misfortunes and mistakes? And wouldn't it be wonderful if we look ahead and plan so that nothing would take us unaware and that we would keep ourselves under restraint and control, so that we would act as Christian men and women at all times?

SO MUCH OF our suffering and trouble is a result of our own mistakes. So much of our happiness and peace comes to us when we sacrifice ourselves in the Christian manner, and live for something greater than ourselves, outside of ourselves, and bigger than ourselves. How long it takes us to learn the lesson that Christ does not seek to impose his way of life upon us to make miserable and pitiable sacrifices of us, but to save us from ourselves and to release us from the prisons of our own selfish interests in order that we may enjoy the great liberty of the larger way of life!

It is not until you give yourself that you find yourself. It is not until you serve that you can receive the full riches of life from your fellow men. It is not until you yield to God that you will find he has given himself to you.

This life is something that we cannot conduct as independent, self-contained individuals without losing all the best that life contains. We go to the fountains with small buckets, bringing away too little because we try to bring for ourselves alone. It is when we go to God together—when we live together—when we live for each other, that we learn to live at all.

The winter snows help to determine what the summer harvests will be. So the plans we make at the beginning of the year help to determine our success or failure, our joy or sorrow, our usefulness in the work of the church and the world.

L. J. L.

Editorial

Across the Desk

From Elder Eugene Theys, Rotterdam, Holland, November 27, 1947:

"We are happy to announce our arrival in Holland and to say that our trunks and crates from America have arrived.

"We left New York the afternoon of October 8 and landed in Southampton on October 15. We spent a week in Enfield, and from there we went to Nuneaton, where we stayed with Brother and Sister Fry.

"During our stay at Nuneaton, we spent one week end at Birmingham and the other in Nuneaton, where we preached to the Saints. We received a hearty welcome from the Saints wherever we went. Although we did not find economic conditions so good in England, we did see many things of interest. One of the most enjoyable days of my life was spent visiting some historical places in London.

"On November 1, Brethren McConley, Scherer, and I made a trip to Holland to check on the sale of the house and to buy some necessary furniture. We stayed here until about the tenth, during which time we bought furniture and insured both the house and furniture. Our return across the North Sea was quite rough, and Brother McConley spent a very unpleasant night.

"We left Nuneaton with our families on November 18, arriving in Rotterdam the following morning. A number of Saints met us at Station D.P. with bouquets of flowers, and from there the whole group went to the house on Annastraat. The ladies of the branch proceeded to clean a few rooms and to make them more liveable.

"We are now partially settled in our new homes with all the crates and trunks unpacked. The third family is still in the house. These people must wait for our official permits from the government before they can move. They have a house to go to, provided the housing bureau will issue their release from this one. They do not want to start action on their move until we have our permits, otherwise, it will embarrass us in our present position. We have word that by the first of next week our permit will be granted; then we can help them arrange to move.

"I am quite anxious to get into my field of labor in Germany and to face the problems with our people there.

Brother McConley has been directing most of the correspondence from there to me lately, which I find is going to keep me quite busy until my German comes a little faster. I am not paying too much attention to the Dutch language, because I do not want to be confused with my German. I do find, though, that I am becoming accustomed to it and am beginning to understand a lot of what is being said.

"We all like Holland very much and find it to be an interesting little country."

From Elder Albert A. Scherer, Rotterdam, Holland, November 27, 1947:

"We regret that we are so slow in acknowledging the encouraging greetings sent us by telegram on the date of our departure from America. We assure you that we do appreciate your expressed interest in us; with such support, we certainly feel like giving our best to the work before us.

"After a stay of some four weeks in England, Sister Scherer and I are now settled in our home at Annastraat 2. We are pleased with the place and take great pleasure in trying to equip it to meet the needs of the mission. With the preparation that I received at the Berlitz school, I am now able to understand most of the common conversation and make myself understood. Sister Scherer is able to go shopping alone—which is another way of saying that she, too, is learning the language very rapidly.

"Since my arrival here, I have had opportunity to visit most of our groups in Holland, and already I feel myself strongly attached to these humble yet zealous people. When I look into their eyes, I seem to read these words: 'We've prayed and waited long for help and leadership from America. Now that it has arrived, what shall we do?' Already I see limitless possibilities. There has come testimony to me that the work here has the favor of our Heavenly Father and that many souls shall be brought to a knowledge of the truth. I pray God

that I may measure up to these challenges.

"We like Holland. We find it easy to feel at home in our new surroundings. The Dutch are grateful to the Americans, and a warm look of welcome greets me wherever I turn. Many things are rationed and prices are very high, but the food situation is not too bad. Clothing is more urgently needed just now. Fuel, too, is quite scarce, since most of it must be imported. In all of this, however, we fare quite well, thanks to the Presiding Bishopric, and the many "breaks" we've had here. Things have been working out so nicely for us that we can say of a surety, the Lord is watching over us and providing for us.

"We are all well. We had a very light frost last night—the first this year in Holland. There are many cloudy days, but it is taken for granted by everyone, so we, too, will try to do likewise and watch for the silver linings.

"As we become organized here at Annastraat, we will keep you better informed on proceedings. In the meantime, we send our best wishes to all of the Saints in America, and especially you brethren of the leading quorums. Our prayers are for you and all others who give themselves to the Lord's work."

I. A. S.

Word From Australia

The First Presidency:

It has been a rich experience for me and the general and local church representatives, as well as the church members, to receive the ministry which President Garver and Bishop Johnson are giving here.

A number of priesthood members and Saints, as well as the Johnson family, met the flying boat on its arrival from New Zealand, and, through the offices of Pastor E. Parkes of Leichhardt, they were through the customs in a few minutes.

During the two weeks to date, President Garver has domiciled at my home in Sydney and at the mission home with Pastor C. A. Davies in

(Continued on page 6.)

Volume 94

December 27, 1947

Number 52

EDITORS: *The First Presidency*: Israel A. Smith, John F. Garver, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Managing Editor; Kenneth L. Graham, Business Manager.
The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.
Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$2.50 per year and \$1.25 for six months in advance in the U. S. A., its territories and possessions; Canada, \$2.75 per year and \$1.40 for six months; other countries, \$3.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

THE WAY OF GOD

By Robert J. Miller

THE LAW OF SHARING

THERE IS A LAW of sharing that appears to be common to all creation—a law of God under which nothing renders its greatest service nor receives its greatest reward by itself. It was conceived by the Creator to insure unity in his works and bring all things into harmony with a single divine plan. No part can say, "I am sufficient unto myself and have no need of thee."

The Apostle Paul expressed this thought in the twelfth chapter of Romans and the first letter to the Corinthians when speaking of the body of Christ. He stated very clearly the importance of each member and its relationship and responsibility to the entire body. He also left no doubt as to the inability of any member being a complete entity by itself.

The plan of God demands a perfect love among men for each other, a sincere recognition of personal importance, and the acknowledgment of one's responsibility as a steward over oneself. Above all, it demands absolute love for God and all that he stands for, with perfect obedience to his will. These are the two great commandments concerning the law.

The conformance of a people to such a program permits none to say, "I am sufficient unto myself, and have no need of thee." For God has willed our well-being to come through a law of love, which requires sharing, unity in action, and a centered purpose. Through it, we can have a full, rounded life in this world and in the world to come.

The law of sharing does not deal with men only but reaches into all existence. Things of nature are governed in part by their surroundings and are dependent in part upon

them. Plant life requires the grain and the germ within, plus soil, air, sunshine, and rain. Animal life requires mating, the bounties of the land for sustenance, air to breathe, water to drink, and so on. All things blend into a common purpose, fill a need, and garner a blessing.

SCIENCE AND INDUSTRY unite in bringing man the blessings of modern living by working with and through the fundamental truths of God. By uniting elements according to varying formulae which research has made known, they bring us new substances. Because of a law of sharing, all things find greater usefulness in the surrendering of themselves to a greater purpose. One would be amazed to hear how often this law is applied in creating an automobile, radio, refrigerator, or any of the numerous items, which men have devised from the things from God for our use.

Hydrogen and oxygen unite to give us water; iron, carbon, nickel, molybdenum, vanadium, tungsten, manganese, silicon and other elements unite and share their properties to give us steels of various types for different uses.

Men share with the world the truths they have discovered, adding to the vast storehouse of knowledge already in use. So, by concerted efforts, practical dreams come true. Picture in your mind, if you can, the extent to which the law of sharing is applied in this world of ours. Then in humble recognition of God's wisdom and beneficence, give thanks to him.

SELF-MADE MAN

OCCASIONALLY WE may hear one who has evaluated his talents highly and attained a fair degree of



success boast that he is a "self-made man." Nothing could be farther from the truth. Such a one has glorified his Maker by using his talents rightly and by proving in a degree the inherent powers with which God has endowed him—godly powers that often lie dormant in us, awaiting the right exercise of will. Such a man has pleased and glorified his Maker insofar as he has used his talents wisely and well, multiplying his blessings meanwhile. But he is not a "self-made man," for his spirit came from God and was not born of itself. He had nothing to do with his creation, nor did he set the time of his birth or choose his parents or the place where he would be born. And after his birth, he started his journey in the condition of society created by the millions who had preceded him, with access to the knowledge they had contributed to the world.

Each generation has a better start with fewer handicaps than the one preceding it, for each starts with the advantage of the total of all which has gone before: the lessons of history for good or ill; the products of industry and science which make life easier and allow more time for special pursuits aside from earning a living; the accumulated textbooks with their vast knowledge in all

branches of learning; the advantage of better health, due to the rapid strides of research in the field of medicine, and a much saner view of life and death—for as knowledge increases, witchcrafts and sorceries cease.

Tennyson clearly recognized the values of the past and present; he appreciated the society of which he was a part, and expressed himself in these words, "I am a part of all that I have met."

Service, who appreciated the fact that we are inter-related and inter-dependent, expressed his thought thus:

"Try to get the Chemic view:
A million, million lives made
you,
And in a million you will be
Immortal down eternity."

THE CORN OF WHEAT

EXCEPT A CORN of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."—John 12: 24. This is the lesson we have tried to make clear. Except we be willing to give of our life (die unto ourselves), sharing that which we have to give to others and availing ourselves of the blessings they in turn have to offer us, our lives will be barren and, as the corn of wheat we shall die. But if we will "present our bodies a willing sacrifice, holy, acceptable unto God, which is our reasonable service" (Rom. 12:1), we shall share our blessings from God with all humanity and keep our lives throughout eternity. For "he that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."—John 12: 25.

Professor James, an eminent American psychologist said, "Truth is that which will work." All good things *work* and come from God, for all truth comes from God. The fact that we have so much sin and distress in the world is not because of

achievement, but because of the fact that men's minds are "conformed to the things of this world" and subject to the spiritual temptations of greed, jealousy, selfishness, ambition, lust for power, and the physical temptations which come to us through the five senses. The pity is that the good things of God are being wrongly used to satiate these evil desires.

When men are "transformed by the renewing of their minds," they "prove what that good, and acceptable, and perfect will of God is." (Romans 12: 2.) Here is the meaning of baptism: "We are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."—Romans 6: 4, 6. For "it is the Spirit that quickeneth, the flesh profiteth nothing." The blessings that have accrued to our generation will be multiplied a thousandfold when governed and utilized by a quickening spirit.

FELLOWSHIP OF THE MYSTERY

LOVE, WHICH IS another word for sharing, is a vital part of the "fellowship of the mystery" mentioned by Paul. "God so loved the world that *he gave* his only begotten Son." He so loved his creation that he became a part of it, for only as *he gave* of the power of his spirit could things come into existence. The law of sharing, the law of love, began with God.

Christ, by like example, *yielded himself* to the great purpose, "the immortality and eternal life of man" (Doctrine and Covenants 22: 23). He shared his life with those about him and gave it for us all. He lost his life in this world but saved it unto life eternal. God dwelt in him, and he in God. As we enter into newness of life, we too shall dwell in God, and God and Christ in us (John 17: 20-23; 14: 23). Here is the "fellowship of the mystery."

SELF-MADE MEN? Impossible! The fullness of life can come to us only through sharing the talents and blessings God has given each of us, accepting and using the blessings common humanity has to offer, and sharing our lives with God for his purpose in us.

We must recognize the plan of God for one father—one family—and one way of life. We are too much a part of each other for life to be full or joyful otherwise. None of us can say, "I am self-sufficient and have no need of thee."

Across the Desk

(Continued from page 4.)

Newcastle. Brother Johnson is with his own people in each place.

The ministry of Brethren Garver and Johnson is being greatly appreciated by the Saints. Their wise counsel and addresses to the priesthood, men, youth, and women's groups are both timely and fundamental to future activities. The people are sensing the value of contact with the General Church which they are experiencing in the person of representatives of the leading quorums of the church.

I am happy in the association I am experiencing personally. Already, I feel my ministry enriched by the contact, wise counsel, and personal association I have had with the brethren.

From Newcastle we go to Northern New South Wales and Queensland, then return to Sydney for a General Conference Appointee Institute before the Tiona Reunion. After the institute, Brethren Garver and Johnson will be visiting churches in the Tiona area.

The past month brings news of progress in various centers, each of which have reported a number of baptisms and some further prospects. While most of them are children, some are adults.

I would like to mention that the Saints are all enjoying and appreciating Brother Garver's ministry and personality. They are sharing the wonderful development Brother Walter Johnson has made and the very fine ministry he is able to give.

With all good wishes and prayers for God's blessing on the ministry of your quorum and especially that of President Garver.

Yours in Gospel Bonds,
Hermann Peisker
Minister in Charge

www.LatterDayTruth.org

So You'd Like to Write?

Footnotes on a glamorous profession

THE SUCCESSFUL WRITER, according to popular views, belongs to one of the world's most privileged classes. He doesn't have to punch a time clock. He can go where he pleases. He can work or loaf, according to his inclination, if he can afford it; for nobody is around to compel him to work, nor to fire him if he doesn't. He doesn't even have to see his employer, for the U. S. mail takes his products to the office and (if all goes well) returns a check to him a little later.

It is not surprising that this idyllic picture attracts many thousands of people into the field of writing. They fill the mails with manuscripts and editors' offices with problems. And the manuscripts are as diverse in variety and merit as the authors themselves.

When you see a good story or article in a magazine or book, you think of the wonderful rewards, the leisure, the pleasant way of life that this person enjoys. You do not think much about the long years of preparation and toil, the many discouragements and the mountains of rejection slips he has survived.

THE SUCCESSFUL EDITOR of a big publishing house, who is actually the friend of many writers, is not often imagined in the same glamorous terms. He is seen by the public through the eyes of the many unsuccessful writers, as a hard-hearted villain whose mission in life, for some unaccountable reason, is to thwart and defeat them.

To understand the writer-editor relationship, think of it this way. Writers are manufacturers, seeking markets for their wares. Editors and publishers are retail merchants, trying to buy what they think the public will want. They survive or perish according to whether their judgment is good or poor.

The competition among writers is keen. There are thousands writing for the hundreds who get into print at all, and for the tens who make really big money at it. In the larger publishing houses, manuscripts arrive by hundreds, and only a moderate handful can be used in any one month for a single magazine. Those who get into "the money" have to be good.

WHAT MAKES A WRITER GOOD? Quality of workmanship is the writer's problem. Writing for the "slick" magazines requires certain qualities. Writing for the "pulp" calls for another kind. Serious and religious journals take something even different. But they all demand quality of some kind. So it is the writer's problem to produce good workmanship.

No sensible person chooses a profession or life work without trying to learn what his capacities and aptitudes are. It would be a mistake for a tone-deaf person to try to be a musician, or for a color-blind person to try to be a painter in oils. I was amazed once to meet a young person who hated English composition and wanted to be a writer. She thought she could do it without benefit of grammar and English. "After all," she said, "the sports writers and confession mills are making money!" And it seems that she had a point there, but she never made her theory work. She changed her mind and got married.

What makes a writer good? He (or she) needs three things: 1. basic capacities or talents; 2. trained skills; and 3. experience. If you lack the basic capacities and talents, you probably will not be interested; though many such are attracted by the lure of money. If you have those basic capacities and talents, you must train them. This should include the

completion of high school, with further work at college or the university. With this all back of you, you seek experience.

HOW TO GET EXPERIENCE. The experience needed includes more than plain writing. It includes evaluation and discussion of the writer's work, identification of his mistakes, a clear comprehension of his problems, and finding solutions for them. Friends can help the writer, and families can help too, if they are intelligent, discriminating, and honest. Otherwise they are a hindrance. And they have the usual handicaps of all amateurs.

Aspiring writers should study carefully the writer's professional magazines. A writer's best chance for experience is contact with a friendly editor. If he has really made a serious effort to learn how to write, he will be worth some editor's time and attention, no matter how busy the editor may be.

The great publishers who pay big prices for manuscripts do not have the time to consider how to remedy faults in scripts nor how to help writers. They have an abundant supply of good scripts—more than they can use. They just send the others back with rejection slips, and the writers never know why, unless someone tells them.

Editors of smaller publications, and especially those that cannot pay for manuscripts, however, can help the struggling writer. They need help themselves, and they are willing to trade it for scripts for their publications. This is the aspiring writer's chance.

Writers who have given their work to church publications, receiving help in return, have gone on to successful writing careers and have

made money. A woman who received her first critical help from our juvenile editor later sold many stories and articles; and she always remained friendly and continued to contribute to our paper out of gratitude. A young woman who has done much writing for our church publications has just placed her first novel with a big eastern publisher. It is probable that she will continue to sell.

OPPORTUNITIES FOR WRITERS to get experience and criticism is thus furnished by our church publications. The editors are happy to assist, encourage, and help those who are judged capable of profiting by comment.

Of course, when a manuscript is hopeless, and nothing on earth could make it good, it would be cruel for an editor to go through it, pointing out all mistakes. It would also take too much time, and nothing would be gained for the editor but an enemy, and nothing for the writer but hurt feelings. So the editor sends a short kindly note saying that it cannot be used, and making no suggestions.

If, however, the article has some good ideas, if it shows enough promise that moderate revision would put it in shape for publication, or if the writer shows promise that he might produce another article that could be used, the editor sits down and writes a longer letter, with encouragement, suggestions, criticisms, and discussion of problems.

Our two juvenile publications, *Zion's Hope* and *Stepping Stones*, need stories and articles. While editors are not permitted to make payment for manuscripts, they can give help and encouragement which will be of value to the writer. The *Saints' Herald* operates on the same basis. Study the publication you wish to write for and then try to match its needs.

Church people also write for our publications because of their devotion and their desire to help and con-

tribute. Writing is one of the most honorable and necessary services church members can perform. Their work reaches thousands of people.

CRITICISM of some kind is necessary to progress for the writer.

Why can't the writer criticize his own work? Because he judges it with the same limitations, blind spots, areas of ignorance, and errors with which he wrote it. Another reader can see what the writer cannot. The writer is like a mother—she can see no fault in her own child, because they are her own faults!

Writers, like mothers, are sensitive about these children of their minds. They identify themselves with their creations, and any criticism of the creation is received as an attack on the creator. This makes it difficult for an editor to help. Not many writers can profit by criticism, or even accept it reasonably. Some become angry, some want to waste endless hours arguing, and some desire to fight or get the editor fired. This makes editors wary and reluctant to help. They know it often brings trouble. Better to decline in polite language and say nothing about reasons, in general. Thus writers defeat themselves by becoming angry.

But some good people are intelligent about criticism. That does not mean they slavishly accept the editor's opinion. It means they give it consideration, which is all any editor can ask. At the same time, the editor's long training and experience make him a better judge than an inexperienced writer.

TIME AND WORK are required to make a writer. It can't be done overnight. It takes years of effort. Writing is a great art, and a difficult one. Proficiency in any great art takes years of patient practice.

Once when I was young I saw an advertisement for a "Poet's Pencil." The ad did not promise that the pencil would make a poet of me, but that was the idea I had. Well, the pencil looked quite ordinary when I got it, and if the magic had worked

I would be a poet now.

Last year, many people thought if they could get one of the new ball point pens, they could write a lot of fine things. Ball point pens are a drug on the market now, but the world still has a shortage of great writers. Next year it will be a new typewriter, after that, who knows? It is something in the head—not in the hand—that makes a writer.

THE EDITORS are trying to serve the church by preparing our publications with the best material they can obtain. There are never enough of the best quality articles; there is a fair supply of rather good ones, and too many that cannot be used at all.

THE TRAGEDY of writing is the author who has a good idea, but cannot put it into articulate form. It is easy to send back the incompetent, hopeless article. But the piece that is partly good, partly weak, because the author has not prepared, is hard to use, hard to reject. If more of our people would study the art of writing, and develop it as a service to the cause of Christ, we would have an abundance of good articles for our church papers at all times.

The editors are glad to hear from those who have taken the trouble to train, and will be glad to give help to those who can use it.

L. L.

Turn About

I once did something good for God
—'Twas just a little thing—
But, oh, the many blessings that
One tiny deed did bring!
Our good deeds live forever,
While God forgives each sin,
And we're repaid a hundredfold,
When we do things for him.

When God did something good for
me,

How quickly I forgot
To give him all the credit for
The blessings that he brought!
Oh, that I might remember to
Do something good each day,
To show appreciation for
The good he sends my way.

—Darlene Bowden.

www.LatterDayTruth.org

Composition of the Plates

of the Book of Mormon

By Thelona D. Stevens

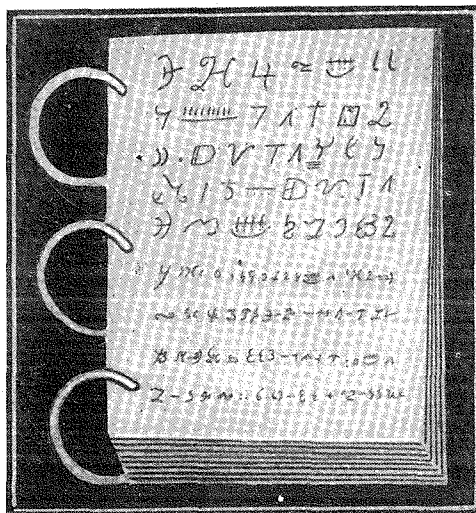
VARIOUS METALS were used in the making of the plates which bore the sacred records of the ancients with whom the Book of Mormon deals. Within the book there is mention of plates of brass (1 Nephi 1: 61), of ore—gold, silver, and copper (1 Nephi 5: 217, 218), and of pure gold (Mosiah 5: 64).

There is abundant proof, too, that ancients in the Eastern Hemisphere also wrote on plates and tablets of various kinds (Jacob 3: 2). Though papyrus (made of reeds) and parchment (made of skins) anciently were used for certain writings and copies, for durable, permanent records engravings were made on plates and tablets. The tables of the covenant were engraved on stone (Exodus 34: 4, 28). The following quotation offers proof of the general use of another type of tablets for engravings:

During the last thirty years a considerable amount of light has been thrown on the first few chapters of Genesis by the recovery and interpretation of an extensive Babylonian literature. The Assyrian king, Asurbanipal, who reigned in the middle of the seventh century B. C., caused copies of immense numbers of documents from other libraries in the country to be made for his library at Nineveh, some of these writings dating from many hundred years earlier. They comprised works on religion, history, mathematics, law, magic, and astronomy. The copies, like the originals, were on tablets of fine clay, inscribed, whilst in a soft state, with wedge-shaped (cuneiform) characters, and then burned in a furnace till they became hard and dry. These clay tablets are of all sizes, from an inch to more than a foot long, and the museums of Europe and America now possess thousands of them, derived from Asurbanipal's library and other places. Excavations are still being carried on, with the result that every year sees a large addition to the recov-

ered treasures.—*The One Volume Bible Commentary*, edited by J. R. Dummelow, page xxxii.

This ancient Assyrian king used tables of clay for collections for his library, but the Lord directed his people to use the more durable substances, the precious metals, for the records he commanded to be written. Clay tablets would be quite accept-



able for a private library, but for the priceless Scriptures, it is understandable that God would demand and his children would wish that they would be on the best of metals—gold, silver, and brass. Such were used for the tabernacle, the ark of the covenant, and the temple, and one would expect records kept at God's command to be likewise on these metals.

THE FIRST MENTION in the Bible of record-keeping is in Genesis 6: 5, 9, 47, but there is no mention of the material on which their "book of remembrance" and "genealogy . . . of the children of Adam" were

kept, nor do the Jaredites name the kind of material on which the record was made which they "brought across the great deep" (Ether 3:80). This record, however, was undoubtedly the *original* record of the Scriptures, which probably included "the Book of Enoch" (Doctrine and Covenants 104: 29) and, since they brought it with them to America, it was not available to the Israelites. Therefore, the Lord revealed to Moses the marvels of the creation of the world and all things from the beginning, which he commanded him to write (Genesis 1: 1), but Moses does not state on what he wrote, nor the language in which he wrote, but it is believed to be Egyptian (probably by way of commandment), the brevity of this language doubtlessly being one reason.

The Ten Commandments were engraved on tables of stone, but obviously, for practical reasons, stone could not have been used for all the copious writings of Moses. Exodus 39:30 shows that the making of metal plates and engraving upon them was an art practiced during the days of Moses, and since among the Israelites there were artisans in metal, including brass (1 Kings 7: 14), it is easily seen how Moses could have used this metal for the writing of his complete testimony. God commanded Moses: ". . . in the ark thou shalt put the testimony that I shall give thee" (Exodus 25: 21).

When Moses finally completed his writings (which seems to have been

near the time of his death), he commanded that they be kept in the ark of the covenant (Deuteronomy 31: 24-29), in which were kept also the two tables of the covenant, the golden pot of manna, and Aaron's rod (Hebrews 9: 4). However, at the time the ark of the covenant was taken by the Philistines, the sacred records were evidently protected. (Nephi declares that God preserved them in 1 Nephi 1: 166.)

THE ARK OF THE covenant brought woes to the Philistines, and they gladly returned it to Israel, after which it was kept by Levitical families (I Samuel 7: 1, 2; II Samuel 6: 3, 11; I Chronicles 13: 13, 14; 15: 24-26) until the time of David, who prepared a tent for it (I Chronicles 16: 1). When Solomon's Temple was dedicated, the ark was placed there (II Chronicles 35: 3; I Kings 8: 3, 9), but at that time, only the tables of stone were in it; the book of the law was not there. Why the law was no longer kept in the ark of the covenant is not stated. Perhaps it was part of God's way of making it possible for the Nephites to secure these writings, for they were in the treasury of Laban, the custodian of the temple records (1 Nephi 1: 124-129). Laban was a greedy, murderous man, who shared the wickedness of the Jews that helped bring about the destruction of Jerusalem. Therefore, the Lord decreed that he should perish because of his sins (1 Nephi 1: 87, 88, 114, 115). Had he been the righteous priest that his office called for, he no doubt would have taken the records and joined Lehi's family in their flight from Jerusalem. The Nephites described the records which they secured as the plates of brass.

The records were obtained by God's intervention. Doubtlessly, there would have been great difficulty in getting them from the ark of the covenant in the temple without detection by the Jews. As it was, the Jews had sought the life of Lehi, even before the brass plates were

taken, but with the death of Laban and the records gone, it is easily understood why God did not permit the Nephites much fire in the wilderness (1 Nephi 1: 20, 21; 5: 75), which would obviously have been a means of their enemies locating them. For this reason, the Lord sweetened their food so that it did not need cooking (1 Nephi 5: 57).

One can readily see that the original writings of Moses would be valued highly as the temple edition of the Scriptures. No doubt it was a part of God's direction that copies be made for use among the Israelites and eventually for the whole world after the originals had been taken by the Nephites. No doubt, too, this

accounts for the fact that none of the original manuscripts of these early writings were ever found.

What became of the precious writings of Moses no one has attempted to say. Were they on the plates of brass? It is consistent with God's economy that something of such value should be preserved and brought forth in his own time and way for an added testimony. If these writings of Moses were on the plates of brass, we know that they are being preserved yet by God, for he promised that the plates of brass should "never perish, neither should they be dimmed any more by time" (1 Nephi 1: 170).

OUR VERY OWN

Reorganized
Church
of Jesus Christ of Latter Day Saints
Calendar

This attractive calendar printed in two colors (brown and green) follows the church-wide theme for every month. On each page is a photograph of church significance illustrating this theme. Special dates in Latter Day Saint history are listed by the month and are emphasized on the calendar in green. Our calendar was especially prepared to be used with the Pastor's Handbook for 1948 issued by the First Presidency.

40¢ each 10 to 24 (to one address) 35¢ each

25 or more (to one address) 30¢ each

HERALD PUBLISHING HOUSE

Independence, Missouri

LETTERS

Invitation to Write

Today I received an air mail letter from Elder Robert J. Taylor of Hamilton, N.S.W., Australia, which reached my home in five days. Brother Taylor was a young man when I was born in the missionary cottage at Tunncurry, New South Wales.

I was reminded of a promise given to me in 1905 by Patriarch Henry Kemp, that I would live to see many wonderful and marvelous things transpire on earth. The receipt of an air mail letter in five days from far-off Australia (which takes over a month by regular steamship mail) is only one of the many wonderful things in science and progress I have seen come to pass.

The United States Postal Department has issued a folder similar to the V-Mail letter of war times, which can be mailed by air anywhere in the world for only ten cents. I might suggest that our church members use these to write our missionaries in foreign fields. In the *Herald* are also the names and addresses of members in other lands who I am sure, would appreciate hearing from America via these quickly delivered air mail folders.

I write many letters to those who request prayers in the *Herald*, and the answers I receive repay me many times for the effort I make. Going through the past months of affliction myself makes me deeply sympathetic for all who are in ill health.

Elmer A. Kaler, Sr.

1614 Hedges Avenue
Independence, Missouri

Thankful for Prayers

I am writing in behalf of my sister for whom we requested prayers before her operation. She is recovering rapidly and is deeply grateful for those who prayed for her.

MRS. IDA MILLEN.

2709 Dakota Avenue
Flint 6, Michigan

Asks for Letters

I was taught to have faith in God and his church in my childhood. Since then, I have had many wonderful experiences to increase my faith. I desire to live close to God and to help the church in any way I may. Pray for me that I will be able to teach my son to be a good member

Christmas In a Dutch Hospital

By Nurse Tansji Velshus of Groningen, Holland

It was several days before Christmas. The booksellers were taking orders for Christmas cards, and the nurses were trying to see that each patient was satisfied. Cards were plentiful before the war, but now there was a shortage—as with all other articles.

"Will I be able to go home for Christmas?" was the question on the lips of every patient. A very understandable question, to be sure. With the whole family at home, there would be the telling of the Christmas story, a service at the church in the morning, and then an invitation to friends to come share in the festivities of a yuletide feast—if food for one could be obtained. Then on December 26, the second Christmas Day, there would be more visiting, and the young would go skating or build snow men while the less agile watched, smiling over the memory of their own adventures on past Christmases.

One disconsolate patient, well aware of the fact that she would spend Christmas in bed, said, "I'm going to sleep both days." Across from her lay a younger woman who had been ill many weeks. "Sleep?" she questioned softly, "I pray that this will be a truly merry Christmas—and a peaceful one, too, heavenly peace for each of us."

"Nurse, what are you going to do?" asked another. "Will you stay with us? Will we have a tree?"

"Perhaps," answered the uniformed woman in charge of the ward, and began to think of a way to make this greatest of all holidays a happy one for those in her care.

* * * * *

On Christmas morning there were evergreen branches in each of the hospital windows. A Christmas tree, covered with angel hair and bright candles stood on a table at the end of the ward. On each bed, a small branch with red berries was pinned to the blanket. Just before dawn, the candles were lighted and, outside the ward door, a chorus of young voices sang the ever-beautiful "Silent Night, Holy Night."

It was the beginning of a wonderful Christmas Day.

and not be drawn away from the church by other interests. I shall appreciate letters from any who care to write. Hughie C. Johnson
615 Poplar Street
Murray, Kentucky

I shall never be able to repay the Lord for his blessings to me.

Mrs. Clarence Wallis
2108 Orchard Avenue
Grand Junction, Colorado

Grateful for Healing

I am deeply grateful today as I think of the many blessings I have received in the past year. During this time, I have undergone several operations—one for cancer. Through the grace of God, I have recovered fully and am able to care for my family again. The Saints of this district were very helpful to me, my husband, and my children during my illness. My stay in Denver, during which time I received X-ray treatments, was made pleasant by the friendship of the members there. I have been active in church work for years, but I feel that

A Member for Fifty-one Years

I have been a member of the Reorganized Church for fifty-one years. During this time, I have had temptations and heartaches, but I have not borne my cross alone. God has been merciful and has blessed me in my hours of need.

Here in Ponca City we have a small group of Saints. We hope to be able soon to find a suitable place to hold services so that those who have never heard the gospel message may come and worship with us. Pray for us that we may succeed.

LULA JACKSON.
Ponca City, Oklahoma
Route 2

What Latter Day Saints Believe

LAST WEEK WE told you what Latter Day Saints believe about authority. Two weeks ago, we explained our theories concerning priesthood, pointing out its antiquity, its necessity to salvation, its continuity after Christ as well as before. Now we wish to carry each of those ideas forward to its next logical step and explain to you our beliefs concerning church organization.

First, perhaps, we should repeat at least this much of what we said last week. Latter Day Saints believe that *offices* are perpetual in the church, though *officers* change; just as the organs and members of the body remain fixed and constant as to function, number, and structural relationship with the rest of the body, even though the individual cells which form those organs and members are undergoing constant change. Hence, if we can discover what the organization of the primitive Christian church was, the organization of the modern church in today's world should be exactly the same. Christ said, "I will build my church." He was not experimenting with that building; he knew what he wanted, and gave a perfect plan or pattern in the beginning, which should likewise be our pattern for church organization today.

Let us bear in mind, too, that the Scriptures do not give us a complete account of the organization of the church, nor a complete description of the duties and responsibilities of each of the officers. Nor was the church complete in its organization at the time of Christ's ascension, nor in the days of the apostles. The *offices* were all there and provided for; but the *officers* came into those offices gradually, as the need for them developed. Here again, the analogy of the body will be helpful. All newborn babies lack teeth, but

once the baby begins to grow, teeth are provided in due time. Provision for them was present in the newborn infant, but nature waits for the need and then supplies it. As the church grew, its needs grew and changed, and *officers* were added to it to fill the *offices* which were provided from the beginning. If you accept this concept of church organization, you will see at once why we sometimes have to depend on modern revelation to point out the specific functions and duties of high priests, elders, priests, teachers, deacons, bishops, evangelists, etc., who are oftentimes mentioned so casually and so incompletely in the New Testament.

ORGANIZATION IS IMPORTANT — supremely important. In even so simple a mechanism as a pair of shears, it is essential to have the two blades and the connecting bolt in proper organizational relationship with each other, or the shears will not cut. In the human body, with its countless intricate inter-relationships, organization is even more important. Life itself depends upon it. If any part of the body organization gets out of order or ceases to function, the whole body is thrown out of balance and illness, handicap, or even death may result.

The church, says Paul, is the *body* of Christ. Through it, his spirit functions in the world—his will is done on earth as it is done in heaven. Any lack in the organization of that body, or any disruption of the relationship of one part and one function to the other parts, organs, and functions, will result in disaster to the body of Christ, and hindrance or even complete frustration to the work that the body is expected to accomplish for Christ. Latter Day Saints believe, then, that church organization is of much more than casual importance. A human body may continue to exist with only one leg and one arm; it may survive the

removal of the tonsils and the appendix and the gall bladder and sundry other organs; it can exist in spite of blindness or deafness or paralysis, and other handicaps. But certainly no one would argue that a body thus curtailed or handicapped could do as complete and full a job of living as one that is all there and functioning perfectly in every part. A church organization may exist without some of the officers and offices set in the New Testament church by its Master, but, if the analogy holds good, such a church will be crippled and impotent and handicapped in the work of Christ and his kingdom.

As we told you in a previous discourse, Latter Day Saints believe that there are two main divisions of priesthood—the Melchisedec, or high priesthood, which is primarily concerned with the spiritual oversight of the church; and the Aaronic, or lesser priesthood, which is primarily concerned with the outward ordinances and the physical properties of the church. If, during our discussion, you will keep these two main divisions in mind, and then also bear in mind that each of these two orders of priesthood functions both in the general church and in the local congregation, it will help you to understand what may seem at first glance to be a very intricate church organization, but which, in reality, is very simple.

PRESIDING OVER THE whole church, by reason of his presidency over the Melchisedec priesthood, is the president of the church, supported and assisted by two counselors. He is also the prophet who receives God's instructions for the guidance and government of the whole church. It is the right of the presidency to preside over the whole church and to have direct supervision over all its spiritual activities, to regulate it, to set it in order. We

About the Organization of the Church

believe that Moses was president of the Old Testament church, and that Aaron and Hur were his two counselors, but that when the Melchisedec priesthood was taken from that church upon the death of Moses, the church organization necessarily became changed and fragmentary. In the New Testament church, Christ was the president, of course, so long as he remained on earth, acting without counselors. After Christ's ascension, James, the Lord's brother became the first president. James was the officer who directed that Paul should be received by the church at Jerusalem after his conversion. (See Galatians 1: 19 and Acts 9: 27.) It was to James that Peter instructed the worshipers at the home of John Mark to tell the story of his release from prison (Acts 12: 17). It was James who rendered the famous decision regarding the requirements of the Jewish law and their application to the Christian church (Acts 15: 13, 19). Paul reported to James at Jerusalem, after Agabus had predicted that he would be imprisoned there. James remained in Jerusalem, the seat of church government and, according to tradition, met his death there while the apostles, under Peter, were scattered abroad or traveling under their commission to go into all the world and preach the gospel.

Constituting a quorum equal in authority to the Presidency, but designed for a specialized function, is the quorum of twelve apostles, who are special witnesses for Christ in all the world and a traveling presiding high council. Peter was the first president of the twelve, but since—as we have already seen—he was subject to James and, on one occasion, was rebuked even by Paul, he was not the president of the church.

OTHER QUORUMS equal in authority to the Presidency and Twelve, but having still further spe-

cialized functions, are the seven quorums of seventies. The tenth chapter of Luke tells of their first selection and commission. They were to labor as traveling missionaries under the supervision of the Twelve, preaching the gospel in all the world. They had their parallel in the seventy elders of Israel under Moses.

Another quorum equal in authority to those already named is the standing high council of the church, consisting of twelve high priests, which acts in an advisory capacity to the presidency and other quorums in settling controversial issues, and which functions also as the supreme court of the church, taking cases on appeal from the courts of original jurisdiction.

Also under the supervision of the general church, but without the responsibility of engaging in administrative affairs, are the evangelists or patriarchs, whose function it is to be fathers to the church, to confer spiritual blessings, to advise, revive, and strengthen the church by individual counsel and public meetings.

The head of the Aaronic order of priesthood for the general church is the Presiding Bishop, who with two counselors form another quorum equal in its field with the authority of the Presidency. The Presiding Bishop is trustee-in-trust for all the property and funds of the church and the initiator and administrator of its financial policies. Under his authority, labor the bishops and other members of the Aaronic priesthood engaged in congregational or district work. The bishops also form certain courts of original jurisdiction to try offenders against church discipline.

When we come to the organization of the local congregation, we find the same two divisions into Melchisedec and Aaronic priesthood, with specialized functions for each

BY EVAN A. FRY

grand division. Presiding over a branch or congregation is usually a high priest or elder of the Melchisedec priesthood. There may be other elders or high priests in the congregation, but one is called upon to preside. These members of the Melchisedec priesthood have spiritual supervision of the local churches. They may baptize, lay on hands for the blessing of infants, the healing of sick, or the conferring of the Holy Ghost to newly-baptized believers. They may ordain others to the high priesthood. Through the prophetic ministry of the presiding branch officers come calls to the priesthood. They take the lead in all meetings and administer the communion. They are called upon to teach, expound, exhort, and watch over the church.

IN EACH BRANCH, there should ideally be at least one member of each grade of the Aaronic priesthood, which includes priests, teachers, and deacons—or in districts and larger branches, a bishop as well. It is the function of the priest to teach, preach, expound, exhort, baptize, administer the communion, to ordain other members of the Aaronic order, to take the lead of meetings when there is no one of the Melchisedec priesthood present, and to be a visiting officer, visiting the homes of the members, teaching them to pray and to be diligent in all family and church duties. He is also authorized to perform marriages. He is not authorized to lay on hands.

The next officer in the branch's Aaronic priesthood is the teacher. His duties are not, as the name would imply, primarily those of teaching but of watching over the

(Continued on page 23.)

Index to Saints' Herald, Volume 94, 1947

Editorial and General

- About 100 Years Ago, 518.
Accounting, A Time of, 445.
Across the Desk: 3, 19, 52, 148, 180, 197, 396, 420, 468, 540, 564, 652, 700, 732, 748, 780, 916, 988, 1012, 1124.
Action, Our Program of, 419.
Administration, The Order of, 887.
Advance Through Storm, 324.
Alexander, Fred: The World Today, 566, 599, 613; A New Declaration of Independence, 622.
America, Miss Hawaii Comes to, 372.
Analysis, 980.
Ancient America and the Islands of the Sea, 66.
Anderson Bob: A Peculiar People, 980.
Anderson, J. D.: Thy Will Be Done, 692.
And the Glory of the Lord Shone Round About, 1160.
Angel's Hand, The, 897.
Anybody Want a Dog? 1042.
Appeal (poem), 722.
Appointment of Bishop's Agents: Owen Sound District, 52; Eastern Colorado District, 196; Youngstown District, 652; Eastern Colorado District, 700; Wisconsin District, 876; Sault Ste. Marie District, 922; Western Michigan District, 1012; Norway and Sweden, 1052.
Appointments by Joint Council, 1119.
Architects and Professional Engineers, 196.
Are You "Sifting" Someone? 674. Are You a Climber? 725.
Arnson, Pauline: The New Year and Resolutions, 62.
Art, The Merciful, 634.
Aruba, At Home in, 340.
As Molding Clay in God's Hand, 485.
As Sounding Brass, 755.
Assets, What Are Your? 673.
Atkinson, Mabel: Dedication of the Church at Nauvoo, 1105.
Attention, Young Marrieds! 1006.
Auditorium News, 1122, 1146.
Austin, Frances Spaulding, 1042.
Autumn, 896.
Baby, It's Your, 765.
Back Tracks, 1054.
Baird, Carrie A.: Be Kind (poem), 730; God Has Been So Good, 1027.
Baldwin, Joseph E.: Who Art in Heaven, 63.
Banks, John W.: Thy Kingdom Come, 663.
Baptism, What Is Achieved in, 567.
Barlow, B. E.: The God and Country Program Builds a Leader, 951.
Basic Qualifications for Missionary Work, 797.
Bear, Katherine Keck: The Right to Blunder, 679.
Be Assured, It Helps! 82.
Benson, Roy: Organ Playing in the Church, 403.
Beyond the Hill, 778.
Bible, Mistakes in the, 1032.
Bishop, Ethel M.: New Day Prayer, 400.
Bittersweet, 803.
Blackmore, John: Where Are We Going? 1134.
Blest Be the Tie 539.
Blind, If I Were, 962.
Blood, Of One, 614.
Blue Pencil Notes, 20, 132, 397, 604, 748, 783, 902.
Blunder, The Right to, 579.
Bonham, Bernice: Worship Suggestions for March, 116.
Book of Mormon, Biblical Evidences Pointing Toward the, 624.
Book of Mormon, The Language of the, 1103; Composition of Plates of, 1177.
Book Reviews: Rendezvous With Eternity, Living Memorials, Understanding the Christian Faith, Sermon Nuggets in Stories, A Book of Public Prayers, The Search for Happiness, The Gospel, The Church, and the World, 89; The River, Niemoller in Concentration Camp, Helping Yourself 158; Comfort Ye My People, Toward Certainty, A Study of History, Truth for Today, What Must the Church Do? Human Destiny, New Testament Origin, 473; In the Light of the Cross, The Preaching Ministry of Today, Worship God, His Word Through Preaching, Skeptic's Search for God, Preach the Word, 510; How to Increase Church Income, 780; Cyclopedic of Bible Illustrations, Table in the Wilderness, 796; My Father's House, 799; The World's Great Madonnas, One Hundred Stories for Boys, 801; Christian Education Through the Church, 812; The Choirmaster's Workbook, Preach the Word, 819; This Love of Ours, 879; Tom's Town, 921; Miracles, It So Happened, 948; Edifying Discourses, The Protestant Pulpit, The Questing Spirit, 1056.
Bossing Number One, 953.
Bowden, Darlene: Reunion — A Family Affair, 717; Too Busy? 1043.
Brackenbury, Robert: Check List for Educators, 556; Education and the Church, 1043.
Bradbury, Lila Emmerson: Religion in the Home, 974.
Branches, Build Strong, 395.
Breckenridge, Allen J.: Our True Heritage, 157.
British Isles, The Church in the, 965.
Broadfoot, Milton: A Miracle of World War II, 689.
Brockway, Dr. L. O.: Time Out for Religion, 981.
Brother, Who Is My? 829.
Browne, R. Edwin: And Also by Faith, 322.
Bryant, Ethel G.: Personal Evangelism, 503.
Bryant, Verda E.: Make a Date and Keep It, 570; A Job for Mother, 847; Christmas at Home, 1153.
Buck, Ella: The Stranger Within the Gates, 899.
Buddhist, I Was a, 676.
Bush, The Burning, 84, 135.
Business Session, At the, 879.
Butterworth, F. Edward: Te Evanelia, 737; The Church in Tahiti, 763; In a Chinese Cemetery, 783; Viewing Tahiti From the Cloudlines, 801; Spearing Fish in Tahiti, 817; This Is Tahiti, 838; The Tahitian Language, 852; Port of Tahiti, 899.
Byrd, Merva: My Dear Little Son, 146; Flowers in February, 197.
Bystanders or Stand-bys, 614.
Calmness, The Majesty of, 478.
Campus Shop—It Isn't Charity, 712.
Campus, At Home on the, 868.
Candle Fires, 1155.
Can You Afford It? 532.
Carmichael, Bishop Albert, Recovering, 796.
Carson, Elaine: Our Human Destiny, 605; Love Can Do It, 646.
Cemetery, In a Chinese, 783.
Census, Religious, 292.
Central America, To Visit, 84.
Challenges, 69, 432.
Chapel, On a Visit to Rosary, 203.
Chapin, Edward: Random Thoughts, 1117.
Chase, Elder Amos Milton (life sketch), 723.
Chelline, Warren H.: Why Not Serve Him? 970.
Chesworth, Bishop D. O.: A Great and Marvelous Work—Zion, 133; Out of Obscurity, 685; Open the Windows of Heaven, 1106.
Cheville, Roy A.: Over the Isthmus, 101; One World and the Church, 597; How Can I Help My Friend? 791; Dads Are Parents, Too, 845.
Cheville, Roy A., biographical sketch, 756.
Child, A, in the Midst, 469.
Child Conservation and Growth, 858.
Children, The World's, 810.
Children of Privilege, 849.
Children Are Missionaries, 948.
Children, Earth's Other, 1054.
Choices (poem), 826.
Christ, Witnessing for, 437.
Christian, The Business Man as a, 264.
Christmas Story, A Musical Setting of the, 1089.
Christmas, Meditations Between Thanksgiving and, 1122.
Christmas Greetings, 1147.
Christmas, The Hope of, 1149.
Christmas at Home, 1153.
Christmas, The Meaning of, 1159.
Christmas in a Dutch Hospital, 1179.
Church, The Gardener Who Nurtured a, 76.
Church Seal, The, 260.
Church, Our, and Others, 395.
Church, Organ Playing in the, 403.
Church, One World and the, 597.
Church, The Rural, 659.
Church, Busy Groups of Women Throughout the, 670.
Church Officers Abroad, 732.
Church, Why Go To, 733.
Church, The Salvation of the Rural, 784.
Church School, They Learn to Worship in, 949.
Church, The Glory of the, 1057.
Civilization, A Superior, 587.
Clark, Betty Lou: Limited, 837.
Close to Thee, 694.
Coat, The Unfinished, 34.
College President, A, Speaks to His Faculty, 941.
Collins, Camilla: Worship Suggestions for September, 716; Worship Suggestions for October, 820.
Communion in Other Churches, 189.
Communion Service, Preamble to a, 1058.
Comparative Statement of Income for the First Nine Months of 1946 and 1947, 1076.
Confession of a Little Boy, 471.
Constance, Alice: Worship Suggestions for June, 427.
Consummate, 730.
Content, To Be, 466.
Convention of Quorums of Twelve and Seventy, 1124.
Convert Me Tomorrow, 565.
Cook, Eva: For Young People Making Decisions, 551.
Council Bluffs, History of, 636.
Council Bluffs Branch Sponsors Building Fund Dinner, 687.
Courage, Adventures in, 524.
Creation, The Materials of, 406.
Cricket, The Parable of the, 837.
Crossan, Alice: Prayer Perfect, 508; Without Tears, 706; Why Does Johnny "Take Things"? 802; What Makes Sally a "Bad" Girl? 851; What Makes Johnny Tell Stories? 1016; A Personal Gift, 1164.
Crowley, M. J.: As Sounding Brass, 755; Pointers, 955.
Crownover, Carlos H.: Shall We Loose God's Hands Today? 423.
Crownover, Orlin: We Must Keep the Financial Law, 638.
Culture, The Place of, In the Zionic Life, 893.
Cunningham, Dr. Glenn: I Want Youth to Have the Right Start, 58.
Curiosity, 1044.
Curry, L. F. P.: The Good Life, 1015.
Dads Are Parents, Too, 845.
Dale, Rex W.: The Church at Flora, Illinois, 719.
Dancing The Old Question, 30.
Darling, John R.: Utilizing Religious Visual Material in Religious Instruction, 64.
Davies, Fred O. and Family Arrive, 940.
Davis, Elizabeth: Winds of God, 773.
Dawson, Carol Lylas: The Parable of the Housewife and the Sweet Peppers, 577.
Dead, The Resurrection of the, 1002.
Dealing with the Erring: 1, Offenses, 688; 2, Labor, 720; 3, Repentance, 734; 4, Confession, 758; 5, Forgiveness, 788; 6, The Complaint, 800; 7, The Trial, 816; 8, The Penalty, 834.
DeBarthe, Enid S.: New Fads, 1017; Mental Food, 1019.
Decisions, For Young People Making, 551.
Dedication, 622.
Dedication of the Church at Nauvoo, 1105.
Defeat in Method, 759.
DeLapp, Bishop G. L.: With Reference to The Gathering, 103; Tentative Report of Income for 1946, 180; An After-Conference Appraisal, 425; A Time of Accounting, 445; To the Young People, 495; Relief for Our Members in Europe, 588; Gather My Saints Together Unto Me, 749; Notice of Appointments of Bishop's Agents, 1052; Comparative Statement of Income for the First Nine Months of 1946 and 1947, 1076.
Deliver Us From Evil, 799.
Dempsey, Arthur E.: Something for Nothing, 1034.
Dempsey, Elbert, Jr.: A Plea, 738.
Destiny, Our Human, 605.
Die, He Did Not Want to, 261.
District, Organization of New, 492.
District, Changes in Boundaries, 492.
District Boundaries, Correction of, Changes in, 516.
Doing "Nothing Much," 782.
Dollins, Ora: The Psychology of Dress, 251.
Downs, Milford Howard: Ensign of Peace, 92.
Draper, Maurice L.: Spiritual Reality, 206; What Is Man? 772; Seek Ye First the Kingdom, 908; The Resurrection of the Dead, 1002; Eternal Judgment, 1039; How Are We Saved? 1062; Social Atonement, 1101; Behold the Man, 1151.
Dream, What Is Your? 14.
Dust, A Voice from the, 1079.
Duty, A Matter of, 823.
Easter, Edna: Easter Means More to Me, 295.
Easter Sunrise Pageant, 231.
Easter Morning, 290.
Easter Means More to Me, 295.
East Los Angeles Branch Opens, 996.
Ecumenical Movement, 260.
Education, Our Destiny, 31.
Education, Preventive, 405.
Education, Why a Philosophy of, 545.
Education and the Church, 1043.
Educators, Check List for, 556.
Edwards, Alice M.: Children of Privilege, 849.
Edwards, F. Henry: Across the Desk, 3, 19, 180, 540, 652, 1052, 1124; Priests to Serve General Conference, 148; Temple Lot Case, 148; Participation in General Conference Legislation, 195; Sanitarium Needs Today! 196; "Must-Haves" for Mission Teachers, 221; Priesthood Help Needed at General Conference, 228; Sanitarium Library, 335; Build Strong Branches, 395; The Work of the Aaronic Priesthood, 421; Organization of New District, 492; Changes in District Boundaries, 492; Correction of Changes in District Boundaries, 516; Change in District President, 564; Elevate Our Marriage Standards, 635; Resignation of James Menzies, 684; What Education for World Evangelism, 701; Letter From Norway, 732; The Church in the British Isles, 965; Let Us Give Thanks, 1051.
Elliott, May: We Gather, 664; Servant of the Republic, 754.
Elms, Charlotte: A Mother's Thought, 634; Just Right, 850.
Enemy, The, Within, 564.
England As We Saw It, 880.

- England, Missionaries Land in, 963.
- Ernsberger, Lois: Faith (poem), 82; The Twins Start School, 1065.
- Eternal Values, 589; Eternal Judgment, 1039.
- Evangelism, Personal, 503; Evangelism, What Education for World? 701.
- European Relief, 260.
- Europe, Relief for Our Members in, 588.
- European Mission, Church Leaders to, 603.
- Europe, Word From, 633.
- Europe, Gift Boxes to, 831.
- Evangelism, The Essence of, 637.
- Evangelize, Our Neighbors, 644.
- Evangelism, 666.
- Evangelists, Order of, 1155.
- Evolution in Religious Conception, 204.
- Expectations, 1040.
- Facts, An Inquiry Into, 752.
- Faith (poem), 82.
- Faith, And Also by, 322.
- Faith, Thy, Hath Made Thee Whole, 541.
- Faith, The Ground of Prophetic, 653.
- Faith, A, to Understand, 862.
- Faith, The Foundation of Your, 917.
- Faith, A Time for, 1086.
- Family, The, 449.
- Family Life, 795.
- Family, On the Move With a, 854.
- Far and Near, 562.
- Farms, Early Trader Clouded Titles of Caldwell County, 359.
- Farnham, Robert S.: Hallowed Be Thy Name, 553.
- Father's Hands, My, 586.
- Father, Bless This Union, 586.
- Fletcher, Vida M.: Temperance Tales, 552.
- Fear, Conquering, 1135.
- Federal Council versus American Council, 52.
- Fellowship of Saints, The, 684.
- Finances Does It Make Any Difference How We Manage Our Personal, 121.
- Financial Law, We Must Keep the, 638.
- Finley, Kleta: Foundations of Modern Society and Education, 1013; Our Democratic Society, 1091.
- Fire-Bringer, The, 57.
- Fisher, H. V.: A Voice From the Dust, 1079.
- Fleeharty, Bernie: Now What? 172; As Molding Clay in God's Hand, 485; The Way Back, 806.
- Fletcher, Vida M.: Temperance Tales, 552.
- Flora, Illinois, The Church at, 719; Flora, Cornerstone Laid at, 771.
- Floro, Martha Ford: For New Parents, 423; Zion's League Can Do Something About Race Relations, 739; A Prayer, 1031; Earth's Other Children, 1054; Yuletide Across the World, 1150.
- Floro, George Kenneth: The Truth About Universal Military Training, 790; Peace, 1111.
- Flowers in February, 197.
- Folkes, Alice: Graceland at Last . . . But No Guy Fawkes! 140; At Home on the Campus, 868.
- Food for Thought, 952.
- Forgive Us Our Trespasses, 768.
- Forgiveness, 788.
- For Thou Art With Me, 475.
- For Those Who Ask, 1098.
- Forty Years of Pastoral Service, 1059.
- Foundations of Modern Society and Education, 1018.
- Four Empty Cups, 1023.
- Fowler, Mike: Witnessing for Christ, 437; The Beckoning Kingdom, 895; Swords or Plowshares? 1116.
- Freedom of Speech and of Mind, 479.
- Freeman, Mrs. C. B.: Ponderings, 498.
- Friendship, There's a Lot in, 394.
- Friend, How Can I Help My? 791.
- Frontiers, So There Are No, 1041.
- Fruits of the Spirit, 952.
- Fry, Evan A.: Communion in Other Churches, 189; The Open Mind, 194; The Materials of Creation, 406; Happiness in Service, 578; How Will the Kingdom Come? 1013; Mistakes in the Bible, 1032; They Twain Shall Be One Flesh, 1064; What Latter Day Saints Believe About Man's Free Agency, 1084; About the Antiquity of the Gospel, 1108; Priesthood, 1132; Authority, 1156; Organization of the Church, 1181.
- Fry, Frank A.: The Lord's Prayer (Our Father), 38.
- Future, Shaping the, 87.
- Gabriel, Gerald: The Salvation of the Rural Church, 784; What Will the Harvest Be? 967.
- Gardeners, 545.
- Garver, John F.: Planning Our Work, 3; Planning Our Editorial Work, 19; Joint Council Lays Plans, 83; Of Man or God? 141; No Kirtland Reunion This Year, 396; Reunions, 396; The Standing Ministry, 467; Tabors Anniversary, 467; Priesthood Training, 491; Departmental Officers a Supporting Minister, 651; The Fellowship of Saints, 684; The Gifts and the Gathering, 731; Albert Carmichael Does Well, 812; In Appreciation of Contributions, 812; Where Are the Statements? 812; The Kingdom and the Gathering, 891.
- Gather, We, 664.
- Gather My Saints Together Unto Me, 749.
- Gathering, With Reference to the, 103.
- Gathering, 699.
- Gathering, The Gifts and the, 731.
- Gathering, The Kingdom and the, 891.
- General Conference: 1947 Conference Choir, 100; Accommodations at General Conference, 100, 148; Priests to Serve General Conference, 148; Participation in General Conference Legislation, 195; Approach to General Conference, 195; General Conference Communion Needed, 228; Priesthood Help Needed at Conference, 228; The Whole Conference, 243; General Conference Reports, 259; General Conference Communion Service, 260; General Conference Reports, 265; General Conference, Your, 291; General Conference Reports (cont.), 297; Report of the Presidency, 323; Conference Program, 335; Impressions of the Conference, 347; Summary of the General Conference, 350; Two Negro Conference Delegates Are Third Generation Members, 366; The General Conference, 371; Official Minutes, 373; Appointments, 390; General Conference Notes, 396; General Conference Minutes (concl.), 413; An After-Conference Appraisal, 424.
- General Conference Reports: General Council of Women, 265; The Order of Evangelists, 268; Graceland College, 268; The Historical Department, 271; The Herald Publishing House, 272; The Statistical Department, 274; Church Architect, 275; Presidents of Seventy, 276; Australasian Mission, 276; Music Department, 278; Graphic Arts Bureau, 278; Department of Religious Education, 278; North Atlantic States Mission, 281; Great Lakes Mission, 282; Society for Archaeological Research, 282; First Quorum of Seventy, 282; Quorum of High Priests, 283; Central States Mission, 283; Independence Sanitarium and Hospital, 284; Radio Department, 285; Presiding Bishopric, 297; Church Auditor, 300; The Northwestern States, 307; Independence and the Stakes, 308; The Southern Mission, 309; Hawaii, 310; The Southwestern States, 311; Credentials Committee, 312; First Presidency, 323; Church Physician, 334.
- General Women's Department Announcement, 527.
- Germany, A Letter From, 163.
- Giant, A Spiritual, 1125.
- Gibson, Margaret W.: On Higher Ground, 762; There Is a Way, 832; On Christ's Terms Only, 950.
- Gift, The White, 1162.
- Gift, A Personal, 1164.
- Gilbert, A. R.: Why a Philosophy of Education Now? 545.
- Girl Scout Cookies, 903.
- Give Us This Day Our Daily Bread, 705.
- Gleazer, Apostle E. J.: The Means of Survival, 181; Will a Man Rob God? 352; Thy Faith Hath Made Thee Whole, 541.
- Gleazer, E. J.: A College President Speaks to His Faculty, 941.
- God, Of Man or, 141.
- God, The Brotherhood Relation of Man to, 164.
- God, The Will of, 198.
- God, The Dominion of, 232.
- God, Co-operating With, 245.
- God, Discovering the Old Testament, 293.
- God, Will a Man Rob? 352.
- God, A talk With, 504.
- God, Thank You, 538.
- God Walks With Me, 540.
- God, Man's Business Under, 546.
- God . . . Hath Made of One Blood All Nations, 547.
- God, How Helps in Making Choices, 677.
- God at the Center, 715.
- God, Campaigning for, 736.
- God, Winds of, 773.
- God, Prophet of, 830.
- God, The Goodness of, 906.
- God, Who Made? 924.
- God and Country Program, The, Builds a Leader, 951, 1090.
- God's Plan for Peace, 954.
- God of Love, 987.
- God, Does, Speak Today? 991.
- God Has Been So Good, 1026.
- God, The Way of, 1173.
- Gog and Magog Prepare for Battle, 989.
- Gog Versus His Maker, 1029.
- Gog's Usurpation of Power, 1077.
- Golden Wedding Anniversaries: 73, 167, 222, 366, 507, 595, 621, 812, 905.
- Gold Plates, 372.
- Good—But Not Perfect, 1086.
- Gospel, Exposing Your Friends to the, 461.
- Government, Good, a Fundamental Concern, 683.
- Graceland at Last . . . But No Guy Fawkes! 140.
- Graceland College, Admissions to, 492.
- Graceland College Day, 916.
- Graceland, The, Story, 928, 976.
- Graceland's Best Home-coming, 986.
- Graham, Charles V.: Forgive Us Our Trespasses, 768; As a Man Prays, 1141.
- Graham, Lena: Looking Inward—Reaching Outward, 480.
- Graphic Arts Bureau Notice, 540.
- Gratefulness, 396.
- Gratitude, 1059.
- Grice, John R.: Our Dream of Zion, 815.
- Grief, Overcoming, 210.
- Ground, On Higher, 762.
- Ground, To Higher, 963.
- Gunsolley, J. A.: This Matter of Lineage, 1098.
- Hallowed Be Thy Name, 553.
- Hands, What Is Achieved in the Laying on of, 660.
- Hanson, Paul M.: To the Young People, 494; Basic Qualification for Missionary Work, 797.
- Harmonious Relations, 443.
- Harpster, G. Ruth: On Borrowed Time, 579; Bossing Number One, 953.
- Hartman, Frances: Patterns of Prayer, 61; Easter Morning, 290; The Soul's Journey, 514; Realization, 530; The Marvelous Work, 769; Birthright, 798; Worship Suggestions for January, 1112.
- Hartshorn, C. B.: Of Business and Religion, 255; Religious Education Moves Ahead, 452; Parents, Think on These Things, 843; The Order of Administration, 887.
- Harvest Home, 1070.
- Hastings, L. W.: What Are Your
- Assets? 673.
- Having Been Commissioned, 1127.
- Hawaii, The Kemps in, 540, 593.
- Hawaii, Departure for, 939.
- Hawk, Larry: Youth and the Prayer Service, 869.
- Headquarters Reports, 1028, 1076, 1100.
- Healing, Elder J. D. Shower's Remarkable, 456.
- Heart, Unwilling, 45.
- Heart, A Happy, 490.
- Heaven, Who Art in, 63.
- Heide, Jessie: Are You "Sifting" Someone? 674.
- Heller, Esther Wilson: Prayer Poem for Young Matrons, 553.
- Hello, Morning, 202.
- Help Wanted, 385.
- Helping the Primary Child Appreciate Church History, 1114.
- Herbst, Lewis: A Time for Faith, 1086.
- Here's What You Can Do, 596.
- Heritage, Our True, 157.
- Hewitt, Wiiber C.: A Thought, 205.
- Hield, C. R.: New Creatures, 53; The Will of God, 198; Co-operating With God, 245; Eternal Values, 589; Why Go to Church? 733.
- Hield, Jeanette: Personality Termites, 113; Looking Inward—Reaching Outward, 480.
- Higgins, Don V.: The Letter, 1022.
- Hill, Mary B.: Does It Make Any Difference How We Manage Our Personal Finances? 121.
- Hill, The, 436.
- History, Rebirth of, 875.
- Hoisington, Earl F.: Death of, 1084.
- Holman, Ruth Lewis: Hymn Contest, 52; Independence Music Club Contest Winners, 197.
- Holmes, Reed M.: The Meaning of Revelation, 4; Blessed Are the Meek, 37; 'Twixt God and Brother Man, 86; A Child in the Midst, 469; A Spiritual Giant, 1125.
- Holsworth, Mrs. J. A.: The Laurel Club's Forty Years, 166.
- Home, Are You Building a? 51.
- Home (poem), 645.
- Home Is a Happy Place, 856.
- Hopkins, R. V.: Praying in Public, 911.
- Hoskin, G. C.: My Longing (poem), 18.
- Hougas, Ward A.: A New Temperance Front, 155; We and They, 208; The Rural Church, 659.
- How Will the Kingdom Come? 1013.
- How Are We Saved? 1062.
- Human Nature and Society, 250.
- Human Rights and Duties, 611.
- Hunker, E. Y.: What Is Achieved in Baptism? 567; What Is Achieved in the Laying on of Hands? 660; The Gospel to All the World, 788.
- Hymn Contest, 52.
- Hymn of Life, 241.
- If You Only Would, 1044.
- If You're Not Really Sorry, 485.
- In Dry Dock, 603.
- In the First Person, Singular, 1099.
- Independence, A New Declaration of, 622.
- Inlow, Roland: No Zion Until . . . 44.
- Inscriptions, 842.
- Institute, Planning the Fall, 882.
- Instructions to Solicitors, Bishop's Agents and Bishops, 496.
- Investment, What Is a Wise? 775.
- Irene: What of Tomorrow, 442.
- Irwin, Dick: Memo From Normandy, 250.
- Isthmus, Over the, 101.
- Jennings, Lillie: Choices, 826.
- Jennings, Zealia: Far and Near, 562; Just a Housewife and Mother, 576; To Jim on His Twenty-first Birthday, 639; Songs My Mother Sang, 837.
- Jensen, Apostle Blair: The Burning Bush, 84, 135; God at the Center, 715; Limitations, 740.
- Job for You, A, 359.
- Johnson, Alice: Mrs. Missionary

- Looks Ahead, 753.
- Johnson, Glen H.: Thine Is the Glory, 853; Zion's Communion, 1128.
- Johnson, Mary Ellen: What Is My Sea? 154.
- Johnson, Walter N.: Appointment of Bishop's Agent Owen Sound District, 52; Appointment of Bishop's Agent, Eastern Colorado District, 196; Statements of Tithing Paid, 244; Instructions to Solicitors, Bishop's Agents, and Bishops, 496.
- Joint Council Lays Plans, 83.
- Joint Council, The Fall, 939.
- Journey, The Soul's, 514.
- Just Right, 850.
- Kearney, Ermina Perkins: The New Year (poem), 7; A Need Have We, 98; We Thank Thee, 1056.
- Keir, James F.: A Day of Sacrifice, 22; Tithed, Not Burned, 165; Is It True? 516; Defeat in Method, 759.
- Kelley Hall, 1124.
- Kemp, James N.: Lord, Convert Me Tomorrow, 565.
- Kind, Be, 730.
- Kingdom-Builders, Attention, All, 364.
- Kingdom, Thy, Come, 663.
- Kingdom, Personal Righteousness in the Business of the, 690.
- Kingdom, Thine Is the, 819.
- Kingdom, The Beckoning, 895.
- Kingdom, Seek Ye First the, 908.
- Kingdom Caliber, Attaining, 910.
- King's Ferry, The, 229.
- Kirby, Ruth M.: Gratitude, 1059.
- Kirkendall, Norma Anne: Today's Lamanites, 8; Challenges, 69, 432; Minute Musings, 156; Rosary Chapel (poem), 203; He Did Not Want to Die, 261; Discovering the Old Testament God, 293; Limits, 495; Minute Musings, 496; The Eyes of Truth, 507; We Must Repent, 518; Rebirth of a Nation, 575; Who Is My Brother? 829; So There Are No Frontiers, 1041; Back Tracks, 1054; Candle Fires, 1155.
- Koehler, J. A.: Practical Good-Doing Love, 23; Identity of Spiritual and Temporal Law, 39; Spiritual Ends Through Temporal Means, 59; Shaping the Future, 87; Imperativeness of the Temporal Law, 111; The Father Relation of God to Man, 137; The Brotherhood Relation of Man to God, 164; Evolution in Religious Conception, 204; The Dominion of God, 232; Human Nature and Society, 250; The Prophetic View of Man, 497; The Dominion of Man, 519; Man's Business Under God, 546; Of Government and Religion, 583; Cultivating the Soul, 594; Human Rights and Duties, 611; The Redemption of the Land, 642; A Vital Religious Philosophy, 672; Personal Righteousness in the Business of the Kingdom, 690; The Answer to the Modern World Problem, 710; The Foundation of Your Faith, 917; My People must Know, 998.
- Kohlman, Aarona Booker: How I Learned About Missions Abroad, 922.
- Kornman, Charles: Attention, All Kingdom-Builders, 364; Attaining Kingdom Caliber, 910.
- Krahl, Mrs. D. J.: Needlecraft, 231, 407; Bystanders or Standbys, 614; Expectations, 1040.
- Kuhnert, Bettye Fredrick: I Married Outside the Church, 813.
- Laboratories of Abundant Living, 532.
- Lake, Nettie Chappelow: To All, A Happy New Year, 58; A Covenant With Life, 718.
- Lamanites, Today's, 8.
- Lamoni, What Kind of a Town Is This? 943.
- Lamp, The Lady With the, 398.
- Land, The Redemption of the, 642.
- Landsberg, Lewis: The Why of Tithing, 6.
- Lant, C. J.: Peace in the Narrow Way, 242.
- Laurel Club's (The) for Forty Years, 166.
- Law, Identity of Spiritual and Temporal, 39.
- Law, Imperativeness of the Temporal, 111.
- Lea, In Memory of June Whiting, 41.
- Lea, Leonard J.: The Unfinished Coat, 34; The Power Returns, 35; The Scars of Love, 50; Are You Building a Home? 51; Be Assured, It Helps! 82; Lifting the Iron Curtains, 99; Travel Notes, 130; The Ideal and the Real, 131; The Birthday of a Friend, 147; The Man Who Was Always Wrong, 178; A Good Report, 179; Approach to General Conference, 195; An Old Letter, 226; The Missionary Task, 227; The Whole Conference, 243; General Conference Reports, 259; Your General Conference, 291; Love at Prayer, 290; Resurrection (poem), 346; Impression of the Conference, 347; Listen, Brother! 370; There's a Lot in Friendship, 394; Our Church and Others, 395; Our Program of Action, 419; Exposing Your Friends to the Gospel, 461; To Be Content, 466; Reunions Are Here! 515; Blest Be the Tie, 539; Time to Whistle in the Dark, 563; A Superior Civilization, 587; Macedonia Calling, 779; Family Life, 795; Look Both Ways, 811; Let's Save the Ship, 827; Rebirth of History, 875; A Parable, The Bread and the Stones, 890; To Missions Abroad, 914; Some an Hundredfold, 940; To Higher Ground, 963; Siren, 971; Grace-land's Best Home-coming, 986; God of Love, 987; The Bread of Life, 994; A Missionary in Your Home, 1011; The United Nations, 1027; Tableaux, 1075; In the First Person, Singular, 1099; The Power of a Woman, 1154; Gift of Love, 1155; So You'd Like to Write, 1175.
- League Service or Gab Fest? 15.
- League of Many Ages, 93.
- Leibold, Robert C.: Thoughts From a Communion Message, 971.
- Lentfer, Emma: Letter From Germany, 163.
- Lents, Donald V.: And Suffer Us Not to Be Led Into Temptation, 786.
- Let's Change the Fork, 507.
- Let Nothing Separate You, 722.
- Let's Co-operate, 724.
- Let There Be Light, 1042.
- Letter, An Old, 226.
- Letters From the Isolated, 804.
- Letter, The, 1022.
- Letter From Emma McConley, 1066.
- LeTourneau, R. G.: Wanted for Murder, 1044.
- Lewis, George G.: Apostle and Sister M. A. McConley Sail for Europe, 203; Missions Abroad, 517; Evangelism, 666; The Good Life, 1015; They Also Serve Who Wait, 1110.
- Liberty, The Price of, 444.
- Life, A spur of, 21.
- Life, It's a Good, 254.
- Life or Death? 329.
- Life, The Essence of, 671.
- Life, A Covenant With, 718.
- Life at Indian "U", 822.
- Life, The Bread of, 994.
- Life, The Good, 1015.
- Lifting the Iron Curtains, 99.
- Light, 372.
- Limits, 495.
- Limitations, 740.
- Limited, 837.
- Linder, Ted: Prophet of God, 830.
- Lineage, This Matter of, 1093.
- Listen, Brother! 370.
- Literature, Critical, 396.
- Literature for Missions Abroad, 1028.
- Little, Joe, 814.
- Living, Pattern for, 647.
- Livingston, H. L.: Pine Points of Tithing, 173; What To Do With the Surplus, 1007.
- Log of Camp Yokoma, 620.
- Lonely Ones, The, 1010.
- Longing, My (poem), 18.
- Looking Inward--Reaching Outward, 480.
- Look Both Ways, 811.
- Lorraine, Orpha: We Gather, 664.
- Loss, 863.
- Lost and Found, 774.
- Love, Practical Good-Doing, 23.
- Love, The Scars of, 50.
- Love at Prayer, 290.
- Love Can Do It, 646.
- Love Is a Gypsy, 663.
- Macedonia Calling, 779.
- MacDonald, Laurence: Policy in Our Religion, 944.
- Madden, Robert Emmett: The Parable of the Cricket, 837.
- Make a Date and Keep It, 570.
- Man, The Father Relation of God to, 137.
- Man, The, Who Was Always Wrong, 178.
- Man, The Prophetic View of, 497.
- Man, The Dominion of, 519.
- Man, What Is, 772.
- Man, Behold the, 1151.
- Manner Born, To the, 521.
- Maples, Evelyn Palmer: Spring (poem), 178; Tribute to Mother, 418; A Bit of Wisdom, 602; Inscriptions, 842; Such Strength Has He, 1122; Winter Wisdom, 1150.
- Marshall, Evelyn: A Prayer, 1074.
- Marriage Standards, Elevate Our, 635.
- Married, I, Outside the Church, 813.
- Married Sixty Years, 870.
- Marshall, L. J.: Freedom of Speech and of Mind, 479.
- Maxwell, Lillian: More Than Eggs and Bonnets, 258.
- Maya Civilization, 651.
- McConley, Apostle and Sister M. A. Sail to Europe, 203.
- The McConleys Arrive, 244.
- McConley, Letter From Emma, 1066.
- McDole, Wana Black: They Learn to Worship in the Church School, 949.
- McDowell, L. R.: The Old Question . . . Dancing, 30; Zion's League Council, 148; Zion's League Tenth Anniversary, 186; Who Are These Junior Highs? 187; Our Zion's League, 235; Religious Education at Your Reunion, 401; Zion's League Takes Stock, 424; The Family, 449; Missions Abroad Project, 573; When Is Education Religious? 607; Our Neighbors Evangelize, 644; Conferences in Religious Education, 892.
- McFarlane, Barbara: Youth Speaks, 9; Education, Our Destiny, 31; Harvest Home, 1070.
- McKeage, Sylvia: League of Many Ages, 93; Worship Suggestions for May, 332.
- Meek, Blessed Are the, 37.
- Meetingitis, 678.
- Meloan, Joseph Richard: Campaigning for God, 736.
- Memo from Normandy, 250.
- Menzies, Jessie W.: Precious Promise, 461.
- Mesley, C. George: On Loving People, 957.
- Mesley, Mrs. George: Adventures in Courage, 524.
- Messiah Broadcast, 1139.
- Messiah, Radio Broadcast, Handel's, 1150.
- Metal Plates, 652.
- Metz, Kathryn C.: Doing "Nothing Much", 782; Autumn, 896; What Kind of a Town Is This Lamoni? 943.
- Miller, C. Ed.: Woe to the Land Shadowing With Wings, 329; Graphic Arts Bureau Notice, 540; Who Made God? 924.
- Miller, Doris F.: The Hill, 436.
- Miller, Dwan: League Service or Gab Fest? 15.
- Miller, Robert J.: Our Offering, 85; The Upper Room, 262; The Essence of Life, 671; Let Nothing Separate You, 722; Pass It On, 990; What Price Zion? 1087; The Way of Zion, 1173.
- Milner, Winifred: Thoughts, 349; Miss Hawaii Comes to America, 372; Pittsburg House, 450; Confession of a Little Boy, 471; Home, 645; Musings, 698; A Faith to Understand, 862.
- Mind, The Open, 194.
- Minister, Consider Your, 16.
- Ministry, The Standing, 467.
- Ministry, Departmental Officers A Supporting, 651.
- Ministry, Let's Improve Our, 997.
- Minor Standards, 1046.
- Minute Musings, 156, 496.
- Miracle, A, of Word War II, 689.
- Missionary Task, The, 227.
- Missionary Qualities, 429.
- Missionary, A, in Your Home, 1011.
- Missions Abroad, General Officers in, 158.
- Missions Abroad, 517, 573.
- Missions Abroad, To, 914.
- Mission Returned, A, 915.
- Missions Abroad, How I Learned About, 922.
- Money-Raising Ideas That Clicked, 502.
- Moon, Cleo M. Hanthorne: Shrine, 938.
- Moon, Sadi Anka: What Is Your Dream? 14; Zion's League--Active Participant, 404; More Than Anything in the World, 978; Minor Standards, 1046.
- Moore, Howard: Getting Along With the World, 807.
- Moorman, Virginia: Lost and Found, 774.
- More Than Eggs and Bonnets, 258.
- Moser, Nora: Are You Ready for a Full-Time Pastor? 136.
- Mother (poem), 196.
- Mother, Tribute to (poem), 418.
- Mother, Just a Housewife and, 576.
- Mother's Thoughts, A, 634.
- Mother, A Job for, 847.
- Mother! 932.
- Motta, Ruby LeNeve: God Hath Made of One Blood All Nations, 547.
- Mountain Utters Speech, The, 7.
- Mrs. Missionary Looks Ahead, 753.
- Muir, Harriett C.: God Walks With Me, 540.
- Murray, Elder Robert, 615.
- Music Club Contest Winners, 197.
- Music Appreciation in Home and Branch, 1130.
- Musings (poem), 698.
- "Must-Haves" for Mission Teachers, 221.
- My Son Went to Jail, 972.
- My People Must Know, 998.
- Myers, Gladys Pennell: My Father's Hands, 586.
- Myers, Mrs. Iva: Prayer Meeting in the Center Place, 516.
- My Friend Afar (poem), 466.
- Napier, Hazel: Overcoming Grief, 210; For Thou Art With Me, 475; The Goodness of God, 906; Conquering Fear, 1135.
- Nation, Rebirth of a, 575.
- Navvoo, A New History of, 292.
- Navvoo Camp, 538.
- Need, A, Have We? 98.
- Need, A, Fulfilled, 670.
- Needed: A Religious Revival in America, 460.
- Neece, Syvella: A Prayer to Remember, 527.
- Needlecraft, 231, 407.
- Nelson, Mildred: They Need Not Walk Alone, 124.
- New Creatures, 53.
- New Catechism Opposed, 748.
- New Year (poem) 2.
- New Year, The (poem), 7.
- New Year, To All a Happy, 58.
- New Year, The, and Resolutions, 62.
- Nikel, Casimer: Thine Is the Kingdom, 819; The Hope of Christmas, 1149.
- No Room, 1146.
- Now What? 172.
- Oakman, Arthur A.: Prayer (poem), 100; Beyond Pantheism, 149; Why Pray? 409; The Ground of Prophetic Faith, 653; Appeal, 722; Say Nothing But Repentance, 878.
- Obituary of "The Invisible King", 510.
- Offering, Our, 85.
- Oliver, Lucille: Thank You, God, 533.
- On Christ's Terms Only, 950.
- On Loving People, 957.
- Open the Windows of Heaven, 1106.
- Ostrich, In Praise of the, 675.
- Organization of the Church,

- What L. D. S. Believe About, 1181.
 Out of Obscurity, 685.
 Oxman, Bishop G. Bromley: Protestantism Faces the Future, 883.
 Ozark Reunion Grounds, Address of Welcome to, 558.
- Pamphlet, A New, 527.
 Pantheism, Beyond, 149.
 Parable, The, of the Housewife and the Sweet Peppers, 577.
 Parable, A, of the Bread and Stones, 890.
 Parents, For New, 428.
 Parents, Think on These Things, 843.
 Pass It On, 844, 990.
 Pastor, Are You Ready for a Full-Time? 136.
 Pastors, An Open Letter to, 835.
 Patriarchal Blessings of Joseph and Hyrum Smith, 1031.
 Patterson, William: Address of Welcome to Ozark Reunion Grounds, 558.
 Paulson, Jennie F.: Four Empty Cups, 1023.
 Peace, Ensign of, 92.
 Peace in the Narrow Way, 242.
 Peace, 2,000 Reasons for, 1053.
 Peace? 1111.
 Pearson, Bonita: Tribute to Leola LaLone Sheppard, 997.
 People, A Peculiar, 980.
 Personality Termites, 113.
 Peterson, Mrs. C. C.: Planning the Fall Institute, 882.
 Phelps, Rhoda: Father, Bless This Union, 586.
 Phillips, Emma M.: Joe Little, 814; The Power of Prayer, 831; At the Business Session, 879; The Angel's Hand, 897; Girl Scout Cookies, 903; Helping the Primary Child Appreciate Church History, 1114.
 Philosophy, A Vital Religious, 672.
 Piedmonte, Joseph R.: Why Draw the Line? 533.
 Pioneers, Following the, 9.
 Pittsburg House, 450.
 Plates of the Book of Mormon, Composition of, 1177.
 Plea, A, 738.
 Poems: New Year, 2; The New Year, 7; My Longing, 18; Prayer, 41; Faith, 82; A Need Have We, 98; Prayer, 100; What Is My Sea? 154; Saints' Herald, 180; Spring, 178; Mother, 196; Hello, Morning! 202; On a Visit to Rosary Chapel, 203; Hymn of Life, 241; Easter Morning, 290; Resurrection, 346; Thoughts, 349; Gratefulness, 396; New Day Prayer, 400; Tribute to Mother, 418; Shall We Loose God's Hands Today? 423; What of Tomorrow? 442; Precious Promise, 461; My Friend Afar, 466; Confession of a Little Boy, 471; A Happy Heart, 490; The Eyes of Truth, 507; Obituary of "The Invisible King," 510; The Soul's Journey, 514; A Prayer to Remember, 527; Realization, 530; God Walks With Me, 540; Prayer Poem for Young Matrons, 553; Far and Near, 562; On Borrowed Time, 579; My Father's Hands, 586; Father, Bless This Union, 586; A Bit of Wisdom, 602; Of One Blood, 614; The Hour of Prayer, 621; A Mother's Thought, 634; Home, 645; Pattern for Living, 647; Memo From Normandy, 650; Love Is a Gypsy, 662; Musings, 698; Appeal, 722; Young Love, 725; Be Kind, 730; Consummate, 730; Prayer, 746; The Winds of God, 773; Beyond the Hill, 778; A Prayer, 794; Birthright, 798; The World's Children, 810; Choices, 826; If, 826; Monotony, 828; For This I Wait, 833; Inscriptions, 842; Just Right, 850; Loss, 863; The Country Preacher, 874; Shrine, 938; A Creed for Living, 952; Bossing Number One, 953; If I Were Blind, 962; Siren, 971; Analysis, 980; The Lonely Ones, 1010; God Has Been So Good, 1026; A Prayer, 1031; Song of a North Dakota Farmer, 1042; Too Busy? 1043; If You Only Would, 1044; Thanksgiving, 1050; Earth's Other Children, 1054; We Thank Thee, 1056; Gratitude, 1059; A Prayer, 1074; For Those Who Ask, 1098; Such Strength Has He, 1122; No Room, 1146; Winter Wisdom, 1150; Yuletide Across the World, 1150; Gift of Love, 1155.
- Pointers, 955.
 Ponderings, 498.
 Pope, Samuel, Tribute to, 479.
 Power, The, Returns, 35.
 Practical Religion or Righteous Emotionalism? 934.
 Pray, Why? 409.
 Prays, As a Man, 1141.
 Praying in Public, 911.
 Prayer, The Lord's, 38.
 Prayer (poem), 41.
 Prayer, Patterns of, 61.
 Prayer (poem), 100.
 Prayer, A Day of Fasting and, 148.
 Prayer, New Day, 400.
 Prayer Perfect, 508.
 Prayer Meeting in the Center Place, 516.
 Prayer, A, To Remember, 527.
 Prayer Poem for Young Matrons, 553.
 Prayer, The Hour of, 621.
 Prayer (poem), 746.
 Prayer, A, 794.
 Prayer, A, 1031.
 Prayer, A, 1074.
 Preacher, The Country, 874.
 Presenting: Charles Johnson, 668; Gomer Wells, 693; Odess Athey, 735; Maxine Friend, 787; Thelona Stevens, 805.
 Price, Rich: Following the Pioneers, 9; Consider Your Minister, 16; Here's What You Can Do, 596.
 Priesthood, The Work of the Aaronic, 421.
 Priesthood Training, 491.
 Problem, The Answer to the Modern World, 710.
 Promise, Precious, 461.
 Protestantism Faces the Future, 883.
 Psychiatrist, Before You See a, 474.
 Psychology of Dress, 251.
 Psychological Study of Publicity Materials, 548.
 Questions People Ask, 1063.
 Quorum of Twelve, Changes in, 348.
 Quorum of Twelve, Apostle John W. Rushton Bids Farewell to, 349.
- Random Thoughts, 1117.
 Real, The Ideal and the, 131.
 Realization (poem), 530.
 Reconstruction, 1043.
 Recrudescence, 780.
 Refrigerator Wisdom, 933.
 Religion, Of Business and, 255.
 Religion, Of Government and, 583.
 Religion, Policy in Our, 944.
 Religion in the Home, 974.
 Religion, Time Out for, 981.
 Religious Education at General Conference, 168.
 Religious Education at Your Reunion, 401.
 Religious Education Moves Ahead, 452.
 Religious, When Is Education? 607.
 Religious Education Week, 876.
 Religious Education, Conference in, 892.
 Religious Instruction, Utilizing Religious Visual Material in, 64.
 Repent, We Must, 518.
 Repentance, 734.
 Repentance, Say Nothing But, 878.
 Report, A Good, 179.
 Report, A Tentative, of Income for 1946, 180.
 Responsibility, The Greatest, 520.
 Result Not Expected, 335.
 Resurrection (poem), 346.
 Reunions, 396.
 Reunion, No Kirtland This Year, 396.
 Reunion Schedule, 420, 462, 488, 512, 536, 584, 600, 627, 645, 696, 728.
 Reunions Are Here, 515.
 Reunion—A Family Affair, 717.
 Revelation, The Meaning of, 4.
 Ruch, V. D.: Council Bluffs Branch Sponsors Building Fund Dinner, 687.
 Runkle, Aleta: Hymn of Life (poem), 242; Log of Camp Yokoma, 620; Beyond the Hill, 778; Letter to the Editor, 886.
 Rushton, John W.: Farewell to Quorum of Twelve, 349; To the Southwestern Mission, 454; Elder Robert Murray, 615; The Essence of Evangelism, 637; Bishop Albert Carmichael Recovering, 796.
 Russell, Naomi: A Job for You, 359; Before You See a Psychiatrist, 474; Meetingitis, 678; Prayer, 746; Bittersweet, 803; The Lonely Ones, 1010.
 Sacrifice, A Day of, 22.
 Saints' Herald, 180.
 Sallsbury, Mrs. Orris: Planning the Fall Institute, 882.
 Salt of the Earth, 981.
 Salyards, Richard: The Meaning of Christmas, 1159.
 Sanford, Betty: Unwilling Heart, 45; A Talk With God, 504; Close to Thee, 694; A Day for Thanksgiving, 1063.
 Sanitarium Needs Today! 196.
 Sanitarium, Opportunities for Young Women at, 711.
 Sartwell, Ione: Can You Afford It? 532; The Long Road to Zion, 582; The Power of Suggestion Versus Zion, 1140.
 Savage, Ola Gunzolley: New Year, 2; Gratefulness, 396; The Hour of Prayer, 621.
 Scherer, Albert A.: We Want Support, 877.
 Schmitt, Vernon L.: A Prayer, 794.
 Schoepke, Karl: Let's Improve Our Ministry, 997.
 Scott, Andy: Great Polynesian Voyages, 236.
 Scott, Carolyn: Needed: A Religious Revival in America, 460.
 Scott, Kate S., Tribute to, 771.
 Sea, What Is My? 154.
 Seales, William: With an Eye Single to What? 484.
 Seeley, Ramona Grace: The Greatest Responsibility, 520.
 Selzer, Ruth Meehan: Curiosity, 1044.
 Servant of the Republic, 754.
 Service, The Questionable, 77.
 Service, Happiness in, 578.
 Seven Rules for Spiritual Growth and Development, 953.
 Shall We Loose God's Hands Today? 423.
 Shaw, Isabella: It Could Be Zion, 956.
 Shaw, Mary: Are You a Climber? 725.
 Sheehy, Almer: Preamble to a Communion Service, 1058.
 Sheets, Vassie: Fruits of the Spirit, 952.
 Sheppard, Leola L.: Worship Suggestions for November, 904; Tribute to Leola Sheppard, 997.
 Ship, Let's Save the, 827.
 Shipley, Mrs. Kelton: "And the Glory of the Lord Shone Round About," 1160.
 Shrine, 938.
 Shute, Drs. E. V. and W. E., 396.
 Sick, So Your Child Is, 764.
 Simmons, Florence W.: To the Manner Born, 521.
 Simmons, Margaret: Mother, (poem), 196.
 Simmons, Verneil: At Home in Aruba, 340; On the Move With a Family, 855.
 Simmons, Wayne: The Field Is White, 340.
 Simons, H. J.: Thine Is the Power, 836.
 Sin, The Unforgivable, 220.
 Siren, 971.
 Sixty-seventh Wedding Anniversary, 530.
 Skelton, Josephine: The Unforgivable Sin, 220; Analysis, 980; Thanksgiving, 1050.
 Skilled Hands, 623.
 Smith, Elbert A.: Blue Pencil Notes, 20, 132, 397, 604, 748, 783, 902; A Mission Returned, 915; Patriarchal Blessings of Joseph and Hyrum Smith, 1031; Meditations Between Thanksgiving and Christmas, 1123; Order of Evangelists, 1155.
 Smith, Glaude A.: The Questionable Service, 77; Help Wanted, 365; The Worth of Souls, 1055.
 Smith, Israel A.: The McConleys to Europe, 19; The Iron Curtain, 20; Federal Council vs. American Council, 52; Across the Desk, 52, 396, 468, 732; To Visit Central America, 84; A Day of Fasting and Prayer, 148; General Officers in Missions Abroad, 158; Architects and Professional Engineers, 196; The King's Ferry, 229; European Relief, 260; The Church Seal, 260; Ecumenical Movement, 260; Church Dedicated, 292; Report of First Presidency, 323; Advance Through Storm, 324; Presides Over Iowa Assembly, 335; Result Not Expected, 335; Changes in the Quorum of Twelve, 348; The General Conference, 371; General Conference Notes, 396; Drs. E. V. and W. E. Shute, 396; Critical Literature, 396; The Lady With the Lamp, 398; The Women of Bloomsburg, 420; Harmonious Relations, 443; The Price of Liberty, 444; President Truman, 444; Address Wanted, 444; Open Letter to Young People of the Church, 493; Appointment of District President, 496; The World in Danger, 563; Presidential Travels, 564; Church Leaders to European Mission, 603; In "Dry Dock," 603; Maya Civilization, 651; Metal Plates, 652; Good Government a Fundamental Concern, 683; Gathering, 699; Notice of Appointment of Bishop's Agent, 700; Change in District Presidency, 700; Leaders in Europe, 700; Facts, Fables, and Fiction, 700; Tragedy at Sabetha, 700; Error Sometimes Persists, 700; Illness of Sister E. J. Gleazer, Sr., 704; Illness of M. C. Fisher, 700; New Catechism Opposed, 748; An Inquiry Into Facts, 752; Recrudescence, 780; Across the Desk, 916, 1012; The Fall Joint Council, 939; Departure for Hawaii, 939; Missionaries Land in England, 963; Travelog, 964, 1059; Notes From Headquarters, 1012; Christian Faith, 1034; Amazing, 1052; Lapses, 1083; Knows the Difference, 1083.
 Smith, Sue: Saints' Herald (poem), 180.
 Social Atonement, 1101.
 Society, Our Democratic, 1091.
 Some an Hundredfold, 940.
 Son, My Dear Little, 146.
 Songs My Mother Sang, 837.
 Song of a North Dakota Farmer, 1042.
 Soper, Mrs. E. R.: Light, 372.
 Sorden, D. B.: The Business Man as a Christian, 264; Preparation for the Temple, 669; The Glory of the Church, 1057.
 Soul, Cultivating the, 594.
 Souls, The Worth of, 1055.
 Southwestern Mission, To the, 454.
 Spiritual Ends Through Temporal Means, 59.
 Spiritual Reality, 206.
 Spring (poem), 178.
 Square Thyself, 1093.
 Statistician, Acting — Blanche Carpenter, 1023.
 Stevens, Thelona D.: They Loved to Learn About Worship, 572; A Matter of Duty, 823; The Language of the Book of Mormon, 1103; Composition of the Plates of the Book of Mormon, 1177.
 Stone Church Organ Records Available, 1012.
 Stranger, The, Within the Gates, 899.
 Such Strength Has He, 1122.
 Support, We Want, 877.
 Survival, The Means of, 181.
 Swords or Plowshares, 1116.
 Tabor Anniversary, 467.
 Tahiti, The Church in, 763.
 Tahiti From the Cloudlines, 801.
 Tahiti, Spearfishing in, 817.
 Tahiti, This Is, 838.
 Tahiti, Fort of, 899.
 Tahitian Language, The, 852.
 Taking it on the Chin, 888.
 Tary, O. J.: God's Plan for Peace, 954.
 Taylor, Bessie: Child Conserva-

- tion and Growth, 858; The Majesty of Calmness, 478. Taylor, The Majesty of, 478. Tears, Without, 706. Te Evanelia, 737. Temperance, A New Front, 155. Temperance Tales, 552. Temple Lot Case, 148. Temple, Preparation for the, 669. Temptation, And Suffer Us Not To Be Led Into, 786. Thanksgiving, 1050. Thanksgiving, A Day for, 1068. Thanks, Let Us Give, 1051. They Need Not Walk Alone, 124. They Twain Shall Be One Flesh, 1064. They Also Serve Who Wait, 1110. Theys, Eugene A.: A Psychological Study of Publicity Materials, 548. Thine Is the Power, 836. Thine Is the Glory, 853. Thing, The One Important, 612. Thought, A, 205. Thoughts (poem), 349. Thoughts From a Communion Message, 971. Thy Will Be Done, 692. Tickemyer, Gariand E.: Taking It on the Chin, 888; Does God Speak Today? 991; Let There Be Light, 1042. Time to Whistle in the Dark, 563. Time, On Borrowed, 579. Tips for Travelers, 188. Tithed, Not Burned, 165. Tithing, The Why of, 6. Tithing Fine Points of, 173. Tithing, Statements of, Paid, 244. To Jim on His Twenty-first Birthday, 639. Toda, Edith: I Was a Buddhist, 676. Tomorrow, What of? 442. Too Busy? 1043. Toomey, Samuel: 2,000 Reasons for Peace, 1053. Tordoff, Iola: Worship Suggestions for April, 212. Tousey, Grace Pennell: Skilled Hands, 623. Travel Notes, 130. Travelog, 964, 1059. True, Is It? 516. Truman, President Harry S. (letter from), 444. Truth, The Eyes of (poem), 507. Twins, The, Start School, 1065. 'Twixt God and Brother Man, 86.
- Ulcian, Frances: Tips for Travelers, 188. Universal Military Training, The Truth About, 790. United Nations, The, 1027. Uppike, Bishop L. Wayne: Dealing With the Erring—1, Offenses, 688; 2, Labor, 720; 3, Repentance, 734; 4, Confession, 758; 5, Forgiveness, 788; 6, The Complaint, 800; 8, The Trial, 816; 9, The Penalty, 834; Give Us This Day Our Daily Bread, 705; What Is a Wise Investment? 775. Upper Room, The, 262.
- Van Fleet, Sarah: Square Thyself, 1092. Velt, Harold I.: Ancient America and the Islands of Sea, 66; Gold Plates, 372; If You're Not Really Sorry, 485. Voyages, Great Polynesian, 236.
- Wait, For This, I, 833. Wandell Leadership College, 197. Wanted for Murder, 1044. Warming Arctic Climate, 767. Warrior, The Red, 781. Washington, George—Birthday of a Friend, 147. Way Back, The, 806. Way of God, The, 1173. Way, There Is a, 832. We and They, 208. We Thank Thee, 1056. Webbe, Earnest A.: England As We Saw It, 880. Weddle, Franklyn S.: The Place of Culture in the Zionic Life, 893; Music Appreciation in Home and Branch, 1130. Weldon, Lynn: Life or Death? 329. Weldon, Chet: A New World, 408. Weldon, Roy: The Mountain Ut-
- ters Speech, 7; Biblical Evidences Pointing Toward the Book of Mormon, 624. Wells, Gomer R., 643. What Makes Sally a "Bad" Girl? 851. What Will the Harvest Be? 967. What Makes Johnnie Tell Stories? 1016. What Latter Day Saints Believe About—Man's Free Agency, 1084; The Antiquity of the Gospel, 1109; Priesthood, 1132; Authority, 1157; Organization of the Church, 1181. Where Are We Going? 1134. White Masque Play Contest, 231, 1100. White, Lorne F.: A Spur of Life, 21. White, The Field Is, 340. Whitehead, Harold E.: The One Important Thing, 612. Whiting, Biloine: The Gardener Who Nurtured a Church, 76; Two Negro Conference Delegates Are Third Generation Members, 366; Of One Blood, 614; Presenting: Charles Johnson, 668; Gomer Wells, 693; It Isn't Charity, 712; Presenting: Odess Athey, 735; Maxine Friend, 787; Life at Indian "U," 822; Gift Boxes to Europe, 831; Home Is a Happy Place, 856. Whiting, Ray: How God Helps in Making Choices, 677; Having Been Commissioned, 1127. Why Draw the Line? 533. Why Does Johnny "Take Things"? 802. Why Not Serve Him? 970. Wight, Estella, Forty Years of Service, 787. Wilkie, Richard W., Jr.: A Practical Religion or Righteous Emotionalism, 934. Williams, D. T.: The Red Warrior, 781; Gog and Magog Prepare for Battle, 989; Gog Versus His Maker, 1029; Gog's Usurpation of Power, 1077. Williams, Mary Jane (tribute to), 1019. Wilson, Katherine H.: Worship Suggestions for February, 25; Missionary Qualities, 429; Worship Suggestions for December, 1004. Winter Wisdom, 1150. Wisdom, A Bit of, 602. With an Eye Single to What? 484. Woe to the Land Shadowing With Wings, 329. Wooley, Lawrence F., M.D.: Preventive Education, 405. Work, Planning Our, 3. World, A New, for Those Who Dream, Dare, and Plan, 408. World, The, in Danger, 563. World, The, Today, 566, 599, 613, 789. World, Getting Along With the, 807. World, More Than Anything in the, 978. World, Yuletide Across the, 1150. Worship, They Loved to Learn About, 572. Worship Suggestions: For February, 25; March, 116; April, 212; May, 332; June, 427; July, 528; August, 616; September, 716; October, 820; November, 904; December, 1004; January, 1112. Worth, John W.: Appreciation From Evangelist J. W. Worth, 36. Worth, Jimmy (picture and personality sketch), 682. Worth, William: Good—But Not Perfect, 1086. Worthington, Foch: Laboratories of Abundant Living, 532. Wrigley, Louise Scott: Prayer, 41; Hello, Morning! 202; It's a Good Life, 254; My Friend Afar, 466; A Happy Heart, 490; Pattern for Living, 647; Love Is a Gypsy, 662; Young Love, 725; Consummate, 730; So Your Child Is Sick, 764; It's Your Baby, 765; The World's Children, 810; For This I Wait, 833; Loss, 863; The Country Preacher, 874; Mother! 932; If I Were Blind, 962; Attention, Young Married! 1006; For Those Who Ask, 1098; No
- Room, 1146; The White Gift, 1162. Write, When You Feel the Urge To, 237. Write, So You'd Like to, 1175. Writers Needed, 765.
- Yerrington, Minerva: Worship Suggestions for July, 528; Worship Suggestions for August, 616. You and God, 747. You Can't Take It With You, 996. Young, Fred: Let's Co-operate, 724. Young Adults in Des Moines, 292. Young People, Open Letter to the, of the Church, 493. Youth Speaks, 9. Youth (I Want) To Have the Right Start, 58. Youth Camps—1947 Season, 444. Youth and the Prayer Service, 869.
- Zion, Goldie: If You Only Would, 1044; A Musical Setting of the Christmas Story, 1089. Zion, No . . . Until, 44. Zion, A Great and Marvelous Work, 133. Zion, The Long Road to, 582. Zion, Our Dream of, 815. Zion-wide Women's Institute (program), 828. Zion, It Could Be, 956. Zion, What Price? 1087. Zion, The Power of Suggestion Versus, 1140. Zion's Communion, 1128. Zion's League Council, 148. Zion's League Tenth Anniversary, 186. Zion's League, Our, 233. Zion's League—Active participant, 404. Zion's League Takes Stock, 424. Zion's League, To Every, 499. Zion's League Council, 500. Zion's League Can Do Something About Race Relations, 739. Zion's League Annual, 916.

News Briefs

- Akron, Ohio, 28. Alton, Texas, 412. Attleboro, Massachusetts, 316. Austin, Texas, 388. Australasian Mission, 458, 530. Azalia, Michigan, 28. Bakersfield, California, 48, 363. Bay Minette, Alabama, 119. Bayou La Batre, Alabama 75, 511. Beardstown, Illinois, 339. Beaverton, Michigan, 316. Beloit, Wisconsin, 459. Berkeley, California, 215. Bloomsburg, Pennsylvania, 531. Boise, Idaho, 74. Boone, Iowa, 253, 483. Boston, Massachusetts, 12, 434. Bradner, Ohio, 412. Bremerton, Washington, 457. Brentwood, Missouri, 252. British Columbia District, 43, 629. Brockton, Massachusetts, 28, 368. Brooklyn, New York, 29. Buffalo, New York, 91, 316, 459. Butler, Missouri, 253, 625. Burbank, California, 338. Byrnesville, Indiana, 554. Calgary, Alberta, 234, 435. Canton, Ohio, 29. Cash, Michigan, 337. Central Missouri Stake, 42, 120, 214, 411, 482, 625. Central Nebraska District, 337. Central Texas District, 235. Chatham, Ontario, 11, 120, 317, 360, 531. Cheyenne, Wyoming, 217, 626. Chicago, Illinois: Central Congregation, 74, 190, 458; First Congregation, 74, 113, 190, 318, 458, 580, 628; Chicago District, 113, 170, 190, 318, 458, 580, 628; West Pullman, 190, 458. Chillicothe, Ohio, 43, 171, 361, 459, 530. Clio, Michigan, 43, 73, 362, 531. Coalville, Iowa, 412. Colorado Springs, Colorado, 315. Columbia, Missouri, 12, 235, 452. Columbus, Ohio: Second Congregation, 75, 629. Compton, California, 219. Council Bluffs, Iowa, 336. Creston, Iowa, 434. Dahinda, Illinois, 117, 598. Dallas, Texas, 71, 362, 555. Davidson, Oklahoma, 28, 319, 555. De Kalb, Illinois, 74. Delta, Colorado, 581. Des Moines, Iowa, 170, 581. Detroit-Windsor District, 338. Donora, Pennsylvania, 338. Dow City, Iowa, 531, 555. East Independence, Missouri, 190, 458. East St. Louis, Illinois, 73. Eastern Montana District, 217. Eden Heights, Independence, Missouri, 511. Edmonton, Alberta, 315, 580. El Dorado Springs, Missouri, 119. Elora, Ontario, 72. Enfield, England, 71. Englewood, Independence, Missouri, 190. Enoch Hill Congregation, Independence, Missouri, 42. Eros, Louisiana, 117, 253. Escatawpa, Mississippi, 27, 171, 434. Eugene, Oregon, 338. Everett, Washington, 91. Fall River, Massachusetts, 12, 315. Fargo, North Dakota, 43. Farnworth, England, 443. Far West Stake, 10, 433. Fort Worth, Texas, 629. Fresno, California, 627. Flint, Michigan, 12, 170, 339, 555. Flint-Port Huron District Conference, 29. Flora, Illinois, 29, 216, 366. Fort Madison, Iowa, 91, 216. Fort Worth, Texas, 74. Fortescue, Missouri, 337. Fremont, Nebraska, 71, 457. Fresno, California, 27. Galesburg, Illinois, 75. Gary, Indiana, 118, 190, 318, 458. Goodland, Kansas, 119, 436. Grand Junction, Colorado, 217, 363, 554, 627. Grand Rapids, Michigan, 191, 252. Gudgeon Park, Independence, Missouri, 71, 191, 458, 628. Guilph, Ontario, 29, 363. Guilford, Missouri, 43. Hamilton, Ontario, 361. Hammond, Indiana, 258, 318, 530, 628. Hearne, Texas, 170. Houston, Texas, 317. Indianapolis, Indiana, 118. Inglewood, California, 71, 457. Iowa City, Iowa, 217. Iron Mountain, Missouri, 511. Jackson, Ohio, 219. Jay, Florida, 12. Jonesport, Maine, 530. Kalamazoo, Michigan, 337. Kalispell, Montana, 534. Kansas City Stake, 90, 218, 319, 457, 626. Kennett, Missouri, 27, 253. Kirkland Lake, Ontario, 555. Kirtland, Ohio, 360. LaCrosse, Wisconsin, 75, 435. Lamoni Stake, 219. Lansing, Michigan, 72, 361, 627. Liberty Street Congregation, Independence, Mo., 42, 169, 252, 482, 598, 628. Lincoln, Nebraska, 316, 457, 598. London, Ontario, 219, 317. Lone Star, Alabama, 43, 337, 459, 511. Los Angeles, California, 75, 169, 554. Low Banks, Ontario, 318. Machias, Maine, 555. Mapleton, Kansas, 555. Marion, Illinois, 171. Marlette, Michigan, 338, 534. Marlin, Texas, 73, 337. Maryland Heights, Missouri, 253. McGregor, Michigan, 73. McKenzie, Alabama, 74. Memphis, Tennessee, 459. Miami, Florida, 531. Minneapolis, Minnesota, 337. Mobile, Alabama, 90, 363. Modesto, California, 435. Moline, Illinois, 339. Montgomery, Alabama, 28, 252. Montrose, Iowa, 74. Mt. Vernon, Illinois, 434. Nauvoo, Illinois, 27, 234, 554. Nebraska City, Nebraska, 219. New Haven, Connecticut, 169. New London, Connecticut, 27. New Westminster, British Columbia, 29, 339. Niagara Falls, Ontario, 73. Northern California District, 839. Northern Illinois District, 252. Northwestern Kansas District, 72. Northwestern Ohio District, 74, 252, 433. Oak Harbor, Ohio, 215. Oklahoma City, Oklahoma, 90.

Oland Congregation (Lamoni Stake), 531.
Omaha, Nebraska, 253.
Ottawa, Ontario, 435.
Owendale, Michigan, 71, 625.
Owen Sound, Ontario, 171.
Paris, Tennessee, 338.
Pasadena, California, 337, 361, 457.
Pensacola, Florida, 627.
Peoria, Illinois, 315.
Philadelphia, Pennsylvania, 12, 117, 215, 363, 554.
Pittsburgh, Pennsylvania, 234, 252.
Pleasanton, Kansas, 534.
Pontiac, Illinois, 75.
Pontiac, Michigan, 91.
Poplar Bluff, Missouri, 534.
Port Huron, Michigan, 171.
Portland, Oregon, 11, 555.
Portland District, 336.
Portsmouth, Virginia, 627.
Providence, Rhode Island, 216.
Pueblo, Colorado, 11.
Puyallup, Washington, 119.
Regina, Saskatchewan, 412.
Rich Hill, Missouri, 29.
Robertsdale, Alabama, 119.
Rock Island District, 29, 74.
Rock Island, Illinois, 75, 219.
Romeo, Michigan, 435.
Sabetha, Kansas, 253.
Sacramento, California, 27, 217, 435, 629.
Salem, Oregon, 860.
Salt Lake City, Utah, 73.
San Antonio, Texas, 252, 435.
San Bernardino, California, 27.
San Francisco, California, 486.
San Jose, California, 361, 531.
San Leandro, California, 219, 361.
Sandusky, Michigan, 170.
Santa Barbara, California, 75, 216.
Saskatoon, Saskatchewan, 253, 435, 531.
Sault Ste. Marie, Michigan, 11.
Scammon, Kansas, 339.
Seattle, Washington, 118, 317, 339, 361, 458, 459.
Second Church (Independence, Missouri), 235.
Senlac, Saskatchewan, 253, 627.
Shenandoah, Iowa, 215.
Sherwood, Oregon, 412.
Sinking Spring, Ohio, 171.
Sioux City, Iowa, 12, 72, 412.
South Chrysler, Independence, Mo., 593.
Southern California District, 90, 218.
Southern Illinois District, 626.
Southern Michigan District, 252, 531.
Southern Nebraska District, 169.
Southern New England District, 316.
Southern Ohio District, 362.
Southern Wisconsin District, 554.
Southwestern Texas District, 412.
Sperry, Oklahoma, 216, 486.
Spokane, Washington, 29, 215, 531.
Spring Branch, Independence, Missouri, 318.
Springerton, Illinois, 119.
Springfield, Missouri, 72, 252, 362, 486.
Springfield, Illinois, 511.
Springfield, Massachusetts, 459.
St. Charles, Missouri, 90.
St. Louis, Missouri, 91, 119, 338, 411.
Stockton, California, 360.
Stone Church, Independence, Missouri, 42, 120, 169, 235, 318, 628.
Stratford, Ontario, 90, 486.
Sugar Creek Church, Independence, Missouri, 411.
Tabor, Iowa, 72.
Tacoma, Washington, 216, 360, 411, 581.
Tampa, Florida, 315.
Thayer, Missouri, 337.
Toledo, Ohio, 91, 362.
Toronto, Ontario, 12, 27, 420.
Traverse City, Michigan, 217, 219, 253.
Tucson, Arizona, 486.
Uniontown, Pennsylvania, 362.
Vancouver, British Columbia, 118, 317, 411, 511.
Vancouver, Washington, 316.
Victoria, British Columbia, 317.
Wabash, Ontario, 217.
Walnut Park (Independence, Mo.), 252, 628.
Waterloo, Iowa, 234.
Webster City, Iowa, 626.
Wellsburg, West Virginia, 235, 627.
West Monroe, Louisiana, 72.

West Virginia District, 23, 217.
Western Oklahoma District, 457.
Wiarion, Ontario, 459.
Wilbur, Nebraska, 75.
Windsor, Ontario, 75, 316, 629.
Winfield, Kansas, 91, 459.
Winnipeg, Manitoba, 459.
Woodbridge, Ontario, 336.
Wray, Colorado, 91.
Youngstown, Ohio, 625.

Letters

Abbott, George F., 168, 407.
Abbott, Mrs. Rose, 1031.
Addicott, Mrs. Clark, 117.
Altman, Mrs. Mary E., 958, 1045.
Anderson, Mrs. Amos, 621.
Armstrong, Alice M., 320.
Armstrong, Nettie P., 70.
Armstrong, S. S., 357.
Armstrong, Mrs. William, 958.
Ayers, R. G., 726.

Bailey, Jessie M., 68.
Bear, J. L., 168.
Beasley, Ellie Ree, 320.
Bell, Franz, 866.
Benson, J. C., 256.
Bishop, Rosemary, 726.
Bogess, Lillian, 249.
Bramhall, Frances, 867.
Brown, Daisy Bowen, 440, 867.
Burgess, Mrs. Lucy, 804.
Burgess, Wayne, 948.

Carlson, Carl, 726.
Carmichael, Albert, 1086.
Carnahan, Mrs. John A., 168.
Carpenter, Mrs. Melvin, 905.
Carter, Alice, 645.
Case, Hubert, 488.
Chevalier, Edgar A., 983.
Christiansen, Dr. Daisy Oliver, 211.
Coen, Rena B., 530.
Coombs, Alva M., 464.
Crandall, Mrs. Will, 767.
Crawford, Mrs. Amy, 766.
Curry, Alma O., 572.

Diggle, Lottie Clark, 884.
Doty, Mrs. Ella, 488.
Duff, Mrs. Alex, 507.
Dunbar, Mrs. Vernon, 1063.
Dutton, Mrs. J. O., 821.

Enerth, Mrs. Grace, 792.
Erickson, Daisy, 1115.

Farrow, Mrs. Percy, 1045.
Ferguson, Earl R., 1115.
Finnicum, Mrs. Bernie W., 530.
Fisbel, Wanda, 805.
Fisher, Fred, 726.
Fletcher, John L., 402.
Fligg, William I., 1137.
Frisbee, Mrs. Melvin, 13.

Gant, Mrs. Roy, 1139.
Garfield, Edward, 249.
Gebard, Mrs. Jennie, 168.
German, Dan, 68.
Gough, T/5 Edmund D., 759.
Gross, Ruby C., 91.

Hammon, Mrs. Lorena, 357, 805.
Hamil, C. V., 1045.
Harp, Mrs. Ruth, 139.
Hartman, Mrs. Lloyd, 139.
Hartwig, Orral C., 13.
Haynes, Hazel, 368.
Hayes, Mrs. P. G., 479.
Headley, Mrs. Grace A., 1139.
Henry, Edna F., 804.
Heringa, L., 1115.
Hervey, James A. S., 530.
Holsworth, J. A., 342.
Honeywell, Mrs. Mary, 24.
Huette, Mrs. Ben, 979.
Hutchinson, Mrs. John, 139.

Jackson, Lula, 68, 1179.
Jarvis, Edith Lillian, 455.
Jenkins, Bertha, 645.
Johnson, Lois G., 357.
Johnson, Mrs. Zula, 68.
Johnson, Hughie C., 1179.
Jones, Mary C., 94.
Joy, Edward M., 884.

Kaler, Elmer and Ruby, 955, 1113, 1179.
Klar, A. B., 416.
Knollenberg, Mrs. Arlie, 506.
Koehler, H. Arthur, 958.

Lambert, Virginia, 249.
Lanphers, Mrs. H. C., 507.
Leonard, Mrs. Colleen, 867.
Leyendecker, Mrs. Annie, 440.

Malone, Mrs. Mary E., 13.
Marriott, Burton J., 24.

McConaughy, J. C., 804.
Millen, Mrs. Ida, 1179.
Miller, Evalyn, 726.
Miller, George E., 479.
Minteer, Mrs. Lavella, 251.
Moody, Mrs. Viola, 805.
Moore, Mrs. Clyde, 464.
Morris, Charles W., 804.
Morgan, Lois Chevalier, 619.
Mortensen, Mrs. Emma, 320.
Mosterdijk, A. J., 68.
Myers, Mrs. Winifred Jones, 416, 621.

Nash, Clara, 581.
Neece, Sylvella, 804.
Nelison, Nora Lovina, 1045.

O'Neal, Mrs. J. L., 619.

Phillips, Virginia Flecharty, 804.
Pitts, W. E., 766.

Quick, Lee, 1113.

Ramshaw, Molly K., 767.
Rasmussen, Mrs. Violet, 335.
Rhodes, Mrs. E. C., 368.
Roberts, Frederic W., 368.
Ruby, Mrs. Bart, 726.

Scott, Mrs. Sarah, 867.
Selina, Maida L., 726.
Sell, Mrs. E. S., 867.
Simmons, Mrs. W. A., 1139.
Singleton, Mrs. Julius, 402.
Skinner, Mrs. Alice, 62, 139.
Slaughter, Mrs. Harold G., 867.
Sloan, Samuel, 1045.
Smallwood, Mrs. Ida, 368, 1139.
Smith, Mrs. Frank W., 726.
Smith, Herman D., 320, 997.
Smith, Mabel, 13.
Somers, Alice, 780.
Somers, Mrs. Estella, 139.
Stautenburg, Stanley, 211.
Stebel, John, 139.
Stephens, Mrs. O. J., 867.
Stinnett, Isham, 595.
Stokes, Mrs. W. A., 867.
Stoutenburg, Murray, 931.

Thomas, Mrs. J. H., 867.
Tibbetts, Mrs. Frank, 804.
Torkild, Olea, 767.
Tribble, Ben C., 995.
Tuck, Elma, 211.

Ulrich, Olive, 455.

Velshun, Tansje, 867.
Vernon, J. W., 884.
Vincent, Mrs. Annie, 1045.

Wagar, W. N., 68.
Wallis, Mrs. Clarence, 1179.
Walmsley Thomas G., 488.
Watters, Ronald K., 1139.
White, Mabel, 595.
Wilcox, Orrin R., 507.
Wells, Mr. and Mrs. G. R., 1045.
Womack, Mrs. Fred, 47, 645.
Woods, Naomi, 440.

Bulletin Board

Addresses Wanted:
Mrs. Calvin Rich, 808.
Alberta District: Conference, 648.
Appeal for Testimonies, 884.
Appointments: President of Eastern Michigan District, 79.
Arizona Reunion, 559.
Armada Home-coming, 959.

Blue Water Reunion, 535.
For Sale:

Bound Volumes of Herald, 1118.
Church Books, 1118.
British Columbia District: Conference, 923.
Erush Creek Reunion, 463.
Business Opportunity, 982.

Central Illinois District: Conference, 463; League Camp, 559; Conference, 1017.

Central Michigan District: Notice to Members of, 598; Conference, 1005.

Central Missouri Stake: Conference, 192; Reunion, 648.

Central Oklahoma District: Conference, 126; Attention, Women of, 319.

Central Texas District: Conference, 959.

Centralia, Illinois, Home-coming, 1017.
Changes of Address: Ernest A. Ledsworth, 79; John G. Wight, 95; L. S. Wight, 95; C. Houston Hobart, 126; Gomer T. Griffiths, 174; M. A. McConley,

366; Harry Engle, 487; James N. Kemp, 630; W. J. Breshnars, 630; George A. Njeim, 776; R. M. Russell, 870; A. Orlin Crownover, 884; Ernest A. Ledsworth, 923; Frank Fry, 1017; Glen Johnson, 1017; Albert Scherer, 1017; Eugene A. Theys, 1017; M. A. McConley, 1017; Loyd Adams, 1017; F. O. Davies, 1070; Herman D. Smith, 1094.

Chatham District: Youth Convention, 46; Women's Institute, 222; Conference, 808.

Chetek Reunion, 727.
Chicago Students, Attention, 909, 982.

Church Publications Offered, 679.
Church Books Available, 659.
Church Books Needed, 796.
Colorado Springs Reunion, 693.
Completed Schedules Wanted, 648.

Council Bluffs, Iowa: Anniversary Services, 410.

Danville, Illinois, Saints, Notice to, 840.

Danville, Illinois, Meetings, 923, 1070.

Dentist Needed, 982.
Des Moines District: Financial Observance Day, 46, 630.

Detroit-Windsor District: Conference, 909.
Drama Service Suspended, 47.

Eastern Colorado District: Priesthood Institute, 144; Conference, 144.

Eastern Michigan District: Conference, 870.

Eastern Montana District: Reunion, 535, 630.

Flint-Port Huron District: Change in Presidency, 700; Conference, 923, 959.

Florida Members, Attention, 1143.

Ft. Bragg, North Carolina, 287.

General Conference Resolutions Wanted, 256.
Grandview, Missouri, Home-coming, 959.

Gulf States Priesthood Institute, 1094.

Heralds Available, 238, 319.
Hill Cumorah Pilgrimage, 808.
Independence Women's Meeting, 192.

Indiana, Attention Members in, 559.

Isolated Saints, Attention, 1048.

Invitation to Ohio Saints, 174.

Jacksonville, Florida, Saints, Notice to, 287.

Kansas City Stake Women's Institute, 982, 1017.

Kansas State College Students, Attention, 1005.

Kentucky-Tennessee District: Conference, 192; Requests for names and addresses, 366; Reunion, 535; District Conference, 821.

Kirtland District: Youth Conference, 463; Regional Youth Conference, 534; Meeting Cancelled, 598; Conference, 909.

Knob Noster, Missouri, Home-coming, 982.

Land o' Lakes Reunion, 743.
Liahona Park Reunion, 693.
London District Conference, 32.

Maine District: Spring Meeting, 410.

Michigan College Students Addresses Wanted, 463, 511, 535.
Michigan, Northern and Western, Reunion, 598.

Michigan, East Jordan, Special Conference, 844.

Millersburg, Seventy-fifth Anniversary, 840.

Minnesota District: Conference, 174, 840.

Missionary Needs Trunks, 743, 808.

Names of Missouri University Alumni Wanted, 870.

Names and Addresses Wanted, 1070, 1167.

National Geographic Magazines Needed, 79.
 Nauvoo Reunion, 463.
 Nebraska-Iowa Youth Camp, 598.
 Nevada Tourists, Attention, 743.
 New Mexico Saints, Attention, 95.
 New Westminster Young People's Institute, 174.
 New York District: Midwinter Institute, 79, 256; (and Philadelphia) Conference, 144; Educational Institute, 256; Conference, 487; (and Philadelphia) Reunion, 535; Priesthood Clinic, 923.
 Niagara Visitors, 535.
 Northern Atlantic States Mission, Notice to Members, 630.
 Northern California District: Conference, 144; Young People's Institute, 1017.
 Northern Indiana District: Conference, 909.
 Northern Michigan District Business Meeting, 174.
 Northeastern Nebraska District: Conference, 884.
 Northwestern Iowa District: Meeting, 192; Conference, 535, 840; Institutes and Conference, 1143.
 Northwestern Ohio District: Conference, 192; Institute, 679; Conference, 884; Correction, 1005.
 Notice to Seventies, Missionary Elder, and Pastors, 923.
 Oklahoma State: Reunion, 366, 630.
 Owen Sound District: Conference, 909.
 Ozarks Reunion, 648.
 Pennsylvania District: Youth Conference, 487.
 Philippines, Wants to Contact Members in, 319.
 Pittsburgh, Pennsylvania, District: Conference, 79, 1070.
 Port Elgin Reunion, 463.
 Portland District: Conferences, 95, 439; Priesthood Meeting, 238; All-day Meeting (Eastern Oregon), 238; Conference, 923.
 Priesthood Journals in Australia, 79.
 Priesthood Journals Available, 126.
 Radio Programs, 566.
 Recordings on Stone Church Organ, 566.
 Reunion Notices: Park of the Pines, 287; Chetek, 410; Erie Beach, 487; Nauvoo, 487.
 Rich Hill District: Conference, 840; Priesthood Institute, 1005.
 Rock Island District Conference, 559, 982.
 San Fernando-Burbank Mission, 923.
 St. Louis District Conference, 840.
 Sanitarium Needs Pharmacist, 780.
 Sault Ste. Marie District: To Be Organized, 598.
 South-Central Michigan District: Conference, 1017.
 Southeastern Illinois District: Conference, 1070.
 Southern Indiana District: Reunion, 535; Conference, 870.
 Southern Michigan District: Conference, 95; Women's Institute, 439; Conference, 909.
 Southern Missouri District: Conference, 584; Attention—Saints in, 1118.
 Southern Nebraska District: Conference, 923.
 Southern New England District: Conference, 95; Meetings, 598.
 Southern Ohio District: Spring Conference, 126 Reunion, 727; Conference, 909.
 Southern Wisconsin District: Meeting, 79.
 Southwestern Iowa District: Financial Observance Day, 79; District Conference, 821.
 Southwestern Kansas District: Conference, 222, 959.
 Southwestern Texas District: Conference, 144.

Spring River-Rich Hill District: School of Religious Leadership, 222; District Conference, 840.
 St. Louis District Conference, 1167.
 Texas Statewide Reunion, 463.
 Texas Youth Retreat, 743.
 Texas Saints, Attention, 727, 734, 1167.
 Toronto-Owen Sound District: Youth Retreat, 909.
 Toronto District Conference, 959.
 Tucson Visitors, Attention, 487.
 Utah-Idaho District: Conference, 959.
 Wanted: A Marvelous Work and A Wonder, 46; Back Issues of the Herald, 79, 174; Church Books, 126, 174, 410; Heralds, 256; The Saints' Harp, 287; Fundamentals, 287; Zion's Praises, 287; The Instructor, 343; Early Church Publication, 343; Parson's Text Book, 343; Marvelous Work and a Wonder, 359; Saints' Harp, 359; Church History Map, 410; Church History, 410; Men Nearest the Master, 439; Journal of History, 439; Old Jerusalem Gospel, 439; Priesthood Journals, 463; Joseph Smith and His Progenitors, 463; The Vineyard Story, Peter Boston, The Fourth Relaford, 487; Church History, 487; Old Church Books, 507; Church Histories, 535; Marvelous Work and a Wonder, 535; Presidency and Priesthood, 559; Journal of History, 559; Instructor and Church History, 600; Sermons by R. C. Evans, 600; The Church of Jesus Christ, 600; Church Histories, 679; Memoirs of Joseph Smith, Story of Our Hymns, 679; Zion's Praises, 727; Church Histories, 727; Marvelous Work and a Wonder, 776; The Instructor, 776; Exegesis of the Priesthood, 808; Journal of History, 821; Church History, 884; Priesthood Manual, 884; Zion's Praises, 905; Heralds, 982; Autumn Leaves, 982; Church History, 982; Joe Pine, 1005; Church History, 1005; Marvelous Work and a Wonder, 1005; Journals of History, 1071; Church History, 1071; Zion's Praises, 1071; Doctrine and Covenants, 1071, 1118; Church History, 1118; Priesthood Manual, 1143.
 Washington, D. C., Eleventh Anniversary, 1017.
 West Virginia District: Spring Conference, 79; Youth Conference, 511; Conference, 808; Departmental Conference, 1143.
 Wishes to Locate Relatives (Ethel Sheppard), 1017.
 Wishes to Locate Saints in New Hampshire and Vermont, 1071.
 Women's Convention, 909.
 Wyoming, Note to Members in, 727.
 Zion's League Reception, 287.

Request for Prayers

Watson, Ella, 32.
 Dale, Laura, 32.
 Diem, Mrs. Harold, 32.
 Castings, William, 32.
 Davis, Olive, 32.
 Dixon, Joseph G., 46.
 Wallis, Mrs. Clarence, 79.
 Davis, Florence, 79.
 Stautenburg, Stanley, 79.
 LaPointe, Janet Lee, 79.
 Phillips, Mrs. Bertha, 79.
 Noston, Howard, 79.
 Smith, Mrs. Emma, 95.
 Gray, Mrs. T. C., 95.
 Smith, Mr. and Mrs. Theo, 95.
 Clark, Floyd, 95.
 Mitchell, Mr. and Mrs. John, 95.
 Thompson, Mrs. Orville, 95.
 Stoddard, W. A., 126.
 Ralph, Mrs. J. A., 126.
 Fisher, Mrs. Donald, 126.
 Fletcher, John, 144.
 Smallwood, Mrs. Ida, 144.
 McConaughy, J. C., 174.
 Adams, Mrs. J. W., 174.

Lindley, Elmer, 174.
 Nafus, Carrie Deller, 174.
 Powell, Mrs. S. F., 222.
 Crowley, Mrs. Grace, 222.
 Lusha, Mrs. Grace L., 222.
 Armstrong, Edward C., 222.
 Winegarden, J. F., 222.
 Jenkins, Mrs. E. E., 222.
 Hoover, Ansel, 222.
 Woods, Mrs. Naomi, 256.
 Sowell, Lillie Mae, 256.
 Maliwat, Benito U., 256.
 Roberson, George H., 256.
 Norton, Vincent, 256.
 Ulrich, Olive, 256.
 Newton, Alfred, 287.
 Samuel, Anna, 287.
 Rushton, Lucy M., 287.
 Simons, Mrs. R. A., 319.
 Bramhall, Frances, 319.
 Belland, Norma, 343.
 Smith, Mrs. John H., 343.
 Kaier, John Carl, 343.
 Porter, Haskell James, 343.
 White, Mrs. John, 366.
 Ellis, Mrs. Myrtle, 366.
 Collins, Jonathan, 366.
 Lippstrew, Mrs. Frank, 366.
 Bush, Walter, 366.
 Cunningham, Mrs. Sally, 410.
 Nelson, Mrs. Gladys, 410.
 Chiles, C. N., 410.
 Malone, Mrs. S. B., 410.
 Penrod, Mrs. Maggie, 410.
 Stafford, Mrs. Don, 410.
 Judas, Emil R., 410.
 Boley, Mrs. Delphia A., 410.
 Maliwat, Benito U., 410.
 Watson, Mrs. William, 410.
 Stone, Mrs. Lizzie, 410.
 Powell, Mrs. Alice, 410.
 Goff, Mrs. J. J., 410.
 Bullock, Mrs. Ola, 410.
 Adkins, Mrs. Nelson, 439.
 McDonald, Mrs. Martha, 439.
 Preston, Mrs. George, 439.
 Oliver, Mrs. Marion, 439.
 Levitt, Mrs. W. R., 439.
 Pugh, Mrs. T. W., 487.
 O'Neal, Mrs. J. T., 487.
 Foster, Fred C., 487.
 Counts, Clarence, 511.
 Bledsoe, W. N., 511.
 Greenrod, Mrs. Bud, 535.
 Millen, Mrs. Ida, 535.
 Ferguson, Mr. and Mrs. G. H., 535.
 Pigh, Mrs. Donie, 535.
 Brumm, Byron, 559.
 Francis, William T., 559.
 Myrick, Mrs. Mable, 559.
 Fender, Retta, 559.
 Altman, Mary Jane, 584.
 Dare, Sharon Lee, 584.
 Braden, June, 600.
 Boek, Benito, 600.
 Maliwat, Benito, 600.
 Arick, Mrs. Alice, 630.
 Sandell, Mrs. Alice, 630.
 Poquette, Arthur, 648.
 Crandall, Mrs. Will, 648.
 Beard, Mrs. Lois Hornocker, 679.
 Horn, Mrs. Phoebe M., 679.
 Hammon, Earl E., 679, 727.
 Gracewell, Mrs. Alma, 727.
 Slick, Edna, 743.
 Matthews, Paul Stanford, 743.
 Burt, Thelma, 743.
 Cunningham, Mrs. T. E., 776.
 Swadley, Mrs. Charlie, 776.
 Wilson, Mrs. Arthur, 821.
 Vernon, Mrs. Frances, 821.
 Johnson, William, 821.
 Herr, Mrs. Leta, 821.
 Abbott, Mrs. Rose, 840.
 Konkin, G. J., 840.
 Maliwat, Mr. and Mrs. Benito, 840.
 Erickson, Mrs. Daisy, 870.
 Feldmann, Mrs. H., 870.
 Larson, Mrs. Wetha, 870.
 Godfrey, Mrs. Mary, 884.
 Sedoris, Mary, 884.
 Colbitts, Mrs. T. R., 884.
 Butler, Mrs. Jennie, Delvin, 884.
 Baliinger, Mrs. S. Cathern, 884.
 Pickens, Mrs. S. E., 909.
 Simons, Mrs. R. A., 909.
 Burcham, Mrs. Howard, 923.
 Malone, Mrs. S. B., Jr., 923.
 Millen, Mrs. Ida, 923.
 Stoddard, Will A., 923.
 Marshall, Fern, 923.
 Lacy, James, 959.
 Knappstock, Mrs. Celia, 959.
 Knapp, O. A., 959.
 Roberson, George H., 959.
 Hawkins, Mrs. Ella, 982.
 Judas, R. E., 982.
 Nelson, Mrs. Norman, 982.

Whitney, Maud Preston, 982.
 Fuhr, Mrs. Edward, 982.
 Norton, Howard, 1005.
 Gant, Mrs. Roy, 1005.
 Gant, Mr. and Mrs., 1005.
 Jones, Anna L., 1005.
 Quick, Lee, 1005.
 Collin, Dee Dee, 1005.
 Sheppard, Mrs. Ethel, 1017.
 Smallwood, Ida, 1017.
 Helgeson, Mrs. Floyd, 1017.
 James, Mrs. E. B., 1017.
 Skinner, A. N., 1017.
 Campbell, Alice, 1048.
 Thalper, Caroline, 1048.
 Bailey, Jessie, 1048.
 Humphrey, Mary, 1048.
 Maliwat, Benito, 1071.
 Collins, Mrs. Jonathan, 1071.
 Rumpel, Mrs. Martha, 1071.
 Lankford, Mrs. E. J., 1094.
 Miller, Ezra, 1094.
 Phillips, G. S., 1094.
 Bousman, Mrs. Goldie, 1094.
 Sumner, Emily, 1118.
 McGuire, Mrs. J. T., 1143.
 Sheppard, Mrs. Ethel, 1143.
 Jones, Barrey, 1143.
 Schrunck, Mrs. John, 1143.
 Robbins, Mrs. Grace, 1167.
 Coiner, O. E., 1167.

Engagements

Ash-Loading, 959.
 Collins-Ayers, 727.
 Colville-Mattingly, 743.
 Crownover-Draper, 95.
 Bacon-Webb, 559.
 Conoley-Howard, 821.
 Farley-Higginbotham, 821.
 Godber-Walther, 144.
 Grundy-Rohlig, 630.
 Hardie-Johnson, 535.
 Heath-Baliinger, 1167.
 Hiles-Derry, 727.
 Jenkins-Shaw, 776.
 Lynch-Shippy, 319.
 Morse-Maxwell, 1167.
 Parker-Barnes, 439.
 Pillsbury-Dippel, 648.
 Powers-Ward, 439.
 Salonimer-Armstrong, 959.
 Smith-White, 95.
 Tabor-Butts, 821.
 Van Tuyl-Schenck, 1017.
 West-Williams, 776.
 Whipple-Swanson, 222.
 Zamastil-Griswold, 222.
 Price-Houston, 870.

Weddings

Alcorn-Anderson, 287; Ainley-McFarlane, 909; Aldrich-Markley, 95; Allen-Deal, 727; Amodeo-LaPlante, 959; Anderson-Sears, 535; Anderson-Sheppard, 439; Andrew-Maxwell, 870; Ash-Campbell, 1071; Ashley-Rees, 366; Audet-Scott, 287; Abbe-Rinnert, 95.
 Bacon-Webb, 821; Banks-Tabor, 727; Baker-Wellman, 727; Barber-Dunsdon, 95; Barker-Ruoff, 439; Bechtel-Gillette, 95; Beggs-with-Thatcher, 535; Beggs-England, 222; Benjamin-Brindley, 679; Bennett-Holsworth, 600; Berry-German, 174; Besselman-Lee, 559; Bridges-Tice, 144; Brinkmann-Vermilye, 343; Brooner-Lighter, 463; Brown-Madsen, 439; Bryan-Innes, 679; Bryant-Scranton, 559; Butrick-Oliver, 144.
 Cade-Ford, 439; Callahan-Davis, 144; Campbell-Steeves, 535; Carpenter-Moses, 144; Christensen-Blackburn, 366; Christ-Olsen, 439; Claas-Smith, 885; Cochran-Sintz, 239; Cockcroft-Heap, 144; Collins-Ayers, 909; Constance-Ruoff, 174; Cummings-Rounds, 727; Cunningham-Davidson, 95.
 Dale-Davis, 776; Darmon-Metcalf, 174; Deal-Hulmes, 535; Deller-Sandage, 95; Denny-Jensen, 630; Dillon-Shreve, 366; Duberville-Williams, 727; Duchein-Buschlen, 343; Duncan-Bakker, 439; Dundson-Easter, 144; DuVal-Nelson, 727.
 Ellsworth-Andrew, 870.
 Fields-Overholser, 439; Filer-Cook, 727; Finken-Finkle, 600; Fisette-Kirby, 1017; Forcier-Hall, 559; Frost-Fraccascia, 222.

- Gamet-Williams, 679; Garret-Ray, 95; Gearing-Bowen, 1118; Gerber-French, 885; Gibson-Maxwell, 870; Giovanetti-Vitti, 959; Gollehon-Costock, 982; Goodfellow-Hartley, 727; Goodwin-Midgorden, 366; Gordon-Elliott, 439; Gorham-Miller, 535; Gow-Beatty, 727; Green-Gray, 744; Griffin-Drake, 630; Groh-Wagner, 595; Grundy-Rohlig, 870; Gulick-Fish, 95.
- Hagerman-Ford, 909; Haney-Keen, 439; Hanson-Jett, 821; Harbin-Cooper, 343; Harrell-Nail, 600; Hastings-Mackey, 870; Hastings-Miller, 32; Hawley-Jensen, 95; Hawtin-Hester, 95; Head-Mann, 870; Heinrichs-Gleaves, 95; Hield-Millman, 679; Higgins-Jones, 679; Hinkle-Skinner, 32; Hinton-Thomas, 559; Hollaman-Stubart, 1071; Holland-Sampson, 95; Hoppie-Powell, 982; Horst-Smith, 959; Horton-Pariser, 95; Horton-Wright, 239; Howard-Sanford, 174; Huey-Phelps, 439; Hunter-Francis, 1071; Hurley-Burroughs, 909; Hursh-Swarnes, 239; Huston-Wood, 32.
- Jenkins-Shaw, 982; Jennings-Primmer, 95; Jeschke-Loveall, 439; Johnson-Russell, 727; Jones-Browne, 679; Jones-Mathews, 222; Jurik-Grazzini, 174.
- Kellogg-Noftzger, 1118; Kenepphershey, 600; Kenny-Barnes, 821; King-Carlson, 174; Kipp-Fritschle, 1167; Knoche-Davis, 144; Krohe-Anderson, 287; Kuykendall-Kunz, 600.
- LaLone-Craig, 222; Lannin-Philippi, 32; Laudie-Ensley, 174; Lee-Peer, 174; Leeson-Ballard, 584; Levenson-Anderson, 821; Lewis-Andrus, 463; Litzsinger-Portis, 559; Loar-Lucas, 559; Lundquist-McClarnon, 174; Lakawiska-Johnson, 144.
- Manuel-Lane, 1048; Martin-Crawford, 885; Mellerop-Radmall, 222; Middleton-Carswell, 287; Miller-Smith, 95; Mitchell-Garrison, 439; Moats-Lehmann, 727; Moeller-Adams, 144; Moore-Wolfe, 174; Motta-Henson, 144; Mowery-Aultman, 174; Munjak-Lundquist, 174; Murdoch-Coop, 1071.
- McArthur-Hawkins, 744; McCarty-Metzger, 287; McCormick-Graybill, 95; McCullough-Brink, 439; McGuire-Clague, 144; McLuckie-Wilson, 959; McMullen-Wrigley, 600; McNamara-Rasmussen, 1071; McPeck-McKelvey, 870; McQueen-Smith, 95.
- Nelson-Wheeler, 319; Newcom-Ward, 870; Nickless-Culver, 439; Norman-Price, 95; Norris-Thomas, 679; Nutt-Rogers, 222.
- Park-Olson, 144; Parker-Barnes, 679; Parker-Hay, 727; Parker-Leiterman, 1071; Parkhurst-Garrison, 982; Paterno-Johnson, 679; Peck-Andrews, 727; Peer-Smith, 821; Peters-Brock, 1017; Phillips-DeBarthe, 439; Phinney-Hardin, 679; Pillsbury-Dippel, 909; Powers-Durey, 174; Powers-Ward, 870; Poynter-Brock, 174; Prothero-Sutherland, 95; Pulliam-Culver, 222; Purgahn-Hunter, 174.
- Quaife-Ford, 439.
- Radcliffe-Ralph, 439; Randall-Rich, 776; Rappaport-Reaves, 559; Reed-Williams, 679; Remillard-Cross, 239; Rennick-Heide, 144; Rickabaugh-Birkby, 870; Riebold-Stinson, 487; Rife-Cantrell, 630; Rogers-Peterman, 959; Rogers-Prescott, 144; Rosebush-Reid, 1071; Rosene-Coombs, 239; Ross-Carlson, 511; Ross-Martin, 870; Rowen-Fightmyer, 32; Ryan-Sampson, 600.
- Sawyer-Ott, 32; Scranton-Bo-
- nynge, 319; Seeley-Coffman, 727; Seiple-Ecker, 727; Settles-Fisher, 909; Severn-Greenleaf, 1071; Shimel-Foster, 174; Shipley-McCord, 174; Shirk-Crum, 144; Shirkey-Ferguson, 95; Shoemaker-Robinson, 870; Short-Schuster, 174; Slavick-Barlow, 821; Smailey-Bowers, 222; Smith-Nail, 559; Smith-White, 600; Soutar-Taylor, 439; Spicer-Sanchez, 95; Stamp-Buggeman, 727; Stockman-Oehring, 727; Stoner-Crutch, 870; Stout-Stadlander, 366; Swift-Baughman, 885.
- Talcott-Canady, 909; Taylor-Carter, 1118; Taylor-Chapman, 366; Tietsort-Sales, 144; Timmerman-Nelson, 287; Tourville-Smith, 439; Tucker-Buschlen, 343.
- Van Alstin-Harwig, 744; Van Fleet-Pierce, 222.
- Waugh-Cornell, 727; Weaver-Rowe, 959; Webb-Raven, 559; Weedmark-Clark, 319; Wegner-Klaus, 535; Weiss-Fuller, 630; Whipple-Swanson, 600; White-Atkins, 439; Winship-Blakeney, 595; Wolfe Peterson, 630.
- Yeary-Whitwell, 559.
- ### Births
- Adams, Harold Lewis, 535; Albro, Barbara Ann, 175; Allen, Rebecca Rae, 175; Andrews, Joy Elizabeth, 1071; Armstrong, Virginia Anne, 535.
- Bacon, Roseanne, 630; Baird, Roger Charles, 256; Baker, Candace Gale, 439; Baker, Kathlene Raye, 631; Baller, Elizabeth Claire, 631; Baltz, Loree Jean, 256; Baltzer, Roderick Jay, 630; Banks, Janie Dee, 367; Banta, Robert Wayne, 127; Barlow, Linda Kay, 343; Barrett, William Alvie, 463; Bartlett, Sandra Sue, 127; Bartuti, Alice Louisa, 175; Barton, Barbara Jean, 367; Bauer, Sandra Lee, 439; Becker, Ronald Michael, 187; Beckham, Larry Wayne, 275; Beckham, Victor Lee, 287; Berger, Byron Elvin, 821; Beyer, Linda Dell, 174; Blakely, Kendra Lewellyn, 127; Boorman, William Darrell, 238; Bootman, Marc Edward, 744; Boren, Donald Richard, 1048; Branche, Oakley Drew, 238; Brannan, Nancy Darlene, 238; Brigdon, Tommy Newton, 439; Brown, Dana Sue, 744; Brown, Linda Rae, 982; Brown, Michael Bartul, 175; Brown, Philip Gary, 439; Bryant, Jannell Glynn, 631; Buckmaster, David Kent, 871; Butterworth, Gary Edward, 982.
- Cady, Jo Lynn, 238; Calkins, Mary Elizabeth, 885; Carmichael, Catherine Ann, 871; Carroll, Corless Ann, 175; Cassidy, Jeanie McKinlay, 127; Caulfield, Linda Jane, 821; Chapman, Jean Marie, 238; Chesworth, Janet Lee, 463; Clark, Stephen Harold, 511; Clements, Mary Ella, 631; Cochran, Virginia Diane, 463; Cockcroft, Linda Kaye, 175; Coleman, Carol Ellen, 238; Conklin, Carole Ray, 287; Cook, Dennis Stuart, 287; Crinzi, Richard Alex, 535; Crossan, Glenn Thomas II, 744; Crown, David Arthur, 1071; Cursan, Stephen Wayne, 821.
- Davies, Beverly Jo, 463; Davis, Cheryl Lee, 127; Davis, Stephen Duane, 871; DeBarthe, Paul Newell, 127; DeBarthe, Thomas William, 983; Delany, Lorren Lee, 871; DeLap, Wesley Arthur, 127; Dever, Connie Ilein, 534; Dickinson, Doris Patricia, 127; Dickson, David Frederick, 238; Dickstein, Lawrence James, 821; Dillon, Raymond Verne, 744; Dishman, Gary Duane, 238; Dodds, Melva Mirle Elaina, 174; Douglas,
- Terry Scott, 679; Dunlap, Deborah Lynn, 982.
- Earsley, Elizabeth Jane, 238; Edstrom, Patricia Susan, 127; Edwards, Ronald Jonathan, 256; Eleison, Sharon Elizabeth, 744; Elenius, Sandra Jeanne, 287; Elvin, Frank Edward, 1118; Emslie, Nancy Elaine, 821; Engle, Robert Charles, 487; Esposito, Linda Lucille, 535; Everhart, Gary Don, 679; Ettinger, Cecil Ray III, 1118.
- Faurot, John Richard, Jr., 238; Finch, Jesse Dean, 343; Finch, Melody Minota, 319; Fischer, Jerry William, 744; Fisher, John Edward, 535; Foster, Janis Lorayne, 559; Francis, Janice Kay, 175; Frankowski, Kathryn Ann, 175.
- Gage, Richard Staples, Jr., 127; Gatrost, Josephine Karen, 559; Gelhorn, Beverly Jean, 343; Genrich, Rae Aldine, 631; Gilsaspie, Diane Kay, 679; Gleazler, John Laurie, 821; Golightly, Margaret Ann, 1071; Goodard, Keith, 238; Goodfellow, Linda Ann, 982; Goodwin, William Evan, 175; Gordon, Cheryl Elaine, 511; Graham, Evan Lewis, 127; Graham, Jacqueline Louise, 439; Graham, Richard Wayne, Jr., 439; Graybill, Roger Byron, 487; Greco, David Lynn, 238; Green, Larry Arthur, 885; Grice, Dianne Darlene, 175; Grice, Ruth Elynn, 1118; Guenther, Glen, 238; Gustafson, Bonnie Kay, 535.
- Hammond, Mark Stephen, 511; Harris, Barbara Jean, 982; Hartschen, Sharon Gayle, 871; Haveman, Diane Linda, 631; Hawkins, Allan Willard, 343; Hayden, Ethel Waters, 776; Henderson, Richard Alfred, 175; Henry, Vicki Kay, 535; Hermanson, Samie Jean, 1048; Higginbotham, Linda Louise, 239; Hiles, John III, 535; Hill, Norma Gladys, 885; Hillsboro, Samuel Clinton, 238; Holder, Lana Jean, 559; Holdsworth, Diane, 439; Holm, Cathryn Joyce, 127; Holmes, Vicki Lynn, 631; Honeychurch, Sandra Inez, 463; Hubbard, James Alan, 238; Hubbard, Shirley Kay, 559; Hubble, Polyanna LaVerne, 870; Hudson, Marcus Duane, 679; Hughes, Lawrence Phillips, 982; Hunter, Catherine Ann, 821; Hutchings, Robert Duane, 463.
- Ingram, James David, 487; Irwin, Kathleen Rae, 982.
- Jarvis, Susan Ann, 127; Jennings, Judith Marie, 127; Jennings, John Elwood, 439; Jensen, Lonnie Gay, 127; Jones, Spencer Skippy, 1071; Judd, Janine Elizabeth, 127.
- Karle, Joyce Ellen, 175; Keillor, Kathleen Gail, 631; Keller, Dale Carol, 744; Keller, Roger Franklin, 744; Kelley, Maureen, 487; Kennedy, Dawn Ann, 343; Kirk, Stephen Douglas, 439; Kline, Sally Eileen, 127; Knight, Stephen Darrell, 238; Kohn, Richard Edward, 127.
- Lambkin, Byrne Reed, 744; Leathers, James Edward, 238; Leigh, Bryan Hunter, 175; Lemmon, Laura Ann, 367; Lents, Pamela Kaye, 343; Lepsa, Linda Joyce, 744; Lewis, Judith Kay, 174; Lindstrom, Charles Adrian, 559; Link, Richard Dennis, 535; Lively, Judith Anne, 175; Logeman, David Paul, 679; Love, James Allen, 238; Lundmark, Barbara Kay, 1048.
- MacDougall, Jeannette Marie, 744; Madsen, Linda Joyce, 439; Magarce, Judy Kay, 463; Maitland, Cheryl Ann, 821; Manship, Peter, 174; Martin, Richard Havens, 679; Maxwell, Bruce Lauzon, 239; Mesley, Ann Margaret, 870; Meyer Elizabeth Ann, 439; Milham,
- Patricia Ann, 343; Miller, Adger Albert, Jr., 343; Miller, Marlene Robin, 821; Miller, Patricia Anne, 821; Mitchell, Peggy Nell, 871; Mollison, Karl Wesley, 127; Monicle, Laurence Allen, 238; Morgan, Melody Ann, 439; Moseley, Kerry Eugene, 127; Muchon, Keith August, 343; Murrow, Terry Melvin, 238.
- McBride, Dennis Eldon, 127; McBride, Janice Eileen, 127; McDowell, Norma Jean, 127; McFadden, William Bruce, 175; McFarlane, Barry Fradelle, 238; McKanna, Mary Della, 871; McMurray, William Grant, 1048.
- Neff, Robert Charles, 982; Nellis, Peter Keith, 127; Nieuwenhuyze, Linda Jean, 463.
- Oliwer, Mary Katherine, 127; Ouimette, Russell Edward, 238; Ourth, Alan Bruce, 600; Outhouse, Karen Diane, 343.
- Pack, Larry Leise, 127; Piedt, Pauline Linda, 630; Perritt, Beverly Jean, 343; Phipps, Rebecca Kaye, 319; Pitchford, Rita Virginia, 487; Porter, Haskell James, 343; Pratt, Bruce Allen, 982; Propst, Carol Jean, 319; Puryear, Linda Sue, 559.
- Reedy, Margo Louise, 776; Resch, Katherine Jane, 630; Richard, Charles J., 1071; Riley, Harvey Theodore, Jr., 238; Rogers, Sandy Ray, 600; Rook, Joyce Elaine, 175; Rose, Aalee Marie, 982; Rosenbaum, David Eugene, 175; Ross, Ronald Bingham, 127; Russell, William Albert Jr., 744; Ryan, Randall and Ronald, 127.
- Santos, Susan Gay, 175; Schafer, Michael Holt, 238; Scott, Martha Jane, 982; Shaw, Gary Douglas, 535; Shearer, Linda Lou, 535; Sheppard, Marsha Rolita, 343; Scherer, James Michael, 463; Self, Karen Sue, 1071; Simmons, Georgiann, 870; Smith, Barbara Jean, 744; Smith, Clifford Ray, 982; Smith, Earl Eugene; Smith, Linda Kaye, 175; Smith, Terry Lee, 776; Skelton, Cherylene Gertrude Mae, 463; Soden, Dennis Ardell, 463; Soultis, Sandra Lee, 744; Spencer, Aleta Elizabeth, 256; Spencer, Janie Eileen, 584; Spencer, Nila Rae, 744; Stanfield, Shirley Gene, 744; Steinmetz, Sharon Ruth, 1048; Stevens, Donna Helen, 535; Stoft, Steven Eugene, 885; Stone, John Thomas, 744; Stuck, Sheryl Ann, 1071; Studtman, Marvin Lee, 127.
- Tall, Ava Charlene, 631; Tankersley, Jane Carolyn, 535; Tatum, Stephan Mark, 343; Taylor, Margaret Ruth, 487; Taylor, Russell Maxfield, 238; Thamke, Arlen and Annette, 631; Thatcher, John Thomas, 1118; Theis, Mary Ellen, 127; Thine, Gordon Keith, 239; Thoman, Elizabeth Anne, 821; Thompson, Daniel Charles, 127; Thrutchley, Sandra Ann, 535; Tillman, Glenda Alma, 127; Tonetti, Bruce Serge, 238; Troyer, Linda Lorraine, 744; Trumble, Carol Ann, 871; Truog, Wilbur Dean, Jr., 175; Tucker, Thomas R., Jr., 1071.
- Urdike, Vivika Rae, 127.
- Wages, Dwight Eugene, 439; Wakeman, David Reginald, 343; Waldon, Keith Scott, 127; Walker, Carolyn Marie, 821; Walrath, Carol Mae, 630; Walsh, Michael James, 238; Walters, Ronald Lane, 343; Walters, Thomas Gordon, 744; Weeks, Eddie Allen, 1048; West, Trudy Marion, 127; Whipple, Russell Dean, 127; White, Terry Lynn, 776; Whiting, Eleanor Gleazer, 535; Whiting, Kathleen Marie, 535;

- Whiting, Kathryn Arline, 238;
Wiggins, Wesley James, 535;
Wight, Joan Adele, 679; Williams, David Lynn, 1118; Wingard, Karen Gertrena, 559; Winn, Muriel Annette, 744; Wolf, Merri Lou, 127; Wood, Joan Ellen, 127; Worth, Richard Thomas, 871; Worthington, William David, 238.
- Yandle, Dennis Vesper, 679; Yantke, Wayne Richard, 821;
- Zinser, Lynn Ellen, 1048.
- ### Our Departed Ones
- Adams, J. Walter, 287.
Anderson, Edward Franklin, 175.
Anderson, Rasmus Peter, 367.
Anderson, Theodore, 175.
Anthony, Leona, 343.
Archibald, Theda Mae, 679.
Armor, Rebecca Mantle, 175.
Arnold, F. M., 1119.
Atkinson, Annie Symons, 46.
Axel, Lillian Violet, 175.
- Badder, Jeanie, 744.
Badgero, Ellen, 410.
Baker, Albert H., 631.
Bayless, Alice C., 727.
Beaman, Emma Green, 728.
Bean, Burton, 1005.
Bean, Harriett, 776.
Becksted, Jennie B. K., 47.
Beem, Lovina H., 1119.
Belrose, Burton Alexander, 679.
Benson, Dr. Joseph Lambert, 631.
Bevard, Bert R., 1118.
Bishop, Lily Agnes, 536.
Blackburn, Dorothy May Davies, 982.
Blackmore, Ida Alverta, 744.
Boggs, Robert M., 288.
Bogue, Lloyd A., 127.
Boiser, Lt. Myron Allen, 287.
Brady, Grace E., 885.
Brant, Minnie Alleen, 871.
Brewer, Morilla Wilding, 256.
Briggs, Edwin D., 1071.
Brockman, Phoebe Jane, 79.
Brown, Joseph M., 631.
Brown, Sarah A., 512.
Bryant, James Lewis, 343.
Bryant, Sallie Ann, 343.
Budd, Marie Dawe, 560.
Budworth, Arabelle, 560.
Burks, (Infant), 344.
Burton, Annie Elizabeth Betts, 47.
Bush, Donald Paul, 871.
- Campbell, Albert E., 536.
Carpenter, Lida Bell, 885.
Carson, Ellen Bates, 287.
Carson, Ruby, 175.
Case, Rosa Alice, 127.
Chambers, Robert N., 511.
Choate, Delia Ann, 344.
Chuning, Sadie Maud, 223.
Clark, Floyd Leslie, 728.
Clark, Levi Earl, 95.
Clark, Selma Elizabeth, 728.
Clark, William Joseph, 46.
Clemens, James Austin, 223.
Clifford, Harry J., 1094.
Closson, William Oscar, 1094.
Coburn, Gordon Orlow, 367.
Cochran, William I., 343.
Cole, Joseph Charles, 631.
Coleman, David Albert, 1119.
Condit, David S., 344.
Conway, Sarah J. A., 46.
Coon, Lester, 46.
Cooper, Jean Provan, 344.
Corwin, Richard V., 1094.
Coshow, David Orson, 1118.
Coughenour, Mary Frances, 367.
Cox, Sarah Evelyn, 885.
Curtis, Edward Alva, Jr., 631.
- Davis, Fred, 885.
Davis, Olive, 287.
- Dawes, Everett L., 127.
Day, Clara S., 560.
Dearborn, Thomas Kent, 343.
Dehn, Kenneth R. G., 885.
Deller, Samuel, 1167.
Dickey, Adeline A. Gamet, 512.
Diem, Robert William, 47.
Dillee, Ray Scott, 744.
Dobson, Flora, 776.
Downs, Mary E., 127.
Dozier, Thomas M., 871.
Duckert, Orlo Robert, 885.
- Ebsworthy, Emilie, 871.
Elder, Mae Alice, 367.
Eliason, John, 1119.
Epperly, Arthur H., 1119.
Epperson, Minnie E., 560.
Erickson, Marcus O., 631.
Evans, David A., 871.
Everett, Rachel Ravina, 46.
- Fahey, Richard C., 128.
Faulkner, Dolores Ann, 288.
Felker, Addie Cordelia Smith, 1094.
Fenn, Charles E., 1119.
Ferrie, Charles O., 47.
Fetting, Mary, 410.
Fishel, Agnes M., 1118.
Flegel, Dorothy Grace, 1005.
Forrest, Alexander, 909.
Flanders, Roland O., 1143.
Friese, Nellie Evelyn, 679.
Flint, Orville Alfred, 239.
Frye, Paul Edward, 410.
- Gardner, Mary Rose, 885.
Garretson, William Harvey, 871.
Goodman, David Elyie, 47.
Gould, Ella J., 487.
Grainger, Emily E., 127.
Gaskill, Samuel H., Sr., 367.
Grabske, Theodore Thomas, 1005.
Gray, Charles E., 1143.
Grisinger, Sara West, 744.
Grovenger, Jennie Herring, 1094.
Gunsolley, Julius Franklin, 343.
- Hadley, Alva Watson, 367.
Hager, Annabelle, 96.
Hahn, Carrie, 239.
Hall, Earl Frank, 631.
Hammer, Maggie, 175.
Handlen, Sarah Adelia, 344.
Hannam, Margaret Jane, 287.
Harbstreit, Emma, 1071.
Harrison, Emma Caroline, 1119.
Hartley, William J., 463.
Hasbrouck, Mattie L., 487.
Hedges, Arthur James, 631.
Henderson, Audrey, 79.
Henninger, Janet J., 79.
Hogue, Ethel Alma Drucilla, 1094.
Hoisington, Earl F., 1118.
Holmes, Dale Seavy, 79.
Holmes, Marie E., 1118.
Holmes, Thomas, 463.
Hooper, Jessie Grace, 410.
Horn, Phoebe May, 885.
Horr, Marion Albert, 127.
Howard, Nancy Elizabeth, 1005.
Hull, Dr. George Franklin, 256.
Husz, Helen, 127.
- Immer, Eugene Victor, 96.
Ives, Angeline, 410.
- Jack, Ollie, 175.
Jackson, Malissa, 463.
Jarvis, Imogene Blair, 487.
Jensen, Soren K., 1119.
Jensen, William C., 1143.
Jewell, Fannie, 410.
Johnson, Dock Aaron, 909.
Johnson, Leander Oxley, 175.
Johnston, James Elman, 223.
Jones, Thomas, 536.
Jordon, Vernon Holbert, 80.
- Kanstrup, Amelia Larson, 287.
Karlstrom, Nellie Gertrude, 367.
Kelley, Howard Winfred, 175.
Kemple, William, 175.
- Kiefer, Jacob J., 410.
Kimmel, Dove D., 727.
King, Martha Jane, 776.
Klopping, Adolph L., 487.
Kuhn, Elizabeth Ann, 79.
Kuykendall, Mary Dell, 344.
- Langdon, Roger Friend, Jr., 679.
LaPointe, Janet Lee, 343.
Larsen, Margaret, 511.
Leverton, Katherine Anna, 128.
Lewis, David, 885.
Lingard, Emma Jane, 871.
Lingard, Richard, 871.
Lively, Marietta G., 512.
London, Henry, 367.
Longsdorf, Louise Shaver, 560.
Loomis, Squire William, 175.
Loper, Emma J., 175.
Lowe, Francis Marion, 410.
Lozon, Heen B., 127.
- Madden, Betsey Bonner, 1005.
Magargee, Byrdi M., 344.
Mahafey, Lola B., 727.
Marken, Helen Lucile, 512.
Marshall, Joseph, 727.
Martin, Earnest N., Sr., 1118.
Martin, Ethel Louisa Earll, 175.
Martin, Timothy P., 871.
Marvel, Lucille LaVerne, 560.
Megathlin, John Ernest, 223.
Meggers, George, 487.
Millbern, Hannah Naomi, 744.
Miller, Clara A., 343.
Minkler, Clifford G., 1119.
Mitchell, John William, 776.
Mockerman, America F., 367.
Montague, Joseph Eldridge, 512.
Moore, Karl Churchill, 536.
Moore, Mancia Link, 1094.
Moore, Marial Enos, 96.
Morgan, Marie Hollonze, 1118.
Morris, Ada M., 885.
Morrison, Babe, 47.
Mousley, Howard M., 1143.
Murphy, Ella May S., 885.
Murphy, Orpha C., 128.
Murray, James, 367.
- McArthur, Lorena Calhoun, 46.
McAulay, Malcolm, 223.
McCormick, Lunday Lavada, 871.
McGuire, James T., 871.
McKay, George Austin, 536.
McKenzie, Marjorie Lucille, 1094.
McMahon, John Wesley, 535.
McMillan, John, 512.
McMurdo, Lilla A. Minda, 367.
- Nafus, Carolyn, 631.
Nash, Jacob, 536.
Nelson, Salena Marie, 885.
Neville, Margaret, 46.
Newton, Jane, 127.
Nichols, Elizabeth J., 46.
Nieman, August H., 871.
Norris, Wayne Mark, 1071.
- Ilsen, Hans Kristinius, 175.
- Page, Mattie Mae, 871.
Parcell, Ellsworth LeRoy, 776.
Parker, Daniel Thomas, 256.
Parker, Elizabeth Jane Willis, 367.
Parker, Thomas, 1167.
Parks, Alexander A., 46.
Parrish, Mary Estella, 1094.
Passman, Harry, 367.
Paul, Wilbur B., 679.
Peake, Sylvia, 1118.
Pease, Dow L., 1094.
Peat, James, 909.
Peavy, Patsy, 96.
Pement, Frederick A., 744.
Pement, John Harold, 885.
Pennell, Elmer, 367.
Pelps, Joseph Franklin, 344.
Pipher, Mossie May, 679.
Poort, Albert William, 560.
Pope, Samuel, 536.
Powell, Mary Jane, 871.
Preston, Jessie I., 367.
Price, Ella D., 80.
- Proffit, L. Lar Jules, 728.
- Rain, Jesse John, 728.
Rauch, Graceland Marcine, 175.
Reed, Charles Edward, 463.
Reedy, Margo Louise, 1071.
Reilly, Clarence, 871.
Reinking, Charles Earnest, 288.
Renner, Louisa N., 46.
Reynolds, Lulu Pearl, 47.
Rhoades, Lula Mae, 631.
Rhomemus, Almina, 367.
Richardson, Manford, 288.
Roberts, Irving Mathias, 95.
Roberts, Lewis W., 631.
Robison, Carrie Frances Hale, 744.
Robinson, Edna Susanna, 127.
Rockett, James, 223.
Rodger, Anna, 512.
Rogers, Slay, 175.
Roison, Paul Franklin, 463.
Rumel, Sarah, 287.
Ryan, Edward, 487.
- Schaaf, Loretta May Kirkendall, 1094.
Schramm, Ninna A., 1071.
Schrank, Augusta, 46.
Scott, Kate Belle, 127.
Sedore, Mabel G. Thomas, 982.
Sheldon, William T., 1143.
Shippy, Lewis B., 1119.
Shippy, Sarah Ann, 909.
Sieg, Charles Emil, 487.
Silk, William Isaac, 487.
Skinner, Robert, 175.
Slayton, Otto Earl, 344.
Small, Harriet Jerusha, 871.
Smith, Arthur T., 287.
Smith, Daniel Fredrick, 512.
Smith, Emma Comelia, 223.
Smith, Nettie E., 631.
Smith, Zolena Shell, 776.
Snell, Vida Irene, 80.
Sollers, Ida May, 127.
Sopher, Mary Elizabeth, 982.
Starks, Noel L., 487.
Stemm, Zaccheus W., 239.
Stephenson, Carrie O. Shepard, 175.
Sterrett, Charles Edward, 343.
Stowell, Helen Myra, 544.
Stringer, Valley Sue, 447.
Swenson, Mary Alice, 1167.
Symmonds, Rosa Mae, 487.
- Taylor, Don Delarmos, 46.
Thare, Laura A., 128.
True, Bartlett Nelson, 1094.
Twombly, Bettie Williams, 871.
Trowbridge, Albert H., 463.
- Vail, John H., 222.
Vanderwood, John Elias, 631.
Vanmeer, Elizabeth, 885.
Vickery, George Wentworth, 584.
Votaw, Mabel M., 535.
- Walters, Elmer J., 512.
Ward, Kenneth Leigh, 982.
Waters, Susan Catherine, 776.
Webb, John Turner, 127.
Weeks, John R., 47.
Weinheimer, Frank Mickler, 79.
Weston, W. B., 223.
Whipple, Jennie C., 288.
White, Anderson M., 536.
White, John B., 367.
White, Mrs. E. L., 727.
Whittier, Mary Austin, 128.
Wicks, Fred F., 175.
Wilcox, Ida May, 223.
Wilcox, Margaret V., 222.
Wilcox, Ossie V., 560.
Williams, Gus Henry, 631.
Winder, Ida, 536.
Winn, James Preston, 584.
Wolfe, Annie L., 410.
Wolfe, John Franklin, 1118.
- Yeager, George, 1118.
Zeidler, Viola A., 410.

Happy New Year

BULLETIN BOARD

"Heralds" for April 26, 1947, Needed

Fourteen copies of the April 26 issue of the *Herald* are needed by the Quorum of Twelve. Please mail to the Quorum of Twelve office, The Auditorium, Independence, Missouri.

Books Wanted

Mrs. George Goff, Route 1, Ocean Springs, Mississippi, needs five copies of *The Life and Ministry of Jesus* for use in church school work.

Ben C. Tribble, Box 163, Daggett, California, wishes to purchase a copy of the *Doctrine and Covenants*.

Ralph W. Moore, 16250 Mansfield, Detroit 27, Michigan, wants to buy a copy of *The Instructor* and a set of *Church Histories*. Please write to him, stating price and condition of books, before sending them.

REQUESTS FOR PRAYERS

Ben C. Tribble, Box 163, Daggett, California, asks to be remembered in the prayers of the Saints.

Mrs. W. A. Stoddard, Route 1, Box 113 C-A, North Platte, Nebraska, requests prayers for Mrs. Jessie Morant who is very ill.

Mrs. R. L. Hays, 134 East Elm, Independence, Missouri, requests the prayers of the Saints. She has been partially paralyzed since suffering a stroke two years ago.

WEDDINGS

Anderson-Haynes

Hazel Pearl Haynes, daughter of Mr. and Mrs. Albert H. Haynes of Lamoni, Iowa, and Robert C. Anderson, son of Mr. and Mrs. C. Anderson of Pleasant Hill, Missouri, were married November 23 in the Graceland College chapel. Elder Robert S. Farnham performed the double-ring ceremony. Both Mr. and Mrs. Anderson are students at Graceland.

Woolery-Lucas

Geraldine Ruth Lucas of Kansas City, Missouri, daughter of Mr. and Mrs. G. N. Lucas of Mapleton, Kansas, and Donald Woolery of Kansas City, Kansas, were married at the home of the groom's parents on November 15, Elder Glenn Sivits officiating. They are making their home in Kansas City, Missouri.

Lundeen-Denio

Mr. Jesse G. Denio of Sault Ste. Marie, Ontario, announces the marriage of his daughter, Helen Rita, to Roger Robert Lundeen, son of Mr. and Mrs. Robert Lundeen of Minneapolis, Minnesota. The ceremony was performed by Elder Wesley Elvin on October 11 at the Reorganized Church in Minneapolis. The groom is an alumnus of Graceland College, class of 1940, and is an employee of the Western Electric Company. Mrs. Lundeen is employed by the Elvin First Aid Supply Company. They are making their home in Robbinsdale, Minnesota.

Burkey-Harsin

Margaret Harsin, daughter of Mr. and Mrs. Glen Harsin of Mitchell, Nebraska, and Eldon Burkey, son of Albert Burkey of Mitchell, Nebraska, and Edith Burkey of Gering, Nebraska, were married at the home of the groom's mother on November 27. Elder Croft of Morrill read the marriage ceremony. After a honeymoon in Colorado, Mrs. Burkey will resume teaching at Henry, Nebraska, and Mr. Burkey to his farm in Mitchell.

Weldon-Allen

Fern Staley Allen, daughter of Mr. and Mrs. Harry Staley, and Chester A. Weldon, son of Mr. and Mrs. George Weldon, both of Warrensburg, Missouri, were married November 15 at the home of the bride's parents. Bishop T. A. Beck performed the double-ring ceremony. The couple will make their home in Kansas City, Missouri, where Mr. Weldon is an employee of the U. S. Department of Agriculture, Soil Conservation Service.

Root-Myers

Betty-Jo Myers, daughter of Mrs. Fred Myers and the late Mr. Myers, and Joe Dale

Root, son of Mr. and Mrs. Clarence L. Root, both of Miami, were married on October 18 at the Reorganized Church in Miami, Elder B. F. Kyser officiating. They are making their home in Miami.

BIRTHS

Mr. and Mrs. Charles W. Pringle of Jackson, Mississippi, announce the birth of a son, Terry Michael, born November 5. Mrs. Pringle is the former Wanda Lee Van Nieuwenhuyze.

Mr. and Mrs. Lyal E. Higdon of Kansas City, Kansas, announce the birth of a son, Richard Caryal, born October 11.

Mr. and Mrs. Warren Wilson announce the birth of a son, Warren Anatole, Jr., born October 5 at Dallas, Texas.

Mr. and Mrs. O. R. Robinson announce the birth of a son, Orson Robert II, born November 5 at the Naval Hospital in San Juan, Puerto Rico.

A daughter, Laurie Jean, was born on October 2 to Mr. and Mrs. Raymond McDonald of Spokane, Washington. Mrs. McDonald is the former Florence Eneroth.

A son, Brian Douglas, was born to Mr. and Mrs. Donald R. Bailey of Wichita, Kansas, on February 12, 1947. He was blessed by Elders D. J. Williams and J. C. Shannon. Mrs. Bailey is the former Armand Poulton.

Mr. and Mrs. Ralph Bentley of Melfort, Saskatchewan, announce the birth of a daughter, Dawnalynne, born November 13.

A son, David Ross, was born on September 16 to Mr. and Mrs. W. Ross Wood of Blenheim, Ontario.

T/5 and Mrs. G. Nelson Lucas of San Francisco, California, announce the birth of a daughter, Nelda Kay, born November 29.

Herbert and Norma Wellman Rees of Gallien, Michigan, announce the birth of a son, William Herbert, born November 23.

A daughter, Linda Kay, was born to Mr. and Mrs. Lawrence Tillery of Rich Hill, Missouri, on August 18.

DEATHS

BROWN.—Louisa Jane Grable, affectionately known as "Aunt Lou," was born March 16, 1867, in Iowa, and died at Macon, Missouri, on November 13, 1947. She was married to William Westly Brown in April, 1890. Uniting with the Christian Church early in life, she was later baptized into the Reorganized Church, of which she was a faithful and active member until her death.

She is survived by a son, Earl Brown, of Bonne Terre, Missouri; a brother, Sylvester Grable of Boulder, Wyoming; and three grandchildren. Mr. Brown preceded her in death on June 13, 1928. Funeral services were held at the Reorganized Church in Macon, Elder F. T. Mussell officiating. Burial was in the Bevier, Missouri, cemetery.

FISHER.—Elizabeth B. Cassaw, was born September 29, 1865, in New York and died November 17, 1947. She was baptized into the Reorganized Church on October 26, 1947. She had been making her home with Mr. and Mrs. D. L. Kyser of Miami, Oklahoma. The funeral service was held in the church at Miami, Elder B. F. Kyser and Arthur Rock officiating. There are no immediate survivors.

TURNER.—Joseph W., was born January 2, 1894, in Hocking County, Ohio, and died at his home in Columbus, Ohio, on November 25, 1947. He was baptized a member of the Reorganized Church on July 13, 1924.

Surviving are four sons: William of Lancaster, Ohio; Francis of the home; Walter and Vernon of Columbus, Ohio; one daughter, Mrs. Peter Allen, also of Columbus; and eleven grandchildren. Elder Albert Griffen was in charge of the funeral service. Burial was at Lancaster, Ohio.

PATTERSON.—Hugh Victor, son of H. F. and Hattie Bell Patterson, was born June 29, 1902, near Argonia, Kansas. He attended high school in Wichita, Kansas, and on August 25, 1922 was married to Ethel Loughmiller. He was baptized into the Reorganized Church on March 22, 1936, serving as district treasurer and member of the building committee of Wichita Branch until his death. His honesty, sincerity, and stability made him an invaluable worker and friend. His cheerfulness and benevolence endeared him to all who knew him.

He is survived by his wife; his parents; two sisters: Mrs. Viola Guenther of Newport,

What L. D. S. Believe About the Organization of the Church

(Continued from page 13.)

members, being with them in all meetings, strengthening them, seeing that there is no iniquity, hardness, lying, backbiting, or evil speaking among them; seeing that they attend church regularly and perform their religious duties faithfully. He does all this not as a policeman, but as a friend—a kindly advisor and counselor, and a minister for Christ. He may take the lead of meetings, or even preside over the branch if there is no elder or priest available.

The last officer of the Aaronic order, functioning in the local branch, is the deacon. His duty is to assist the teacher, to be responsible for the local church building and the funds of the local congregation; to keep order in the meetings; to provide for heating, lighting, and ventilation adjustments during the services; to act as the agent of the Bishop in collecting funds for the general church; to see that none of the members of his branch lack the physical necessities of life. If the occasion warrants, he may preach or preside over meetings.

When all these officers are in their proper places in the church, each functioning in his proper manner, the body of Christ is healthy and the work of his kingdom goes forward. If some of the officers are missing, or slothful, or rebellious, the body is hampered and hindered; the work of the kingdom languishes or stops altogether. We believe that a careful study of this system of organization and a comparison of it with the fragmentary description of the New Testament church available in the Bible will convince you of its scriptural background, its divine authority, and its efficiency in the conduct of the affairs of Christ's kingdom.

Rhode Island, and Mrs. Betty Kerwin of Wichita; two brothers: Merlin C. of Pittsburg, California, and Leo R. of Coldwater, Kansas; and his grandmother, Mrs. Bessie Patterson. Services were conducted by Elder D. J. Williams at the Downing Mortuary.

Announcing a new series of filmstrips on

Christian Courtship

Boy Meets Girl

Why are pickups dangerous? Where can you meet boys and girls of high ideals? Are there places other than the church? Why does an introduction add dignity to a friendship? How do you introduce your date to your parents? How long should a boy know a girl before asking her for a date?

Boy Dates Girl

How important is dating in the lives of young people? What is the purpose of dating? Should a girl date a boy whom she does not want her family to meet? What does going to church together do for a couple's friendship? What are the disadvantages of necking and petting? How can a young person develop clean, wholesome, Christian attitudes about sex?

Boy Marries Girl

Is marriage a career? What are the reasons for our high divorce rate? What are the "best ages to marry"? How can you tell when you are in love? How long should the engagement be? During this period, should the couple check on the cost of living, decide on the matter of religion, and talk over the matter of children? How important is religion in marriage? What does it mean to dedicate a marriage to God?

The Christian Family

What are the characteristics of a Christian home and Christian family life? What are the advantages of running a home democratically? How about the family council plan? Should a parent shield his child from responsibilities? Should children be paid for doing chores around the house? Is a family being Christian if they do not pay tithes? Does a Christian family enjoy life more than a non-Christian family?

EACH FILM WITH DISCUSSION GUIDE

\$2.50

Order from **VISUAL AIDS DEPARTMENT**
HERALD PUBLISHING HOUSE
Independence, Missouri

